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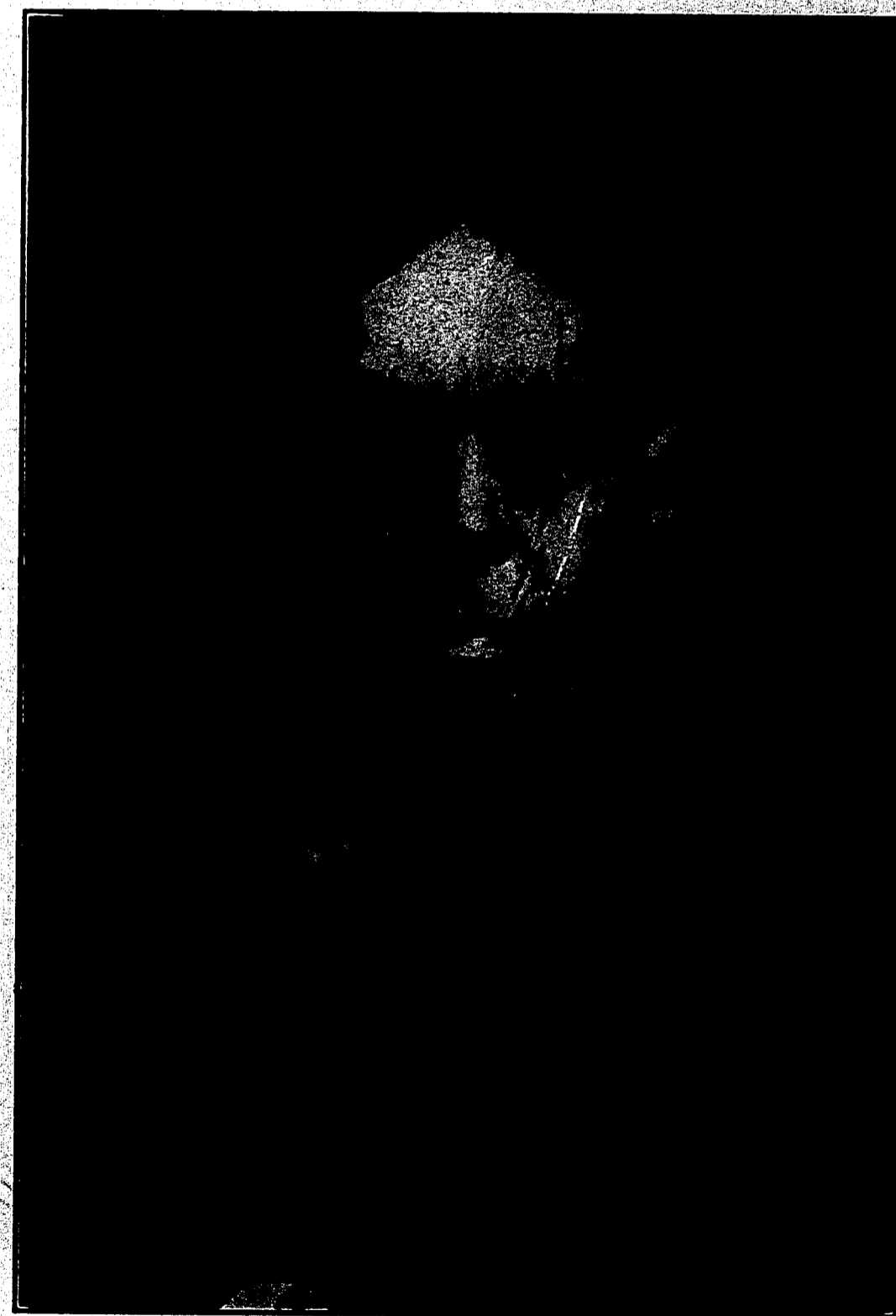


The SABBATH VISITOR, PLAINFIELD
NEW JERSEY

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September 15, 1913

The Sabbath Recorder



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The Sabbath Recorder

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VOL. 75, NO. II.

PLAINFIELD, N. J., SEPTEMBER 15, 1913.

WHOLE NO. 3,576.

Children's Hour at Conference.

The Conference program announced a children's hour at 4.30 each day for four days. These children's meetings were held in Exhibition Hall on the fair grounds, and were in charge of Rev. and Mrs. H. L. Polan of Dunellen, N. J. Mrs. Polan conducted these meetings each day, and was assisted by several willing helpers, who proved to be excellent hands in children's work.

The general music was in charge of Miss Ethlyn Davis, now of West Edmeston, N. Y. She was assisted by the other members of the Iowa quartet, of which she is also the leader. The daily order of exercises was: (1) songs by all the children; (2) Lord's Prayer in concert; (3) special music, either by the quartet, or a solo; (4) song by the children; (5) chalk talk by Rev. Edwin Shaw; (6) a brief talk by some delegate. These talks were given by H. Eugene Davis, Mrs. R. R. Thorngate and Miss Susie M. Burdick.

Edwin Shaw's chalk talks, one of which was given each day, were especially interesting to the children. Three of his subjects were: "Four Anchors," "The Christian Stereoscope," and "Paul's Purse." Mrs. Dr. Arnold Davis, Miss Gertrude Ford, Ruth Davis, Elmina Camenga and Mrs. Geo. W. Post Jr. assisted in the music by solos or otherwise, and we noticed that Miss Edna Burdick and Revs. Geo. W. Lewis, H. Eugene Davis, A. G. Crofoot and G. M. Cottrell were called in for some special part in the exercises during the four days. An organ, violin and a harp were brought into requisition to make the music interesting. We could not be in every meeting, especially when four or five were being held at the same hour, but we did manage to get glimpses enough of these children's meetings to convince us that most excellent work was done there by consecrated souls whom the children will never forget. Good seed was sown upon heart-soils that should give a rich harvest by and by. It may be after the workers are gone from earth; but the harvest is

sure, for God will take care of the fruits wherever such faithful work is done.

It is difficult to tell which enjoyed these little meetings most, the little children or the grown-up ones, for we saw fully as many of the older people there watching the work, as we did of the children taking part in it. It was a pleasant sight to see forty or fifty children, under the auspices of our General Conference, standing together and singing America or some gospel song; and I don't blame the older people for standing around doorways and within the building to hear them.

It is also a good thing for the children to have such a happy time with the denominational leaders and faithful workers. Before another Conference can bring them together again in Brookfield, those children, if living, will be grown to manhood and womanhood. It was nineteen years ago that Conference was last held at Brookfield, and, before this present year, it had only been there twice in thirty-four years. Very seldom do the children of any given church have opportunity to meet the denominational leaders from far and near. And after such a series of children's meetings the little ones can never forget those who taught them. By and by, when years of toil have bowed the forms of faithful servants of God, and their lingering footsteps draw near the other shore, some of these children, grown to be church workers themselves, will say, "We saw Edwin Shaw and his interesting chalk talks, away back in Brookfield at a General Conference, and the help he gave us there will never be forgotten." Or, "I saw Susie Burdick, and heard her tell about Chinese children, and since that time I have never lost my interest in foreign missions." Others may recall in after years, "We once saw Rev. L. C. Randolph in charge of the boys' games at the Conference in Brookfield, and noticed how H. Eugene Davis, Henry N. Jordan and others enjoyed the sports, and marked the genial spirit of those ministers as they helped us play, and we have loved them ever since."

It pays to look out for the children in connection with these annual gatherings. No one knows what denominational ties are being strengthened at such times. No knowing what bents are being given there to childish thoughts and purposes, to result in consecrated ministers and missionaries in years to come. To say the least, ties of loyalty to the denomination are being formed that shall give us staunch and faithful laymen, to stand in the rank and file of God's army to do valiant service for Christ and the church.

Rev. Charles S. Macfarland at Conference.

Those who have seen the Conference program already know that Rev. Charles S. Macfarland, secretary of the Federal Council of the Churches of Christ in America, visited us at Brookfield and occupied the usual time for the sermon on Sabbath morning. Knowing that Secretary Macfarland is in the habit of visiting the annual conventions of the denominations represented in the Federal Council, President Daland invited him to visit ours, and to preach on Sunday morning. But previous appointments made it impossible for him to be there on Sunday, and he was given the Sabbath morning service. He arrived on Friday morning, and just before the noon hour was introduced to our people. His words, of necessity, were few at that hour, but he told Seventh Day Baptists how he had classed them in comparison with other peoples, from what he had seen of our representatives. He would not place us in the very front nor yet in the rear, but about in the middle of the line.

On Sabbath morning he gave his audience a brief life-sketch, together with some personal experiences illustrating the readiness with which an individual may adapt himself to the various denominations, according to his environment. His mother was a Lutheran and his father a Baptist. He was first a Baptist, then a Methodist lay preacher, and afterward a Congregationalist. He always worked with the people with whom his lot was cast, and by blending the best in all faiths, much good had come to him from all the churches. He recalled some reference, made by a friend

before he left home, to his prospective visit to the Seventh Day Baptists, whereupon his wife had said, "Yes, and when he comes back he will say, 'My, but those Seventh Day Baptists are a loving and attractive people.'" Doctor Macfarland spoke of the privilege he enjoyed as an official in a body comprised of thirty Christian denominations. He did not regard denominationalism as a backward step, but a movement toward broader, larger views and progress. The speaker was certainly felicitous in his personal and introductory remarks, in which he paid a high tribute to our people and expressed his appreciation of Seventh Day Baptists as a body. His address appears on another page of this paper.

We were glad to have Doctor Macfarland meet Seventh Day Baptists face to face in Conference assembled, and learn something of their Christian spirit and of their loyalty to God's law. We are glad, also, to join heart and hand with all other peoples in the great reform movements of our times, working with them for the uplifting of men, and cooperating in all matters upon which we agree, only stopping when to go farther would mean compromise of conscience. This is what the Federal Council means to all the bodies belonging to it.

A New Young People's Editor.

Our readers have doubtless noticed that the name of Rev. R. R. Thorngate of Verona, N. Y., has taken the place of that of Rev. H. C. Van Horn as contributing editor in the Young People's department. We have known for some time that Brother Van Horn, with the work of a large pastorate on his hands, was feeling the need of some change that would relieve him of this extra burden. Last year at Conference he tried to lay it down, but was persuaded to hold on to it another year. Just before the last Conference he informed the editor that he had decided to give it up, and that he had found one in Brother Thorngate who would be willing to take hold of the work.

We wish to record here our hearty appreciation of the faithful services of Rev. H. C. Van Horn during the years in which he has served the young people as their contributing editor. They have found in

him a loyal and enthusiastic friend, ready to render any service he could for the cause we all love. Everybody wishes him success and bids him Godspeed in his good work.

We are also glad he was able to find an acceptable successor, one whose heart is in the work and who stands ready to lead as best he can by the help of the Lord. We bespeak for Brother Thorngate the same hearty cooperation from the young people which has been accorded to his predecessor. We have a company of young workers of whom the denomination may well be proud. They do much to make the SABBATH RECORDER helpful and uplifting.

Sabbath Day at Conference.

Sabbath was a great day at Brookfield. The heavy rains of Friday had cleared up the atmosphere, the weather was cool, and signs of clearing brought the assurance of a good day. The exercises began with the usual sunrise prayer meeting from six to seven. At nine o'clock a large company enjoyed the communion services in the church. This service was in charge of Revs. I. L. Cottrell and E. D. Van Horn. At the fair ground the grand stand was well filled at ten o'clock, a large choir had taken their places on the platform, and the services were opened by singing old Coronation. After Scripture and prayer, President Daland gave out the necessary notices, and everybody joined in singing, "Faith of Our Fathers," which was a most appropriate song for the occasion. We give it to our readers.

Faith of our fathers! living still
In spite of dungeon, fire, and sword:
Oh, how our hearts beat high with joy
When'er we hear that glorious word:
Faith of our fathers! holy faith!
We will be true to thee till death!

Our fathers, chained in prisons dark,
Were still in heart and conscience free;
How sweet would be their children's fate,
If they, like them, could die for thee!
Faith of our fathers! holy faith!
We will be true to thee till death!

Faith of our fathers! we will love
Both friend and foe in all our strife:
And preach thee, too, as love knows how,
By kindly words and virtuous life:
Faith of our fathers! holy faith!
We will be true to thee till death!

To some of us this sturdy old song seemed to have a new ring as the great congregation sang it with unusual fervor. As the chorus swelled to greater volume at the close of each stanza, "Faith of our fathers! holy faith! We will be true to thee till death!" many hearts were thrilled; and when the last notes died away we felt that the opening services of our Sabbath at Conference had prepared our hearts for loyal sabbatizing, and had enabled our stranger guests to see something of the real spirit and purposes of Seventh Day Baptists.

The sermon by Doctor Macfarland was listened to with great interest.

In the afternoon a Sabbath-school service was held in the grand stand and in the rooms about it, with a total attendance of 335. Eight teachers taught as many classes, and all came together for general exercises. This service was under the auspices of the Sabbath School Board, with Rev. Walter L. Greene as leader.

We seldom see the Conference so convulsed with laughter as it was in the general exercises of this lesson on "The Manna." Brother Sayre was giving the "Lesson Thoughts." He spoke of the manna's being scattered about, so everybody, old and young, had to work to get it. It must have been hard picking for some; but it is God's way to give blessings, especially spiritual food, in a manner that requires his children to do something themselves. God could have given it in basins and bowls, but that is not his way. It had to be picked up; they must work for it. Just at this point a little boy piped out, loud and clear, "He wanted to give them a good appetite!" The effect was like magic; the audience fairly exploded with laughter and applause. When silence again reigned, Brother Sayre caught the suggestion so unexpectedly given, and closed by saying, "Yes, that's it, God wants us to *do things* in order to get a spiritual appetite."

