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**SABBATH RECORDER**

Plainfield, New Jersey

Vol. 73, No. 17

October 21, 1912

**The Sabbath**

**RECOR Der**

**YOUR MISSION.**

If you are sighing for a lofty work,
If great ambitions dominate your mind,
Just watch yourself, and see you do not shirk
The common little ways of being kind.

If you are dreaming of a future goal,
When, crowned with glory, men shall own your power,
Be careful that you let no struggling soul
Go by unaided, in the present hour.

If you are moved to pity for the earth,
And long to aid it, do not look so high;
You pass some poor dumb creature faint with thirst,
All life is equal in the Eternal Eye.

If you would help to make the wrong things right,
Negro at home! there lies a lofty work;
Weed out your garden, fair for all men's sight,
Before you strive to till another's soil.

God chooses his great leaders in the world,
And from the rest he asks but willing hands,
As mighty mountains into place are hurled,
While patient tides may slowly shape the sands.

—Ella Wheeler Wilcox.
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Seasonal, containing carefully prepared helps to the American Sabbath School Board, by the American Sabbath School Society, at Plainfield, N. J., the second first-day of each month, at 2 P. M.

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around the Christ knew, to partake more fully of his spirit, if we would see the cause we love go forward.

Messages from the churches and from delegations with letters and gifts, followed the sermon. The attendance was fully as large as could be expected when we consider that Verona is a small, isolated church, wholly in a farming community. Most of the families live at some distance from the place, and they are loyal to the church and are doing what they can for the Master.

It is something like thirty-five years since last I visited Verona, and it is difficult to recognize anything as I had it in mind. The old families are gone. When I first came here in 1873, Elder Charles M. Lewis was here and Elder Alexander Campbell. The Davises, the Perrys, the Williamses were among the leading workers. But many are gone,—that is, of the generation I knew thirty-five years ago. But thank God the work here is going forward. The church has been raised up and though the seats, the walls have been almost papered, the platform nicely carpeted, the church is still at home, every-day is all-important, although it was as a church, without a company of Christian workers ready to the church's one hour. This home life makes up most of the education and training of the child. In the home is the place where the children should be favored by godly influences, and by protection from the worldly influences that draw so many away.

It was late and dark, with a storm gathering, when the evening meeting closed. Many had to go three or four miles, and it took some time to get the visitors loaded into wagons and every one provided for. Then we could see where the teams, with lanterns burning, were slowly moving along the different roads seeking the homes for the night. It had been a hard day for all, both for hosts and guests, and many a tired head that night went to bed, or we go into oblivion. If we fail, we lose our opportunity and go back into the wilderness to wander and die. God will raise up somebody else to do our work, if we ignore the claims of the heathen world upon us today.

TRACT SOCIETY'S HOUR.

Another pleasant noon hour passed, and all were refreshed for the afternoon's services. Promptly at two o'clock they were found in place, and joined with enthusiasm in the presentation of a tract meeting.

Letters were read from five more churches, all of which showed a good state of spiritual life throughout the association. Then came the Tract Society's hour in which the editor gave a review of the work of the board during the year, substantially the same as that which appears elsewhere in this Recorder as the annual report by Edwin Shaw. The budget for this year, the work of the publishing house, the interests of the Sabbath Recorder and the debt of the society were presented, and the people seemed greatly interested in them. Several questions were asked and answered, and we are sure the effort to secure the cooperation of the people in the work laid out for the year, and to insure their sympathy in its hard problems, was not in vain. The spirit of this association was certainly encouraging, and we shall be disappointed if the people of the Central Association do not respond well in helping pay the debts of both boards.

THE WOMAN'S HOUR.

Miss Agnes Babcock had charge of woman's work in the program, and after making a healthy, spiritual home atmosphere for their children, the parents wait for some special dispensation of Providence to save their sons and daughters. This is folly. God seldom interposes special means for the boys who for years have been not merely neglected by fathers and mothers, but actually led astray and educated in evil ways!

Men admire good stock, and take great pains to keep it pure, but often seem to care little about their own children. They utterly neglect the faith life of their boys and girls. It is folly to depend entirely upon the church and pastor to save them. The parents have them during all the earlier years when character is started, and after they are old enough to attend church and hear for themselves, the parents have them eighty-four waking hours to the church's one hour. This home life makes up most of the education and training of the child. In the home is the place where the children should be favored by godly influences, and by protection from the worldly influences that draw so many away.

Thursday Evening Session.

The time between the afternoon and evening sessions was spent at the church. The Verona friends were busy preparing supper for the visitors and feeding the company, while the delegates were engaged in pleasant visiting in the audience-room. These social hours are indeed helpful. This is especially true in the case of a church so isolated as is the Verona Church.

Everybody doing service at the opening of the evening session, and all were ready for the regular order of program work. In this an interesting historical essay on “Our Association” was read by Mrs. W. T. Colton, which in due time will interest Recorder readers. Rev. L. D. Seager and Erlo E. Sutton, delegates from the Southwestern Association, presented greetings from those two bodies and spoke words of cheer as to the spiritual condition of the churches and the work being done. Mr. and Mrs. W. L. Davis sang, “God's Way is the Best Way,” and Rev. Jesse W. Hutchins preached on the subject, “That Boy of Yours.” His text was I Samuel i, 27, 28: "For this child I prayed, and Jehovah hath given me my petition which I asked of him: therefore also I have granted him to Jehovah; as long as he liveth he is granted to Jehovah.”

The sermon was a practical plea for greater painstaking on the part of parents, to hold their children in ways of truth and righteousness. Every parent is anxious for his boy to succeed, but not every one seems to understand the real means of success and too many are mistaken as to what constitutes true success. Another pleasant speech was made by Mrs. W. T. Colton, which in due time will be found in the Recorder. The education of the child lies at the foundation, but it is a great mistake to think that education given by the schools is the only one to be considered. Where the boy spends his waking hours is over 177,000 hours in the home or outside the school. Of course a great proportion of this time is spent in sleep. But this time too is all-important, although many parents have no idea of the conditions under which their children sleep. Much depends upon the proper sanitary conditions of the sleeping-rooms wherein our children spend nearly half their lives in sleep.

Too many children live in homes where child training is ignored, where the children are sent to school as early as the law allows, in order to get them out of the way. Others live where they are sent to school only because the law compels the parents to send them. But in most cases these parents have no idea of either the home or the school training of the child. They do not study child life, make no account of heredity in bringing up their boys and girls, and seem to care very little about environments. After all, if our children are to be brought up to higher standards of living and setting godly examples before them—instead of referred to last week in the Recorder, given to the Western Association. The burden of this plea was for a gospel of service,—a practical, industrial, evangelizing of the heathen world. The one great need of the world to-day is, men who bring things to pass. He spoke of America's opportunity in these times, as the central country from which radiates the light of life to all the world, the land from which people of all nations are already sending influences augmented here, back to their homelands. Ours is a land made responsible under God for the saving of the world. To be indifferent to this great responsibility is a great mistake to.

Second Day at Verona.

The rain that had drizzled through the night ceased before sunrise, and at 9:30 a.m. a good number were at the church ready for business. The main topic was Missions. Secretary Saunders conducted an interesting conference, in which the needs of the feeble churches of the Central Association were thoroughly discussed. Many hearts are anxious to strengthen the things that remain, and the people here are trying to give what help they can. After all, if our children are to be brought up to higher standards of living and setting godly examples before them—instead of
THE SABBATH RECORDER.

urging the societies to take up the work suggested in the annual report of the Woman’s Board, approved at Conference, she read briefly the points in that report. These points include a special effort all along the line to increase the subscription list of the SABBATH RECORDER.

There are eight societies in the association, including about two hundred faithful members. Several were read from seven of these societies, showing good work done during the year. The eighth society, though not reporting, was also said to have done faithful work. All these societies strive, in essentially the same lines of service, for the support of denominational work beyond the personal, giving them places where they like to go and are welcome.

This year’s conference included the following points:

1. The erection of Sunday-school buildings.
2. The improvement of the educational work of the Sunday-schools.
3. The organization of the Woman’s Auxiliary of the Sunday-schools.
4. The forming of societies for prayer, and the recognition of their efforts.
5. The formation of societies for the care of the sick and for the support of missionaries.
6. The formation of societies for the promotion of the Sunday-school work.
7. The organization of the Sunday-schools in the various districts.
8. The formation of societies for the care of the poor and for the support of the poor.

These points include the following:

- The organization of the Woman’s Auxiliary of the Sunday-schools.
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- The formation of societies for the care of the sick and for the support of missionaries.
- The formation of societies for the promotion of the Sunday-school work.
- The organization of the Sunday-schools in the various districts.
- The formation of societies for the care of the poor and for the support of the poor.

Bible Society.

Talbot’s coming up the brush of devil’s lane, they planted and tended it together dedicating the crop to the Lord. Thus it sometimes happens that barriers are removed by a common sorrow.

