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The SABBATH VISITOR, PLAINFIELD
NEW JERSEY

The Sabbath Recorder

THE kingdom of God does not mean solitariness on the one hand or uniform consolidation on the other. It is simply genuine coöperation 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 love for the Master of their souls, for each other, and for mankind.—*Rev. Charles S. Macfarland.*

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The Sabbath Recorder

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WHOLE NO. 3,577.

Sunday Morning at Conference.

A great congregation assembled on Sunday morning to hear the sermon by Rev. Clayton A. Burdick, a former pastor of the Brookfield Church. The people of all the churches round about Brookfield had known him for years and to him the audience seemed like a great family gathering.

We will give this sermon to our readers, in an abridged form, as best we can from notes furnished by Brother Burdick.

Text: Study to show thyself approved unto God, a workman that needeth not to be ashamed. 2 Tim. ii, 15.

I am going to tell you something that I suppose will surprise you. It is this: "The people of this world are not yet perfect." Of course I do not pretend that I am the only one who has discovered this. None of us will have to look far to find it out, for just a glance at his own life will assure each person that at least one of earth's inhabitants lacks very much of being perfect. No one knows how long man existed before a historic record was kept, and many ages have gone by since human history began, still with all these ages human development leaves much to be desired, for perfection has not yet been attained.

I do not think I am a pessimist. The pessimist looks only on the dark side, and usually for the bad rather than for the good; not that he may make matters better, but that he may find fault and say, "Just see how bad we are. The world is growing worse. The time is coming when everybody will be bad, and the race will be entirely ruined." I never have been quite able to believe that.

I do not know that I am an optimist either. Both the pessimist and the optimist have queer eyes, and they seem to me to see queer things. Each looks only upon his own side and fails to see things from the other's viewpoint.

The man who is forever finding fault and criticising will never make the world

better, and the one who has no eyes to see where things need bettering will have little chance to help the world to higher ground. The one who does not see all sides of a question is not yet prepared to commend, or to pass judgment upon it. We sometimes need to change viewpoints with another before we criticise what he sees.

So, you see, I am not optimistic enough yet to think there is no evil in the world. There is plenty of it. The dark things that possess the hearts of men and that sometimes come out in the life are nearly as prevalent today as they were three thousand years ago. The optimistic preacher who said that David was so bad that he could not be received into a church today if he were here, does not, I venture to say, know very much about the inner life of some of his own members. David repented of his sin, which is more than some of our present-day members do. When I read that a committee of investigation on social conditions in New York City revealed the fact that a hundred and eighty thousand men visit houses of ill repute daily, I am afraid that a great many in America's churches have not much chance to brag over David.

The speaker here made it clear that in order to gauge correctly the thing to be done, one must be able to see things as they really are. The optimist will not comprehend the seriousness of the situation, and would therefore fail to effect a cure. If the children of God are to make the world better, they must look carefully at the condition of things, and realize the great need of a remedy. There is a great work yet to be done, and we can not loiter if we would see it go forward. We must improve well the little time left us for work. The harvest is ready; the laborers are all too few.

But we have little time now to speak further of conditions. The text says, "Study to show thyself approved unto God, a workman that needeth not to be

ashamed," and if we are to do that we must study to see where changes are needed.

We might as well face the fact that statistics show that crime is increasing. The figures on the matter of prostitution referred to stagger one. They indicate a low standard of virtue among women, and a much lower one among men. There is no mistaking the evidence that vice is on the increase in all our large cities; and this is the menace to our civilization. Society is sure to rot with it, and it shames our Christianity. If only the pure in heart shall see God, then there must be a great reformation, or but few can see his face.

The people of God have a great work to do if victory over vice is to be gained. Public conscience is indeed becoming aroused. This is one good sign. We need stricter laws with much greater penalties for transgression. If any crime is worthy the electric chair, it is that of seduction. If any one deserves to be shut away in prison cell alone, it is the man who despoils virtue. Among the things we must face today and for which we must find a remedy is the condition of society in respect to impure living.

Then the matter of graft in political life makes it doubtful if even Diogenes with his lantern could find an honest man. It is too bad that many regard stealing from the public as a less crime than stealing from an individual. The only thing many seem to dread is the being found out. They think they can go on stealing so long as they keep from running up against the powers that be. So long as the official pleases the "boss," he may go on high-handed and be regarded as a good official. The revelations in political circles of late show alarming conditions, with which we must contend if righteousness ever prevails. Police graft, disregard of the official oath throughout the land, and disregard of law reveal a state of moral degradation that is the more shocking when we consider all the opportunities for right living offered to men in this country.

Then we are confronted by a seeming or real shallowness of spiritual life within the church itself. The inroads of worldliness leave but few to do the work, while the majority care nothing for it, but seek their own pleasure while millions are without

hope and without God. I have brought before you not a theory, but a condition that confronts us, in order to emphasize my text and to make more vivid the need of the mighty work men and women of God should be engaged in. Each one has a share in it, and no denomination should be more deeply interested in this work than should Seventh Day Baptists.

We can see that the sabbathlessness of the age causes much of the evil, and that genuine Sabbath reform is needed to bring men back to God. To us the opportunities were never greater than they are today, and if we are unfaithful the chances for evil are also great. All lands are reaching out for help. Had we the means, a thousand men, if we had them, could be put to work in promising fields. There are fields at home and abroad sure to become desolate unless we do something for them. Our neglect of some of the African interests seems to me almost criminal. Oh, the cries for help that come from every quarter of the globe! How shall we meet them? What shall we do about them? Surely we must study to show ourselves workmen that need not to be ashamed.

We must study the fields, decide what God wants us to do, and how to be successful in his work. What has he fitted us to do? Then let us study how best to do the work well. We need to be fitted for our work. I fear we do not study enough about these things. As workmen of God we should be found much in prayer, as our Master was, or we shall fail to have our work approved.

When we draw near to the mercy seat and commune with the Holy One; when we read our Bible more carefully day by day; when we study as we should to have our work approved by God, then we shall see more holy living among us and better work for the world around us.

This sermon was listened to with intense interest. No mere write-up can take the place of a hearing, with the personality of the speaker to enforce his words. We have given the main thoughts and trust that our readers will give them careful study. This was the closing day of Conference, and the afternoon session was crowded full of important business, some points of which will be mentioned later.

Made a Permanent Committee.

The General Conference was so well pleased with the workings of the Committee on Denominational Activities that it made this committee permanent. It will be remembered that the sectional meetings were for the purpose of bringing the various boards in touch with the people, that they might the better understand each other, and that the people might have a chance to ask questions and to discuss the important matters with members of their boards. Out of these meetings, fifteen in number during Conference week, came the crystallization of plans and the recommendations which were placed before the Conference by this Committee on Denominational Activities. Thus, day by day, the sectional meetings placed their conclusions in the hands of this committee, which reported to the General Conference at a stated hour in each day's program, and Conference disposed of its recommendations. The plan was simple and worked like a charm.

The Children Enjoyed Them.

I do not remember whether it was in some private conversation in one of the homes while at Conference, or in one of the meetings, that I heard a friend telling what use she had made of the SABBATH RECORDERS in her own home. She had bound the RECORDERS into volumes by hand since they were reduced to the present size, and during the year she had read aloud from these volumes to her children every Sabbath, taking for this about the only hour between services in which the family could be together. The children were deeply interested in this reading, and looked forward to the RECORDER hour on Sabbath afternoons with a great deal of pleasure. Such a use of the denominational paper serves more than one purpose. It gives the children a happy hour on the Sabbath; it furnishes them with pleasant memories of home life that will go with them through the years and make the dear old home seem doubly precious as they look back upon it; and it will strengthen the ties that bind the hearts of the children to the RECORDER and to the denomination. When such children are grown, and go out to make homes for themselves, they will want

to take the SABBATH RECORDER with them; and it will keep their hearts in tune with the faith of their fathers.

The Year Book to be Free.

It will be remembered that last year something was said about making a charge for the *Year Book* and so reducing the expense to Conference. It was not thought wise to fix a price upon the book for 1912. At the Brookfield Conference the recommendation was made that it still be free, but that a voluntary subscription be requested from those who take it. It is hoped that in this way quite a proportion of the cost may be returned to the Conference by those who get the benefit of the *Year Book*.

The plan of making a systematic study of the *Year Book* in all the young people's societies was well spoken of and approved. It is to be hoped that classes for this study may be organized in each church.

The Old Conference Dishes Sold.

It will be remembered that for several years Conference has owned its dishes for the great gatherings, and they have been shipped from year to year to be cared for in the church where the next session was to be held. To pack these dishes for shipping was no small job, to say nothing of storage through the year. Then the freight bills were sometimes heavy. Last year, when they were shipped from Westerly, R. I., to North Loup, Neb., the cost was really more than the dishes were worth. Since that time they have been sold without further shipment for the sum of \$25. This sale was approved by Conference.

Off for the Associations.

When this paper reaches its readers the editor will be off for the associations, the first of which will be held in Nortonville, Kan., September 25-28. The second will open at Nile, N. Y., October 2, the third in Westerly, R. I., October 9, the fourth in Salem, W. Va., October 16, and the fifth in Hammond, La., October 23. We shall give our readers all the good things we can gather from these meetings.

EDITORIAL NEWS NOTES

Now Looking Toward Chattanooga.

During the present week the eyes of both North and South are turned toward Chattanooga, Tenn., where, as we write, the annual encampment of the Grand Army of the Republic is holding its open session. Before this paper reaches its readers, the encampment will be over. Last May 100,000 Confederate soldiers and their friends held a great reunion there, and now the old "boys in blue" hasten to the historic fields where fifty years ago this autumn were fought the battles of Chickamauga, Missionary Ridge, and Lookout Mountain. Extraordinary attractions await the veterans at this historic center. Close by Chattanooga is the National Military Park of fifteen square miles filled with monuments of the terrible battles, and overshadowing the river and the soldiers' cemetery is old Lookout Mountain where Hooker fought his famous battle above the clouds. "Chattanooga entertains every visitor," is the watchword that was sent out, and this of itself was a guarantee in advance that the old soldiers would have a royal good time. It is well to improve these anniversaries of the Civil War, for they will not mean so much when the veterans are all gone. Each one now held, where the Blue and the Gray clasp hands in love, strengthens the bond of union and heals the wounds of war.

Putting Prisoners on Their Honor.