Brother M. G. Stillman's play on the word "manna" was also unique and interesting. The first two letters spell "ma," add the third and we have "man," and man stands for father. In manna, then, we have a suggestion of father and mother, in love providing food. God is both father and mother to his children. The child is fortunate, whose father and mother offer him Christ the bread of life.

At this point the superintendent asked all

the ministers and missionaries present to come to the platform for an introduction to the children. He wanted the children to see and know the denominational leaders. About forty came forward, and as one by one they stepped to the front, Brother Wilcox in a word of explanation introduced them. After this introduction service some one stepped forward and announced that this was Doctor Main's birthday, and an expression of congratulation and good wishes was extended to him.

THE EVENING AFTER SABBATH.

was given to evangelistic services led by Rev. L. C. Randolph. The Iowa quartet pleased the people with their songs. After a short sermon by Brother Randolph, from the text, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," the meeting was thrown open for testimonies. Brother Randolph asked all who had started in the Christian life after reaching the age of sixty years to rise first. Only three out of all that large audience responded. Then requests were made for all starting after they were fifty to stand, and so on, class by class, starting after reaching forty, then thirty, then twenty years of age, and finally for all starting while younger than twenty years. It was interesting to see how the numbers increased as the years diminished, and a convincing object-lesson was thus furnished in favor of beginning the Christian life early. This meeting was a fitting close to the Sabbath day at Conference.

Mission Buildings Under Fire of Battle.

If you failed to read the letter from China in the Missionary department of last week's RECORDER get your paper and read it now. Brother Davis certainly had a thrilling experience, and we are all glad our missionaries and our mission buildings in Shanghai are spared to us.

The Officers of Conference.

Dean Alpheus B. Kenyon of Alfred University was elected president of Conference. The secretary is Rev. E. P. Saunders of Alfred; Rev. T. J. Van Horn of Dodge Center, Minn., was reelected corresponding secretary, and Rev. Wm. C. Whitford of Alfred, N. Y., treasurer.

EDITORIAL NEWS NOTES

The Swiss Guard Strike in the Vatican.

Some time ago mention was made here of the revolt of the Swiss Guard in the Pope's palace at Rome. The members protested against "bayonet drills, target shooting and roof-climbing to protect the Vatican from imaginary assaults."

This strike, resulting in the dismissal of the Swiss Guard, turned the eyes of the world toward the Guard's origin, and the service it had rendered to Rome in the days of real peril. The Pope now says: "The corps is expensive and almost superfluous," but it was not always so. We have been interested in this guard ever since we saw the great "Lion of Lucerne," chiseled in the perpendicular face of a granite cliff in the geological gardens of Lucerne, to commemorate the valor of the Swiss who died defending the Pope in the turbulent days of Julius II, four hundred years ago. Since that time this guard has been recruited from the cantons of Zurich and Lucerne. Many of them come from families in which this service has become a hereditary honor, handed down from father to son for generations, and they are supposed to be particularly loyal to the Roman Church. The recent action of the Swiss Guards has a peculiar significance in view of this record of loyalty. When three of the guards had been expelled, and four others had voluntarily thrown down their arms, their comrades followed them to the gates of the Vatican singing the Marseillaise and shouting for Garibaldi. Such a scene had never been known in the Vatican. It must signify a great change in the spirit and attitude of the people toward the papal power. The modern spirit has even taken possession of the noted Swiss Guard, renowned for generations for being loyal to the Pope.

Ten Days Ahead of Schedule Time.

The dry excavation work of the Panama Canal has been completed ten days ahead of schedule time. Henceforth the work will be done by dredging. This will begin as soon as the great ditch is cleared of machinery and of thirty-six miles of railroad track. It now seems almost certain

that small vessels can pass through the canal from end to end by October 10. The waterway is likely to be opened to trade before this year closes.

Not so Tired as was Supposed.

When the British and German governments declined to participate in the Panama-Pacific Exposition on the ground that their people were tired of expositions, that they did not pay, and that therefore there was no desire or inclination to enter this one, it seems that they were rather premature in their decisions. This is shown by the widespread and increasing protests in those countries against the hasty decision thus published. Evidently the two governments mentioned did not try very hard to ascertain just what the inclinations of their people were, or what the great business interests within their borders thought about the profitableness of expositions. It now seems that the shrewdest business firms do think expositions pay, and that there is after all a keen interest in the Panama-Pacific Exposition. Business firms are getting ready to send large exhibits at their own expense and without government aid, and the evidences now are that both Great Britain and Germany will be extensively represented through private enterprises, even if the two governments do hold back.

Friction Between China and Japan.

To add to China's troubles, serious friction with Japan has arisen over the killing of several Japanese during the fighting at Nanking. Anti-Chinese demonstrations by street mobs in Tokio and by publications in the daily papers are causing no little concern in China. The general in command at Nanking has sent a message of sympathy to the Japanese Consul General, and offers to compensate the families of the victims. The Tokio Minister for China has gone to Nanking to make full investigation. Efforts are being made in Japan to quell the growing anti-Chinese feeling.

Death of Professor James Orr.

Professor James Orr, of the Theological College of the United Free Church of Scotland, died at his home in Glasgow on September 6, aged sixty-nine years. He was well known in America as lecturer on theological questions. His books, "The Problem of the Old Testament," "The Bible on

Trial," "Sin as a Problem To-day," and "The Image of God in Man and Its De-facement," have had a wide circulation in America as well as in the Old World.

The National Association for the Advancement of Colored People has sent a protest to the President of the United States against the segregation of the Negro employes in the service of the government at Washington. It is charged that for the first time in the history of the federal government, discrimination is being made on the ground of color. This protest grows out of a move to place all colored employes in a department by themselves.

The Treasury Department at Washington announces that none of the \$50,000,000 government funds to be deposited for assistance of farmers in the movement of crops, will be deposited in banks that borrow or loan money for speculative purposes. The entire amount will go to institutions that earnestly strive to meet the currency demands of agricultural districts.

The costs of the Balkan war given out in London are as follows: Turkey \$180,000,000; Greece \$80,000,000; Servia \$70,000,000; Bulgaria \$100,000,000; Rumania, \$70,000,000. It is estimated that in addition to these figures about \$400,000,000 was spent in bringing the armaments up to date and getting ready for war. In view of the little that was really gained, \$900,000,000 seems like a great price to pay. And when we consider the great army of men sacrificed it seems almost unbelievable that the civilized world could allow such senseless barbarism.

After so many years France has returned to Russia the great bronze bell taken from the cathedral at Sebastopol as a part of the spoils of the Crimean War. This bell, weighing over three tons, has, since its capture, hung in one of the towers of Notre Dame, Paris. It now goes to St. Petersburg.

In a celebration of the three hundredth anniversary of the sailing of the Pilgrims from Southampton for America, Walter H. Page, our ambassador to Great Britain, unveiled a memorial column erected on the site of the pier from which the Pilgrims sailed.

Address at the Seventh Day Baptist Conference.

REV. CHARLES S. MACFARLAND,

Secretary of the Federal Council of the Churches of Christ in America.

According to the classic definition of Herbert Spencer, evolution is the process of passing from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity, during which the retained motion undergoes a parallel transformation. I do not know what this means any more than you do, but I gather the substance of it to imply that the rise and existence of denominations, following the Protestant Reformation, was an indication of progress and not of deterioration.

A study of history, however, reveals another element in evolution—namely, that it is cyclical. Progress is not directly in one direction, it comes through both forward and backward movements. We go a long distance in one direction, we then pause, and to a certain point make a return. We then gather up our renewed forces and move on again.

When I was a student we heard much from the German universities about the theory, in theology, of Ferdinand Baur, of thesis and antithesis. So far as I could understand it, he declared that first we moved in the line of one proposition and then arose a proposition which was the antithesis of this, and out of the ultimate blending of the two we found harmony and progress.

These various theories of evolution seem applicable to our denominationalism. We have gone pretty far in carrying out the proposition which has resulted in the diversity of denominationalism. Those who hold to Rome have gone equally far in their antithesis in the direction of unity. Perhaps we are getting among our Protestant denominations to recognize in equal proportion the two principles of evolution and progress which we find everywhere in the natural order—diversity and unity.

Our various denominations and sects arose largely from the demand for freedom, and through much suffering we found our freedom. We are now recognizing as denominations, however, that the highest freedom we can possess may be the freedom to give up some of our freedom for the sake of the common good. This was

the kind of freedom to which Paul referred in his discussion of those denominational differences which had already begun in the Apostolic Church. We are ready to acknowledge, without forgetting perhaps that in our intellectual expression of truth we have been of Apollos or Cephas, that we are all of Christ, and that in allegiance to him we must maintain or regain unity even in the midst of our diversity. We are following still further our denominational search for freedom, and we are seeking this highest freedom in our modern movements towards Christian unity.

For the past century or two we have been largely building up denominationalism, and the text from which I preach to you, on this your Sabbath morning, is the word of Jesus: "Whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it." That is the one text and suggests the one sermon which I am preaching everywhere to these thirty constituent denominations of the Federal Council, and to everybody else when opportunity offers itself. I ask you this morning to forget for the moment your denominational concerns, important as they are, and with me to sweep the whole horizon of Christian endeavor.

One of our most startling discoveries is that we have been so sadly and thoughtlessly wasteful. We have wasted our mineral wealth, squandered our forests, and have allowed the mighty forces of our streams to run out into an unneeding sea.

Worse still, in the development of industry, and by social neglect, we have wretchedly wasted our human power and, as our new legislation witnesses, we have been criminally prodigal with human life itself. We have poisoned, neglected, maimed, and mangled by our inefficient speeding up, by our twelve-hour days and seven-day weeks. While we have wasted the forests, that make the mines, we have also wasted by thousands our human brothers in the mines, have slaughtered and despoiled our women, and have consumed our babes beyond the count of Herod in our suffocated cities, while we had half a continent of fresh air. In our commercial development we have sacrificed innocent human life upon its altar and have given over our little children to an industrial Moloch with outstretched iron arms, saying, "Let little children come unto me, and forbid them not,

for of such is the kingdom of Mammon." And if we, followers of Christ, are content to disavow the blame, let us remember that in the same breath in which the Master said that to neglect these little ones was to forget himself, he also condemned men, in his most severe and solemn utterance, for the things they *didn't* do.

But these are not an intimation of the worst of our dissipations, and indeed these wastes have been largely because of a deeper and more serious prodigality. We have let the very light within us become darkness, and the saddest of them all has been the wanton waste of our moral powers, our finer emotions, and our religious enthusiasms, largely through sectarian divisions, denominational rivalries, and unrestrained caprice, masking itself or deluding itself as a religious loyalty.

If one-thousandth part of our effort for redemption had been given to prevention, we should not now stand as we do, trembling, shamefaced, and bewildered before the haggard results of our own social havoc. Our worst and our most wanton profligacy has been the casting to the four winds of our ultimate power, the power of our religious enthusiasm and our spiritual impulse, because they were neither socially concentrated nor socially interpreted and applied.

Let us for a moment face the facts. One of our most important Christian endeavors is that of our home missions, which is nothing less than the undertaking of the conquest and the moral development of a new nation. It was the earliest and one of the most potent forms of social service on the part of the church and it was the beginning of a multitude of new social movements. Its leaders, like Oberlin, built roads and highways for religion and, like Marcus Whitman, blazed the trails of civilization across a continent. This work, however, the church has recklessly attempted without serious forethought or prearranged plan. Sometimes it has been carried on in conflict between the very forces attempting it, and even when sympathetic it has not been cooperative. And the result, time upon time, has been that, like the intrepid discoverers in the anthracite seas, religious enterprise has perished within the reach of plenty; just because it was not social. Three years ago the Committee on Home Missions of the Federal Council

of the Churches of Christ in America investigated the State of Colorado. One hundred and thirty-three communities were found, ranging in population from one hundred and fifty to one thousand souls, without Protestant churches of any kind, one hundred of them being also without a Roman Catholic church. And they were places of deep need in rural and mining sections. In addition to these there were four hundred and twenty-eight towns large enough to have postoffices, but without any churches, and whole counties were discovered without any adequate religious service.

The seriousness of the other problem of overlapping is indicated by a town of four hundred people in the same State with four churches, all supported by home mission aid, and this but one of many like it.

This investigation was followed by the Home Mission Council in fifteen Western States, in what was called the Neglected Fields Survey. In one State seventy-five thousand people resided five miles or more from a church. A rich valley with a population of five thousand, capable of supporting fifty thousand people, had but one church. In another State fourteen counties had but three permanent places in each for worship. One county in another State had a rural population of nine thousand with no religious ministry except that supplied by the Mormon hierarchy. Another county with a rural population of eighteen thousand had regular services in only three of its school districts.

And these are but hasty suggestions from this report, made, mark you, within the past two years. The social problems raised by home missions have been a determining factor in the development of Christian unity.

One of the finest expressions of our religious enthusiasms has been the carrying of a Christian civilization to the peoples of the earth and the far-off islands of the sea.

It is safe to say, in view of the marvelous things accomplished in spite of our internecine ravages, that had there been united or federated effort, a Christian society would now be spread in social power over the whole earth. But we did not bring to the infant vision of the heathen a gospel. We brought gospels. At least so it seemed to them.

If we ourselves can see today the wrong of our sad and haggard divisiveness, what wonder that to the uncultivated eyes and

ears of the heathen it looked, not like the approach of human love, but, as it certainly did look to them, like the approach of those who could not truly love them if, as it seemed, they did not love each other? For half a century we went to the East, not with the persuasion of the tongues of Pentecost, but with the confusion of the tongues of Babel.

What wonder that those who could not learn our language, and whose language we could not speak intelligently, seemed to find themselves under the necessity of acquiring, not one speech, but many new languages, in order that they might learn the vocabulary of our social brotherhood?