Brother Seager then spoke of the separations between God and his children, through the sinner’s blindness, and of the reconciliation and fellowship through the Son, which was an excellent sermon, and the conference meeting which followed was most helpful.

Sabbath in Verona.

Sabbath morning brought us warm south winds, like the last breath of summer, with sunshine breaking through the clouds, while autumn leaves settling down and rustling underfoot or scurrying away before the fitful gusts. People began early to gather in from all directions for a full day and evening at the church. These daily gatherings were like family reunions. New arrivals each day added to the pleasure of the social greetings, and new helpers made the daily services more interesting.

It is no small task for a church in a farming community, whose members live on daily farms, most of them miles from the place of meeting, to entertain an association and look after the chores and necessary home work too. But the Verona people were good workers, and they succeeded admirably.

With food to prepare and take to the church each day, with two meals to serve in the church parlors and one at their homes, and with forty or fifty delegates to carry back and forth mornings and evenings, they were kept busy.

The hum of voices around the church, which for three quarters of an hour had indicated a spirit of real friendliness, was suddenly hushed when Pastor Thorngate announced the song, “All hail the power of Jesus’s name.” After the introductory services, including several short prayers, Rev. D. C. Lippincott, delegate from the Northwestern Association, preached from the parable of the talents. Matt. xxv, 14-30. His theme was “Five Talents or One, a Life of Service.” After a definition of the word “parable,” Brother Lippincott emphasized the following points:

1. “This parable concerning service is therefore given to Christians—to you and to me. To every man his work, but not the same to all. None can be excused, and on no one can expect another to do his work.”
2. “Occupy.” This means use, not hide or neglect your gifts.
3. “To every man according to his several ability.” One thought his talent was too small and so hid it. There are many doing the same thing. The judgment: “It is reported that you have done,” and, “Thou wicked and slothful servant.”

Had the one talent man been faithful with his gift, he too would have heard the same words of approval from the Master. We are not blamed for the smallness of the number of our talents, but for the use we make of what we have.

4. “Unprofitable”—that is all. One does not need to be a hard criminal in order to be lost. He does not need to be a sinner outside the household, but he may be a real “servant,” yet “unprofitable” and therefore lost.

There were surprises when the Judge came: “When saw we thee an hungry and fed thee?” The Saints learned that the small possession of a cup of cold water called for a proper use thereof, and that upon such ministries as this the judgment might turn. I may have but the one talent, being able to tell another of the love of God in my heart. This I may use for him and hear at last his “Well done, good and faithful servant.”

Every faithful child may hear the Master’s “bravowhew “well done, and well done.”

The collection at the close of the sermon amounted to $77.28. This is to be divided among the Missionary, Tract, and Education societies.

The Sabbath School followed the preaching services, conducted by Mr. T. Stuart Smith, superintendent of the Verona school. The lesson for the day was taught by topics with the entire audience—Rev. L. A. Wing. Rev. Riley G. Davis, and Dr. C. M. Maxson of Utica were the speakers.

Immediately after dinner the Sabbath School Board’s hour was presided over by Rev. R. J. Severance. The leader reviewed the points of the board’s report, adopted at Conference, as follows:

1. Payment of the debt of $200.
2. Enlargement of Helping Hand by the addition of two assistant editors.
3. Increase of their publications, especially that of the SABBATH RECORDER.
4. Pushing the sale of Greene’s Manual for Bible Study and Dean Main’s Bible...
Studies on the Sabbath Question. (5) Increase of the permanent fund. At present it is not large enough to be loaned to advantage, as it is difficult to put out less than $500 in a permanent loan. (6) The movement for greater efficiency in all our Sabbath schools, such as better grading, teachers' classes, training classes and primary helps.

The estimated budget for 1912-13 for the Sabbath School Board amounts to $1,356.00. This includes money for the debt, all Sabbath-school publications, permanent fund, postage, stationery and printing.

An address was made by Riley G. Davis, in which was urged the great necessity of our older people's being more interested in the Sabbath school, if the cause is to go forward.

The young people's hour was in the hands of Pastor Thorngate. He too urged the measures recommended by Conference: (1) The quiet hour; (2) Carrying out the budget plan of raising $800 for the work; (3) The study of denominational doctrines and articles of faith, pushing the Recorder subscriptions and special study of the doings of Conference as found in the Year Book.

J. Severance spoke of his impressions of the young people at Conference, and the inspiration received from the large number of earnest, active Christian boys and girls in the Master's work there. Then came a paper by Erlo E. Sutton which we hope he will send to the contributing editor for our paper.

At this point Brother Hutchins sang the song referred to in last week's Recorder as having been repeated by request at Alfred. The question, "Have I Done My Best?" was asked by a young man in his delirium after having saved seventeen from a shipwreck.

"Dark the storm is raging
And loud the breakers roar;
See, a ship is sinking
To rise again no more;
Behold a youth unmanned,
His faith and real attest,
This is my only question:
Oh, have I done my best?"

Chorus—
"When the Master calls us
Shall we stand the test?
For the love of Jesus,
Oh, have we done our best?"

To help some weary traveller
To enter into rest,
Faithful have we striven?
Oh, did I do my best?

"Many souls are shipwrecked
Upon life's stormy main;
Let us each endeavor
Some soul for Christ to gain.
Some life to cheer and gladden
Now sin-sick and distressed;
While the lost are dying
Let each one do his best.—Cho.

"Swift the day is dawning,
The night will soon be o'er,
And a glorious morning
Break on a golden shore.
Then faithful to our duty,
Obeying each behest,
May we hear His, 'Welcome,
For ye have done your best.'—Cho.

***

Ordination of Royal R. Thorngate.

One of the interesting sessions of the Central Association was that in which took place the ordination, to the gospel ministry, of Royal R. Thorngate. On Sunday morning, October 12, the association turned the time over to the Ordination Committee of the association to carry out the program prepared for this occasion. The council was then organized, composed of the visiting delegates, sitting with the Verona Church, with Rev. E. Adelbert Witter for chairman, and C. J. York as clerk.

Mr. Thorngate read a most interesting paper giving his Christian experience, and stating his beliefs regarding God, the Bible, the plan of salvation, and the nature and destiny of man, which was regarded as entirely satisfactory. After remarks of approval by several brethren it was voted unanimously to proceed with the ordination.

Dinner being announced as ready, the council adjourned till 1.30. The ordination sermon was preached by Dean Arthur E. Main, and in it he gave an excellent exposition of the Bible teachings regarding the characteristics of an minister. A minister is a disciple, or learner; an apostle, or one sent forth; a prophet, or one who speaks for God; a pastor, or shepherd of the flock; a teacher, a bishop, a steward. A pastor is one chosen by the church to lead the people in all good ways. This sermon was listened to with great interest.

Then followed the charge to the church by the editor, who showed that the success of God's cause here depends quite as much upon the hearers as upon the preachers. The pew must cooperate with the pulpit in the plans for soul-saving and for building up the kingdom, if the work is to go forward. Faithful and attentive hearers are a source of strength to any pastor. The spiritual atmosphere of the home will often settle the question of a pastor's influence over the children. It lies within the power of these homes greatly to aid their pastor in his work, or to handicap him in his efforts to reach and help the young people dwelling in them.

The charge to the candidate was given by Rev. W. L. Davis of Brookfield, and Pastor Wing of DeRuyter made the consecrating prayer. Pastor Thorngate and his wife have won many warm friends in Verona, and we bespeak for them a successful work among the people of that community.

The church owns a comfortable parsonage, a barn, and one acre of good ground not far from the church; so its pastor is very pleasantly situated. And Pastor Thorngate thinks he has a good people with whom to work.

***

A Nation Disgraced.

The entire world has again been impressively shocked over the attempted assassination in free America of one of its greatest men. Some newspapers are congratulating the nation "upon its escape from another red blot upon the pages of American history." But has it escaped? Is any credit due to this country because the assassin's bullet at Milwaukee failed to natural outcome is the assassination of one or both the candidates.

The report of the revolver in Milwaukee seems to have brought the newspapers, to their senses, and it is wonderful to see how his bitterest foes hasten to congratulate him, and to rank in highest terms of a man who can meet such an assault, and then with the bullet in his breast, and with clothing saturated with blood, insist upon going forward with his speech for an hour and a half, the same as if he would go forward with his mission, if wounded in battle. This is now mentioned by friend and foe alike as being characteristic of the man.

I noticed that one of the great papers, which had done as much as any other to sti influence the public mind in the story of cranks could be expected under such circumstances; and the people throughout the land have been living in constant fear lest the bitter campaign fight—made hideous by cartoons and caricatures—should result in the assassination of one or both the candidates.