The new state-prison superintendent in New York State, John B. Riley, is trying the experiment of putting prisoners upon their honor, wherever he can do so, as a means of helping them to better lives. The plan is tried only in cases where terms are about to expire, and in the hope that an expression of confidence in men soon to be set free will give them an incentive to become better men when they again face the world as free men. The first test of the plan was made about a month ago, when a Great Meadow prisoner who had been sent away to help in haying returned to prison without escort. The warden sent the prisoner a railroad ticket and in due time on the next day the convict presented himself at

the prison office. Again, last week, eight prisoners who had been put to work on the state farm for the summer were transferred unguarded to prison. The terms of these men expire in October. Only the most trustworthy have been given this test.

The Zionist Congress a Success.

The world was deeply interested in the great Zionist convention held in Vienna, Austria, a few days ago. There had been so much bitterness manifested by those who oppose the Palestine colonization movement, that the best informed expected a serious rupture when the meeting convened. Both sides did take strong ground, and the two parties had frequent and serious clashes. The strife between foremost Jewish leaders threatened for a time to break up the convention, but the skies cleared and from it all the Zionists came out all the stronger for the strife. The effort to turn away those who were undecided proved a failure, and before the convention closed, differences were forgotten, and \$100,000 was subscribed for a Jewish university at Jerusalem. Much is being done to aid Jews in Palestine to secure employment, and directors of the Jewish National Fund voted 2,000 pounds sterling for dwellings.

In response to an urgent appeal from the State Department, the House of Representatives passed a joint resolution making an emergency appropriation of \$100,000 to aid destitute Americans in Mexico, and for their transportation to the United States. The resolution was passed unanimously.

On October 1 the new plan for membership adopted for the Boy Scouts of America will go into effect. It has to do with 300,000 boys and 7,000 voluntary scoutmasters. A charge of twenty-five cents annually is required, which makes the organization self-supporting.

On Labor Day in Nashville, Tenn., at the automobile race, a little negro boy wandered onto the track, and in order to save him an auto driver ran his machine into the fence. It had been going at the rate of a mile a minute, and was completely wrecked. Into this wreck crashed two other cars belonging to the race, and four racers were killed and two seriously injured. Several spectators were also slightly injured.

The new "Full Crew" law requiring the railroads to double the hands on their trains went into effect the first of this month in New York State. The measure necessitates the employment of 2,000 more men on the trains of one railroad running out of New York City, at an extra cost of about \$2,000,000 annually.

A blast caused by twenty tons of dynamite, placed in 541 holes, opened the gates that let the Pacific Ocean into the Panama Canal, on the last day of August. The rising tide sent a torrent of water into the great channel.

Reports from New Orleans show that the general cotton crop this year is 1,971,311 bales less than last year. The crop in Texas, however, is said to be the largest ever grown in that State.

According to figures attributed to the Interstate Commerce Commission, 3,235 railroad employes were killed last year, and 50,079 were injured on the railroads of this country.

General Porfirio Diaz, former president of Mexico, celebrated his eighty-third birthday in Biarritz, France, by a banquet which was attended by twenty-five friends who came from various parts of Europe to congratulate the General. The ex-president is in excellent health at fourscore and three years.

Two Deacons Ordained.

Pursuant to the call of the Middle Island Seventh Day Baptist Church, a council was held on September 6, 1913, for the ordination of Roy F. Randolph and Brady Sutton to the office of deacon. The council consisted of delegates from Lost Creek, Greenbrier, Roanoke, Middle Island, Ritchie, Black Lick, and Salem. The meeting opened with prayer and singing. Franklin Randolph, church moderator, then took charge and an organization of the council was perfected with L. D. Lowther chairman, and M. Wardner Davis secretary. On motion the visiting friends were invited to participate in the deliberations of the council. Rev. M. G. Stillman was appointed to conduct the examination of the candidates. After an outline of the nature of the examination, the candidates each made a full and satisfac-

tory statement of their Christian experience and of their conception of the work of the church and the office of deacon. Following this the council by unanimous vote proceeded with the ordination. The following named persons were made a Program Committee for the afternoon session: Rev. Wilburt Davis, Rev. M. G. Stillman, Rev. A. J. C. Bond, Deacons J. A. Polan, L. A. Bond, Judson Randolph, Festus Kelley, S. F. Lowther. The council then took recess till 2 p. m.

The afternoon session began with singing by the Iowa Ladies' Quartet, followed by prayer. The Program Committee presented its report which was adopted and carried out as follows:

Sermon—Rev. A. J. C. Bond
 Consecration Prayer—Rev. M. G. Stillman
 Charge to the Church—Rev. Wilburt Davis
 Charge and Welcome to the Deacons—Dea. J. J. Lowther
 Communion Service—Conducted by the pastor of the Middle Island Church assisted by the other pastors present

L. D. LOWTHER,
Chairman.
 M. WARDNER DAVIS,
Secretary.

Occasionally the physicians report a case of arrested development. The child has failed to grow, in body or in mind. The sadness of it is beyond words. Violent disease or sudden death is less melancholy than this. And in the spiritual realm there are analogous instances. Some Christians simply do not mature. They remain babes to the end. The experience which made them Christian is all the religious experience they ever know. The Bible has opened no new vistas to them. Prayer is no more precious as the years pass. The worship and work and fellowship of the church are no more prized than at first. The deeds of a disciple do not become more natural. In short, there has been no growth. These stunted saints have not matured toward the Christ stature.—*W. T. Ellis.*

"If God will but give us life, now and hereafter, as fully as we can receive it, the highest education will be ours. And real education is open only to those who above all else want to live in reality—live for the utmost in themselves and in their fellows."

SABBATH REFORM

What Baptists Stand For.

In an article on Christian Unity in one of our exchanges, written by a leading Baptist minister of the South, the following paragraph is given:

Baptists have always stood for an open Bible, and have always contended that the word of God is the all-sufficient guide in faith and practice. The Roman Catholics, who stand at the other end of the line, teach that the Bible should be a closed book to the masses, as they are not capable of interpreting it. They hold that final authority is not found in the Scriptures but in the church. Every man-made creed which is binding upon the consciences of men, is that much of Romanism brought over into Protestantism. With Baptists, the final appeal is to the Bible and its teachings. The Christian world is recognizing the authority and sufficiency of the word of God as it never did before, and creeds are crumbling all about us.

Our good Baptist friends always pride themselves on standing on the Bible alone as the foundation for their faith and practice. We frequently meet such clean-cut and positive statements regarding the word of God as the all-sufficient guide among them. They claim that the "final appeal is to the Bible and its teachings," and place the Roman Catholic Church "at the other end of the line," as a church that puts man's authority on equal footing with that of the Bible. The statement that "every man-made creed is that much Romanism brought over into Protestantism," is significant in view of the position of Protestants who accept Sunday as the Sabbath. In the face of such strong assertions regarding "the Bible and the Bible only," as authority upon all matters of faith and practice, and in view of the equally strong teachings about "Romanism brought over into Protestantism," how can our Baptist friends cling to the Sunday given them by the Roman Catholic Church, and ignore the Bible Sabbath given by Jehovah? If the word of God is explicit and unmistakably clear upon any fundamental truth, it is certainly so regarding the sacredness of the seventh day of the week as God's holy Sabbath. No man has ever been able to find a single "Thus saith the Lord" in favor of Sunday, but the Bible is full of commands and instructions regarding the Sabbath,

and the example of Christ and his apostles and of Paul were always in favor of the Sabbath "according to the commandment." When we see such strong pleas for the Bible, we can not help wondering why the people who make them do not observe the Bible Sabbath. People who deeply deplore the power of Rome, and warn men against accepting the traditions of men; those who feel that every man-made creed "is that much Romanism brought over into Protestantism," should study well the origin of the "venerable day of the sun," as to its claims for recognition in place of the Bible Sabbath.

Who can doubt that the Sunday sabbath is so much of Romanism brought over into Christianity? Christ never changed the Sabbath. The apostles did not do it, and the change did not come until many years after they were gone from earth. Many leading Baptists admit that there is no Bible authority for keeping Sunday; and nothing is more common than to see from Baptist pens such words as these, "With Baptists, the final appeal is to the Bible and its teachings."

Why can not our friends see that the very church that "stands at the other end of the line" claims the right to change the Sabbath, and that it gave them the pagan Sunday? Even hundreds of years passed before this man-made sabbath, under the dictation of Rome, completely supplanted the Sabbath of Jehovah. And when the great Protestant Reformation came, just "that much of Romanism" was "brought over into Protestantism." Here is a letter from Cardinal Gibbons upon this question, written in reply to the questions asked him by a Sabbath-keeper. It was dated at the Cardinal's residence in Baltimore, October 3, 1889.

"DEAR MR. FRANKE: At the request of His Eminence, the cardinal, I write to assure you that you are correct in your assertion that Protestants, in observing the Sunday, are following, not the Bible, which they take as their only rule of action, but the tradition of the church. I defy them to point out to me the word Sunday in the Bible; if it is not to be found there, and it can not be, then it is not the Bible which they follow in this particular instance, but tradition, and in this they flatly contradict themselves.

"The Catholic Church changed the day from the last to the first day of the week. . . . It is needless for me to enter into any elaborate proof of the matter. They can not prove their point from Scripture; therefore, if sincere, they must

acknowledge that they draw their observance of the Sunday from tradition; in this they flatly contradict themselves.

"Yours very sincerely,
"W. A. REARDON."

Out of the great mass of evidence at hand upon this point we select two extracts from the same high authority in the Roman Catholic Church:

"You may read the Bible from Genesis to Revelation, and you will not find a line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."—*The Faith of Our Fathers*, by Cardinal Gibbons, Baltimore; John Murphy & Co., 1893, page 111.

The following is especially clear and explicit:

"DEAR SIR: In answer to your first question, directed by the cardinal to reply to your letter, I will say:

"1. Who changed the Sabbath?

"Answer—The holy Catholic Church.

"2. Are Protestants following the Bible or the holy Catholic Church in keeping Sunday?

"Answer—The Protestants are following the custom introduced by the holy Catholic Church.

"3. The Protestants do contradict themselves by keeping Sunday, and at the same time profess to be guided by the Bible only.

"I am faithfully yours,

"C. F. THOMAS,
"Chancellor."