If waste is the cause of inefficiency, surely we have demonstrated it in our approach to the heathen world, and our deepest encouragement may perhaps be drawn from it, for if they could discover, as they finally did, what we were trying to say in so many confusing tongues, how simple is our task when we all come to speak one language and make it clear that we are there upon one holy mission!

The development of a new and complex social order about us was getting ready for the call of a persuasive and effective gospel. New foes were arising on every hand. They were all united, and we found ourselves facing federated vice, the federated saloon, federated corruption in political life, federated human exploitation, and then all these together multiplied in one strong federation, the federation of commercialized iniquity. All of these were bound together in a solemn league and covenant, and the reason they so confidently faced a derided church was because they faced a divided one.

On the one hand were the federations of labor and on the other hand federations of capital, girding themselves for their terrific conflict, waiting the voice which should speak with power and influence, that should quell their human hatreds.

Problems of social justice were looking to us with beseeching voice, and we found ourselves obliged to face them, or, worse still, to shun them, with shame upon our faces and with a bewildered consciousness, because we had no common articulation of a code of spiritual principles or moral laws. Our spiritual authority was not equal to our human sympathy, because it was divided.

On all these things we had a multitude of voices trying to express the same con-

sciousness, but the great world of men did not know it. Why should they know it when we had not found it out ourselves? We spoke with voices, but not with a voice.

We have not altogether passed this situation. Within the past few weeks I found in a near-by State a city with one saloon to every eighteen voters, filled with pool-rooms and vicious amusement resorts, a city in which the number of illegitimate births reported during the year was appalling. And after I had met with the Protestant pastors of that city for a few hours I learned, to my amazement, that it was the first time that they had ever come together to consider their common problems. And not only that, but it was with exceeding difficulty that I then restrained them from engaging in a vicious controversy over a most trivial matter of procedure.

Very nearly up to our own day the church has faced united iniquity while there has been scarcely a city in which it could be said, in any real or serious sense, that its churches moved as one great force. And in many a town and rural village we yet have churches wearying themselves to death in a vain struggle for competitive existence, or suffering from that worst of diseases, to be "sick with their brothers' health."

What wonder that we have lost our civic virtue. Why are we surprised that we have lost not only our temperance laws but also our temperate ways? Why should we be astonished that with the loss of these we have also lost our sons and filled our houses of refuge with our daughters? Why should we wonder that the rich have left us for their unrestrained, unholy pleasure and the poor because we had no united sense and power of social justice to restrain an industry that devoured widows' houses and that bound heavy burdens grievous to be borne, especially when this was sometimes done by those who for a pretense made long prayers? What wonder that, with disintegrated religions which gave no adequate sense of religion, the home should lose its sacredness and the family become the easy prey of easy divorce and of unholy marriage? Still we went on singing, "Like a mighty army moves the Church of God." And when we come to resolve it to its final analysis the only trouble was that we did not sing together.

Leave for a moment the larger review and consider the work of our individual churches and the loss of their constituency. I say the loss of their constituency because the church can not be said to gain or even hold its own if it simply fills its vacancies. Many churches have marked time, year upon year, and thought that they were moving because they kept their feet in motion.

The age became a migratory one. Here was a root difficulty in our social disorder. The family left one city for another. It drifted, by the necessities of industry, from place to place. And because we had no provision for shepherding the sheep that left one fold for another, they wandered about just outside some other fold. If the family, say, from one Baptist church moved near another Baptist church, there was some hope. But in at least half the cases they did not.

For a study in efficiency visit the average city on a Sunday night and measure the power of, say, one thousand people, scattered among twenty-five or thirty churches, when they might, with the contagion of human impact, be gathered into one, with a manifold and constantly increasing power, which, with wise direction, would send them back to fill the empty churches whence they came and to become and to exert a social conscience.

As in the home mission fields, so in our cities. We have whole sections religiously dying and socially decaying because they are without any churches, while other sections right beside them die because they have too many churches to be supported. Effective distribution is as yet, in every city, either an undiscovered art or at best a feeble effort. Our rural communities are in a like situation because there has been no concert of action. The so-called rural problem as a social perplexity has arisen almost entirely from the disunity of our religious forces, and we might as well admit it.

Then, for many, many years we had fervently prayed that God would open the doors of the heathen world and let us in to take care of the heathen as our inheritance. God always gives us more than we ask; and so he not only did that, but he opened our doors and poured the heathen in upon us. When the immigrant came he became, as often as not, an American patriot before there was time for him to become an American citizen. He assimilated everything

except our religious impulse. He learned the language of our daily speech because we have only one language to be mastered. But our religion presented to him too many tongues. And why should we wonder that he could not distinguish between them?

He met centrifugal forces which repelled and not a centripetal force which might have been an irresistible attraction. He found a united democracy and he became a part of it the day he landed. He saw the unity of ideal in our public schools, and he made it his own. And if we had met him with a united brotherhood of the church, he would have felt the mass impact of religion as he felt everything else and he would have yielded to it.

Why is it that we have not sooner found ourselves in all the pressing problems of social regeneration? It is because we are still discussing our alleged differences which do not exist except in our discussion. The specious differentiation between personal regeneration and social salvation is a divergence purely in philosophy and not in fact.

Then, to witness our initial attempts at integration. We began our interdenominational movements and organizations. It was and it is a movement in the right direction, and yet it must be confessed that today one of the greatest problems of religious federation is the federation of these federations.

Out of the force of the church sprang our reform agencies, which were subject, not only to moral impulse, but also to human caprice, and another of our problems is the federating of all or the elimination of some of these.

Then when we began our federative movements in local communities we simply multiplied our groups. The Bible classes of the community were formed into a federation; also the boys' clubs, the church temperance groups, and the men's clubs. The ministers separated themselves off from their churches, or assumed that they were their churches, and formed ministerial associations, listened sometimes to papers on the authorship of the fourth gospel, or the question of two Isaiahs, when we may venture to doubt that the local politicians had even been impressed with one Isaiah; but only occasionally, and not with very serious intent, did they discuss the common problems of their community life. We had to

begin this way because we were afraid of bringing the churches themselves together.

Every once in a while, generally not oftener than once in four or five years, the wave of evangelistic power would strike the community. The evangelist came, rallied the united forces of the churches for a week, then went away, and we strangely supposed that what it was perfectly clear could be begun only by united action could be kept up and developed without it, and the churches fell apart sometimes a little farther than they were before.

Meanwhile every force, every movement, every single group gathered to oppose the church was making its common compact with its common stock and its evenly divided dividends.

The wonder is not that we have not gained more ground. We have here a wonderful testimony to the power of the gospel and its unquenchable fire that the light of religion did not go out altogether.

We give all sorts of reasons for it. But it was not because we were not thinking right. It was not because we were not thinking alike. It was not because we were worshipping differently or because our politics were different. It was simply that we didn't work and act together upon the tasks in which we were in absolute agreement. We were confused in our self-consciousness. We conceived our churches and our sects as ends in themselves, rather than as the means to the one end that we have always had in common. We remembered that we were of Paul, or of Apollos, while we forgot that we were all of Christ, and that all things were ours. We were losing our lives because we were trying to save them.

So much for the facts of history. Let us now seek the vision of prophecy. This reckless prodigality of moral power and spiritual impulse was not because the church was becoming an apostate church. It was not because she was leaving an old theology or because she was rejecting a new one. Taken as a whole, her views were becoming larger and her vision finer. In certain ways she was creating greater forces. But her forces were spent because her attack on sin was not concerted, and because she was not conscious of her own inherent unity. The church and ministry went on doing their unrelated work, gaining a keener moral sense and stronger ethical gospel. The church and her gospel

were creating the very unrest that was crying out for social justice. And even while the church was losing the toilers she was preparing for their social emancipation. She was continually creating larger opportunities which, however, she was failing to meet because of her divided moral forces.

We now feel that something very different is to be done.

It is interesting that the first serious movement toward federation was in the foreign field. The missionaries began to send back word that they could not make their way by using such confusing tongues. They sent imperative messages to us that they must get together, not only in order to impress the gospel upon the heathen, but for their own self-preservation. Both Christian unity and social service are largely reflex actions from the field of foreign missions.

Now, throughout the heathen world we are rapidly multiplying union church movements. In India we have the South India United Church of nine different denominations, and another federation is under way in Central India. These foreign Federal Councils are being organized, not on the basis of common forms of worship, but are being grouped by the languages or dialects which their people speak. They are formed on social units.

In West China a movement has in view one Protestant Christian church for that entire important part of the new Chinese republic. The same story is coming back to us from Korea and the Philippines. Japan has dissolved its tentative and voluntary evangelical alliance and now has an official federation of eight denominations.

Practically all of the mission schools are interdenominational and federated. There come to my desk every week something like two hundred and fifty different home religious publications, most of them being, or alleging to be, denominational organs. On the other hand, in the heathen field their publications are common and interdenominational. Thus are our little children leading us.

In fact, if we should in this country only follow the example of the foreign field, we should make a progress that would surprise ourselves. The recent splendid call of the republic of China for the prayers of the Christian churches of China and the world is the clear issue of a social gospel.

The main point, however, upon which we are finding our most common approach is in the new emphasis which we are giving, because we are forced to give it, to the nearer social problems of our day. Here, at least, we find no true reason for differentiation. No one will argue that there are Methodist Episcopal saloons; or such a thing as Baptist child labor, or Congregationalist vice, or Presbyterian sweatshops, or Episcopal Tammany Halls; or Seventh Day Baptist gambling houses.

Not only do we thus find no sensible reason for division, but we have very quickly discovered that we shall meet this opportunity in unity or else we shall not meet it at all. Social regeneration must have a social approach. The social tasks and problems of a city can not be met by any church except in common conference with every other church.

This application of the gospel to the needs of the world is what is giving us our unity. When we get together upon our common task, we can not help forgetting, for the time being at least, the things which have divided us because we find ourselves in unity upon those two laws upon which Jesus said the whole law and the prophets hung, on love to God and love to man. We are facing our common foe of commercialized vice, of human exploitation, together, and we are receiving abuse. As we stand side by side it becomes impossible for us to do anything but love our fellow Christians, and we are willing that they should make their intellectual expression of religion according to their own type of mind, and that they should worship after their own forms and customs.

We have made, only within the past few days, another great discovery. We have discovered that evangelism and social service are not only inseparable now and forever, but are one and the same. In other words, when we get together seriously upon the work of social service we find that we are together upon what we thought was the remote work of evangelism.

The evangelist is to proclaim the full Fatherhood of God—a God who rules his household with the unwavering hand of justice and with a heart of love. Thus the invocation of the heavens for divine justice and the cry of an infinite affection meet and mingle with every human cry that rises upward for human justice or of hu-

man suffering. A true father will not let his children hurt each other, either by malice or neglect, and he does not love the strong child better than he does the weak.

We feel a deeper and more tormenting sense of sin, a profounder consciousness of the eternal truth, that a sin, whether of indifference or intent, against our brother or our sister, is an offense against an outraged and righteously indignant God, that social morals and personal religion are one and inseparable now and forever, and that God is not a seller of indulgences at any price.

The third article of our evangelical message is the absolute certitude of judgment. Shall not God avenge those whose cries come up to him day and night? Yea, speedily he shall avenge them.

The final message is redemption, the redemption of the individual in the world, and through him of the world itself, and there is no redemption of either without the redemption of the other.

The gospel is outgrown, the Christian pulpit is superfluous, the church of the living Christ goes out of existence when the truths of the gospel, the vocabulary of the preacher, and the constitution of the Church no longer contain the words "God," "sin," "judgment," and "redemption," and they are gigantic and capacious words, belonging to a vocabulary that can interpret the whole universe of right and wrong, both individual and social. They are applicable to every problem in God's world. Thus nearly all the things belong together that we have thought apart.

In fact, we have discovered that while we were praying for a revival of religion we were really in the midst of what promises to be one of the greatest revivals that this world has ever known. Our present sensitive social conscience simply meant that we have a "second blessing" and that we are again passing through the experience of religion. How on earth can there be any jot or tittle of difference between saving one man at a time or saving two? between regenerating an individual and sanctifying a whole city full of individuals?

The only difference between a true social evangelism and what we used to consider by that word is that the mourners' bench and mercy seat are full. We come, not only one by one, but all are on our knees together. True social service is simply evangelism a hundred or a thousandfold.

Is it any less holy to crush out a den of vice than it is to regenerate a vicious man? Here again our differences are only in our use of terms, and not in reality and fact. Go to commercialized vice and to industrial injustice and say to them, "We will make the laws tighter," and they will answer, "Very well, we will find ways to break them." Go and say to them, "We will make our courts stronger," and they will answer to themselves, if they do not to us, "The political power of our money is stronger than any court of justice."

But suppose you could go to them and say, "The churches of this city, all of them, have gotten together. They are thinking, planning, and moving as one man to crush you." They might doubt it; but if they did not doubt it, they would fear it as they have not feared even the Almighty himself.

Now for these common tasks we are discovering, faster than we admit it, and we are conscious of it faster even than we express it to ourselves, that for these common missions we require no changes of our symbols or of the intellectual expression of our religious faith. We have passed the periods of both division and of toleration and we are entering that of serious cooperation. While Christian unity as a sentiment is everywhere in the air, it is taking perhaps three concrete forms.

The first is that which is expressed by the hierarchy at Rome. We may pass it by this morning without consideration.

The second is that which finds expression in such movements as the Christian Unity Foundation and the proposed World Conference on Faith and Order. For that we pause to offer a sympathetic prayer and to express our hope.

But there is another form of Christian unity which is possible without waiting for any conference on faith and order, and which is absolutely necessary before we can reach the common ground for any such conference. I like to call it Christian unity at work.

God has put into our human order the mingling together of unity and diversity. While it is a unity on the one hand which is not uniformity, it must also be a diversity on the other hand which is not divisiveness. I believe that the movement of which the Federal Council of the Churches of Christ in America is the most concrete

expression, is an illustration of this principle of progress.