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The chief argument advanced by advocates of the "Lord's day" is as follows: We do not keep the Seventh-day under the Gospel, because we are under a new covenant. We are not under law, but under grace. The law is abolished. The Sabbath being commanded in the Old Testament is no proof that we must keep it in the New. Paul is quoted as proof that the law is abolished. Does what does Paul say? In Romans iii, 31 he asks a question, and gives the reply: "Do we then make void the law through faith? God forbid: yea, we establish the law." In the fourth chapter he goes on to explain that circumcision was a sign or seal of faith—a sign that through Abraham's faith all the nations of earth should receive God's blessing through him. In the fifth chapter, he goes on to say we are justified through the same kind of faith spoken of in the preceding chapter. Verse 1: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Verse 2: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." All this is in reference to the foregoing chapters in which he explained what manner of faith Abraham and his successors had, and in what manner their faith was recognized and justified. Then he goes on to speak of Christ's mission of redemption and reconciliation; then the gift of grace by Jesus Christ our Lord. In the sixth chapter, he goes on to show that the curse of the law was nailed to the cross, not the law itself. He commands us, because we are free, not to sin as we did before, but to shun the former sinful life and become servants of God. In many instances Sunday-keepers support their position by giving mutilated portions of God's Word, such as Romans vii, 6: "Now we are delivered from the law." If you read the whole of that text, you find that the sense is entirely different. We are delivered from dead, formal observance of the law, we are to keep the law in a new spirit. Mark the word "serve." To serve means to obey, or it means nothing. Obey what? What is being spoken of? The law. Verse 12: "The law is holy, and the commandment holy, just, and good." Verse 14: "For we know that the law is spiritual: but I [or we] am carnal, sold under sin." In verse 25 he says once more how we are to obey the law of Jesus Christ. Verse divine assistance we shall come off more of God, but with the flesh the law of sin. Surely no intelligent student of God's word can say after hearing Paul, that God's laws are abolished. To do so is to fly in the face of Scripture. In chapter viii, he becomes more explicit still in regard to the spiritual law. Nothing can be clearer than his definition of the change of the law from the formal, earthly, carnal sense, to the spiritual. Verse 6: "To be dead is death, but to be spiritually minded is life and peace." Finally, verse 13: "For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." That is to say, if we fight against the sins of the flesh, according to the laws of God, in the Spirit of Christ, with God's divine assistance we shall come off more than conquerors. What need to say more to prove that the law is not abolished? Amended it is, but not destroyed. Then again they say that Sabbath-keepers are shut out from worldly advancement, and in consequence are reduced to both spiritual and material poverty. Again I do not agree with them, especially when they say that if they go on to say that it is a proof that God is not with Sabbath-keepers. The Jews keep the Seventh-day today, yet these effects do not follow. The statement does not accord with the Scriptures. God, when he gave Moses the law of the Sabbath, gave a promise to Sabbath-keepers which if not fulfilled makes him a liar. "Please follow the history of the Jews and you find that just as long as they kept God's law, just so long the promise given was kept. Directly they failed, the promise failed; and the judgment followed, as in the verses next following. Then a hope is held out to the transgressors that if they will cease from their iniquity, and return to the Lord, and keep his commandments, he will return unto them; he will again become their God, and they shall be his people. The promise, so long held in abeyance, shall be restored. Surely the Sabbath-keepers have the Lord on their side. Then they say the Sabbath ended at the cross. The Sabbath did not end at the cross, for we find it observed by the disciples right up to the end of the New Testament. We are delivered from the old covenant, yet the old one remains, as amends by Christ. We are not under the law of formality, but a spiritual law, and Paul says, "faith establishes the law," that is, the revised law. We are to keep God's laws in a new spirit, as the proof of a living faith. For faith without works is dead. Neither the ceremonial laws nor the sanitary laws are binding on us, because those laws were made for a season, but the moral laws, or the divine laws, are, because they contain the essence of Christ's teaching. Those laws as well as the others were kept by Christ because they were binding upon him as a Jew, until he fulfilled the law, and so obtained our salvation through such fulfilment, first to the Jews, then to the Gentile. We are not required to keep sanitary or ceremonial law, but the moral law. I differ with those who say that Jesus never said we were to remember the Sabbath day to keep it holy. When the rich young man asked Jesus what he should do, Christ said: "If thou wilt enter into life, keep the commandments." The young man said, "All these things have I kept from my youth up." You will observe Christ said, "the commandments"—not one or two or three, but all the ten, because if one law was broken, so was the whole, as far as the effect was concerned. Therefore the law of the Sabbath was included. Now I think I have made it plain that the Sabbath is still the law of God, no matter what men say. Therefore remember this Sabbath belongs to God. Render unto God that which is due to him. Remember also that he has promised material as well as spiritual blessings to those that keep his commandments.

Bath, N. B.
The Essentials of Rural Education.

Peter E. Clement.

It is appropriate for this General Conference to discuss rural education because we are and always have been a rural people. We are not returning to the soil; we have always been there. Very few of us are found here who have not known the joy of communion with nature in the hush of early morning or the boundless satisfaction of seeing the results of our own planting responding to our care and the blessings of that growth which at last culminated in a beautiful harvest. We have, known, too, the wholesome lessons of patience and humility that the farmer learns daily, as he scans the heavens for a promise of favoring rains and sun, and realizes that, when all is done, it rests with the generous Giver to bless and prosper the plantation.

With few exceptions, our churches are like this one in North Loop, in the midst of a distinctly rural community, and we are glad it is thus. The pastor will tell us that this church has long been a separate congregation, not a branch or mission of another. To him the soil and the service of God which it is his privilege to render are among the brightest of our educators and command some of the best salaries of the teaching profession. No man is so much sought for by our colleges and schools as he who is capable of teaching agricultural science. I would like to impress upon him the truth that the farmer is no longer a "rubber," a "hayseed," and the farm is no longer a bone-pile for untalented, stupid bumpkins who are useless for anything else. The man who tills the soil is not only the man who feeds us, he is the man whose clear and cool head maintains the balance in the surges of labor strife. His independence is the envy of all men. In his development and growth lies the hope of the nation.

This back-to-the-farm movement is widespread. Magazines of all classes are discussing agricultural problems. The educators of the college and the Normal are seeking for courses of study as well as to fit the child to meet the problems of the day and are instinctively turning to those subjects that deal with farm life. Agricultural colleges and high schools are being established all over this broad land for the purpose of educating the youth to the fact that there is something besides drudgery on the farm. Professional men are coming to the conclusion that city life is not ideal and are long-ing for the life that they may call their own and on which they can live and be their own masters.

"The well-being of a people is like a tree: agriculture is the roots, manufacturing and commerce are its leaves and branches; if the roots are injured the branches and leaves wither and fall and the tree dies."

The great need of the day is more producers; not necessarily more cultivated land, but rather a more intensive cultivation of that already under the plow. The boys' corn-growing contests are examples of possibilities in this direction. One boy in Arkansas on an acre of ground which his father thought was nearly worthless, and with the assistance of his dog (his father refused to let him have a horse to cultivate with) raised over two hundred bushels of corn. There are a number of cases where more than one hundred fifty bushels to the acre have been raised. Do you know that one grain added to each ear of corn would increase the corn crop of the United States 5,000,000 bushels? "If by a teaching the farmers the simple processes of blood and that the value of the corn crop has been increased each year several million dollars. In Minnesota the oat crop has been increased in some localities 25 per cent by the improved seed developments in such an undertaking. The value of the corn crop is a very important part of the national life. It is the root of all the agricultural establishments, and in some places the root of the people itself."

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and one for domestic science and home-making. I wish you to note the subjects taken; they are similar to those given in the Latin school—acquaint and estimate, algebra, arithmetic (twice as much arithmetic as algebra), agricultural laboratory, bacteriology, bees, bookkeeping, botany, breeds and breeding, chemistry, dairy farming, commercial law, elementary science, English—through the four years, floriculture, market gardening, geometry (plane only), history—American and local, insects, physical geography, physical training, physics, agricultural physics, physiology, poultry, veterinary science, ornithology and wood-working.

All these things can not be accomplished in addition to all that the child is crammed with today. Some—must be dropped from the present curriculum, and there-in lies the difficulty. Can the boy spare four years of Latin, solid geometry? I believe that he can. Many instances could be cited where a boy has quit school because he was required to take Latin and other subjects in which he had no interest. Nor can we blame him. Some one may say, "He should study these subjects for the mental training they afford." Bless your heart, there is no mental training in a subject in which the mind is not interested. There are a few subjects that must be required whether interest is aroused or not, but I do not take Latin to be one of them. This is evidenced by the fact that colleges and universities are dropping it as an entrance requirement. As some of the essentials, I would suggest a good course in agriculture, arithmetic and accounts, manual training, science to supply a plant and partly take the place of Latin, some of the ancient history, and solid geometry.