We close with an extract from a sermon by Father James H. Brady, as published in the Elizabeth (N. J.) *News* of March 18, 1903. It shows that the church which our Baptist friend places at the other end of the line, and which claims "her superiority over the Bible," did give the Sunday to supplant Jehovah's Sabbath:

"Right here it is necessary to remind you that the day which you observe, as Catholic Christians, and which in fact all others who claim to be Christians do observe, is not the same day which is spoken of in the commandment. If you look to the Bible as an authority for the observance of the day, you will not find it. It is well to remind the Presbyterians, Methodists, Baptists, and all other Christians outside the pale of the Mother Church, that the Bible, the only authority which they recognize in matters of religion, does not support them anywhere in the observance of the Christian day, namely, Sunday. The Seventh Day Baptists and the Seventh Day Adventists are the only ones who properly apply the term Sabbath, because they do observe the seventh day and not the first day of the week as the day of rest.

"The Christian Sunday is an institution of the Roman Catholic Church, and those who observe the day observe the commandment of the Catholic Church, and thus indirectly acknowledge the

authority of that church to legislate in the name of God in all religious matters, and her superiority over the Bible."

Why would it not be a good thing to give up the traditions of men and come back to Christ and his Sabbath? This would complete the Protestant Reformation.

Be Guided by the Lord.

ANGELINE ABBEY.

Child, as you live from day to day,
Be kind in all you do and say;
Be thoughtful in the little things,
Leave out the frown, the word that stings;
Let every thought and deed and word
Be guided by the loving Lord.

Child, as you live from day to day,
Oh, be forgetful not to pray!
You'll faint if you're not daily fed
And nourished by the Living Bread;
Without this, you can not be strong
To fight temptation, sin and wrong.

But if you're by his Spirit led,
And nourished by the Living Bread,
You shall go forth in power and might
And never fail to win the fight.
Though foes may scoff and cowards rail,
The Captain Jesus can not fail.

Then when the work on earth is done,
And we are summoned, one by one,
To give account of deed and word
And every one receives reward,
With joy we'll lay our trophies down,
And Christ will give the victor's crown.

"The Webb law in action has surprised a large number of different people in widely scattered sections of the country. In Kansas City, Kan., for example, where brewers have been in the habit of sending wagons of beer from Missouri across the river, selling the beverage from door to door, one stop cost the brewers \$500. There are no more wagons crossing the state line. In Iowa it is said that the new law revives a clause requiring a certificate from a clerk of court with each shipment showing that the consignee is entitled to receive the goods. The Burlington road has decided to receive no shipments unless accompanied by this bothersome certificate."

"It is reported that Hecla, S. D., has not only raised the license fee for saloons to \$1,500 but prohibits saloons within 150 feet of the main street, the only business street."

"The earnest life shames the frivolous one."

CONFERENCE PAPERS, 1913

Our Cause.

REV. EDWIN SHAW.

Tract Society's Hour.

Our work as a people is one work, and should be so considered and treated by us. This may not be true of us as individuals, or as local churches, but as a people, maintaining a distinct and separate organization, our work is essentially one work.

Again, there is only one thing that gives us any reason or excuse for a separate existence as a people, and that is the Sabbath. This does not mean that all our activities should be restricted to the Sabbath alone, not that; but it does mean that the Sabbath is the keystone of our denominational structure; take that away, and the structure will collapse, will fall in ruins.

Now a keystone does not, and can not, make an arch; a keystone unsupported falls to earth like any other stone. It is so with the Sabbath. The Sabbath can not make a denomination. Unsupported by the spirit of love, love of truth, love of one's fellows, love of God, unsupported by life and conduct the Sabbath falls to earth as the keystone of a denominational structure. Nor let it be understood that the Sabbath is the keystone of Christian character, nor the chief thing in Christian attainment. Not at all. But it is the keystone of our denominational structure, and should be the dominant objective in our denominational activities; it should be the prominent characteristic of all our educational, and publishing, and missionary, and evangelical, and social endeavors, *as a denomination*; otherwise let these endeavors be added to similar forces working elsewhere in the world, and not stand alone, spending a large part of their energies in supporting themselves. Why Milton College, why a publishing house, why a Bible school, why a Plainfield church, unless on them the Sabbath is embossed, is engraved, is stamped in unmistakable lines on seal and on signature?

This statement of our mission as a people is a preface to the proposition that our work calls for unity of purpose and unity of action, for coöperation of forces, and for coördination of plans, if we are to at-

tain the largest and the best results, that is, if we are to become the most efficient with our limited resources.

Now let it be clearly understood that I firmly believe that with the Lord God as our supporter our resources are unlimited. I am speaking of our part of the work. A farmer who believes in God, and trusts and serves him obediently, has unlimited resources in the divine; but the efforts he puts forth will depend for their efficiency upon wise, careful, intelligent methods—methods in which there is a coördination of the dairy and the pastures, the cornfields and the feed-bins, the market reports and the shipping of stock and produce. All these things must work together and in harmony, oft-times with compromise on the part of one department, for the best good and welfare of the entire business.

The same is true of any business, and I am not limiting the resources of God when I speak of our limited resources, and the especial need of efficiency in our denominational activities, because of these limitations.

And then again let it be clearly and emphatically understood that I am fully persuaded that in this matter, as in other things, the spirit must come first; this is all-important. But I am optimistic enough to believe that among us as a people there is now a spirit of unity of purpose, a unity that is blessed of God and approved by him; not a complete unity of belief always, of course, not a perfect unity of ideas and plans always, not that, but a unity of purpose and spirit. I believe that spirit exists now. But in order for that spirit to attain its promise of fulfilment, it must work in and through its proper machinery. Just as electricity to be of any service to mankind must have machinery suited to it, so must the spirit of unity of purpose among us have its proper machinery in order for it to find its best fulfilment in accomplishing results.

And so I believe in the incorporation of the General Conference. I believe in the principle of a Central Committee of some permanency, which shall represent the entire denomination and all its interests. Do you know, friends, that most of our young people, and most of our older people too, are mystified and confused by the multiplicity of our independent organizations. A good brother left in his will last winter \$1,000.00 to "the SABBATH RECORDER and the Tract

Society of Plainfield, New Jersey." Now it took considerable correspondence and explanation and making of affidavits to show the courts that what the man meant was the American Sabbath Tract Society, a corporation of the State of New York. The man meant to give this help to the publishing interests of our cause. But what is our Cause? What is our Cause? In spirit we know well enough what it is, but in our machinery, few people do, and no wonder, for the machinery of our Cause has little unity in it; its parts may be very well arranged and in system, and doing their work well, but there is little coördination of parts, and what little there is, is usually accidental and temporary. I believe in the incorporation of the General Conference with its Central Committee. I am not as familiar with business terms as I might be, but I venture to use the expression, let the Conference be the Holding Company for all the present organizations. I am not particular as to terms and details, it is the principle I stand for of having the General Conference as the central and controlling organization. I stand for this because I love the Cause; it is for the sake of the Cause that I stand for this principle. I love the Cause, not this board or that board, or this school or that school, or that society; I love the Cause and to the Cause I would be loyal, and the Cause is above the special interests of any of its now independent organizations; in fact, all these should be in reality what they are now in theory the departments of the one Cause. Then would our children have something definite to think of as representing our Cause, then would they have something definite to give as representing our Cause, including and embracing all these departments.

Are we not large-minded enough, are we not large-hearted enough, to forget ourselves in the work of such a Cause? But some one says, "Suppose this Central Committee becomes arrogant and headstrong, etc., what then?" I reply, A Central Committee would be the servants of the people, and all the people. And the people could depose them one by one or as a whole whenever it seems desirable. But I have no fear of any such condition. A little girl sitting by the kitchen range suddenly burst out crying. "Why, what is the matter?" said the mother. "Why, I was just thinking that suppose I should live and

grow up, and suppose I should have a dear little baby, and suppose that it should creep into the open door of the oven, and suppose I should shut the door and build a fire,—oh dear, oh dear, what shall I do!"

I feel that those who have fears from a simpler and more central form of organization are borrowing trouble and supposing things very improbable of occurrence. There were once four independent libraries connected with Milton College, and so far as I know that (technically) is the case today. But when they were combined and the management of all four was gradually given over to a Central Committee there was laid the foundation for an efficiency not attainable before.

I believe our people are ready for more unity in the machinery of our denominational work. I believe that they would welcome it. I believe that they realize that the most efficiency and the best results can thus be accomplished with the resources at our disposal. I believe that our Cause needs it; I do not say our schools, or our societies, or our boards, but our Cause. I believe God would prosper it, all to his glory, and to the much more rapid enlargement of our work as a denomination, and the spread of the gospel of the Sabbath truth, and its acceptance among men, which may God grant in Jesus' name. Amen.

Denominational Value of the Sabbath Recorder.

REV. JESSE E. HUTCHINS.

Tract Society's Hour.

In the business world where corporations have great amounts of money invested, the stockholders are continually posted in regard to the work of the organization and know where all money is invested and just what returns are coming from it. To some representatives is given the task of making these records known to the different members. This is not alone because the corporation wishes to convey this information, but because the members demand it; for it is here that all their business interests center and they want to know what is being done with their funds.

Such an analogy we may make in regard to the Denominational Value of the SABBATH RECORDER. This, however, is not a money-making venture, nor necessarily a

money-losing one; it is that record which gives us the information about the greater work of our denomination. Instead of its returns being such as feed and clothe our bodies and furnish the means of pleasure, they may bring nourishment to our souls and give us spiritual enjoyment. As we look at this value merely from a financial standpoint, we wonder how many would treat a personal business proposition as lightly as they do the work of the RECORDER!

We see these occasional reports of our various boards, each taking a column or so of space, and they are passed over at a glance by most of the readers, who do not stop to give a thought to the expenditures and receipts unless it may possibly be to make a comparison in order to find out whether *our* church or *our* Ladies' Aid or *our* something else has given as much as some other society. Too often we look upon this expenditure as nothing of real value to us as individuals. We hear the pleadings for funds to carry on our work and respond by parting company with our money to still the voice of pleading, but often the separation is made, as "Billy" Sunday says, "singing in your hearts, 'God be with you till we meet again.'" It must be a fine thing to be a member of one of those boards in whom the people, the stockholders, have such explicit confidence that they never take time to examine the reports. But I don't believe the boards feel that way about it, but rather wish that there was such an interest that a good, healthful, intelligent kick could be registered that would assist them in solving some of the perplexing problems which they have to face. It is too often a thankless service which they are rendering for us, investing the funds intrusted to them wherever they will bring the greatest returns. What more can they ask of us than that we take a greater interest in the work, our work, if you please, which they are doing for us, than that we be more careful and more thoughtful in the manner in which we look upon their reports?