Federal unity is stronger and more vital than the first form of unity represented by the Vatican because it is unity with freedom, and because unity is stronger without uniformity than with it. The difference between the unity of the united Protestant churches and the unity of Rome is also this: with federal unity the church may give herself for the sake of the world, regardless of what becomes of herself; she may give herself for the sake of humanity and not use humanity for the sake of herself; while under the unity of Rome she is obliged first of all to take care of her own life. Our unity must be determined by the text this morning. We must be willing to save our life by losing it.

Federal unity is a larger immediate possibility than the unity of faith and order, because it is so much simpler a process. It takes less time. We may all join ourselves to the common task and gird our garments just as strong whether or not our outward habiliments are just alike.

Getting together in action saves a tremendous amount of the time unnecessarily spent in mental processes, because by getting together in action we find that we really are thinking alike without taking the time to do it by a philosophical process. I am sometimes asked if I think it probable that the thirty denominations which are the constituent bodies of the Federal Council will hold together in permanent unity, and my answer is this: There is less differentiation and distance between the two remotest bodies now in that council than the differentiation and difference between the two wings of any one of these denominations. That is to say, we are closer together in this larger inclusiveness than we are within ourselves.

I should be willing to predict that within ten years there will be no self-respecting city where the churches are not bound together in some form of effective federation.

Federal unity, however, recognizes the two principles of progress, differentiation and coherence. It recognizes that the kingdom of God does not mean solitariness on the one hand or uniform consolidation on the other. It is simply genuine cooperation without regard to the ultimate result upon ourselves. It is not trying to get men to think alike or to think together.

It is willing that the army should be composed of various regiments with differing uniforms, with differing banners, and even, if necessary, with different bands of music at appropriate intervals, provided they move together, face the same way, uphold each other, and fight the common foe of the sin of the world with a common fight for the Master of their souls, for each other, and for mankind.

Such a church is absolutely irresistible. According to biblical arithmetic, if one can chase one thousand, two can put not only twice as many but ten thousand to flight; and if you multiply according to this arithmetic until you reach the twenty million Protestant church members in this country, you can gain some estimate of what God intends that we should do.

I have discovered, I think, this interesting fact: that it is possible, almost always, to get the churches into Christian unity, provided you can prevent them from discussing Christian unity. I am not asking men any more to come together from the various churches to hold a conference with me on the question of Christian unity. I am willing to talk with them upon almost any other subject but that. The important thing is to get them together to show them the common social task—a task which absolutely can not be done unless they do it together—and leave them to draw their own inference as to their duty, and as to the will of God and the spirit of Christ.

None of us is willing to be tolerated by the other any longer. If I thought you were tolerating me this morning I should go home.

And I have discovered another interesting fact. If you want to have a conference which will be absolutely harmonious, without bitterness or invidious utterance, get men to come together from just as many denominations as you can, like the Quadrennial Council at Chicago, where they met together to face the common task. It is only when the men and women of one denomination get together in conference that there is any seriously divisive utterance.

When the task is completed and the church becomes the conscience, the interpreter, and the guide of the social order, and when the spiritual authority which she possesses is translated into one common tongue and her voices become one mighty voice, the gates of hell shall no longer pre-

vail against her, and she will be no longer weak and helpless before the haggard, sullen, and defiant face of injustice, inhumanity, and heartless neglect, and she will be able to take care of all her children—and her children are humanity.

Finally, then, brethren, the creative work of home missions can be conceived, today and tomorrow, only by a Protestant church with the social vision and impulse, and can only be performed by unity and comity.

And only by these selfsame tokens can the heathen lands be redeemed; the heathen of those lands who come to us be shaped into a Christian democracy; the Christian home preserved in sacred purity; our boys delivered from the hosts of sin; our girls delivered from the lust of men; the people redeemed from injustice and oppression; our evangelism be redemptive, and the Christian Church itself saved from becoming atrophied and from the contempt of the world; by an immediate sweeping social vision and an instant sense of genuine and earnest unity, through which and by which only her spiritual authority can make the kingdoms of this world the kingdom of our Lord.

And now what of this Seventh Day Baptist Conference with all the forces of loyalty that it represents? I am told that there are those who tell you that you ought to set yourself in bold array against these other twenty-nine bodies of brothers and sisters. They even tell you that these other twenty-nine are banded together for the purpose of crushing out your liberty. If I give you no other message this morning, may I give you this one. You can trust the other twenty-nine Christian denominations of this council. And when I go to them I tell all twenty-nine of them that they can trust you. The day for servile suspicion is gone. These brethren of yours will act with you in united freedom, in united faith, with the finest of Christian consideration and of mutual concern that no real principle be impaired.

The Federal Council of the Churches of Christ in America is the common ground upon which you come together with them. You look into each other's faces and behold the same light. You look upward and witness the same Master. You then look out together upon the world and witness together the task which can only be done as a common task.

SABBATH REFORM

Strange Mingling of Truth and Error.

In studying the Bible-school helps on "The Ten Commandments," as found in the *Sunday School Times*, one who clings to the Bible Sabbath is painfully impressed with the strange mingling of truth and error regarding it. It is hard to see how rational, conscientious Bible scholars can be so strong and clear regarding the binding authority of the commandments of Jehovah, and still reject one of their most explicit and unmistakable precepts! If the fourth commandment were one of the precepts of the ceremonial law, or one of the laws to govern the tribes, such as Moses based upon the moral law given on Sinai, we could easily see how Bible students might take the positions they do regarding it; and still have no misgivings regarding the truth of their position. But it is hard to understand how one can take the strongest possible position regarding the binding force of the Ten Commandments for all time, and then set aside one of them as invalid, without having some fears lest he be in error.

By way of illustration let us examine some of these teachings as we find them in a single issue of the *Times* (Aug. 23, 1913) upon the lesson, "The Ten Commandments, I." As to the perpetual and binding force of the law we have these clear and truthful statements: "It will be well for the teacher to show also how fundamental the commandments are, and how they were written in the facts of human life long before Moses wrote them."—"These commandments, which are thus seen to have been of such supreme importance to Israel, are in reality of equal importance to every nation and individual. They embody principles which were not original with Moses, and which did not emerge first of all when Israel was at Sinai; but which belong to the very constitution of human life and society. . . . Were they abrogated, amended, or improved by Christ? . . . Christ regarded the Ten Commandments as perfect and changeless (Matt. v, 17-20), but he saw the need of rescuing them from the misconceptions and false additions of the Pharisees. He gave to them their true

spiritual interpretation. . . . He insisted that their transgression would be not merely an injury to man, but a sin against God."—"The Sabbath rest was not instituted by the fourth commandment, but enforced. It obeys a law previously observed, and one which belongs to the very constitution of man. It was regarded as of such supreme importance, in expressing faith and obedience on the part of God's people, that it was called a 'sign of the covenant.' Our Lord did not abrogate this law, but showed how it should be kept, in rest and worship and deeds of mercy."—"The Ten Commandments will endure as the authoritative statement of the moral law of God, so long as conscience remains sovereign in our moral nature. . . . Looking at the Decalogue as a whole we note certain distinctive truths. The first is the claim of its divine origin, 'God spake all these words.' They were not the gathered and condensed wisdom of ages. . . . They were breathed into the mind and heart of Moses by God, who chose him as his instrument of revelation to mankind."—"Remember: (the Sabbath day) because already hallowed and commanded (Gen. ii, 2, 3; Ex. xvi, 23)."—"Holy: as always, this means consecrated, separated, set apart, devoted. . . . Two reasons are assigned for the sanctification of the seventh day: the fact of creation, and subsequently, the fact of redemption from Egypt."

Among other impressive things found in the helps to the study of this lesson is this prayer. "O thou God of the Sabbath, may we be more careful to observe and value thy day. Deliver our Christian lands from this growing disregard of thy holy day. May the privilege and delight of the Sabbath be known, that we may give our attention on that day to the thoughts of eternal things. For thy sake. Amen."

Then comes the thought: "It is worthy of note that those who keep the Sabbath are far more careful to observe the other commandments of God. There is a keen sensitiveness to his will and wish where the Sabbath is observed."

Thus we have selected, from the writings of at least four noted Bible-school men in this one paper upon the lesson containing the fourth commandment, these clear and significant teachings regarding God's law and his Sabbath. To every one of them we can say amen, and then fervently

join in the prayer for a more careful observance of the Sabbath of Jehovah. The teachings are true, and in complete harmony with the Bible, and with the teachings and practice of Christ. But what a shock comes to us when after all these clear-cut truths we read: "Our Lord's day is not the Hebrew Sabbath. It is more: It falls on a different day of the week. It has another and sweeter sanction. But it has the same purposes. It is given for rest, for the recollection of him who rose again in victory, and for the practice of the mercy he has taught. It is our day of privilege, and therefore of liberty and joy." Again: "The observance of the 'first-day' instead of the seventh shows that we stand on redemption ground."—"What sanction have we for observing the first day of the week as the Sabbath?" (John xx, 1, 19, 26; Acts xx, 7; 1 Cor. xvi, 2; Rev. i, 10).

Thus, after precept upon precept of truth regarding the perpetual and binding force of the law, which was approved and obeyed by Christ; after the clearest and strongest teachings regarding the Sabbath that was made for man and which "our Lord did not abrogate"; and after this fervent prayer to the God of the Sabbath for its preservation, these teachers of immortal souls sweep away from the law the only commandment that tells what God made that law! Take away the fourth, and all the other commands might be claimed by worshipers of Baal or of any other deity, as the commands of their gods. But when we come to the fourth it contains Jehovah's signature—namely, the God who made the heavens and the earth and all that in them is. The worshiper of the sun finds that the Author of this law made the object of his worship, and the fourth commandment is the only one that tells him so. It is this command that our teachers would sweep away by one stroke of the pen. They set aside this hallowed, devoted day of sacred time, placed in the only cycle God created—that of the week—to be his perpetual representative in all time lest men forget him, and put in its place a man-made sabbath, taken from pagan worship, and call this a better sabbath than the one God gave!

Then as Scripture proof for Sunday, we are referred to one visit to the sepulcher, two meetings of Christ with his disciples behind closed doors (for fear of the Jews

in one case), the farewell meeting of Paul described in the Acts, his instructions regarding laying aside money the first day of the week for collections when he should come, and the uncertain text about the Lord's day in Revelation, no one of which texts can be construed to say one word about any change of the Sabbath! And these are all that can be offered for proof, over against a New Testament full of recorded Sabbath-keeping and Sabbath worship by Christ and the apostles, who kept the Sabbath according to the commandment; and over against the specific teachings of Jesus that he came not to do away the law, every jot and tittle of which he declared to be in force.

Let me ask: If all these teachers had never seen the Bible until thirty years of age, and if they had received no preconceived notions of the Sunday error through education until they were of that age, and then the Bible had been given to them and accepted as God's rule of life, would any of them be likely to see any ground for Sunday-keeping in it? Would they not, under the clear light of Bible teachings alone, be ardent observers of God's holy Sabbath? Would the Sabbath, made for man and commanded as God's perpetual representative in time, then be called Jewish and regarded as obsolete? No indeed; one standing on purely Bible grounds could get no such idea of the Sabbath and no authority for the so-called Lord's day.

Annual Meeting.

The annual meeting of the Seventh Day Baptist Missionary Society, for the election of officers and the transaction of such business as may properly come before it, will be held in the vestry of the Pawtucket Seventh Day Baptist church in West-erly, R. I., on Wednesday, September 17, A. D. 1913, at 9.30 a. m.

WM. L. CLARKE,
President.

A. S. BABCOCK,
Recording Secretary.

"About as lifeless a thing as we ever see is a stone. But Paul says that believers are 'living stones,' built into a temple, having, it is suggested, a grip to hold on and a will to stay put."

CONFERENCE PAPERS, 1913

The Finances of the Tract Society.

TREASURER F. J. HUBBARD.

What is your security?

This is the substance of a question asked me by a banker last fall when I went to borrow money for the debt caused by the African investigation.

What is your security?

And I answered:

Ten thousand loyal Seventh Day Baptists!

The business end of the Tract Society has always appealed to me on exactly that basis,—the will of these ten thousand loyal Seventh Day Baptists as expressed through their contributions, and executed by the board they have designated for that work,—and I am confident that the people will supply the wherewithal to carry out any line of work in which they are enough interested to express a preference.

Are there some of us who feel that business and religion do not go well together? If so, remember that the Master said, "I must be about my Father's business."

That business was preaching the word and ministering to the less fortunate. That business was religion itself, but the business of every individual should be just as thoroughly inspired by a deep religious conviction, and the business side of our religious bodies should be recognized as of as great necessity as the spiritual; for those of us who can not preach the word must do it, and in these days it must be done through organized bodies.

No automobile will run until the current is turned on, and somebody must start it.

Now the "current" of the Tract Society is currency and the "somebody" who starts this machine is the whole people who contribute of their income, be it much or little, that the work of our special Sabbath truth may be kept alive.

I think the thing that has been most impressed on me this year has been the devotion of those of us who are poor in purse.

Some one once said that nature abhors a vacuum and that the poorer one is in purse, the richer he is in spirit to compensate for it, and I have thought of this time

and again as a poor sewing girl sent one dollar and fifty-two cents—a tenth of her income for a month—or another who had only seventy-five cents as a tenth of her income for a week and so saved for two weeks, or of two sisters who sent their mites again and again through the year until it totaled nearly fifteen dollars, and how delighted they were when "the Lord had especially blessed them" and they were able to send seven dollars at one time.

We know lots of people who are delighted "when the Lord has especially blessed them" but who do not think it necessary to return part of it to the Source from which it came.

I could go on citing these things by the score, as the special effort to raise the money for the debt has appealed to so many to lend their help.