We hear much these days regarding liberal vs. vocational education. The old idea of what constitutes liberal education is giving way for newer things. Latin is essential for the doctor, the dentist, the Latin teacher, but it is extremely liberal for the farmer. Agriculture is liberal for the lawyer, the minister, but it is vocational for the farmer. I admire the spirit of the boy who refuses to take all of the other fellow's vocational subjects. That subject that can boast of being exclusively liberal has no place in our curriculum today. Agriculture is an aesthetic, economic, a social, and a scientific subject—a cultural subject—and may be studied with profit by one who expects to follow one of the so-called professions.

Messages.
A Sermon by Rev. Edwin Shaw.
Text: "And Ehud said, I have a message from God unto thee." Judges iii. 20.

Ehud's message was a dagger, the blade of which was a cubit in length and sharp on both edges—a dagger which he concealed beneath his cloak, and getting into the presence of King Eglon, the oppres-sor of the Hebrews, he thrust it into, and all the way through, the body of the king, causing his death, and thereby winning victory and freedom and peace for the children of Israel. The message of Ehud was, I say, a dagger and death to the unsuspecting king.

Now I have not selected the text to justify the deception which Ehud used in order to approach the king when he was alone; nor have I selected it in order to justify a killing which, though committed in time of war and among a primitive people, seems very much like a murder. I leave these matters to you. Go read the story again, unless the details are already familiar to you. I do not myself advocate a dagger message either literal or figurative. I am convinced, however, that many messages which come to people are daggers in their hearts and lives, and whether they are messages from God, or be commanded by the conditions of each case by itself. Whether Ehud's message was really from God, or whether it was simply a shrewd way that Ehud had in order to take the king unawares, I leave to others to discuss and to decide.

I am inclined to think, however, that some of us are sometimes impressed that we have messages from the Lord to deliver to others, when in reality we are mistaken as to the true source of the message, and that they are daggers in the souls to whom they are sent.

I know that Jesus said that his word was sharper than a two-edged sword, and that it was able to pierce to the very heart and the marrow. But that is the word of Jesus, not my word, nor your word, unless it be truly inspired in us by his own self and spirit.

And then, I believe, to give a most prayerful and careful study as to the source and nature of any message which we are giving, be that message written or spoken, or acted, or lived.

Some of you may remember that in one of my letters to this church, when I was considering your call to come here as pastor, I wrote this sentence, "I do not know that I have a message for the Plainfield Church." Still you extended the call, and still I came. I felt someway, however, that when I had lived a time with you and had come to know the conditions here, that there would be given me from God the message which you needed. And I have studied and prayed about the matter weekly and daily and almost hourly.

Sabbath after Sabbath I have spoken to you on various texts and on various themes, but almost always in a general way—so general that I have seldom felt that I was really giving you a message, that is, a special definite message.

Some men who are ministers have a message for each generation, what is called higher criticism, and evolution in religion, some in favor and some against. I had in a way before I came here studied that matter, and I knew that I had no message for you on that subject. I have my own views and opinions, and I presume that I would be classed with the evolutionists and the higher critics, and I have never hesitated to say where I stand whenever such subjects were under consideration. But I have never felt that I was called upon to set forth my views and support them whenever an opportunity offered, and to search for opportunities; that is, I have not felt that I had a special message for you on the subject of biblical criticism.

Then I have thought about the Sabbath. But not in this pulpit. I have never, in this pulpit, made any reference to the Sabbath. I have been a Sunday-school teacher, and you know that scarcely a week passes that I do not in some way allude to the Sabbath in my sermon, and you know where I stand and what I believe. But I do not feel that I have, in the light of the work of Doctor Lewis and Doctor Main, too, both your pastors,—I do not feel as yet that I have a message, nor a special message to you about the Sabbath.

I was brought up in a place and in a time, amid surroundings and associations, that made dancing and card-playing and theater-going forms of amusement that tended to evil, if not the works of Satan himself. I have heard from the pulpit many a message launched against these amusements in my lifetime. I, myself today have no apology or excuse to offer for them. Several times in the past four years I have from the pulpit stated my position in reference to what are called questionable amusements. My observation has been that the indulgence in dancing, card-playing and theater-going does not, as a rule, cherish the cleanest and purest thoughts and motives and purposes, does not cultivate piety and zeal in the religious life, does not increase the love for Jesus Christ and his service. It appears to me that there are forms of amusement and pleasure that are more profitable, and so more to be desired, and so rather to be chosen. And I, as I said before, have felt as I have passed on, and I place these things with other forms of recreation, and say that they must be judged by their fruits.

Whenever I find that the indulgence in any amusement has a tendency to impair my physical vigor, or to weaken my intellectual powers, or to dull my moral perceptions of what is right, or to lessen my interest in the welfare and comfort of those about me, or diminishes my delight in my fellowship with God, or in any way lowers the moral and religious and physical level of my life, then it is time to beware and take notice and turn away. For the present I feel that it is better for me to refrain from these things I have mention-ed, and that it is better for me to select others that are better for others too. But I have never felt that I had a message, a special message from God, to this church, or any other church,—that is, a message of denunciation on this question, although you all know that I think as I have thought.

Some men and women have a special message from God in reference to intoxicating liquors and tobacco. As you know, I have lifted up my voice against the sa-
loon, against the brewers and distillers, against the liquor interests, and against drunkenness. For the poor drunkard and those who are hurt by his weakness, I have only the sincerest sympathy and pity. But I protest against the selfish financial interests which barter human lives and happiness for gold and gold upon more gold. I want to speak and pray and act to destroy the liquor traffic and the liquor habit. I am of the opinion that the use of tobacco is a useless, rather expensive, often unclean, habit which generally impairs the physical body, and sometimes has a tendency to dull the mental power, to lower the tone of the mental and moral sensibilities. My advice and counsel to boys and men always is, You better let it alone. But yet I have never felt impressed that I had a message, a special message from God, that is, a message of denunciation on the subject of temperance.

I am sure I have no special message in the realm of civil government, in politics, national or local. I possess no views and opinions, of which I am not ashamed, but which I do not feel impressed to noise them from the house tops or from the pulpit. I have no such message.

I have become so interested in the last ten years in live industrial questions as they have relation to Christianity, that I have sometimes almost felt that I was hearing, or would sometime have, a real message on social Christianity. You have doubtless noticed how frequently I have spoken on various phases of service in the spirit and in the name of Jesus Christ for the betterment of humanity. Someway these things have appealed to me. Possibly I am in error, but I have been more interested in how the people of New York and Plainfield and Nyasaland live, what their problems are today, than how the people in Damascus and Ephesus and the heathen cities lived and more ago. I have been pleased and delighted to mark the change for the better in the treatment of those in jails and prison; to notice the large amount of thought and attention that is given to the welfare of those in work shops and playgrounds. I have noticed with eager interest the efforts that are put forth for the good of mankind in hospitals and homes, in better sanitation, in purer food, in happier and healthier surroundings, and, as you know, I am a believer in what may be called the "parish-house" plans for the social life of the church. And in all these things I have said again and again that I saw the spirit of the Master and the coming of the kingdom of heaven, a real message. A message, I mean a special message, one must work and study, and study and work, till knowledge comes and gives place to conviction, and conviction makes way for definite action. And so while I have an absorbing interest that amounts almost to enthusiasm in the social, industrial, political, and educational phases of Christianity, I am not bold enough to think that I have a special message from God on this subject.

I am intensely interested in our denomination. It appears to me that our people are in a crisis of denominational existence. I read the other day this sentence. It was, "The time has come for thorough overhaul and of our conditions. That this is necessary in view of the great crisis,—commercial, national, and religious; and woe to that generation that lacks the courage to undertake the task." I am inclined to believe that this is true of us.

I also read this sentence, "An argument which you have made from the age to be mastered by it." If this is true, and I think it is, then the argument for the Sabbath to have any living force must spring from the age that is to be mastered by it; that is, if the argument for the Sabbath is to master this age, it must be restated in the spirit of this age in order to become a living force. This I believe Doctor Lewis did in his last book, Spiritual Sabbathism. This I believe Doctor Main has applied in his last book, Bible Studies on the Sabbath Question. But somehow our people have not yet taken hold on these things. The spirit of the argument of past generations is losing its grip, a living grip, an argument that has not yet reached the hearts of the people. I believe our denomination needs a thorough overhaul. Systems of organization and methods of work that were well adapted in twenty years ago, or even twenty-five years ago, are not so well fitted for our times. Tracts on the Sabbath question written for the people in the times of our fathers, full of truth and power, are not so well fitted for the spirit of these times. Woe to us as a denomination if we lack the courage to undertake the task. The truth will not fail, no peril for that, but woe to us as a denomination.

I have never felt that I had a special message in this matter. Far from it. But I have felt, O so strongly, the need of some one among us who would become a special messenger, who would become a leader to go forward with a work like this and say that God will raise up such a leader, full of the Christ-spirit, with divine wisdom and courage and ability fitted for these times—a man with a great vision, and yet practical and level-headed, winning and winsome in his conduct with men.