This does not pertain to the financial statement alone, but also to the reports from the fields which bespeak the spiritual results of these investments. When the business man in looking over his reports does not find satisfactory results from his investment, he wants to know the reason why, and he either asks for a change of

method or places his funds in some other hands; at least, he investigates. Have we been doing this in regard to the reports which have come to us through the pages of the SABBATH RECORDER? Have we, by the application of sound business principles, made our denominational paper of real vital value to our whole work? Does the paper cost too much? When a man says that, in general, you don't need to go to the advisory committee of his church to find his spiritual standing, nor his attitude toward the great cause of truth for which our denomination stands.

We ought to have a greater interest in the paper because of the work of our various boards, but that is not all. It represents the spiritual life of our times. And its greatest value should be recognized in this field. Here again, to carry on the analogy, the shrewd business man would investigate with the purpose of accepting or suggesting, or at least waking up to the situation. The RECORDER informs us of incidents which are taking place in different parts of our beloved Zion. We rejoice when we learn that a struggling church has found a leader who is helping it up to a loftier plane of living. We are helped as we see that a novel plan has been carried out successfully and has brought a rich blessing to a church. We are pleased when a certain Ladies' Aid society has adopted a line of work which is being recognized as a power for good throughout the whole community. All these suggestions come to us with real force. But there is another side which we see, and it does not meet with as great approval as do some of these others. One of my church members comes to me and says, "I see by the last RECORDER that Brother So-and-So has left the ministry and has gone into business. Why did he do it?" Another asks me, "Where is that minister who used to be pastor of a certain church? I don't hear anything of him any more." Is it the fault of the pastors that we have not connected facts with the conditions that have made these facts possible, and have not made them plain to the people so that they could realize that they have need to think upon these conditions which have brought certain things to pass? Have they failed to see that these are lessons of Denominational Value, or ought to be? Readers of the SABBATH RECORDER, the next time you read that article about a

pastor going into business do not go to your pastor and ask him the reason, but stop and consider the Denominational Value of that article in the light of the fact that when your pastor accepted the call of your church he asked for the privilege of spending as much time as he could at some other line of work outside of his regular pastoral duties in order that he might make ends meet. And there are a good many such pastorates among us.

One day some one asked my little boy what he was going to do when he grew up. He replied, "Preach and wash clothes." I am praying that he may be a preacher; there is no need to pray about the clothes-washing. I have even a greater prayer than this, which is that he may never lose his confidence in his father, so that he may be led in his footsteps to choose the ministry as his life's work. And I am not offended when people say, as one did not long ago, that he hoped my boy would be a better preacher than his father.

I consider all these subjects as of special interest to the readers of the RECORDER and that through a more careful reading there may be a greater value derived for our denominational work; yet, after all, that which counts for the most is the individual soul-culture which may be reached through these pages. Let me review briefly one number as an example. Let us take the number of July 14, 1913. I notice that it is the Salem College Number. We are deeply interested in the work of our schools, so we gladly welcome the commencement news. There is a brief account of the work of the whole commencement week. Then comes another of those inspiring baccalaureate sermons of President Clark's. This time it is on the theme: "The Price of Truth." Did you fail to read it? Then you have missed one of the strongest messages recently published. He begins with a quotation: "A liberal education is rather an attitude of mind than a knowledge of courses." He follows this by saying, "It is not what goes into the mind, but what the mind gives forth that betokens culture, liberality and sound education." Another sentence: "The educational attitude demands something like this: that our approach to every problem and situation of life shall be one of open-mindedness, carefulness to ascertain all the facts, that these facts shall be received just

as they are, without bias, prejudice or misconception; that no half-way solution shall be accepted as adequate, and that the truth when found shall be followed confidently, trustfully and resolutely." One more sentence from the closing paragraphs: "The real disease which destroys men's souls is the weakness which allows low desires to master the mind, selfishness which seeks only personal interest and personal gain, mental shiftlessness which knows no difference between error and truth, stupidity which accepts not the truth when it is offered, infirm purpose which declines to follow the truth at any cost, and the timid heart which paralyzes highest purpose and renders powerless the finest ideals." Say, friends, if this sermon had been read in the light of its Denominational Values, Doctor Gardiner would not have had occasion to write that scorching editorial a few weeks ago. I wish Doctor Clark would preach a baccalaureate sermon every few weeks. When we know that such messages are being given to our young people, we can not but have a greater interest in all the work of Salem.

We shall have to pass by these other splendid articles from Salem's commencement. Next come the Editorials, which are always alive, concise and up to date; the News Notes which give in a nutshell the important happenings of the world; the Missionary Page with its messages from Secretary Saunders, and one from Rev. G. M. Cottrell about the lone Sabbathkeepers; the Woman's Page, Young People's Work, News Items, and the recent addition of the extended work of the Sabbath School Board. Besides these regular departments, there are special articles along various lines of Christian work, all of which, if read and studied as they deserve, and used as a basis of conversation, would raise the standard of our personal life.

There used to be a man in the Berlin Church who looked for the RECORDER so eagerly that the postmistress called it "Mr. Greene's Bible." The Bible and the SABBATH RECORDER should be found side by side in the most convenient place in every home. If this were so, I am sure that it would be but a short time before we should see marked difference in the attitude toward the work of the church and the denomination. It is not enough that we be interested and entertained, we should be stirred to vigorous denominational activity.

MISSIONS

Seventh Day Baptist Missionary Society.

Report of Board of Managers.

(Continued.)

Report of Work at Lieu-oo, per Dr. Rosa W. Palmborg and Dr. Grace I. Crandall.

We gratefully acknowledge God's goodness to us during the past year, in caring for us in every way, in keeping us in good health and helping and guiding us through many difficult places.

Our work has had much of the usual routine but there has been a gradual growth in each department of it.

The financial receipts have been more than usual, but the expenses have also been greater, and lately we have more than used up our increase for the last half year, in buying a small piece of land adjoining us. It is a corner that really should belong with our lot here, which we wanted to buy when we bought this land in the first place, as we will certainly need it if we build a hospital. The price asked for it then was too high and would have complicated the buying of this land at that time. The land in itself was not worth the price asked, but the owner thought we would surely want it, and be willing to pay what he asked. As we have not appeared anxious to buy and the land is of little value to him he was now willing to sell for a little less, while the price of other land has almost doubled, so the difference is not so great.

We felt we should wait no longer because the temple just across from it is to be transformed into a government middle school for boys, and we feared this land would be sold or utilized for shops, which would make it most unpleasant for us.

Part of the temple is already cleaned and rebuilt and the idols are most of them put away in the dirty little side rooms.

We nearly had a riot in connection with this transformation, for the country people to whom the temple belongs had a great mass-meeting in protest against the change, and as the chief man of the town tried to make a speech to convince them it was a good thing he was set upon and barely escaped through a back door. He and his

companions came into our place for protection and when the crowd found it out they all came after him! It was Sabbath day and we were having our regular afternoon service, and surely it was God who led us to pull a bench into the doorway in face of the mob and sing a hymn with all the power that was in us. This so surprised and nonplussed them that they stopped to listen. We pretended we thought they had come to the service, and telling them there was not room inside, called the preacher, Mr. Toong, to stand on the bench and preach to them there, so that their excitement subsided and they later quietly dispersed. Mr. Toong said he heard from the country people during the next week that they had intended to beat these men and then go to their houses and pull them down, but after listening to us they lost their impulse to do so. We suppose the men who were protected were a little chagrined because they were compelled to come here, for they have never publicly thanked us, but the chief man helped us in buying this land. We hope the school may give us some opportunity for influencing the young men for Christianity. As there seemed quite a demand for it, Doctor Palmborg has continued to teach several boys in English during the morning; the receipts from it have been put into the medical fund. There have been sixteen young men and boys under her instruction during the year, but the most at any one time, which is the present, has been eleven. After finishing with the clinic in the afternoon she has been teaching her little girl and her former teacher's little boy in the regular Shanghai school branches, and one of the pupils who is studying English, is a relative of the boy, and comes in with them for the Chinese studies. As we expect the two children to go to the Shanghai school this fall, she will be relieved of this work, though we may take up something else which will take up as much time, namely, a day school for girls. We have not yet found either a place or a teacher for one, but are considering it.

The clinics in the dispensary have steadily increased a little in size. The total number of treatments during the year was 5,525, of which 250 were free; the rest paid for their medicine. These were given to 3,635 different patients. As usual, skin-

diseases have led in numbers, being 903; next in order are eye-diseases, 704; then diseases of the alimentary canal, 390; rheumatic troubles, 272; chest troubles, 188; and a miscellaneous number, too long to mention, of diseases of every part of the body, with extraction of 353 teeth, opening of many abscesses and removal of small tumors, 152 vaccinations and many suicide cases.

Our out-calls have been 71, of which 15 have been to very poor people, without charge. Many of them have been attempted suicides, usually by eating the ends of phosphorus matches, now that opium is so hard to obtain. Generally, if we are called in time they have been saved. In diseases we are most often not called until the Chinese doctors have given up hope, and we have had many a heartache over a case too far gone, which might have been saved had we been earlier. One which made us very sad was that of a woman with typhoid fever, who was literally done to death by the beating of drums and gongs and the chanting of priests in the room next to her. It seems she was a daughter-in-law, unloved; and they wanted to get another, and so took this method of helping her to die, while apparently it was to help her to get well.

Much of the time we have had some patients with us in the house. Two have been old women operated on for cataract. One was a stupid country woman who brought on complications which prevented real success in the result, but the other, a woman seventy-three years of age, was intelligent enough to cooperate with us and has just gone home rejoicing with restored sight. She is a woman of some influence in the city where she lives and has had printed circulars distributed, praising us in high terms and advertising our work. As Doctor Crandall is beginning to do itinerating work, this woman begged her to come to that city and hold clinics at her house, and today she is going to accept the invitation, staying there part of two days, twice a month, if it seems wise. It is in the city of Kading, a place between Lieu-oo and Shanghai. One of the other places to which she has been once and expects to go once a month is in the home of another woman, who went through a successful cataract operation. The old lady and her people did all in their power to help, and about 120 patients were treated. Doctor

Crandall has also tried one other place, a town where one of our church members lives, but here she met with opposition, the posters being torn down as soon as put up. The head man in the town is opposed to Christianity and when the evangelist went and tried to rent a place he made it impossible for him to do so, so she was obliged to hold her clinic in the home of this church member, Mr. Wong, some distance from the town. He is very helpful and glad to have her come there. We hope this new line of work, which has been impossible before, with only one doctor, will bring good results.