Then there comes to my mind the man who, in response to the secretary's invitation, wrote what he thought the board ought to do, and in winding up his letter said it was worth fifty dollars to him to get that off his mind, so deeply had he felt on the subject, and so enclosed his check for that amount.

That's pretty practical advice.

Then there is another man who has a regular habit of sending me five-dollar bills. Just as soon as I see his letter-head on an envelope I say,—"Hello, there is another five-dollar bill!"

Wouldn't it be a good thing for you to get that habit?

Another matter that I want to call your attention to is the *Permanent Fund*. About fifty of our people have left the Tract Society various amounts by will, or gift, and this money is placed in a special fund,—is kept invested in safe, interest-bearing securities and the income used for the work of the society. It is worthy of note that not one cent of these funds has ever been lost through faulty investment or otherwise.

These amounts are kept separately under the name of the donor and thus form a perpetual memorial to those who have thus been so especially interested in the *Sabbath of the Lord their God*.

I would really like to emphasize the thought of the Permanent Fund in the hope that more of our people will continue the work after they have gone, by providing

for the Tract Society in their wills. Of course you can give a substantial amount during your lifetime and have it placed in this fund if you wish. Some have done this.

As a people we stand for the Sabbath of Jehovah,—it is our peculiar distinction, our birthright, and as such it is not only our duty, but should be our particular joy, to spread that truth abroad. Do it during your lifetime by direct gift as the Lord shall prosper you, and afterward let the work be increased because you have a hand in it forever.

The contributions to the Tract Society last year amounted to \$4,560.00, of which amount \$660.00, or about 15 per cent, was contributed by lone Sabbath-keepers.

I imagine this is the best showing they have ever made,—certainly for a long time,—and the interest displayed by these scattered ones is worth much more than the money they contributed.

The income from invested funds amounted to \$5,210.00, or nearly 15 per cent more than the total contributions, so you will readily see how restricted our work would be were it not for those who have gone before.

The expenses of the society may be classified under seven general heads; such as—

The Publishing House and our regular publications	\$8,351 00
The <i>Junior Quarterly</i> , published by the Sabbath School Board with our assistance ..	400 00
The African Investigation and the work done in that land	1,300 00
The printing and distribution of tracts, including the <i>Boodschapper</i>	1,050 00
Sabbath Reform Field Work, acct.	926 00
Traveling and incidental expenses of officers and agents	345 00
Work in conjunction with the Missionary Society and under its direction ..	1,650 00

In this connection I wish to call your attention to the fact that, leaving out of consideration the work in Africa and the investigation of that field, all of which is discontinued, and disregarding the expenses of our regular publications, our expenditures were about \$4,400.00, and of this amount \$1,650.00 was for work in conjunction with the Missionary Society and under its direction, while \$400.00 was for the *Junior Quarterly*, published by the Sabbath School Board.

In other words, nearly fifty per cent of the outside work of this society was con-

ducted through the medium of other boards, and to my mind this is simply one of the straws that indicate the desirability of a closer union of all our denominational activities.

The financial details of the work at the Publishing House are set out in the report of the manager, but in passing I wish to say that Mr. Worden is filling the position at the Publishing House with credit to the denomination, financially and otherwise. The RECORDER shows a loss in circulation and a slightly reduced deficit, while the *Visitor* shows both loss of circulation and increase in the amount of the deficit.

But read his report, it is short and worth while.

So much, then, for the year just past. The coming year will have its own problems and these must be solved, not by the board, but by the whole people acting as a unit for the upbuilding of Christ's kingdom; and in so far as we hold to that Sabbath truth which has set us apart from other people,—teaching it and preaching it to the world at large, and more particularly training our own young people in the knowledge that it is the Sabbath day which we are to hold sacred and not any day,—in so far will we be fulfilling our mission: and the work of the American Sabbath Tract Society along these lines is your work and calls for your whole-hearted cooperation in your thoughts, your talk, your prayers and your purse.

Annual Meeting of the Seventh Day Baptist Education Society.

The annual meeting of the Seventh Day Baptist Education Society, for the reception of the report of the Executive Board, the election of officers, and such other business as may come before the meeting, will be held at Alfred, N. Y., on First-day, September 21, 1913, at 7.30 o'clock p. m.

WM. C. WHITFORD,

President.

EARL P. SAUNDERS,
Recording Secretary.

"It is a very good style of prayer meeting when, by agreement, many pray, each alone, for the same thing at the same time; the people do not meet, but their prayers do—at the throne."

WOMAN'S WORK

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

A Song of Neighborhood.

Come close and let us wake the joy
Our fathers used to know,
When to the little old schoolhouse
Together they would go.
When neighbor's heart to neighbor warmed
In thought for common good;
We'll strike that fine old chord again—
A song of neighborhood.

Out in the world we all have learned
Hardness of toil and care;
It's tried our souls and shorn our youth
Of dreams and visions fair.
In thought for self we may have lost
The larger hope and claim;
Come—neath this common roof, and here
We'll find its power again.

The fathers clove the wilderness
And made a clearing here,
And at its heart, this friendly roof
They joined their hands to rear;
And here they met and talked and planned
A larger common weal.
Their future we are living now,
Here we their purpose feel.

The little old red school has gone;
Its spirit must not go,
For what it to our fathers meant
Our present need must know.
Heavy the work that waits our hands
Our single strength but small;
United here for common tasks,
We find the strength of all.

—Edna Murray Ketcham, in *La Follette's*.

Present Help for Our Colleges.

MISS AGNES BABCOCK.

*Address given at the Woman's Hour of
Conference.*

The work of woman is twofold: practical, yes, intensely so; but idealistic as well. And when woman loses sight of her inspirational prerogatives, she misses wide fields that naturally lie open to her influence.

In no department of her work is this more true than in the training of her children. And the mother who is absorbed in caring for the material welfare of her family, and looking after their physical wants, to the exclusion of the cultivation of the developing intellects and souls within

her grasp, sadly fails in the trust committed to her hands. Her ideals,—and what true woman does not set a high standard for her children,—become the inspiration of childish minds; her religion, their religion; her valuation of life, their own. It is a wonderful thing to have opportunity thus to mold young lives, and even though the youth seems often to have forgotten the careful training of his home, I suppose this seldom is altogether lost; but, on the contrary, it is one of the most important and determining factors in any life.

Naturally this home influence takes shape around the education of the child, the training of his mind and his school life. And that leads us directly to the topic which is before us for consideration: How can Seventh Day Baptist women help our colleges?

More than money, more than teachers, our colleges need students, young people from Seventh Day Baptist homes. Alfred, Milton and Salem open their doors wide, they hold out suppliant hands to the young people upon whom the future of our denomination depends, to the young people in *your* homes. And what is your response? A quarter, a third of those whom they should rightfully expect. Why is this? There are various reasons, some of which I shall touch upon later. But one of them, I believe, is to be met by you women, individually, in your own homes, and with your own children and the young people about you.

In the first place, stand for education, not alone the training of the public school, but the broader and more liberal culture to be gained from college study and life. Hold up before your young people, not the utilitarian standard, which incites them to prepare in the shortest possible time to take the position paying the best salary, but the truer ideal of education as preparation for a life-work which shall mean more than a salary.

In the second place, cultivate in your children an enthusiasm and love for our own colleges. If Alfred is the college of your choice, become familiar with what goes on there, rejoice in her triumphs, admire her new library; if you live in the West, let Milton be a frequently discussed topic, take pride in her high standard of scholarship, wax enthusiastic even over her baseball victories; and if you are a West

Virginian make the success of Salem your own. In short, make our colleges so much a part of the life of your children that, when the time comes for them to choose, they will naturally and as a matter of course turn loyally to one of our own schools instead of to an outside college.

Support of this kind is well deserved by our colleges, and the conscientious, painstaking work which is being done in them should meet the encouragement of enthusiastic response. In these days of large undertakings and standardization of everything from high finance to the family cooking, individuality suffers. This is very true in the great schools and colleges, where the personal touch is, of necessity, almost lost in the crowded lecture-rooms. Here our own schools have an advantage which is significant. Every student comes into close relation with his teachers; the members of the faculty are his friends and by their cultured personality in the close contact of the small classes exert more lasting influence upon their students than does many a famous scholar from his lecture platform. In our schools, further, there is opportunity, as is not possible in large institutions, to give direct moral oversight and guidance to the students, and we believe the standards of conduct and the ideals of character upheld are, for this reason, comparatively lofty; certainly opportunities for religious instruction and spiritual growth are not neglected.

That our schools are thus *worthy* of our support we will agree; that from the standpoint of denominational activity and growth they *demand* our support, we must admit. If Seventh Day Baptists are to maintain a distinct denominational life, there must be leaders, men and women of strength, of courage and devotion to our cause, and of trained mind. When our brightest young people have the latter characteristics unassociated with the former, they are lost to us. Loyalty to our faith must be an ingrained principle, and that coupled with equipment in other ways, means effective service in the work which is committed to *our* hands to perform. Our schools are provided to meet this twofold requirement. Shall we not make use of them?

Our three colleges, Alfred, Milton and Salem, have all grown from small beginnings; their struggle for existence and their successes are more or less familiar to you

all. But you may not realize that now, as possibly never before, they are facing a crisis, upon the issue of which may depend their very life. Year by year they have all been taking advance steps, adding to equipment new buildings, increasing the teaching force, advancing the courses of instruction, thus entailing large increase in the yearly financial budget, but all demanded by the competition of the time, keen in educational matters as in other directions. This increased facility upon the part of our schools should have been met by a corresponding increase in the student-body from Seventh Day Baptist homes. But is this the case? Alas, no. The extensive courses and numerous advantages now offered by the high schools are satisfying many; others avail themselves of the instruction of the normal schools and state universities where tuition is free; and still others prefer the more popular and larger colleges. Against these adverse forces our own institutions are now struggling. They must offer the best possible in instruction and equipment in order to hold the ground they now have. To increase their student-bodies from *our own* young people is what they are working for; to train them to be our leaders; to give them equipment in character and intellect for service. This is the problem to which the men and women of the faculties of Milton, Alfred and Salem are giving their lives; it is a vital problem to you, my friends. Will you take it to yourselves and help in its solution?

One way has already been mentioned in which you can help in this crisis; and because you women are so vitally in touch with this question of education, I am going to suggest another. I am speaking now particularly with reference to the women's organized work. Could not our societies during the coming year put especial effort upon financial help to our colleges? Our women have done well in maintaining their interest in all branches of our denominational activities; they stand pledged to certain amounts in connection with missions. But why could we not, in order to meet the pressing needs of our schools, take up our share of this burden with enthusiasm? May we not ask the board to pledge \$1,500.00 this year for our colleges, and then let the societies come forward with a will to meet that pledge? This

could be a part of the Twentieth Century Endowment Fund, to be applied on the endowment of the President's Chair in each of our colleges. There were last year reported 1,231 members in our women's societies. Fifteen hundred dollars means little more than an average of \$1.00 for each member. Are we not able to do so much for this most important branch of our work? It would be well worth while if the women's societies could give such a substantial lift to the fund this year, and still better if they could do so for several years to come, or until the present crisis is safely passed. And it is entirely possible, if we will work for it. The Woman's Board has now a fully paid scholarship in each of our three colleges, used by a worthy student year by year. We perhaps do not always know how much this means to the girl who would not be able to go to college without its help. It is, however, a significant fact that since the payments on these scholarships have been completed, very few contributions for our colleges have come to the treasurer of the board. This is not saying that many of our societies have not given to our colleges individually, but there has been no concerted action in which all might take part and feel responsibility. Here is an opportunity for united effort that will mean much to us.

Besides giving to the Endowment Fund, there are other ways in which we can help. Your society may know of some student in need of financial aid, whose tuition you could assume by way of assistance.

Perhaps you have a little extra money in the treasury. The college library can always use small amounts,—and large ones too,—in the purchase of new books.

Are there those among your members or outside friends who are generous contributors to our denominational activities? Try to use your influence to turn their gifts to our colleges. Often a personal suggestion will do more to move substantial sums than many letters from the regular financial agent of the college.

Cultivate interest in our schools; talk about them; give them enthusiasm; believe in them; pray for them; help them.

"Of all the hidden and unfathomable things in this unintelligible world, the deepest hidden and the least fathomable is the mind of man."

Program of the Northwestern Association.

To be held at Nortonville, Kan., September 25-28.

- THURSDAY MORNING.
- 10.00 Devotional services—Mr. C. L. Hill
10.15 Report of Executive Committee
10.20 Address of Welcome—Pastor Kelly
10.30 Response—The Rev. G. W. Burdick
10.40 Music
10.45 Moderator's Message—Mr. J. R. Jeffrey Jr.
11.00 Sermon—The Rev. H. N. Jordan
Appointment of Committees
- THURSDAY AFTERNOON
- 2.00 Devotional services
Report of Corresponding Secretary—Miss Iva Davis
Reports of visiting delegates from other associations
3.00 "Best Methods of Spreading Sabbath Truth"—Representative of Tract Board
3.30 Treasurer's Report—Dr. A. L. Burdick
Miscellaneous business.
- THURSDAY EVENING
- 7.30 Praise service
8.00 Sermon—The Rev. W. D. Burdick
Conference meeting
- FRIDAY MORNING
- 10.00 Devotional services
10.15 "Advantages of a Christian Education"—Representative of Education Society
10.45 Music
Sermon—The Rev. J. S. Kagarise
- FRIDAY AFTERNOON
- 2.00 Woman's Hour—Mrs A. B. West
3.00 Sermon—The Rev. W. L. Greene
- SABBATH EVENING
- 7.30 Praise, Prayer and Conference meeting—The Rev. G. B. Shaw
- SABBATH MORNING
- 10.00 Sabbath School—In charge of Mr. H. C. Cadwell, Supt.
11.00 Sermon—The Rev. E. D. Van Horn
- SABBATH AFTERNOON
- 2.30 Young People's Work—In charge of Young People's Board
- EVENING AFTER SABBATH
- 7.30 Praise service
8.00 Sermon—The Rev. T. J. Van Horn
- SUNDAY MORNING
- 9.00 Business session
10.30 Sabbath School Board—Representative of Sabbath School Board
11.00 Sermon—The Rev. C. S. Sayre
- SUNDAY AFTERNOON
- 2.30 "Missionary Opportunities and Demands"—Representative of Missionary Society
3.30 Completing all business
- SUNDAY EVENING
- 7.30 Praise service
8.00 Sermon—The Rev. L. C. Randolph

The rulers of Europe are well disposed as to the cause of liquor. Alphonso XIII of Spain and his mother, Queen Christina, are both total abstainers. So is Victor Emmanuel III of Italy, as well as Queen Wilhelmina of Holland, and her mother, Queen Emma, the two queens of Sweden and King Gustavus Adolphus, Czar Ferdinand of Bulgaria, and George V of Great Britain. The emperors of Austria, Russia and Germany are extremely abstemious in the matter of stimulants, and have done everything in their power to encourage temperance among their subjects.—*Exchange.*

YOUNG PEOPLE'S WORK

REV. R. R. THORNGATE, Contributing Editor.