But to come back. It seems then that I have no special message,—save the one greatest of all messages, the message of all apostles and all disciples in all times and among all people—the message which Paul gave when he said, "For I determined not to know anything among you save Jesus Christ and him crucified." or again, when he said, "But God forbid that I should glory even in the cross of our Lord Jesus Christ." This is of course the great message of every preacher. And God grant that I may never lose sight of it; God grant that the very purpose of my life may be a passion for winning men to Jesus, the true Saviour; and God grant that week by week and day by day this message from me may ring clear and true to you, may reach even to your heart, and shall you become a continual song of cheer and gladness and rejoicing in your hearts; and taking up the strain, you may every one make it the message of your lives—"Jesus Christ, the Saviour of the world." Then if we are faithful in swelling this grand chorus, and if the Lord needs us for any special message—for any solo parts—then let us welcome the call, and do our best all for his glory and in his name. Amen.

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"Keep your faith in all beautiful things; in the sun when it is hidden; in the spring when winter is past. Do not be discouraged; for God will raise up a new bright season. When the dead failures of the past are sepulchred, you will have a new heart, and will be like men who sing songs of joy. And all the beauty of the world will be yours, and the light of your heart will be the light of the world."

A Scottish laird invited an English friend for some fishing. The Englishman hooked a fine salmon, and in his excitement slipped and fell into the river. The keeper, seeing he was no swimmer, was about to drag him ashore, when the laird called out: "What are ye about, Donald? Get hand o' the rod and look to the fish. My friend can be better out o' the fish winna!"—Scottish American.

"A whole lot of us lose sight of the fact that an equal division means just exactly half."
MISSIONS

Seventh-day Baptist Missionary Society. —Seventieth Annual Report of the Board of Managers. (Concluded.)

The City of New York.

The Italian Mission in New York City on the East Side has been continued now for three years. It is financed by the Missionary and Tract societies jointly. Rev. Antonio Savarese has it in charge, while the New York City Church and its pastor, Rev. E. D. Van Horn, continue to superintend the work. On Sabbath morning Brother Savarese has a suburban appointment at William's Bridge. In the after­noon he conducts a mission in a very pleasant and commodious little chapel at No. 159 East 112d St., and the congregation ranges from twelve to twenty-five people. In connection with this service a Sabbath school is held. Since last January he has been conducting a service at New Era, located between Sixth and New Market, N. J. There is no suitable building for holding meetings, and the people are compelled to gather for worship in some of their homes. Several of the New Market brethren have been more than a dozen resident families who are keeping the Sabbath. Their secretary met them at one of their Sunday calls, in the year, Brother Kovats has conducted a service at New Era, where he told some of their brethren. He has visited New Era. The city missionaries, one in New York City and one in Chicago, and in Minnesota, South Dakota, Michigan, and two city missionaries, one in New York City and one in Chicago, III., besides the work at Battle Creek, Mich.

Rev. D. Burdett Coon has continued on this field, serving our church at Battle Creek as missionary pastor. The past year has been an eventful one for our cause. For some time it has been very apparent that we must plan a more permanent work. If we are to remain, self-respecting and worthy of the respect of others, we must have property of our own. Every courtesy has been shown us by the Sanitarium management, but our wants are held in the chapel and are well attended. They accord our people a prominent place in their Sabbath school by making them officers and teachers. Our Christian Endeavor society has been a very important factor in our work. These prayer meetings are spiritual and the socials are constantly acquainting strangers with us.

The church trustees decided to commence raising funds for securing a parsonage and church property. After the church was formed a nucleus at home, Pastor Coon visited many of our churches, and with a strong missionary sermon placed the needs of our cause at Battle Creek before our people. They generously responded, and more than seven thousand dollars has been raised. A house and two lots, one for the church building, have been bought. The property is centrally located, across the street, and facing the Sanitarium Annex. The house will be used for a parsonage.

The State of Michigan is especially the home of Sabbath-keepers who have no denominational affiliation. Pastor Coon has recently visited a church of thirty members at Bangor. He has learned of a larger one at White Cloud, and a smaller one elsewhere. These people have never been in any way connected with the Adventists. Michigan is an inviting field for us. Brother Coon reports 93 sermons; prayer meetings, 51; visits and calls, 2,328; pages of tracts, 2,840; added to the church, 14; by letter 8, by baptism 6; Sabbath converts, 2.

SUMMARY OF FIELD MISSIONARIES.

Fifteen missionaries have been employed on the home field during the year, laboring in Alabama, Missouri, Oklahoma, California, Idaho, Colorado, Utah, Wisconsin, Nebraska, Iowa, Illinois, Minnesota, South Dakota, Michigan, and two city missionaries, one in New York City and one in Chicago, Ill., besides the work at Battle Creek, Mich.

Summary of All the Work.

THE FOREIGN FIELD.

China.

Shanghai.

Shanghai Seventh-day Baptist Church organized 1850; membership, 40; added by baptism, 2; contribution from all sources, $1,994.88; the above amount is in tea; prayer meetings, 4; Girls' Boarding School with 51 pupils (last year); receipts, $2,310.67; Girls' Boarding School with 51 pupils; receipts from all sources, $1,994.88 (the above amounts are in Mexican); day school, 2, with 76 pupils.
N. J. In October another visit was made to the Tract Society and while in New York an interview held with Rev. E. E. Franke of Newark, N. J., who serves two Sabbath-keeping congregations, one of them in Newark and the other in New York City. He has since announced himself a Seventh-day Baptist.

The October meeting of this board was one which required considerable time. At this the usual appropriations for the work of the year were made; the budget letter was prepared and copies sent to the several churches. Visits were made to Northboro, Mass., where Sister H. Alice Fisher lived, both before the meeting and after the serious accident in October which resulted in her death. Next your secretary attended the Southwestern Association held November 2 to 6 inclusive at Little Prairie, Ark. On the way a stop was made at Chicago and company with Pastor Webster the Hungarian Mission was visited, a meeting held and arrangements made for a permanent mission room. According to previous plans Ebenezer Ammokoo was met and placed in school at Milton. A letter addressed to our people at Milton Junction on Sabbath morning and to the Brotherhood on Sunday night, the work of your secretary was at Little Prairie, where he spoke four times. Return trip home, another call was made upon the Hungarian Mission in Chicago. Office work was again resumed and preparation for the January board meeting made.

In February Pastor R. J. Severance of Leonardville, N. Y., was assisted in a series of meetings for three weeks, which resulted in several additions to the church. A call was then made on Sister Agnes Barber, Norwich, N. Y., and another series of meetings commenced at DeRuyter, N. Y., where Pastor L. A. Wing was assisted for nearly three weeks and which resulted in ten people offering themselves to the church for baptism and membership.

A call was then made on Rev. W. L. Burdick of Alfred, chairman of the Missionary Committee of the Western Association. One night was spent at Hebron Center, Pa., with Rev. W. L. Davis, and a short stop made at Shingle House, Pa. Since it became necessary for this agent to be made regarding Ebenezer, the journey was continued west.

Property located at Waterloo, Iowa, in which the board is interested, made it necessary to visit both Waterloo and Farmington, Ill. While at Milton it was decided to bring Ebenezer east, where he remained in the home of your secretary until the meeting of this board, April 11. It was then decided to return him to his native country for work. He accordingly sailed May 18, on the ship Carmania of the Cunard Line. While in New York another visit was made to the Italian Mission and also to the Italian settlement at New York. A visit was then made to the old Carbondale (Pa.) Church, and on the following Sabbath your secretary spoke in the morning at Shiloh and in the afternoon to the church at Marlboro, N. J., on the Sabbath published.

This year visits of thirty of our churches and mission fields, usually speaking one or more times, in all 140; has written and sent out 1,310 communications and received 1,100; has traveled 15,000 miles.

IN CONCLUSION.

It is with a deep feeling of humility that we review the work of the year. With doors flung wide open on every hand we have been able to enter several, in this thrilling time when the Gospel of peace and good will must be carried to every nation or continent of the globe. Our figures will not convey to you the ache of heart or of body which their journeys have brought the missionaries, neither the sacrifice made by the donors for their generous gifts of the year.

The day is breaking, we are beginning to see that the time and place we occupy is strategic, that we are educating empiere builders and that a nation's morals can not be built on irreligion. I hope you are not tired of hearing about or even supporting missions, for the tramp of millions down to a Christless grave will, like Niagara, continue to rumble in your ears until the last nation shall have beaten its swords into plowshares and its wars into pruning hooks.

For, to, there dawns a great, more glorious day, The saints, triumphant, rise in bright array, The King of Glory passes on his way.

"From world's wide bounds, from ocean's farthest east, Coast to coast gazes pearl streams in the countless host, Singing to Father, Son, and Holy Ghost." In behalf of the board, and approved by it, July 17, 1912.