We had one young woman in our home nearly three months being treated for insanity, and were glad to restore her to her friends quite cured. We have many petitions to take in the insane, both men and women, but it is very difficult to care for them with no proper place. This one fortunately was not so hard to care for. Just now we have with us a woman suffering from a nervous disease. Her people accuse her of demon-possession, but so far we have seen no sign of it. Our hearts especially go out to the insane and we feel that if we ever have a hospital we must make some provision for them. We are sometimes tempted to break into our little hoard anyway and put up a small building for that purpose first. Our helpers have been the same as last year, and we are continuing our teaching of them in the evening, as there seems to be no other time. One of them has been teaching Doctor Crandall, who still spends two or three hours daily in the study of the language, besides helping in the medical work. We prospered so well here last summer that we are planning to remain here again this summer. We have occasionally taken a trip to Shanghai, but usually it is not much of a holiday, as we have always so much business to do; however, it gives us a change and a chance to see the rest of our missionaries. Doctor Palmborg took a vacation of half a month this spring, going to the hills with her two little people and one of the helpers.

Our religious services are conducted by the evangelist when he is here, and by Doctor Palmborg when he is absent in Shanghai. He also has charge of the Sabbath-school services. Mr. Toong talks to the patients in the waiting-room and has some

work in the town besides going out to preach in the surrounding towns and country. There have been a number of applications for church membership, and three baptisms during the year. We pray for God's continued blessing on the work and guidance in the carrying out of his wishes.

(To be continued.)

Monthly Statement.

August 1, 1913, to September 1, 1913.

S. H. DAVIS, Treasurer,

In account with
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY.

<i>Dr.</i>	
Balance brought forward	\$ 668 04
Mr. and Mrs. L. A. Hurley	10 00
Sarah L. Wardner	5 00
Sara G. Davis	5 00
Mr. and Mrs. Theo. L. Gardiner	5 00
Ozina M. Bee	8 75
Mr. and Mrs. A. C. Hunting	2 00
Milton E. Ford	7 00
Mrs. M. A. Ayars	2 50
Mrs. Frederic Schoonmaker	15 00
Mr. and Mrs. J. W. Crosby	10 00
Miss Blanche Crosby	2 00
Mrs. Sadie Ring	10 00
Mrs. L. A. Loofboro	25 00
Loyal F. Hurley	10 00
M. J. Stillman	10 00
Angeline Abbey	1 00
Mrs. B. C. Lanphear	1 00
Mrs. Delia C. Estee	10 00
Stennet C. Stillman	5 00
Mrs. D. C. Coon	2 00
Marie S. Williams	5 00
Mrs. R. E. Loofboro	1 00
J. B. Williams	5 00
Mrs. C. J. Wilson	10 00
G. H. Greenman	5 00
Mrs. M. A. White	5 00
Carrie E. Green	3 00
W. B. Hemphill	20 50
G. P. Kenyon	2 66
H. D. Clarke	10 00
Marie Miller	8 75
Alfred Collins	5 00
"Two Friends," Albion, Wis.	2 00
Plainfield Church	36 56
Salem Church	43 00
Cartwright Church	5 00
Syracuse Church	1 07
Shiloh Female Mite Society	22 80
Woman's Missionary Society, North Loup	10 00
Permanent Funds	100 00
Washington Trust Company, loan	500 00
Circle No. 2, Milton, Wis.	5 00
Young People's Board, acct. of Dr. Palmberg's salary	25 00
One-third Conference collections	56 91
Riverside Y. P. S. C. E.	10 82
E. B. Saunders, fees, Hopkinton Church supply, 5 Sabbaths	15 00
	\$1,728 36

<i>Cr.</i>	
J. I. Kovats, acct. of July salary	\$ 20 00
D. B. Coon, acct. of July salary	41 66
E. B. Saunders, acct. of July salary	76 00
Washington Trust Company, interest on note	9 32
Chairman of Committee on Permanent Funds (receipts of sale of land at Waterloo, Iowa)	1,300 00
Treasurer expenses	24 00
	\$1,470 98
Balance in bank September 1, 1913	257 38
	\$1,728 36

Bills payable in September, about \$ 400 00
Notes outstanding, September 1, 1913 3,000 00
E. & O. E. S. H. DAVIS,
Treasurer.

Ordination at Middle Island, W. Va.

MY DEAR DOCTOR GARDINER:

The clerk will send you a copy of the minutes of the council which was called by the Middle Island Church to ordain two young men to the office of deacon. I feel sure, however, that a few lines in addition will be read with interest by many.

In the first place the meeting was well attended. There were delegates present from all the West Virginia churches, and some of the churches sent large delegations. There were present to join in the laying on of hands the three pastors of the State and eleven deacons. About thirty-five people went over from Salem in carriages, in automobiles, and by rail to Long Run, thence over the hill by carriages provided by Middle Island friends.

The pastor of the Salem Church and his wife were among those who went by automobile, and we wondered what Doctor Coon and Doctor Maxson would think of the Buffalo Calf road, or the hill over on the head of Red Lick. Our engine stopped but once, and then one cranking sent her on up the mountain.

How fine if one cranking would meet with such a ready response on the part of folks, sometimes. (How easy to moralize on the automobile. We shall have to score one in its favor because of its homiletic value. I am tempted to pause here long enough to say that if our denominational automobile will take the Black Giant in, I'll walk a while.)

I have said the meeting was well attended, and that the number included the three pastors of the State and eleven deacons, besides the two that were to be ordained. I was interested to note the presence, also, of the fathers of three progressive young ministers, namely, Rev. W. L. Davis of Brookfield, Rev. E. E. Sutton of Little Genesee, and A. Clyde Ehret of Andover; as well as the parents of other recognized leaders in the denomination.

There were present from outside the State, Miss Mae Dixon of the Shiloh Church, Mrs. Nettie West and the Misses Mabel and Miriam West of the Milton Junction Church, Mr. and Mrs. Cassius Babcock of the Farnam Church, and the ladies' quartet from the Garwin Church. The quartet added much to the spirit and interest of the meeting by their beautiful singing.

I had known both Roy Randolph and Brady Sutton in Salem College, and you, Doctor Gardiner, will remember them. And it was a great personal privilege to me to have a part in this service which set them apart to the office of deacon. I enjoyed especially, as did all present I am sure, the relation by each of his experience in the Christian life. One was baptized very early in life, without any well-defined religious experience, and had lived from early childhood a trustful Christian life, loving the things that are pure and hating the things that are impure. The other, at the age of nineteen years, was converted to Christ. And although he had never been in a Sabbath school before, he was made the superintendent of a Sabbath school organized in a schoolhouse in his neighborhood, and he has ever since been active in Christian work.

Their experiences were very different, and seemed to complement each other in revealing the power of the blessed Gospel to meet every human need. Their testimonies were genuine, sincere, and clear-ringing.

We enjoyed, also, the words of others who testified to their confidence in these two brethren. Especially touching were the words of Dea. J. J. Lowther of the Middle Island Church who told us how glad he was that these two worthy young men should be ordained while he yet lived.

At the noon hour dinner was served on the church lawn, and there was plenty and to spare.

At the close of the afternoon program the sacrament of the Lord's Supper was celebrated. The table was presided over by Dea. L. A. Bond of the Lost Creek Church, and the emblems were passed by the newly ordained deacons.

It was a good day for the Middle Island Church, for all the West Virginia churches, and for the denomination.

Rev. Geo. B. Shaw said at the late Conference that Seventh Day Baptist deacons are a superior body of men. Deacon Randolph and Deacon Sutton of the Middle Island Church are worthy members of this brotherhood.

A. J. C. BOND.

Salem, W. Va.,
Sept. 9, 1913.

Program of Western Association.

The Western Association meets with the Seventh Day Baptist church at Nile, N. Y., October 2 to 5, 1913. The Executive Committee has arranged the following program:

<i>Thursday Morning</i>	
10.30	Devotional Service
11.00	Report of Executive Committee
11.15	Introductory Sermon—Dr. A. E. Main
<i>Thursday Afternoon</i>	
2.00	Song Service
2.15	Sabbath School Hour, conducted by Rev. W. L. Greene
3.15	Business
<i>Thursday Evening</i>	
7.30	Praise Service
8.00	Sermon—Delegate from Central Association
<i>Friday Morning</i>	
10.30	Devotional Service
10.45	Woman's Board Hour, conducted by Mrs. Mary Whitford
	Offering for Woman's Board
11.45	Unfinished Business
<i>Friday Afternoon</i>	
2.00	Song and Prayer Service
2.30	Tract Society Hour, conducted by Dr. T. L. Gardiner
3.30	Report of Committees
<i>Friday Evening</i>	
7.30	Song Service
8.00	Sermon—Rev. G. P. Kenyon
	Conference Meeting, led by Rev. I. L. Cottrell
<i>Sabbath Morning</i>	
11.00	Public Worship
	Sermon—Rev. W. D. Burdick, Delegate from Northwestern Association
	Offering for Tract, Missionary, and Education Societies
<i>Sabbath Afternoon</i>	
2.00	Sabbath School, conducted by Percy L. Clarke, Superintendent of the Nile Sabbath School
	Offering for the Sabbath School Board
3.00	Children's Half Hour, conducted by Miss Gertrude Wells
3.30	Young People's Hour, conducted by Miss Mabel Jordan
	Offering for the Young People's Board
<i>Evening after the Sabbath</i>	
7.30	Prayer and Praise Service
8.00	Sermon—Rev. T. L. Gardiner
<i>Sunday Morning</i>	
9.30	Business Session
10.30	"Our Missionary Interests"—Sec. E. B. Saunders
11.15	Missionary Sermon—Rev. W. L. Burdick
<i>Sunday Afternoon</i>	
2.00	Devotional Service
2.15	Education Hour, Dr. A. E. Main
3.15	Sermon, Delegate from Southeastern Association
4.00	Unfinished Business
<i>Sunday Evening</i>	
7.30	Song and Prayer Service
8.00	Farewell Service
	Sermon—Rev. E. D. Van Horn, Delegate from the Eastern Association

Historical Error Corrected.

A friendly brother has kindly pointed out to me a historical mistake on page 27 of my recent pamphlet advertised in the SABBATH RECORDER, where I claim the Gospel was preached the second time before the apostles had their commission to preach. I hereby admit and acknowledge the same.

Yours respectfully,
S. F. RANDOLPH.