Getting the Most Out of the School Year.

By the time this issue of the SABBATH RECORDER reaches its readers many of our own young people will have entered upon the duties of another school year. To some it will mean the returning to pleasant tasks and the renewing of cherished associations. To others it will be an entirely new experience in which both entirely new associates and events will have a large part in changing and wonderfully extending the whole of life's outlook. It will mark not only a transforming period in the relations of life, but it will be the beginning of a critically formative period—a period of life out of which you will emerge better equipped in every way for life, or you will have missed the real purpose of your school life.

Some one has said that on entering college the student comes into a sphere that is teeming with new interest. At no other time in his life is he likely to undergo such radical transformation. Among the most important, determining influences that operate to bring about this radical transformation in the student's life is his social relations. Of course you will have a good time; it is right that you should have a good time, but it is all important that you should have a right understanding of what constitutes a good time.

Some advice which Amos R. Wells offered to college freshmen some weeks ago in the *Christian Endeavor World*, under the pen name, "Professor Caleb Cobweb, M. A.," are very applicable in this connection, and it may well apply not only to those students who are entering upon their first year of work, but equally well to those who are well advanced in their college course. "For good times," he says, "are based on a good conscience, on good work, on a fine character. It is impossible to build a marble palace on a peat-bog, and equally impossible to establish a good time on the quaking soil of tasks neglected, friends and parents disappointed, and noble ideals gone to decay. You can never build good times on dances and secret societies . . . and con-

ditions. Only the industrious, the earnest, the purposeful, have good times, or really understand what they are." Anything less than this is a mistaken idea of what constitutes good times, and comes as the result of one's having formed a wrong estimate of the real value and purpose of life.

It has always stirred our heart to see the groups of bright young people that enter high schools and colleges each year, because of the exuberant life and spirit which they bring, and we could wish nothing less for them than that they should have really good times during all their school life. But above all else, as you take up your work for the year, plan to get out of it the greatest good that the year's possibilities contain, and which is rightfully yours.

Taste in Music.

At the General Conference in Brookfield a resolution was passed in regard to the improvement and elevation of the quality of the music in use in our churches, Sabbath schools, and other meetings. A committee was appointed to take this subject into consideration and report next year. During the discussion of this question it was suggested that the resolution might be unfortunate in that it implied that music was at a low ebb among Seventh Day Baptists, who have always been well known for their musical taste and ability. Upon this President Daland made some impromptu remarks, which were so very pertinent to the question that he was requested to reproduce them for the Young People's page. President Daland spoke in substance as follows:

"While it is without doubt true that the general level of musical taste and ability among Seventh Day Baptists is probably as high or higher than that among an equal number of other people on the average, it is nevertheless true that the musical taste, as well as the taste of our young people in regard to the poetry of song, is in danger of being lowered by the vast amount of silly and trashy music and verse with which they are constantly brought into contact. The kind of sheet music that is found on most of the pianos or organs in our houses, and the cheap evangelistic hymn-books in use in the most of our popular services are a sufficient evidence of this.

"Our young people are taught good po-

etry and good music by their teachers, but what they see and hear every day is not so good. The music stores sell silly, over-sentimental, and nonsensical love songs, slangy and suggestive music-hall pieces, meretricious melodies and reveling rag-time, catching the eye by their highly colored lithograph titles, the ear by their compelling rhythm and tune, and the baser part of the soul by their dangerous sentiment and witty slang.

"It has been said that we ought not to let the devil have all of the attractive tunes. Hence the popular religious music in every age has been made in imitation of the popular secular song music of the time. So now, in these cheap books we have imitations of the vaudeville song and tune, sometimes pretty and catchy, but often empty and weak in comparison with the brass-band marches, coon-songs, and rag-time pieces that they imitate.

"In these books the good and the bad are so mixed up together that the growing taste can not tell the difference between them. These books have good old pieces in the back in small print, and a few strikingly good new pieces in the main part of the book that make it sell, but the rest is padding of a poor quality. People buy the books because they are new and cheap, and our young people suffer, just as they do when they go to the music stores and buy the last new march or coon-song, wasting their money, which in every case could be expended for a larger amount of better food for the musical soul. 'Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not?'"

Meeting of the Young People's Board.

The Young People's Board met at the home of Prof. L. H. Stringer, August 17, 1913.

Prayer was offered by Miss Nelson.

The Treasurer's report was read.

A report from the Rev. W. L. Burdick, our representative to the Christian Endeavor Convention at Los Angeles, was read.

A report of the summer's work done on the Grand Marsh field by F. I. Babcock was read and adopted. Look for this report in the RECORDER.

Correspondence was read from Mrs. W.

J. S. Smith of Fouke, which spoke of the change in the school at that place and of the need of three teachers for this year. Correspondence was also read from Miss Iva Davis of Nortonville, Kan.

The Board voted \$61.45 for the Rev. W. L. Burdick for partial expenses to the Los Angeles Convention; \$60 to Fred Babcock—balance due on salary for work on the Grand Marsh field; \$25 for Doctor Palmborg's salary; \$10 for the Fouke School; and \$1 for the Treasurer for postage.

Adjournment.

CARRIE E. NELSON,
Recording Secretary.

Conversational Evangelism.

During the great International Christian Endeavor Convention at Los Angeles, two hours each morning were devoted to conferences along many different lines of Christian Endeavor work, such as missions, Bible study, evangelism, and so on. In his address at the conference on evangelism, the Rev. Edwin F. Hallenbeck, D. D., of San Diego, Cal., discussed various forms of evangelism, such as public meetings and personal work, and advised particularly that Endeavorers should follow the latter method of winning others for Christ. As a result of his address the meeting resolved that "Endeavorers should seek to revive 'conversational evangelism,' interesting others through daily conversation about the kingdom of God; further, that the leaders of the United Society be asked to give as a two-year watchword this: 'Conversational Evangelism'; and also that the establishment of personal soul-winners' circles be recommended wherever possible, with a view to training young people to win others to Christ."

No one can estimate the power of personal influence in winning others to Christ. In fact, it is doubtful if many people are won to Christ without the touch of personal influence somehow by some one. Apparently it may often have been exercised in a very indirect way, but nevertheless in the last analysis the personal element was the real factor. More than that, we may all unconsciously be the means of winning others to Christ through personal contact, though more often it would seem that we might be best used of God when we are

consciously praying that we may be guided by the Holy Spirit in presenting Christ to others.

Conversational evangelism does not necessarily mean that we shall be continually and under all circumstances "talking religion," but it does mean that the whole content of our conversation with others shall be of such an uplifting nature and along such substantial lines that there shall be no opportunity for the intruding of the frivolous and the sordid. And then, if our associates are not the friends of Christ, seek to win them to him by tactful, loving, personal presentation. The excellent words of Paul to the Philippian Christians might well serve as a guide to all Endeavorers in ordering their daily thinking and conversation. Paul's words are these: "Whatever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

News Notes.

INDEPENDENCE, N. Y.—The Ladies' Aid Society, Division No. 2, served ice-cream and cake at F. S. Potter's, August 16, realizing \$7.55.—Pastor L. O. Greene, Mr. and Mrs. M. A. Crandall, and Dea. S. G. Crandall attended Conference at Brookfield.—Three members have been added to the Christian Endeavor.

SALEM, W. VA.—The Ladies' Aid held a fifteen-cent supper on Tuesday night, July 29, at the home of Mrs. G. H. Trainer. Also on August 12 they gave a short program in the church parlors and served ice-cream and cake following it. The amount added to the treasury was about \$28.00 from the two functions.—The Christian Endeavorers have held two out-of-door meetings lately, one the ninth of August on the parsonage lawn, and the other August 16 in Randolph's grove.—August 23 the Christian Endeavorers had charge of the Sabbath morning service, since our pastor was attending the Conference at Brookfield.—The Ladies' Aid held two picnics in August, one at the suburban home of Mrs. Ray Randolph, and one at the pastor's home.

SHILOH, N. J.—The W. C. T. U. held an open-air meeting and social on the Flatiron corner on the evening of July 1. An excellent address was given by Mrs. Addie Parcells of Philadelphia, after which ice-cream, bananas, peanuts, home-made bread, cake, pies and candy were for sale. The Shiloh band furnished music. A nice sum was cleared for the union.—The Shiloh and Marlboro Sabbath schools held their annual picnic at Centerton Park on July 2.—The Female Mite society held its annual meeting on July 13. This society numbers about fifty members. At the roll-call each member goes forward and pays her mite of 52 cents. One half of the money this year will go to the Tract Society and the other half to the Missionary Society, to be equally divided between home missions and the China Mission.—The Baraca and Philathea classes and their friends enjoyed a picnic at River Shore, near Salem, on July 14.—The Philathea class held a social on Flatiron corner the evening of July 2. Refreshments were on sale and a good social time was enjoyed. Five dollars was cleared.

In Kansas and Oklahoma.

DEAR BROTHER SAUNDERS:

I returned from Elkhart, Kan., a little over a month ago, and should have made you a report touching the work and conditions there before this time, but other pressing duties, combined with sickness in my family, have prevented.

I left Boulder on June 26, going by way of Dodge City, Kan. Instead of the seventy-seven-mile overland trip which I have taken on the three former occasions, I went this time direct from Dodge City, over the Dodge City and Cimarron Valley Railroad, a road just recently constructed, direct to Elkhart, Kan., and thus shortened the time almost two days.

Elkhart is one hundred and twenty miles southwest of Dodge City, Kan., and about two miles north of Cosmos, Okla. At the time of my visit it was a village in the making, with a population of about two hundred. Though it was only about two months old it had one bank, three or four stores, probably half a dozen boarding houses and restaurants, two lumber yards and several real estate firms. One hotel and several other buildings were in the

process of construction, and many other buildings were moving across the prairies, some coming many miles, to do duty in the new village. Steps were being taken for incorporation.

The Methodists and Baptists are both on the field, having organized churches and erected church buildings. The Baptists kindly granted us the use of their building, where we held services for a week, nine services in all, with congregations ranging from twenty to fifty.

It has been unusually dry and hot in southwestern Kansas and western Oklahoma (but many other places can give a similar testimony), and crops in places have been complete failures. But a spirit of optimism seems to prevail, especially among those in and about the village.

Some of our people there were anxious that we should take immediate steps to erect a church building; others felt that we should not be too hasty in the matter, but counseled waiting to see whether the opening up of this new railroad will add permanency to our work by the returning of Seventh Day Baptists to their homesteads, or by the influx of others; or, whether the opposite will result—the selling out and moving away of many of our people who are there. The railroad has already increased land values there, and will still increase them. The element of uncertainty seems to be whether this increase in values will add permanency to our cause, or be an added reason for scattering.

Arrangements were made while I was there to rent the Baptist church for our services, for the present. Things are in a transition there now. A few months will give the people time to find themselves, and it will throw a good deal of light upon the building question. The next trip to this territory will probably be made in October, and by that time I am sure the people will have their plans more fully formulated for future work, and a more definite report can be given you.

Sincerely yours,

A. L. DAVIS.

Boulder, Colo.

"The moment we turn aside from duty, we enter upon the decline. If we would follow duty we must go up-hill. The way of duty is always up, not down."

A Sermon That Was a Life Line.

One Sunday evening, in his own church, Doctor Hall was delivering a written sermon on temptation, and suddenly felt that his address was unlike his usual style, and too argumentative for many of the people. He suddenly paused, looked away from his manuscript, and, appealing with a loud voice to the more distant of his audience, said: "Perhaps among those pressing in at the door there may be some one so miserable as to think of throwing himself over yonder bridge, saying, perhaps, 'It's too late to tell me not to enter into temptation. I have done it; I am in it. There's no hope for me.' Stop! Stop! There is hope. Christ died for thee. He will pardon, he will save, even thee!" A few weeks afterward one of the members of his church told him that he had called to see a woman who had made up her mind to throw herself over Blackfriars Bridge, one Sunday evening, but she thought it was too light and a policeman might stop her; so in order to wait for the darkness she went into the church and stood in the crowd inside the door. Standing there it seemed to her that Doctor Hall had called to her directly to stop, and come to Christ, and she went back to her home to pray, and became a true and happy Christian.—*Louis Albert Banks.*

Notice.

All persons expecting to attend the Western Association at Nile, October 2-5, 1913, are requested to send their names to the chairman of the Entertainment Committee, Wm. M. Simpson, Nile, N. Y. Those desiring transportation from Friendship should let us know on which train they expect to arrive.