E. R. SAUNDERS, Corresponding Secretary.

American Sabbath Tract Society—Treasurer's Report.

Quarter ending September 30, 1912.

F. J. HUBBARD, Treasurer.
WOMAN'S WORK

MRS. GEORGE E. CROSLEY, MILTON, WIS.
Contributing Editor.

It is enough—

Enough to be good—

To lift our hearts where they are understood.

To let the thrill for worldly power and place,

Go unappeased, to smile back in God's face.

With the glad lips our mothers used to kiss,

Ah, though we miss all else but this,

To be good,

Is enough.

—Selected.

Doctor Crandall Writes of "New China."

DEAR FRIENDS AT HOME:

The other members of the mission tell me that it is time I wrote for the Recorder. Perhaps they are right; for it has been some time since I wrote. There has been but little of interest happening at Lieu-oo of late. Accounts of study and seeing patients have but little of interest to write about.

To be sure we have been having painting, white-washing, fence mending, re-roofing and I don't know what else done to our premises, but those are merely incidents in a country where sugar turns to syrup and salt to water because of the dampness. Doctor and I have spent a most comfortable summer in spite of the fact that people in Shanghai are saying that it has been the most trying summer for some years. Probably the reason why we have been so comfortable is because we have kept well and busy and, perhaps, partly because we have practically been vegetarians. Whatever the reason, we are very grateful for our good health.

Just now I am in Shanghai for a few days. Miss West and Mr. Crofoot are very busy opening their schools which are well filled. Miss West seems to feel that she has a heavy responsibility and she surely has. But she is taking hold of the work with a master hand and I am sure she will succeed finely. As to the language, I am frightened every time I come to Shanghai for fear she is ahead of me.

That would never do, because I came six months earlier. However, I occasionally find I know some expression she doesn't and that comforts my heart.

We had an interesting event in Lieu-oo last Sunday. The Lieu-oo Saung-den (or eighteen or twenty of their members with diplomas) presented some of the uniforms used by the priests in worship, a model of the old-time court-room, some of the heavy wooden squares which have been placed on the necks of criminals for punishment, some bamboo such as have been used for beating prisoners, and on the wall a string of cues, that day cut from unwilling heads.

It was, a very interesting occasion and one which I hope is indicative of the progress of China toward better things.

But my prayer is that this progress may lead to real Christianity and not merely to intellectualism.

GRACE I. CRANDALL.
Shanghai, China, Sept. 12, 1912.

Minutes of the Woman's Board Meeting.

THE WOMAN'S BOARD met in regular session, October 7, 1912, with Mrs. S. J. Clarke.

Members present: Mrs. A. B. West, Mrs. S. J. Clarke, Mrs. S. B. Morton, Mrs. W. C. Daland, Mrs. A. R. Crandall, Mrs. J. H. Babcock, Mrs. J. F. Whitford, Mrs. A. J. Bond, Mrs. G. E. Crosley, Mrs. A. S. Maxson.

President West read part of the twelfth chapter of Luke.

Prayer by Mrs. Bond.

The minutes of the previous session were read.

The Corresponding Secretary in giving her usual report read letters from the following Associate Secretaries: Miss Phoebe Stillman of Hampton, Mrs. Anna C. Randolph of Plainfield, Mrs. M. G. Stillman of Lost Creek, and Miss Agnes Babcock of Leonardville. She also read a letter from Mrs. Prentice, Corresponding Secretary of the North Loop Missionary Society and closed her report by the statement that five hundred copies of the American Missionary had been printed.

The Treasurer's report for the month of September was given and adopted. The receipts for the month were $16.50, and disbursements $58.50.

THE SABBATH RECORDER.
### A Backward Look

H. D. CLARKE.

Recently Secretary Brace of the New York Children's Aid Society wrote me asking that I give a statement of the general progress, character and contentment, etc., of the wards that had once been under my care when in their service. I had left my records mostly at my old home in Minnesota and there were at least three hundred of old Nebraska and Texas and other wards I had no record of with me. But I found I had a brief record of 722 children and it will interest the public to know what I find concerning these. The majority are not yet old enough for high school or for any business employment and their more complete record is yet to be made. Of these 722 wards I find that during the fourteen years of observation and as recorded on my books—

<table>
<thead>
<tr>
<th>Description</th>
<th>Number</th>
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<tbody>
<tr>
<td>235 did not seem to make any general progress.</td>
<td>235</td>
</tr>
<tr>
<td>485 did make or were making such progress as this writing.</td>
<td>485</td>
</tr>
<tr>
<td>190 did not stand well in the neighborhood where they lived.</td>
<td>190</td>
</tr>
<tr>
<td>532 were well reputed and highly respected.</td>
<td>532</td>
</tr>
</tbody>
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1.8 displayed discontent.
2.74 were contented and happy.
1.25 had as a rule a bad reputation, though often not so bad as to be classed as really bad boys and girls.
5.96 were of good character and so regarded in the home.
14.16 were high school students.
10.101 have been college students.
13.13 had become successful farmers, women and men, but, as we said, the majority were not yet too young.
34.34 have become successful farmers. I might add that of these 722, two girls and three boys have been sent to reform schools. Some have married and have homes of their own now. Two girls have been deserted by their young husbands. I hope if I am spared a few years longer I may be able to say still better things of many of these now too young to be classed with such as are in high schools, etc.

Concerning the Children's Home Farm, it may be said that at present workmen are putting up an addition for another dormitory and a laundromat. As the success of it we are not yet certain. The trustees are not a unit as to its advisability. Our superintendent is at the Battle Creek Sanitarium for rest and treatment, having a nervous breakdown from hard, uninterrupted work.

The change from the new society to its control by the old Children's Home does not assure the success of the plan formulated when I came, and boys and girls for placing, under existing circumstances, seem unlikely in the future, at least not likely enough to warrant my remaining in the field much longer. Manager and Matron Tappan will undoubtedly stay and it is possible the Farm Home will be devoted to long term children and such as can not be legally surrendered for placing. They are doing well in their work and have already proved themselves the persons for the position.

### Young People's Work

#### One of Our Great Reformers

**PASTOR WILLARD D. BURDICK.**

**Prayer meeting topic for October 26, 1912**

| Sunday—Moses' call (Ex. iii, 1-19). |
| Monday—Eliah at Carmel (1 Kings xviii, 17-19). |
| Tuesday—Josiah's zeal (2 Kings xxiii, 1-20). |
| Wednesday—The voice of Isaiah (Isa. i, 1-20). |
| Thursday—Jeremiah's call (Jer. i, 1-19). |
| Friday—The voice in the wilderness (Matt. iii, 1-12). |

Prominent among modern Seventh-day Baptist reformers was the Rev. Gerrit Vethuysen, who was born in Haarlem, Holland, December 10, 1864, and died in that city June 1, 1910. He was a member of the Dutch Reformed Church.

They were nice, religious, plain-living people, respected by all who knew them.

Mr. Vethuysen received but a common school education, but by close application to study he acquired a knowledge of several languages, so that he could understand and speak them.

In early life he worked in a confectionery store, and after his marriage he established a rye bread bakery in the central part of Haarlem, "which for years enjoyed great success." Few in his early boyhood he was interested in religious questions, studying the Bible and comparing its teachings with popular religious views.

In Mr. Vethuysen's early manhood there was a Protestant society in Haarlem called the Society for the Spreading of the Truth. In this organization he came under the influence of able men who had much to do in fitting him for his work-life. Although he was not a public speaker, he was requested to deliver addresses before the society, which were well received.

Mr. Vethuysen was from his early youth a Baptist by persuasion, and in the spring of 1877 he was elected a deacon in the West Church. He was a devoted student of the Bible, and in 1880 he was received as a communicant of the Dutch Reformed Church.

In 1881 he was married to Miss J. M. H. Osborn, who had also devoted herself to the study of the Bible, and they have lived in a Christian home. Mr. Vethuysen was a man of great power, and in his work he was a man of high principle, and a man of deep religious feeling.
its power in the hearts of some of the members and twenty of them became Sabbath-keepers, and organized the Haarlem Seventh-day Baptist Church. The Sabbath-keepers retained the church and were granted the royal recognition as a denomination. Elder Velthuysen was chosen pastor, a position that he held till his death in 1910.

With the acceptance of Sabbath truth Elder Velthuysen’s influence as a reformation agent greatly increased. Soon he published the tracts in De Boodschapper, stating that henceforth the paper would condemn Sunday-keeping as it had been condemning infant baptism. The result was that most of the subscribers withdrew their names. But the paper was continued. Doctor Wardner, the church at Milton Junction, and other friends, and a little later our Tract Society, furnished assistance to print the paper and to give it a wide circulation.