WOMAN'S WORK

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

The Message From the Woman's Executive Board to the Seventh Day Baptist General Conference.

MRS. J. H. BABCOCK,

Corresponding Secretary.

Early in the Conference year the board met with a great loss in the death of Mrs. Anna C. Randolph of Plainfield, N. J., who for fifteen years was the efficient and devoted secretary of the Eastern Association.

Though ill for many months the cause she loved so much was in her mind, and very dear to her heart to the last of her earthly life. After her death Mrs. Edwin Shaw was appointed as her successor.

Mrs. Shaw wrote these words as she accepted the position, "I am a busy woman, but if the Lord wants me in the place, that is where I want to be. Nothing matters so much as doing the will of God."

During the year, two members of the board, Mrs. J. Fred Whitford, treasurer, and Mrs. G. E. Crosley, editor, have each been called to mourn the departure of "Mother" to the heavenly home—the house of many mansions. While we mourn we may learn lessons of faithfulness and trust from the lives of those who, having gone on, have left behind many precious memories to lighten the dark hours of sadness.

We would listen to the voice of God as he speaks to each of us through the trials and afflictions of life, and gladly offer to him the tribute of grateful praise for the continued love and the manifold blessings with which he has crowned our days.

The statistical summary of societies follows as far as reports have been received:

The Southeastern Association has societies 2, resident members 81, non-resident 5; Eastern, societies 8, resident membership 301, non-resident 14; Central, societies 5, resident membership 152, non-resident 25; Western, societies 8, resident membership 200, non-resident 14; Northwestern, societies 14, resident membership 446, non-resident 44; Southwestern, soci-

eties 3, resident membership 31, non-resident 3; Pacific Coast has one society, membership not reported. Total number of societies 41, total resident membership 1,021, total non-resident 105.

From the reports of the associational secretaries, we make brief references:

Southeastern Association—Mrs. M. G. Stillman, Lost Creek, W. Va., secretary. Comparing reports, this association shows an increase in membership this year. The societies have studied the Mission Circle programs published by the board, and sent letters to lone Sabbath-keepers.

Eastern Association—Mrs. Edwin Shaw, Plainfield, N. J., secretary. The reports of the women show excellent work, a great amount of which has been done for local conditions, and does not appear in the report of our treasurer.

Central Association—Miss Agnes Babcock, Leonardsville, N. Y., secretary. One society has held a thank-offering box opening; the Mission Circle program used and lone Sabbath-keepers remembered. Miss Babcock reports an interesting and helpful time at the woman's hour at their association last fall.

Western Association—Mrs. Mary F. Whitford, Nile, N. Y., secretary. There are several small and feeble churches in the association that have once been prosperous. The secretary feels sure that not all have reported and that much has been done of which she has only a vague idea. She adds, "But something has been done."

Northwestern Association—Miss Phoebe S. Coon, Walworth, Wis., secretary. This association has the largest membership, and usually comes nearest to raising its full apportionment of funds. Miss Coon has made an average of amounts received from those who have reported, and gives the result as \$3.85 for each resident member, which she considers a fair showing.

Southwestern Association—Miss Phoebe Stillman, Hammond, La., secretary. All three of the societies of this association have reported. All of the work of the secretary must be done by correspondence, owing to the widely scattered location of societies, and lacks the personal, helpful touch of the visits of the secretary.

Pacific Coast Association—Mrs. G. E. Osborn, Long Beach, Cal., secretary. The Dorcas Society at Riverside is the only organized society in this association. There

is a society of seven members at Long Beach and perhaps ten members make up the society at Los Angeles, neither of which is auxiliary to the board. The secretary believes them all loyal and anxious for the cause to prosper, and thinks them made of extra good stuff or they would not stick to the Sabbath and up-hill work as they have done in that far-away land. Mrs. Osborn has written seventy-five letters to lone Sabbath-keeping women on the coast, not many of which have been answered.

Thus we see that the work has been continued along the lines outlined last year, the only new pledge being toward the support of the work, in Java, of Miss Marie Jansz. The salaries of Miss Susie Burdick and Miss Anna West of the Shanghai Mission schools have been paid; \$200 to the Fouke (Ark.) School, and \$50 to each of our two colleges and Alfred University. Something has been sent in for the Sabbath School Board, Ministerial Relief Fund, home missions, African investigation, Missionary Society debt, and also a small amount for both Doctor Palmberg and Doctor Crandall, at Lieu-oo, China. The general funds of the Missionary and Tract societies have a regular pledge and the necessary expense of the board.

According to the treasurer's report, \$2,738.01 have passed through her hands this year, \$250.11 less than last year. However, in looking over reports of local societies, we believe more money has been raised by our women for benevolent purposes this year than last, for we find that \$2,569.53 has been reported as raised for local work and general benevolence, aside from amounts sent through the board.

Home missionary work, as boxes of clothing sent to needy ones, money and goods sent to Ohio flood-sufferers, and other charities, and local, all show unselfish devotion to the cause of Him who went about doing good, and prove the truth of the statement that "there is always work, and tools to work withal, for those who will."

In some, perhaps in all of the associations, there are small churches that seem to have about served their time and purpose, with scarcely enough vitality left to respond to the call for organized effort of any kind. Let us hope and pray that nothing may be lost, and that the forces

that have gone out and left these fields well-nigh desolate to our Sabbath cause may be transplanted in other regions where their ability, strength and devotion may bear more and richer fruitage.

The general idea of the work along the lines of recommendation by the committee at the last Conference, we would report:

1. The publication of the Mission Circle leaflets for ten months at an expense to the board of \$20, for which no financial remuneration has been received. Many, but not all, of the societies have used them. Denominational boards and schools for which the Woman's Board raises funds, have been the subjects of these programs.

2. The plan to take up the work of soliciting RECORDER subscriptions by specially appointed committees has been attempted by some of the societies, but has not been definitely reported.

3. The suggestion that greater use be made of the Woman's Page of the RECORDER in reporting local work, and for the publication of original material, has not met with the practical results for which we hoped. The editor is grateful to all who have responded.

4. The pledge of \$100 toward the support of the work in Java of Miss Marie Jansz has been paid as recommended.

5. An attempt to keep in touch, by correspondence, with lone Sabbath-keeping women, has been made in nearly all the societies. This we believe to be work along right lines, and real missionary work from which we may expect good results in time.

We believe that all this work has been done by earnest, consecrated women and that the results have been, and will continue to be, blessed by God. But we long for more earnestness, deeper consecration, and greater results. We so often say, if we had more means we would give more liberally; if we had more ability, greater opportunity, or strength, we would write or speak more and better for the Master. Shall we not do away entirely with the interrogation point and efface the little word *if* that so often weakens us and checks our spiritual advancement, and surrender all we have, to be used to the glory of God, trusting him to lead us into greater service, which may come to us even in the "greatness of small things"?

In behalf of the Woman's Board, and approved by them,

METTA P. BABCOCK,
Corresponding Secretary.

Milton, Wis.,
Aug. 4, 1913.

The Woman's Executive Board.

Act of Organization.

Read at the conclusion of Mrs. Babcock's report to Conference.

At the Conference held at Lost Creek, W. Va., September, 1884, Mary F. Bailey, secretary, presented a report of an informal meeting of the women of this Conference, asking for the organization of a Woman's Board of the General Conference, which was received, and the plan proposed was adopted as follows:

"To the Seventh Day Baptist General Conference:

"At an informal meeting of the women attending this Conference, after careful consideration of the question of organizing the women for benevolent work, it was voted to ask the General Conference to organize a Woman's Board by the adoption of something like the following plan:

"Whereas, The Missionary and Tract societies have recommended some form of organization through which the women of the denomination may be enlisted in some practical and efficient way in our various denominational enterprises; and

"Whereas, We believe such a move is greatly needed; therefore

"Resolved, That this Conference do hereby and now constitute a Woman's Executive Board under the following specifications:

"1. This board shall be known as the Woman's Executive Board of the Seventh Day Baptist General Conference.

"2. The board shall be appointed by the General Conference at the same time and in the same manner as the other boards now appointed by the Conference, and shall consist of a president, a vice-president for each of the associations embraced in the Conference, secretaries, recording and corresponding, a treasurer, and any other officer or officers that may from time to time be deemed necessary.

"3. It shall be the duty of this board to raise funds for our various denomina-

tional enterprises, and to enlist the women of the denomination in these enterprises in such ways and by such means as may seem to them practical and best, provided they do not involve this Conference in financial responsibility, and they shall report annually their doings to this Conference.

"4. The board shall have power to make rules and by-laws for the regulation and transaction of its business, not inconsistent with the plans and purposes of its existence."

The above was adopted by Conference and was referred to the Committee on Nominations.

The Nominating Committee presented the following report, which was adopted:

"The Nominating Committee to whom was referred the nomination of the Woman's Executive Board would respectfully submit the following: *President*—Mrs. L. A. Hull, Alfred Center, N. Y.; *Secretary, Corresponding and Recording*—Mrs. E. T. Platts, Alfred Center, N. Y.; *Treasurer*—Miss Susie M. Burdick, Alfred Center, N. Y.; *Vice-Presidents*—Southeastern Association, Mrs. Mary S. Maxson, Lost Creek, W. Va.; Eastern Association, Mrs. Mary B. Clarke, Ashaway, R. I.; Central Association, Mrs. Mary Green, Adams Center, N. Y.; Western Association, Mrs. A. K. Witter, Alfred Center, N. Y.; Northwestern Association, Miss Mary F. Bailey, Milton, Wis."

BY-LAWS OF WOMAN'S EXECUTIVE BOARD.

1. Constituent Membership.—The Constituent Membership for which the Woman's Executive Board acts shall be the woman's societies, Benevolent, Missionary, or of whatsoever local name they may be known by, of the denomination, and individuals who desire to cooperate with the board.

2. Board Membership.—The members of the board shall consist of the president, secretaries, treasurer, and associational secretaries, who shall be ex-officio members of the board.

3. Work of the Associational Secretaries.—It shall be the work of the associational secretaries to look after the interests of the societies, each in her own association; to notify the secretaries of any action of the board put into their hands for this purpose, and to make the board an annual report of money raised by the various societies for local or denominational

work, and to report other items of interest concerning the work of these societies.

Each secretary shall also arrange the program, and have charge of the woman's hour at the annual meeting of the association of which she is a member.

4. Expenses.—The board shall keep its expenses within itself, not asking for help, nor receiving such unless it may be the wish of friends to help bear the expenses coming to the board because of its work; and it shall be the special effort of the board to keep its organization simple.