Paris announces that St. Petersburg has offered a prize of \$1,540,000 to be given for the best history, in any language, dealing with the times of Alexander I. Of this money \$540,000 is to go for translating and publishing the book when written, and for a consolation prize to the writer of the second best book. This will leave \$1,000,000 for the winner of the first prize.

CHILDREN'S PAGE

Robert's Cure of an Egg Thief.

"Something must be done with Belle. I simply won't have an egg-sucking dog around." Mrs. Evans brought her foot down decisively.

"But I don't believe Belle sucks eggs," defended Robert rather weakly. He found it hard to make any one agree with him in the face of such damaging evidence. There had been three eggs in a nest when Mrs. Evans had gone to the barn. In an hour there were none. Belle had been seen coming from the direction of the barn with her tail between her legs. More than that, Belle was getting unusually sleek and fat.

"I'll just have Bud take her off some place," threatened Mrs. Evans. "An egg-sucking dog may as well be killed first as last."

"But there's ways to break 'em of it, isn't there?" asked the boy miserably. "She hasn't ever had anything—anything done to her yet."

"Well, I haven't got any time to train dogs myself. 'Twouldn't be worth the trouble if she was a good dog, which she isn't. She's nothing but a mongrel pup."

Robert threw a protecting arm around Belle's white throat. It was true, she was nothing but a mongrel, but her big brown eyes were soft and tender, and every spot on her soft fawn body was precious to the boy.

"They shan't do it," he whispered into her ear. "O Belle, you didn't suck 'em, did you? Or if you did eat just one or two, you won't do it again, will you? No one ever told you it was wrong to suck eggs and they shan't kill you—they shan't!" He got up and shook his little fist at the house vehemently. Then he set his head safely to work to think out a plan for her safety.

"I'll tell you, Belle, I'll fix you a nice place out in the sugar house. I'll take my old coat and make you a bed, and you can stay in there all the time, but just when we're gone some place 'way off where they can't get you. I'll bring out just bushels of bones and biscuits."

But though Robert fixed her up as snug as you please at night, Belle scratched her

way out before morning, and three nest eggs were missing from the chicken house. He tried leading her around wherever he went, even slipping her up the back stairs to bed with him at night; but his mother soon caught him at that and put a stop to it. She took the case to higher court, Robert's father.

"The boy is just wasting his whole time fooling with that dog," she complained. "He even takes her up to bed, and I won't have that—a dirty dog messing up my carpets. I'm convinced she sucks eggs, and if she does you can just have Bud take her out and kill her."

"But give me one chance! Give me a chance to break 'er of it!" wailed Robert. "Nobody ever tried to break 'er!"

"Well, supposing we give him one week to break the dog of sucking eggs," suggested the father.

* * * *

After the morning chores were done Robert took an egg out of the egg basket and a box of cayenne pepper and a tin cup and went out to the tool house. He punched a hole the size of a pea in one end of the egg, and tiny hole in the other end, then putting his mouth to the tiny hole he blew the greater part of the contents into the cup. This he sprinkled generously with the pepper, then beat it up well with a rusty nail. Then he fished a package of court-plaster out of his pocket and carefully cutting off a piece he pasted it over the smaller hole in the shell. Rolling a piece of paper quite small at one end, he made a funnel that fitted into the larger hole, and through this he poured the egg back, sealing this hole also with court-plaster. After the shell had been carefully washed it looked quite the same as ever, and he started for the barn with it.

Belle came bounding after him as usual, barking and wagging her tail. Robert stopped and threw his arms around her guiltily. "I hate to do it, you know I do, Belle! But I just have to break you of sucking eggs!"

Robert selected the nest most frequently robbed, and taking out the good egg, slipped the doctored egg in its place.

* * * *

The next morning the nest was empty. Belle was gone, too. Though Robert whistled, he heard no answering bark, and he

was filled with remorse. Perhaps so much pepper had killed her.

Bud came along about noon, but he did not stay long. He seemed to be in a great hurry. Something in his manner aroused Robert's suspicions. He had felt unfriendly toward Bud, anyhow, since he had been selected to dispose of Belle when the time came. He stepped out of the shadow of the barn and began to follow the older boy's trail, far enough behind so he couldn't be seen.

At the turn in the road two other boys joined Bud, and then all three struck off across the fields, following a faint path. This, Robert knew, led to the creek, and to a small cave under the hill, where the older boys had one time had a camp. Robert was not mistaken in his guess that this was their destination.

Giving them plenty of time to enter, he crept around to the ledge above, where he knew there was a small crevice in the rocks through which he might see what was going on below. Lying flat on his stomach, he watched and listened.

"Guess we must have a dozen apiece, all right!" Bud chuckled.

"Got a match, boys?" One of the others gathered some dry sticks and leaves. "Hard boiled eggs, eh?" The third boy took the old kettle that had served on many a camping expedition and went down to the creek for water. Robert lay as still as a mouse among the bushes above.

They weren't long building the fire and cooking the eggs, then right merrily they began to eat.

"Ever taste eggs as good as these?" asked Bud as he reached for a second one. "Done just to a turn! Whew! What ails this one? Jee-im-eny but it's hot! Wow! Wow! Wow!" He put his hands to his mouth and danced about wildly. "Water, boys!" he gasped. "Water!"

Robert had all he could do to keep from laughing outright. Something soft and cool touched his hand, and there was Belle all doubled up with contrition because she had run away, her sides scratched with the brush that had torn at her in her mad chase for a rabbit.

"Sh-h, Belle! Come on, let's get out of here!" Robert whispered into her ear. "This is no place for us," and together they fled noiselessly away.

* * * *

"Seems like that dose cured Belle of sucking eggs, all right," Mrs. Evans remarked a few days later. "I haven't missed an egg since. You must have fixed up a good one."

"I fixed up a dose that cured the egg thief, all right," said Robert, as he reached down shyly to pet Belle under the table. —*Maud Morrison Huey, in the Continent.*

Home News.

MIDDLE ISLAND, W. VA.—We are still on the Seventh Day Baptist map and very much in evidence, in some ways at least.

Our new parson and his outfit arrived on July 4, and were soon installed in the parsonage and in the hearts of the people. Our new parson is the Rev. Wilburt Davis, recently of Gentry, and the outfit consists of the Mrs. Parson, the two little Parsons, Toby, the horse, and household and kitchen furniture, including about fifty chickens. We have found already that the hearts of the entire crew seem good.

The Endeavor Society gave a literary program to a large and appreciative audience on August 23.

The Sabbath school held its picnic, on August 28, on the church lawn. After all had satisfied that *vacant* feeling of physical man, the children and the parson entertained the more than one hundred present with songs, recitations, talks, etc. Various games furnished amusement for all. R.

A Correction.

IN SABBATH RECORDER of August 4, p. 151, under "Thankful for the RECORDER," instead of W. C. T. U., read Ladies' Benevolent Society of Shiloh.

On September 8 the Turko-Bulgarian peace conference convened in Constantinople. An effort is being made to settle their difficulty, over the territory and spoils of the war, between themselves alone. The Grand Vizier of Turkey in his address to the delegates said he hoped the conference would be successful. Perhaps the two nations are so nearly used up by their savage war that they will be obliged to agree on something, for a time at least. Whether any settlement between them will stay settled is a question. Peace just for a little time will give Europe a much needed rest.

SABBATH SCHOOL

REV. WALTER L. GREENE,
Contributing Editor.

LESSON XII.—SEPT. 20, 1913. THE GOLDEN CALF (TEMPERANCE LESSON).

Lesson Text.—Exod. xxxii, 1-35.

Golden Text.—"My little children, guard yourselves from idols." 1 John v, 21.

DAILY READINGS.

First-day, Acts vii, 37-53.

Second-day, 1 Kings xii, 16-33.

Third-day, Exod. xxiv, 1-18.

Fourth-day, Exod. xxv, 1-22.

Fifth-day, Deut. ix, 11-29; x, 8-11.

Sixth-day, Exod. xxxii, 7-14, 25-29, 35.

Sabbath-day, Exod. xxxii, 1-6, 16-24, 30-34.

LESSON XIII.—SEPT. 27, 1913.

THE SABBATH A GIFT FROM GOD.

Lesson Text.—Gen. i, 26—ii, 3; Psa. viii; Isa. lviii, 13, 14; Mark ii, 23-28; Luke iv, 16.

(The substance of an address before the Sabbath School of the First Church of Alfred, N. Y.)

(For Lesson Notes, see *Helping Hand.*)

Annual Report of the Sabbath School Board.

To the Seventh Day Baptist General Conference:

As provided for in Article VII of the Constitution of the Sabbath School Board of the Seventh Day Baptist General Conference, its trustees herewith submit this its fortieth annual report.

We desire, first of all, to acknowledge with reverent and thankful hearts our gratefulness for the privilege of laboring in a small way for the better instruction in religious truths of the rank and file of our denomination, following in the leadership and, we believe, the approval of that Greatest of all teachers, under whose instruction and inspiration the light of salvation and a knowledge of the truths of eternity were made possible. With grateful hearts we thank our heavenly Father for this opportunity and leave the results in his hands.

The regular quarterly meetings, two special meetings and one adjourned meeting have been held during the year. In addition to these, several meetings of special committees have been held.

PUBLICATIONS.

The matter of the publication of our various periodicals has been carried out on lines very similar to those inaugurated by the preceding board.

The Sabbath Visitor.

The number of paying subscribers to the *Sabbath Visitor* at the present time is 1,148, while one year ago there were reported 1,170, making a decrease of 22 for the year. The cost of publication this year has been \$1,028.38; last year it was \$1,036.89, a decrease of \$8.51. The receipts this year from subscriptions have been \$592.39, leaving a deficit of \$426.88. There is now due on subscriptions, \$151.37 (\$64.54 of which is for delinquents who were taken off the lists during the year on account of the postal laws); \$141.49 has been paid in advance. Last year there was due on subscriptions \$213.43, while \$202.09 had been paid in advance.

Helping Hand in Bible School Work.

The present number of subscribers to the *Helping Hand in Bible School Work* is 3,392, a decrease of 51 over that of last year, and 96 less than two years ago. It has cost \$714.86 for its publication this year, which is \$24.03 more than it cost last year, while the size of the periodical has been nearly one third larger. The receipts this year have been \$876.38, while \$287.17 is still due on subscriptions, and \$222.47 has been paid in advance subscriptions. The profits from the publication this year are \$161.52 as against \$226.74 last year.

Junior Quarterly.

There are at present 1,179 subscribers to the *Junior Quarterly*, six less than were reported last year. The cost of publication this year has been \$369.55, as against \$610.61 reported one year ago, a decrease of \$241.06 over last year. The total receipts have been \$182.21, leaving a deficit of \$187.34, which has been met by appropriations from the American Sabbath Tract Society. There is now due on subscriptions \$324.45, while \$70.45 has been paid in advance.

Other Helps.

The board has, for distribution, other helps, such as the revised edition of the *Catechism*, of which there are 226 copies on hand, envelopes and record slips, *Manual for Bible Study*, Home Department sup-

plies, etc. It is desired that schools, teachers or scholars wishing any of these helps make their wants known and receive the benefits from their use.

For several reasons, mainly because of a lack of financial support, it was deemed best to discontinue the office of field secretary, for this year, the work that would naturally be done by him being delegated to members of the board and to others whom they have been able to press into the service; and we wish here to acknowledge the services that have been so willingly given us by the former field secretary, and by all those who have contributed so ably for our publications.

The board feels that there is a legitimate place and abundant work for a man to spend his entire time in the interests of the Sabbath schools, and we hope that the way may be opened whereby such arrangements may be resumed, either along lines as pursued by the former field secretary or as an organizer and institute conductor.

The fact that our schools are not growing in numbers or efficiency in a way to build up the denomination in spiritual and numerical growth, indicates a lack of energy, efficiency and consecration on the part of all the people, and any plan whereby the interest in Sabbath-school work can be augmented and its real purpose better exemplified, should be urged and strongly supported. As a means towards this greater efficiency, the board, at the beginning of the year, formulated a platform which was published in the SABBATH RECORDER, and the schools were asked to lend their aid in helping to realize its accomplishment.

This platform comprehended: 1. The canceling of the debt that hung over the board. This has been accomplished. 2. The enlarging of the *Helping Hand* by the addition of at least two new departments, thereby increasing the size of the paper about one third, and giving to the schools the ideas and teaching of three or four men instead of one. This has been accomplished. 3. The increase of the circulation of all our publications. This has *not been accomplished*, as there has been a falling off in each one. 4. Pushing the sale of special literature. 5. Increasing the Permanent Fund from \$360 to at least \$500. This has been partly accomplished. 6. The canvass for greater efficiency, comprehending the encouragement of organized classes,

the better grading of classes, increased interest in teachers' meetings, providing a corps of substitute teachers, teacher training classes in the larger schools, four live Sabbath lessons in the place of the quarterly review, special attention to kindergarten and primary material, the cradle-roll, home department, membership campaign and regular contributions. Progress has been made along some of these lines, and along others but little has been accomplished.

In conformity with the above platform our Committee on Efficiency formulated, printed and distributed the following General Standard of Excellence for Seventh Day Baptist Sabbath schools:

A GENERAL STANDARD OF EXCELLENCE FOR SEVENTH DAY BAPTIST SABBATH SCHOOLS, 1913.

1. *Graded School and Graded Instruction.*—(a) Division of school into graded classes. (b) Use of graded lessons, especially among the beginners and the primary pupils.

2. *Active Cradle Roll.*—For babies too young to come to Sabbath school. A wide-awake superintendent should look after these. Enroll them in the school and give every child a certificate of membership.

3. *A Working Home Department.*—This department is composed of those who, because of duties, distance, or ill health can not attend the school, but who nevertheless desire to study with the school. The superintendent should furnish the members with helps, collect subscriptions, keep records, and make reports to the main school. A correspondence class may well be maintained in connection with this department.