Another means by which Elder Velthuysen reached the people with Sabbath truth was the gospel wagon. In 1896 he was reported as “using a gospel wagon, covered, having printed on its sides Scripture passages, appropriate mottoes, etc., a sort of a gospel Sabbath Reform, and general reform advertising wagon, in which he goes about and speaks from the people.”

In the Recorder of May 3, 1897, is a picture of the wagon and Elder Velthuysen and his two helpers. The colporteurs visited many of the cities and villages of Holland, pushing the wagon from place to place, and calling at the homes, and judiciously disposing of their literature by selling it or giving it away.

As a Temperance Worker.

He was one of the very first in his country to speak out against the evils of intemperance, and was one of the organizers of the Haarlem Temperance Society and of the Netherlands Christian Temperance Alliance. I believe he served in both these organizations as president and trustee. For many years he edited and published a temperance paper, called The Total Abolisher, that had great influence in Holland.

As a Temperance lecturer he was in great demand, holding “temperance meetings without number.” He was often invited to attend the annual fairs held in the cities, where for several days he would lecture on temperance, chastity, and the Gospel.

During the last year of his active work he organized a number of new local temperance societies. In closing this short sketch I wish to quote from a paper in writing of him that his “very appearance called for respect,” and that as a speaker he would “fascinate his audience in a high degree.”

Our Historical Volumes say, “He stands as a Nestor in his city for every good cause.”

Midnight Mission.

In reading about the life and work of Elder Velthuysen we find much about the Midnight Mission—a work in which he was greatly interested. The mission was started by two Seventh-Day Baptists, Breeden G. Velthuysen Jr., and John Van der Suy. Of its beginnings Brother G. Velthuysen Jr. writes (Randolph, June 15, 1892): “One of our youngest brethren, now about five years ago, very active and deeply compassionate, knowing by experience what privation and trouble means, felt strongly urged to work among the poor and neglected children in the most forgotten quarters of our birthplace. And, as we mentioned on a former occasion, out of the work among the children grew a mission among the desolate fathers and young men.” From city to city this mission work extended over the kingdom, and among the Dutch soldiers in India and Java. At one time four of the five missionaries employed by the Midnight missions of that country were Seventh-day Baptists.

At the death of Elder Velthuysen our Missionary Board asked his son to take the work of his father, both as editor of De Boodschapper and pastor of the church. In the Recorder of October 31, 1910, Brother Velthuysen says that “neither the Board of the Midnight Mission nor the National Committee for the Suppression of the White Slave Traffic, with its information Bureau under my direction, were inclined to let me go. The Executive committees and the leading members prayed me not to leave the work in which I have, by the grace of God and the leading of Providence, attained such an influential position—a position of international importance.” So he remained as the secretary of the Midnight Mission, and carried on the work left by his father. Last year he was decorated by Her Majesty, the Queen, as Knight in the Orange-Nassau Order.

Brother Velthuysen writes: “Our work in the Midnight Mission and other departments of the Purity movement, so abundantly blessed by the grace of God, came up out of the same root as my father’s and my own work for the Sabbath cause.”

Because of lack of space I cannot write more about this interesting mission work, but I hope that Mr. Velthuysen will soon be able to do as he once suggested that he might—write more about his “father’s life and work and on the history of the Midnight Mission and my other work in the Purity movement.”

Reference Material.

Jubilee Papers, p. 81; Historical Volume, pp. 1395-405, 412, 416; Missionary Reports, particularly for the years 1895, 1898, 1900, and 1910.

Character Sketch of G. Velthuysen Sr., by the editor of the Dutch Review. Recorders, 1904, pp. 454, 485, 502, 518.

Sketches of Elder Velthuysen. Recorders, July 4, 1910; August 22.


About the Midnight Mission. Recorders, 1892, pp. 353, 374; 1910, October 31; March 27, 1911; November 6, 1911; July 15, September 30, 1912.

A Paper.

Read before the Western Local Union.

LLOYD R. CRANDALL.

This paper has no name except the name of Christian Endeavor, and no text except the great theme of Christian Service.

Its aim is twofold and is illustrated by a quotation and an anecdote of the poet Burns, who wrote:

“O wad some power the giftie gie us
To see oursels' as others see us!
It wad frae monie an a workman free,
And foolish notion.”

By some dozen letters from men who have been or are more or less intimately associated with Christian Endeavor, it is hoped to bring out some of the commendable functions of the movement, to emphasize some of the ideals for which it stands, and to point to some of the places in our organization wherein there may be weaknesses and lack of adaptability and efficiency.

It is said that when Burns was a lad his father once told him: “When ye ha’e nae else to do, Bobbie, stick in a tree; it’ll be gowin’ while ye’re asleep.”

It is hoped in the second place to discover some means by which our union’s part in the great garden of Christian Endeavor achievement may be enlarged and beautified.

Letters have come from ministers, teachers, business men, and men prominent in the civil affairs of our county and towns, and we wish here to express our thanks to them for their kind cooperation. We can not, however, examine each letter individually, but will classify them under three heads and summarize their contents.

2. Practical Usefulness.
3. Criticism.

One man has summarized the ideals of the movement in a very comprehensive way:

“The value of the Christian Endeavor society is twofold. It cultivates the life of the Spirit. Secondly, it touches all the Protestant communions and can play a noble part in preparing for that wider Christian unity toward which we labor and pray.”

Another writes: “The value . . . is in proportion to the faith exercised, and the united efforts put forth to accomplish; it is in its coherence of purpose in its attempt to evangelize the world.”

Another writes: “What Savonarola did for Florence, Christian Endeavor may do in human hearts, by consistent living, by fidelity to the right, and by faithful witnessing.”

Keeping in mind the motto of the society, we may review these letters. Some
of the ideals of Christian Endeavor as they have appealed to these men are:
1. The fostering of Christian brotherhood.
2. The realization of spiritual life.
3. The exercise of faith.
5. Consistency.
6. Fidelity.

Turning next to the second division, that of practical usefulness, we notice first that nearly all speak of the society as the training-school of the church. One man says: "Christian Endeavor gives Christian training to the youth, and by taking him during the period of life exerting greater and more lasting influence upon him than the church is able to do at a more mature age. The period of adolescence is the time to give religious instruction and training."

Remember, in connection with the above, that Christian Endeavor is a part of the church, and that it was instituted for the very purpose here emphasized.

Another man points out that the fact that the early Christian training is given by the same organization and largely the same methods, has been a great agent in breaking down the barriers between the different denominations. Here again is the ideal of Christian unity.

The functions of some churches are largely either inspirational or educational. One man thinks the value of the movement is in that it takes the inspirational and educational work of the church and gives an outlet for them in practical life; that is, that the inspirational and educational are not complete without being translated into the terms of greatest usefulness.

It is also pointed out that life in general, and Christian life in particular, is comparative. It is either going forward or backward, at eb or flow.

"What is a boy? He may become a man. It is not what he is, but what he may become. So it is with Christian Endeavor."

Another writes that its value is in definite pledge, first, of trust founded upon the Bible and the teachings of the Man of Nazareth; and second, that every member be engaged in doing something to aid in the establishment of that kingdom he introduced.

'Some one once said that one of the greatest tests of manhood was the acceptance of responsibility. One man says that before service comes the acceptance of responsibility by the young Christian, and that the value of the Endeavor society is that it makes this responsibility definite and plainer."

To summarize the points in our second division, we have but to look at the organization of the individual society. The greater part of the work is done by committees. The Lookout, the Social, the Music, the Prayer Meeting, the Bible School, all these committees accord with the idea that the society is the training-school of the church.

Last we come to the third division, that of criticism.

It is said that the ideal of training is not realized, because of lack of preparation on the part of both leaders and attendant members. While he has spoken of only a part of the training, nevertheless our critic has stated a sad fact. Some leaders think their responsibility ends with the reading of the Sunday lesson. There is apparently not over five per cent of the membership that habitually attend the meetings, knowing the topic and prepared to take part. This is contrary to our critic has stated a sad fact. Some leaders think their responsibility ends with the reading of the Sunday lesson. There is apparently not over five per cent of the membership that habitually attend the meetings, knowing the topic and prepared to take part.

We are left with some pertinent questions before us. Why do not the many ideals of society appeal to both sexes alike? Does the society meet the changed conditions in modern religious life as well as it did the conditions of thirty years ago? Is there a more useful organization to which the members may turn? Is our present organization following the right course toward efficiency?

The cry of the hour is for service, and efficient service, in all kinds of work. If our existence as a society is justified by the ideals we have had pointed out, it follows that we will be encouraged only as long as these ideals are more and more emphasized and realized, and that our retirement will date from the time we allow these things to leave our attention.

It would be neither a great mistake to end this discussion without bringing to mind the fact mentioned early in the article, that the organization "cultivates the life of the Spirit." We have to base our conclusion on apparent results. The spiritual effects, which far outweigh the temporal, will find complete record only on the "Book of Life."
Children's Page

Boys and Girls of Africa.