5. Amendments.—These by-laws may be amended by a vote of any two of the following officers: president, secretary, and treasurer, at any regular meeting, if a notice of such amendment has been made at the preceding regular meeting.

Treasurer's Report.

For the year, June 30, 1912, to June 30, 1913.

MRS. J. F. WHITFORD, Treasurer,
In account with
THE WOMAN'S EXECUTIVE BOARD.

Balance on hand June 30, 1912\$ 386 73

Southern Association.
Lost Creek, W. Va., Ladies' Aid Society\$ 63 50
Roanoke, W. Va., Mrs. S. D. Bond ... 6 00
Salemville, Pa., ladies of the church ... 6 00
Salem, W. Va.:
Ladies' Aid Society 72 00
Junior C. E. Society 5 00

Eastern Association.
Ashaway, R. I., Ladies' Sewing Society \$ 35 00
Berlin, N. Y., Ladies' Aid Society ... 10 00
Daytona, Fla., Mrs. Lucy G. Langworthy 10 00
New Market, N. J., Ladies' Aid Society 10 00
New York City, Woman's Auxiliary Society 67 35
Oriskany Falls, N. Y., A Friend 2 00
Plainfield, N. J., Woman's Society for Christian Work 170 00
Rockville, R. I.:
Royal Workers 10 00
Mrs. A. G. Crofoot 2 00
Westerly, R. I.:
Woman's Aid Society 330 00
Mrs. Abbie K. Witter 5 00

Central Association.
Adams Center, N. Y., Ladies' Aid Society\$ 75 00
Brookfield, N. Y.:
Woman's Missionary Aid Society ... 65 00
Mrs. Anvernette Clark 10 00
A Friend 5 00
DeRuyter, N. Y.:
Ladies' Benevolent Society 15 00
A Friend 5 00
Guilford, N. Y., Mrs. Benjamin and Daughter 28 00
Leonardsville, N. Y.:
Woman's Benevolent Society 110 00
Miss Agnes Babcock 5 00
Verona, N. Y., Ladies' Benevolent Society 40 00
West Edmeston, N. Y., Ladies' Aid Society .. 15 00

Western Association
Alfred, N. Y., Woman's Evangelical Society\$ 62 00
Alfred Station, N. Y., Ladies' Evangelical Society 17 75

Andover, N. Y., Ladies' Aid Society .. 5 00
Akron, N. Y., Mrs. S. A. B. Gillings 32 00
Hartsville, N. Y., Ladies' Aid Society 13 00
Independence, N. Y., Ladies' Aid Society 30 00
Little Genesee, N. Y., Woman's Board Auxiliary 13 00
Mile, N. Y., Ladies' Aid Society 41 50

214 25

Northwestern Association.

Albion, Wis., Missionary and Benevolent Society\$ 20 00
Battle Creek, Mich., Ladies' Aid Society 10 00
Boulder, Colo., Woman's Missionary Society 20 00
Chicago, Ill., Ladies' Society 25 00
Davison, Mich., Lucius Sanborn 10 00
Dodge Center, Minn., Woman's Benevolent Society 80 00
Farina, Ill., Ladies' Aid Society 5 00
Fort Wayne, Ind., Mrs. Nellie G.ingham 45 00
Jackson Center, O.:
Ladies' Benevolent Society 15 00
Mrs. Anna C. Babcock 10 00
Milton Junction, Wis.:
Ladies' Aid Society 30 00
Church 29 65
Mrs. A. S. Maxson 5 00
Milton, Wis.:
Woman's Benevolent Society 45 00
Circle No. 2 75 00
Circle No. 3 75 00
Mrs. S. J. Clarke 6 00
Miss Alberta Crandall 10 00
Mrs. J. L. Shaw 1 00
North Loup, Neb.:
Woman's Missionary Society 76 85
Mrs. Marianni Rood 5 00
Nortonville, Kan., Woman's Missionary and Benevolent Society 125 00
Panama City, Fla., Mrs. M. A. Ayars . 1 00
Wausau, Wis., Mrs. Emma Coon Witter 4 00
Walworth, Wis., Circle No. 2 5 00
Welton, Ia., Woman's Benevolent Society 32 50

766 00

Southwestern Association.

Albuquerque, N. M., Reta I. Crouch ..\$ 2 50
Fouke, Ark., Ladies' Aid Society 15 00
Gentry, Ark.:
Ladies' Aid Society 12 00
The Good Will Society 2 00
Hammond, La.:
Ladies' Missionary Society 20 00
Mrs. W. R. Potter 1 50

53 00

Pacific Coast Association.

Los Angeles, Cal., Mrs. Harriett Dutton\$ 1 00
Riverside, Cal., Dorcas Society 68 00
Schofield Barracks, Hawaii, Mrs. Elmer Kemp 10 00
Sumner, Wash., Mrs. J. W. Wood 55 00

84 00

Collections.

Eastern Association\$ 5 50
Southeastern Association 5 18
Conference .. 40 00

50 68

Refund Board Expense 6 00

\$2,738 01

Cr.

By cash paid to Tract Society:
General Fund\$284 72
Tract Society Debt 74 00
SABBATH RECORDER 2 00

\$ 370 92

By cash paid to Missionary Society:
General Fund\$268 88
Missionary Society Debt 5 00
African Investigation 65 00
Miss Burdick's salary 337 50
Miss West's salary 590 00
Marie Jansz 100 00
Home Missions 15 00
China Mission 1 50
Dr. Palmborg's salary 7 50
Dr. Crandall's salary 5 00

1,395 38

Alfred University, Woman's Aid Society Scholarship of Pawcatuck Church	25 00
Alfred University Endowment	50 00
Milton College Debt	172 00
Milton College Endowment	50 00
Salem College Endowment	50 00
Fouke School	200 00
Sabbath School Board	10 00
Ministerial Relief Fund	52 00
Expenses of Woman's Board	77 40
Annie S. Booth, South Africa	2 50

Balance on hand June 30, 1913

\$2,455 20

282 81

\$2,738 01

Mrs. J. F. WHITFORD,
Treasurer.

American Sabbath Tract Society—Annual Meeting.

The seventieth annual meeting of the American Sabbath Tract Society was held on Wednesday, September 10, 1913, at 2.30 p. m., in the office of Herbert G. Whipple, 220 Broadway, in the city, county and State of New York. The meeting was opened by David E. Titsworth as chairman, who presided until the arrival of President Stephen Babcock, who then took the chair.

Members present: Stephen Babcock, David E. Titsworth, Rev. Edwin Shaw, J. Denison Spicer, Rev. Theodore L. Gardiner, D. D., Rev. Edgar D. Van Horn, Elisha S. Chipman, Arthur L. Titsworth. Present by proxy: Vice-President Joseph A. Hubbard, Orra S. Rogers, Asa F. Randolph.

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

The Recording Secretary stated that notices of the meeting had been published in the SABBATH RECORDER as required by the constitution of the Society.

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

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

The report of the Conference Committee on Denominational Activities, relative to the work of the American Sabbath Tract Society, as adopted by the General Conference, was ordered to be embodied in the minutes of this meeting.

Report of the Committee on Denominational Activities of the Seventh Day Baptist General Conference concerning the work of the American Sabbath Tract Society.

*See forthcoming Year Book for these reports.

Through this committee the annual statement of the Board of Directors was approved by the Conference with the understanding that the approval carried with it neither the endorsement nor the condemnation of the preambles and resolutions contained in the statement. A motion was made to refer the preambles and resolution back to the committee to put into form so that they would apply to the Conference. The committee did this and the discussion was made a special matter for Sunday afternoon at three o'clock. Then a vote was taken to refer the resolutions to the Commission of the Executive Committee of the General Conference for the coming year to present in some way to the churches of the denomination with the request that the churches send delegates to the next Conference with instructions as to the matter, the commission to bring in a report for consideration.

The Conference also passed a resolution commending the principle of the Joint Committee of the Missionary and Tract Boards, and recommended that the plan be continued.

EDWIN SHAW,
Secretary of the Committee on
Denominational Activities.

By vote the report was referred to the Board of Directors.

Pursuant to the report of the Nominating Committee, the following were elected officers of the Corporation and of the Board of Directors, and the Directors of the Board for the ensuing year:

President—Prof. Stephen Babcock, Yonkers, N. Y.

Vice-Presidents—Joseph A. Hubbard, Plainfield, N. J.; David E. Titsworth, Plainfield, N. J.; Corliss F. Randolph, L. H. D., Newark, N. J.

Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.

Recording Secretary—Arthur L. Titsworth, Plainfield, N. J.

Assistant Recording Secretary—William M. Stillman, Plainfield, N. J.

Treasurer—Frank J. Hubbard, Plainfield, N. J.

Directors—Prof. Stephen Babcock, Joseph A. Hubbard, David E. Titsworth, Corliss F. Randolph, L. H. D., Rev. Edwin Shaw, Arthur L. Titsworth, William M. Stillman, Frank J. Hubbard, J. Denison Spicer, Henry M. Maxson, Ped. D., Rev. Theodore L. Gardiner, D. D., William C. Hubbard, Orra S. Rogers, Esle F. Randolph, Ped. D., Rev. Edward B. Saunders, Asa F. Randolph, Marcus L. Clawson, M. D., Clarence W. Spicer, Prof. John B. Cottrell, Rev. Edgar D. Van Horn, Iseus F. Randolph, Jesse G. Burdick, Franklin A. Langworthy, Lynn A. Worden, Franklin S. Wells, D. D. S., Theodore G. Davis, Rev. Herbert L. Polan, Royal L. Cottrell, Elisha S. Chipman, Raymond C. Burdick.

Additional Vice-Presidents—Rev. Leander E. Livermore, Lebanon, Conn.; Rev. Ira Lee Cottrell, Alfred Station, N. Y.; Rev. Arthur E. Main, D. D., Alfred, N. Y.; Rev. William C. Daland, D. D., Milton, Wis.; Dr. George W. Post, Chicago, Ill.; Ira J. Ordway, Chicago, Ill.; Hon. George B. Carpenter, Ashaway, R. I.; Rev. Henry

The Ideal College Man.

1. He must make a good appearance, but need not be handsome.

2. Careful in personal appearance, but not a "dandy."

3. Jolly, accommodating, considerate and a true sportsman.

4. If an athlete and meeting other requirements, so much the better, but if not athletic, it need not detract.

5. He must be a good conversationalist and realize that a girl is not flattered by always having nonsense talked to her.

6. Show respect and reverence to the aged.

7. Show the same gentlemanliness with men as with women.

8. Not serenely sit in the street cars while an old man or an old woman stands, and then arise suddenly and offer a seat to a pretty girl.