4. *Monthly Workers' Meetings.*—At least once a month the officers and teachers should meet to plan for the welfare of the school. If teachers' study meetings are held, a few minutes at this meeting might be set aside for this work.

5. *Contributions to Organized Work.*—Our own denomination stands first. Once a month give a collection or vote a regular sum to the Sabbath School Board. Then look after state and county work.

6. *Annual Reports to the Board.*—Statistical blanks will be sent to every school. Fill these out carefully and return them promptly.

7. *Association with General Bible School Work.*—Send delegates to the county and state conventions. Be ready to receive or give suggestions.

8. *Temperance Instruction.*—Present a prepared program to the school, about half an hour long. A temperance superintendent may well be appointed.

9. *Mission Study and Offering.*—Follow suggestions similar to those given for temperance instruction. Take occasional offerings.

10. *Definite Decision for Christ.*—Do all that you can to secure at not too infrequent intervals a definite expression of a decision to live a Christian life.

11. *An Evergreen School.*—Keep the school up throughout the year. Have well-kept and accurate records.

12. *Training Classes.*—A class composed of teachers, meeting outside of the school hours, or else a class in Sabbath school, pursuing a regular course in teacher training. Diplomas given on completion of the course.

13. *Organized Classes.*—There are state organizations with which classes may affiliate. Report any such organization to the state secretary.

Adopted by the Sabbath School Board, Milton, Wisconsin.

So far as we know, this platform and Standard of Excellence have met with the approval of the Sabbath-school workers, but since we have received neither commendation nor criticism from more than one out of eight schools, we are somewhat in the dark concerning their reception.

The board desires to be of assistance to the schools. We feel that the spiritual interests of the school should be placed foremost, and hence we urge the importance of thorough religious training.

We believe that the best results can be attained only when the teachers themselves are not only gifted in the art of teaching, but especially prepared for this kind of teaching; when they are consecrated to the work in which they are engaged and when their chief concern is the salvation of their pupils.

A child's spiritual welfare means much more than an accurate knowledge of Bible geography, sacred literature or ancient history, however desirable these may be. His acceptance of the truths of the Gospel and

their adoption into his own life for his own salvation, is the end which we should strive first to attain; hence, we believe, too much emphasis can not be placed on the importance of teacher training classes and workers' meetings. Something more than a mere knowledge of the lesson text is demanded; a sympathetic understanding of the mental and moral condition of each pupil should be studied, and his individual requirements met. For a further consideration of this suggestion, we would commend to your rereading the plans and courses required for a teacher training course, as outlined in the last report of the former field secretary, and published on pages 267 and 270 of the last *Year Book*.

The Glory That Was Nineveh.

The Book of Jonah calls Nineveh a great city of three days' journey. Had Jonah stopped to admire the palaces along the walls, or to study the strange sights which must have met his eyes, he might have found the three days too short.

In its day, Nineveh was the greatest city in the world, and now its ruins are as imposing as the city was great. Sixty-five years ago Layard discovered the palaces of its kings and carried their treasures away to England. Since then visitors to the ruins have been few, and only during the present wave of reform in Turkey have the Arabs begun to use the ruins as a quarry. Now they are searching them for marble, which they may convert to lime, or for other stones for building material. Occasionally they are bringing to light treasures of great value. The old city walls are being torn down that their stones may be used for other purposes. Nineveh and its surroundings of today present a new picture to the traveler.—*Christian Herald*.

"Today, along the roads of China, at the shrines, the idols worshiped slavishly a year or so ago by the people can now be seen with broken noses, broken arms, disfigured, dishonored and neglected. They are being deserted for the true God, in many villages. In others, those who once believed in idols are waiting for the missionaries to bring them the truth. Is there not here an inspiration for all Christians to send the Gospel to China now, in this moment of opportunity?"

DENOMINATIONAL NEWS

Alfred Breakfast.

One of the many enjoyable features of the Conference week was the Alfred University breakfast held at the dining-hall Sunday morning. The gathering was planned by the present students as a reunion of past and present Alfred students and teachers. There were about sixty present. After breakfast President Davis presided as toast-master and called upon Corliss Randolph of New York, Miss Susie Burdick of Shanghai, China, Colonel Brown of Washington, D. C., Mrs. Brown, Dean Kenyon of Alfred and Orra S. Rogers of New York. As it was then time for the morning meeting the party broke up after singing the Alma Mater.—*Brookfield Courier.*

A report of Conference was given at the First Alfred church last Sabbath. Pastor Burdick was assisted by Dr. L. A. Platts, Prof. A. B. West of Milton Junction, Wis., Dean A. E. Main, President B. C. Davis, Mrs. B. C. Davis, Prof. W. C. Whitford and Miss Elizabeth Randolph.—*Alfred Sun.*

NILE, N. Y.—Pastor Simpson and family were guests of G. W. Burdick's people last week Monday.—Rev. Henry N. Jordan of Milton Junction attended church here last Sabbath and spoke to the Christian Endeavorers in the evening. He was a guest of his mother, Mrs. A. M. Jordan, and left Nile Monday morning with the other delegates to Conference.—*Alfred Sun.*

Mrs. O. U. Whitford of Park Avenue started Sabbath evening with Prof. A. E. Whitford and family, who have been visiting in town during the past few weeks, for Milton, Wis., where she is to make her home for the present. The Whitfords are to visit friends at Alfred, N. Y., this week, before they leave for the West.—*Westerly (R. I.) Sun.*

Pastor Randolph had a busy schedule last week. Leaving the General Conference at Brookfield after the last session Sunday night, he made visits in Somerville,

N. J., Oswego, N. Y., lectured at Petrolia, and Little Genesee, N. Y., performed a wedding ceremony in Alfred, called on his brother in the Wesley Hospital, Chicago, and reached home at Milton, Friday afternoon.

President Daland's class in the English Bible will study the New Testament this year. The class will meet twice a week and is open to college students and others who wish to join.—*Milton Journal-Telephone.*

ALBION, WIS.—We were pleased to see Pastor C. S. Sayre in his accustomed place Sabbath morning; he gave an interesting account of the Conference at Brookfield, N. Y. He baptized Willard Babcock at Newville in the beautiful Rock River Sabbath afternoon.—*Journal-Telephone.*

Ready to Enjoy.

"I used to pray only for strength for the day—strength to do its duties, bear its burdens, and resist its temptations," said a lady in middle life, "but now I ask quite as earnestly that I may be ready to appreciate its blessings and enjoy every sweet and pleasant thing that comes into it. We miss so much of what life should be—of what God intends it to be—by not being ready to enjoy what he gives."

We are all eager for happiness, for some great, satisfying draught that we vaguely hope may come somewhere along the way, but meanwhile each day offers its tiny golden cups of sweetness that we too often forget to taste. The pleasant morning hour on the piazza, the unexpected call, or letter with its note of good cheer, the delightful ride that circumstances unexpectedly slip into a busy day, the glory of sunrise or sunset—all these and their like are as much a part of the day God ordains as any work that comes into it. They are sent for our cheer and comfort, and learning to recognize them as they come, and to enjoy them to their utmost, is as much a means of grace and growth as any other duty faithfully done. The Father who cares for our holiness cares for our happiness, also, and sends into all the common days these gifts for our enjoyment. But learning to enjoy is, strangely enough, one of the lessons we are slow to learn.—*Forward.*

MARRIAGES

SHERMAN-SEED.—At the residence of the groom's father, George W. Sherman, 5488 East End Ave., Chicago, Ill., Mr. George R. Sherman of Chicago and Miss Carrie Seed of Lawrenceville, Ill., by the Rev. W. D. Wilcox.

CARPENTER-IRISH.—On August 27, 1913, at the home of the bride's parents, Mr. and Mrs. Myron Irish, by Pastor Wm. M. Simpson, Mr. H. Floyd Carpenter of Ashville, N. Y., and Miss Mary L. Irish of Friendship, N. Y.

TAPPAN-HARRIS.—On September 1, 1913, at the home of the bride, Ivan Orcutt Tappan and Emma Railey Harris, both of Springdale, Ohio, Rev. Adolph Lehman officiating.

DEATHS

JORDAN.—Vivian Jordan, the fourth child of Mr. Roy Jordan and Mrs. Rena Daniels Jordan, was born January 8, 1910, and died at their home, September 6, 1913, aged 3 years, 7 months and 28 days.

She had been seriously ill a year before, had recovered, and seemed to be growing stronger, when she became suddenly sick and, after an illness of only two days, she left us.

Funeral services were conducted at the home by Pastor Wm. M. Simpson, and interment was made at Mt. Hope Cemetery at Friendship, N. Y.

W. M. S.

KELLOGG.—Frank Edward Kellogg, the infant son of Frank R. and Mertie Randolph Kellogg, was born at Plainfield, N. J., September 6, 1913, and died the evening of the following day, September 7, 1913.

A farewell service was held at the house the next day, Monday, the eighth of September, and burial was made at Hillside in the grave with an older brother, Edward FitzRandolph Kellogg, who died in March, 1907, aged not quite three years. "Of such is the kingdom of heaven."

E. S.

Resolutions of Respect.

Whereas, It has pleased our all-wise and gracious heavenly Father to call home our beloved sister, Mrs. Carrie Campbell Skinner;

Resolved, That while we deeply feel the loss of one whose patient and cheerful disposition won the respect and love of those who knew her, we would humbly submit to the will of our heavenly Father who has deemed wise to call her home. Although our sister was in poor health and unable to attend services regularly, we acknowledge the inspiration of one who was always interested in all services of the church and society.

Resolved, That we express our sympathy for

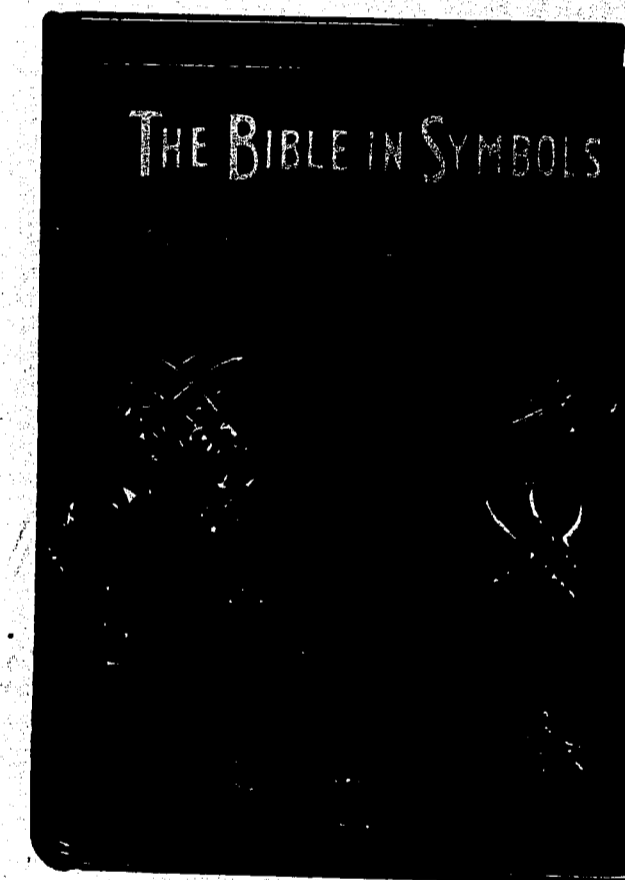
the loved ones in their loss and that a copy of these resolutions be given to the bereaved relatives, to the RECORDER for publication, and be spread upon the records of our Ladies' Benevolent society.

MRS. ZILLAH THORNGATE,
MRS. EFFIE NEWAY,
MRS. BLANCHE WILLIAMS.

Verona, N. Y.,
Sept. 4, 1913.

"Four things a man must learn to do
If he would make his record true;
To think without confusion clearly;
To love his fellow men sincerely;
To act from honest motives purely;
To trust in God and heaven securely."

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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., holds Sabbath afternoon services at 2.30 o'clock in Snow's Hall, No. 214 South Warren Street. All are cordially invited. Rev. R. G. Davis, pastor, 112 Ashworth Place.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, 450 Audubon Ave., (between 187th & 188th Sts.) Manhattan.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

The church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42d Street and Moneta Avenue, every Sabbath afternoon. Sabbath school at 2 o'clock, preaching at 3. Everybody welcome. Rev. Geo. W. Hills, pastor, 264 W. 42d St.

Persons visiting Long Beach, Cal., over the Sabbath are cordially invited to the services at the home of Mrs. Lucy Sweet, 17th and Cedar Streets, at 10.30 a. m. Prayer meetings Sabbath eve at 7.30.

Riverside, California, Seventh Day Baptist Society holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Junior Christian Endeavor at 3 p. m. Senior Christian Endeavor, evening before the Sabbath, 7.30. Cottage prayer meeting Thursday night. Church building, corner Fifth Street and Park Avenue.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2.45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium), 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Rev. D. Burdett Coon, pastor, 198 N. Washington Ave.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p. m., at Mornington Hall, Canonbury Lane, Islington, N. A morning service at 10 o'clock is held at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

Seventh Day Baptists planning to spend the winter in Florida, and who will be in Daytona, are cordially invited to attend the Sabbath-school services which are held during the winter season at the several homes of members.

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- A. E. Babcock, Lock Box 1163
- R. C. Brewer, 129 Penrose St.
- P. B. Hurley, 1985 Park Ave.

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Theo. L. Gardiner, D. D., Editor.
L. A. Worden, Business Manager.

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Master, where leadest thou?
Mark thou thy cross upon my brow.
What wouldst thou have me do?—show me the way:

What is thy plan for me this day?
What wouldst thou have me do before the night?
Lead on: I follow thee to left or right!
Where leadest thou? I can not see—
Touch but my hand: I follow thee.
—George Klingle.

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