Dear Readers of the Children's Page:

For some time I have been thinking of writing a letter for your department of the Recorder, for I think you all deserve to hear directly from far-away Africa. All our letters have hitherto been directed to the Joint Committee as we were instructed to do when writing anything pertaining to the special mission on which we were sent. But this time I am not going to say a word about that matter, but am simply going to try to tell you something about the boys and girls of Africa whom we have seen and met.

As I sit here writing, there are a number of children in sight; several boys are paddling across the river in a big canoe; along the banks, a number more are fishing (did you ever see a boy of any age or color who would not rather go “fishing” than do almost anything else?) but these boys do not fish with a rod, they simply use a long fishing line, have their little nets all ready and so they can take a nice little nap, until the fish bite, as they lie there in the bright sunshine. I can also see a number of little girls, but they are not paddling in a canoe or fishing. They are filling great water-pots at the river-brink, and when they have filled them they put them up on their heads, sometimes on top of a peculiar little standard, and it is really very marvelous what a great pot of water these little maidens can carry on their heads without spilling a drop. In their village life the girls and women seem to do all of the work while the men fish or hunt, just as the American Indians used to do, and as I suppose all people do who have not learned to give woman her true place in life. I have seen women and girls hoisting in the garden, cutting and carrying fire-wood, building straw or mud houses, making bricks, and pounding the corn for their food. And almost all the women one sees working at these different tasks have each a little baby strapped on her back. Many of these mothers are very young, too, which is another sign that these people are needing to be taught better things than they yet know. These little black babies, bobbing up and down on their mothers' backs, are to me about the prettiest and cutest things to be seen in Africa. I have had hard work to keep my hands off them, and when they get big enough to toddle along by their mother's side and to play with other little black and naked tots they are simply irresistible.

Every white man who travels through this country has a name which the natives know and which they give one another place to place as he journeys along. This name, and a good many other particulars about him, the natives include in songs which they sing as they carry the white man in his machila from place to place. It is always one of the first things the natives name what they have given you, for sometimes it is not a complimentary one; but I got one of our native pastors to find out my native name and tell it to me. And when I learned it I was pleased. I thought they would have called me Mba Mba. The Masai call all men 'Mba Mba.' But the natives in they have given you, for sometimes it is not a complimentary one; but I got one of our native pastors to find out my native name and tell it to me. And when I learned it I was pleased. I thought they would have called me Mba Mba. The Masai call all men 'Mba Mba.' But the natives in

Salem College Stock

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"Five minutes’ conversation with the perfect man satisfies me much better than an hour’s talk."
show how very teochimgera he is the natives tell this story.

The elephant and the hippopotamus were talking together and each was boasting of his great strength, each claiming he was the strongest of all animals in the world. A rabbit overheard them and he determined to prove to them both that he was "stronger"? than either. So when he met the elephant alone he said to him: "You think you are the strongest one? I will show you a bit deal stronger than you are. Meet me at dusk tonight, just as the sun has gone to bed, and I will bring a long rope and we will test our strength. You will take one end of the rope and go into the woods, and I will take the other end and go towards the water, and you will pull as hard as you can, and I will pull as hard as I can, and we shall see which of us is the stronger." "Agreed," said the elephant, and they parted.

A little later the rabbit met the hippopotamus, and he said to him: "So you think you are the strongest one, do you? I can prove to you that I am a great deal stronger than you are." "So," said the hippopotamus. "Yes," the rabbit answered. "If you will meet me by the riverbank tonight, just as dusk, when the sun has gone to bed, and I will bring a long rope, and you will take one end and go down toward the water, and I will take the other end and go away toward the wood, and you will pull, and I will pull, and we shall see which of us is the stronger." "Agreed," said the hippopotamus; and so it was arranged.

Just at dusk, when the sun has gone to bed, the rabbit came tugging along a great, long rope, and he met the elephant at the edge of the wood. The elephant could hardly conceal his scorn for the rabbit and his scheme, but he took hold of the rope as he was bidden. "Now," said the rabbit, "do you go into the wood and I will go toward the water, and when I shout "Pull!" we will each pull as hard as ever we can, and you will see which of us is the stronger." "Righto!" said the elephant, and he went off toward the wood with his end of the rope. The rabbit took the other end and went toward the water where he met the hippopotamus, who looked at him and laughed when he thought of the coming trial of strength. "No mind laughing," said the rabbit, "just you take this end of the rope and go down into the water, while I run back to the other end, and when I shout "Pull!" we will both of us pull as hard as we can, and we shall soon see which of us is the stronger." So the hippopotamus took his end of the rope and went down into the water.

The rabbit quickly ran to the middle of the rope, where neither the elephant nor the hippopotamus could see him, and he shouted with all his might, "Pull!" Then the elephant and the hippopotamus each pulled for all he was worth. And first the elephant would pull the hippopotamus almost out of the water, and then the hippopotamus would pull the elephant almost out of the wood; and the rabbit almost split his sides with laughter. Then while the elephant and the hippopotamus were both pulling as hard as ever they could the rabbit took his knife and cut the rope in the middle; and the elephant went backwards, head over heels, and the hippopotamus went backwards, head over heels, into the water; and the rabbit cried out with joy, "Now, which of us is the stronger?" and he quickly ran away and left the elephant and the hippopotamus to find out for themselves the trick he had played upon them.

I call that a pretty good story, don't you, children? And I am sure you and I could listen, as these other children do, for hours at a time if only we could hear a few more such stories. But this one will be enough for now: perhaps sometime I can tell you more about the children of Africa and the things they do and talk about. It will not be long now before we shall again be back in the United States, which is the best country in the world because it is home, and the homeland is always the best land. And I suppose those who live here think the same about Africa.

With love to you all,

WAYLAND D. WILCOX.

On the Zambezi River,
Sept. 4, 1912.

I am glad a task is me given,
To labor at day by day;
For it brings me health and strength and hope,
And I cheerfully accept.

"Head, you may think; heart, you may feel;
But, hand, you shall work alway.

—SHERWOOD COWEED.
bages, onions, and potatoes are produced in great abundance. For nine months of the year there is great demand for labor by the day or month, and this labor is hard to secure. At this writing 20 cents an hour is offered, and I understand that to be the usual wage. Two or three farmers nearly every month put about nine hundred bushels of onions from one single acre. Andrew North will ship within ten days, if he can secure the help, from ten to thirteen car-loads of cabbages which he raised this year. To accommodate the passenger and freight traffic across the rolling prairies of this fertile State the railroads are taxed to the utmost. Twenty-four passenger trains and at present about thirty freight trains pass through Dodge Center daily. Two great trunk lines, the Chicago and Northwestern and the Chicago Great Western, cross one another at right angles here. Land as ill in moderate circumstances who wishes to manage schools in the State.

To-day was the semi-annual meeting at a little church into a better state religiously. A lively interest was shown in the various features of the school. The Sabbath Recorder is beautifully designed, and a man placed in the very center of the public aspirations of the day. .

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T. J. VAN HORN.

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Sabbath School Lesson.

LESSON IV.—Oct. 26, 1912.
WANDERINGS IN DECAPOLIS.
Lesson Text.—Mark vii, 31—viili, 10.
Golden Text—"He hath done all things well; he maketh both the deaf to hear, and the dumb to speak." Mark vii, 37.

DAILY READINGS.

First-day, Mark v, 1—20.
Third-day, Mark ix, 14—29.
Fourth-day, Mark vi, 30—44.
Fifth-day, Matt. xvi, 1—12.
Sixth-day, Matt. xv, 32—39.
Sabbath-day, Mark vii, 31—vili, 10. (For Lesson Notes, see Helping Hand.)

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### CONTENTS

**Editorial**—The Eastern Association; The Second Day at New Market; Sabbath Day at Eastern Association; Meeting After Sabbath; Church Notes—Patrician Greeks; Churches Pray for Peace; Looks Bad for the "Red Men," Back to Delhi; New Resident in Mexico; Seventh-Day Baptists; Seventh-Day Society Debt; Sabbath Brethren—Exercises for Sunday-Keepers; Sabbath School; Missionary Quarterly Report; Missionary Board Meeting; Missionary Conference; Salem College Notes; News Notes; The Good Suggestions; Dyeing; Department.

**Memorial Board**—Annual and Quarterly Meeting...546-548

**Treasurer's Quarterly Report...** 549

**President's Address—Eastern Association...** 546

**Women's Work—There's a Call in the Air...** 546

**Response to Address of Welcome—Eastern Association...** 547

**The Work in Battle Creek; Missionary Board Meeting...** 547-548

**Sunday-school Notes...** 548

**Youth's Work—Zeal; World Temperance...** 548

**Young People's Work...** 548

**Sabbathkeepers...** 549-549

**Sabbath School...** 550