9. Not smoke or drink or be guilty of the attendant evils.

10. Not sneer at religion or joke lightly about it.

11. The young women recognize no difference in standards for men and for women.

12. The young women can only truly respect those men who live by principle and not by others' opinions.

13. The young women recognize the young women's influence over the young man's conduct, but do not hold the young woman responsible for the young man's conduct.

14. The young women expect respect for their opinions and respect for the things which others esteem, and they admire reverence for religion.

15. The young women want the same dignity and reserve in the young men at all times that the men expect and ask for in them.

These fifteen "ideals" represent "higher" living—and, after all, that is the highest education. Sound learning is good, but pure living is better; sound learning and pure living—that is best.—John Willis Baer.

A Correction.

Under notice of Northwestern Association, p. 248, SABBATH RECORDER for August 25, 1913, in place of Ira Davis read Iva Davis.

N. Jordan, Milton Junction, Wis.; Rev. E. Adelbert Witter, Adams Center, N. Y.; Rev. Eli F. Loofboro, Marion, Ind.; John P. Mosher, Rochester, N. Y.; Prof. Frank L. Greene, Alfred, N. Y.; N. Wardner Williams, Denver, Colo.; William R. Potter, Hammond, La.; Rev. George B. Shaw, North Loup, Neb.; N. Wardner Davis, Salem, W. Va.; Prof. Alfred A. Titsworth, New Brunswick, N. J.; Rev. Boothe C. Davis, D. D., Alfred, N. Y.; J. Alfred Wilson, Dunellen, N. J.; Rev. Thomas W. Richardson, London, Eng.; Rev. David H. Davis, D. D., Shanghai, China; Rev. F. J. Bakker, Plainfield, N. J.; Rev. Gerard Velthuysen, Haarlem, Holland; D. Sherman Burdick, Alfred, N. Y.; Nathan H. Randolph, Plainfield, N. J.

Respectfully submitted,
CORLISS F. RANDOLPH,
WILLIAM C. HUBBARD,
ORRA S. ROGERS,
Committee.

New York City,
Sept. 10, 1913.

On motion the following were elected the Committee on Nominations for the year 1914: Corliss F. Randolph, William C. Hubbard, Orra S. Rogers.

Correspondence through President Babcock from Herbert G. Whipple stated that he, "in looking at the Membership Corporation Law a day or two ago, found that in Chapter 169 of the laws of 1909, the following addition had been made, viz.:

"Section 48. A membership corporation organized for benevolent, charitable, or missionary purposes, a part of whose membership consists of delegates chosen by churches, societies, or other organizations which are located in other States and which contribute to the funds of such corporation, may hold its annual meeting without the State."

The gratitude of the Society was expressed for this communication from Mr. Whipple.

Minutes read and approved.

Society adjourned.

STEPHEN BABCOCK,
President.

ARTHUR L. TITSWORTH,
Recording Secretary.

The sea and the iceberg are of the same substance, but at different temperatures of water. The sea sustains the ship but the iceberg is a hindrance and menace. So with the church in which a difference of temperature makes a church that helps the souls of men or that hinders by its formal and cold conditions.—W. W. Weeks.

YOUNG PEOPLE'S WORK

REV. ROYAL R. THORNGATE, VERONA, N. Y.
Contributing Editor.

Co-operation or Indifference, Which?

Lack of coöperation in any line of secular work, industrial, commercial, municipal, or otherwise, may be due to several causes, such, for instance, as indifference because a particular thing fails to appeal to our taste or bent, or it may be because of the uncertainty of the financial gain which is promised, or still yet of a question in our minds as to the right or wrong of it. But lack of coöperation along any line of work that has as its definite purpose the welfare of others, that seeks to better and uplift poor, tempted, sinning creatures like ourselves, is due surely and always to indifference to the good of others, born of selfishness.

The one word selfishness is the key to all that is mean and miserable and vile in the world. If it were not for selfishness in the human heart there would be no labor problem, no social problem, no such shameful farce in government as is being acted at present in the State of New York, No Thaw episodes, no trafficking in woman's virtue, as disclosed in the conviction of Diggs and Caminetti in California, no slum districts in our cities, no liquor monster, devouring the manhood and womanhood of our nation. Only God himself can measure the accumulative mass of human misery and shame that has been heaped up in the world through human selfishness. Yet day by day, year in and year out, the tragedy of sin and suffering goes on because it is made possible by the insatiate selfishness of men who positively refuse to conform to any good, much less coöperate with those who are laboring to prevent and alleviate human suffering.

One almost wonders, at times, when selfishness is so evident and prevalent in the lives of many, that there is even so much of Christian coöperation; but more and more the spirit of Christ is leavening human hearts and uniting Christians in a more concerted action against evil. And if we, as young people, are not coöperating in Christian work it is because of indiffer-

ence that grows out of causes that are actuated by regard for personal ends.

During the past year, there has been a feeling on the part of the members of the Young People's Board that the young people of our churches have responded with indifference to the plans and suggestions of the board. It was not because the board did not have definite plans, or failed to make some excellent suggestions, but there was an apparent marked indifference. A letter which was written before Conference to the present editor, by one of our pastors, contained this significant sentence: "If I were to be at Conference I would like to present a resolution in your sectional meeting commending the faithful work done by our present board, and expressing our regret as a body of young people in responding so slowly if at all to the excellent suggestions that have been made to interest and enlist us in the work. I marvel at our indifference." Why this indifference and lack of coöperation? Was it not because of selfishness? Perhaps not always conscious selfishness, but selfishness, nevertheless, because we were so completely wrapped up in our own personal interests. Were we not more concerned with pleasing ourselves than in coöperating with the board in its efforts to accomplish something "For Christ and the Church"? Are we going to let it be so this year?

Our Budget.

The budget of the Young People's Board for the work for the coming year, as first submitted to Conference through the Board of Finance, provided for the following objects:

To the Missionary Society for Dr. Palm-	
borg's salary	\$300 00
Student evangelistic work	100 00
Fouke School	200 00
Salem College Library	50 00
For expenses and general use of the	
board	150 00

This made a total of \$800.00, or \$200.00 less than the budget for last year called for; but after the above budget had been submitted, at the request of the Young People's Board \$200.00 was added to the budget for the Twentieth Century Endowment Fund, making the total amount of the budget \$1,000.00, or the same as for last year.

By referring to the report of the treasurer of the Young People's Board, as published in the SABBATH RECORDER of September 1, it will be noticed that we failed by some \$200.00 of raising the full amount of the budget for last year; so that if the amount called for in the budget for this year is raised, it means that the various societies in several cases must increase their contributions, while those societies which during the past year have failed financially to support the work must this year be interested to do so. According to the report of the corresponding secretary, there are thirty-four Christian Endeavor societies in the denomination, but according to the report of the treasurer there were only twenty-four out of the thirty-four societies that contributed to the work.

Another fact—a strange fact—is disclosed by a careful reading of the treasurer's report, and that is that only three churches in the entire denomination contributed anything to the support of the young people's work, yet all of our churches expect to contribute to the work of the Missionary and Tract and Education societies, the Sabbath School Board, and so on, and feel it their duty to do so.

Still another fact is disclosed by the treasurer's report, and that is that of all our associations but one, the Eastern, contributed towards young people's work, yet each year in most of the associations, and always at Conference, special collections are taken for the benefit of the various denominational boards. Why not for the Young People's Board? Is their work less important or less worthy of support? In his splendid Conference address, "Christian Endeavor and Denominational Efficiency," Dr. William L. Burdick said: "Christian Endeavor must have a place in the hearts of the adult membership of the denomination, the church, the ministry, and the home that it has never had. The motto of this great organization has been, 'For Christ and the Church.' This is as it should be; but it is one-sided. Is it not about time the church began to work for the young people? . . . The society should have the moral support of those who have once been members and of the entire church." And is it not about time that the society should have something of the financial support of the church as well as the moral support? Has not the time about

arrived when the young people of our Christian Endeavor societies should cease to feel that they must depend wholly upon the giving of socials, entertainments, and other public functions, for the needed funds for carrying on the work that is undertaken by the Young People's Board? An occasional offering from each church, particularly those churches where there is no Christian Endeavor society, would wonderfully help forward the work and greatly encourage the board.

Approximately one dollar per member will be needed this year the same as last year, to raise the whole amount specified by the budget. The treasurer in closing his report asks: "Is one dollar per member too much to ask for? Can't we give two cents a week for this work? Think of it, a two-cent postage stamp once a week for God's work! This work can not go forward and accomplish much without money." Yes, think of it, and then let us go to work at once to raise the needed funds called for in the budget, in order that the board may not be hindered or discouraged in trying to carry out the plans and work for the year.

Christian Co-operation.

REV. HENRY N. JORDAN.

Christian Endeavor topic, October 4, 1913.

Daily Readings.

Sunday—Coöperation in prayer (Ex. xvii, 8-16).

Monday—Organized to fight (Neh. iv, 7-14).

Tuesday—Committee of help (Mark ii, 1-5).

Wednesday—Fellowship in evangelism (Mark vi, 7-13).

Thursday—One spirit (Phil. i, 27-30).

Friday—Work with all good men (Mark ix, 38-42).

Sabbath day—Topic: The ideal Christian.—his coöperation with others (Col. iv, 1-18). (Consecration meeting.)

There are many proverbs or axioms that will occur to the Endeavorers, which will illustrate the wisdom and advantage of united efforts in any enterprise. The truths which apply to the successful prosecution of any secular enterprise will hold equally good for Christian Endeavor. Some will recall, "In union there is strength"; others, "Two are more than twice one." The general principle of coöperation is aptly stated in the book of Ecclesiastes: "Two are better than one, because they have a good reward for their

labor. For if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth, and hath not another to lift him up."

Christian coöperation is primarily concerned with men of like faith. The Christian is to be at one with his brethren with whom he is affiliated in purpose and effort. But his interest and consideration must not be limited by denominational considerations. A larger vision of the world's needs and how men are trying to meet these needs must be gained. More and more are men coming to see that, without compromising their consciences or beliefs or trampling upon what they hold to be essentials to their true religious experiences, there are many things in the social, moral and religious world upon which they can unite and coöperate with brethren of differing faiths to a mighty advantage.

"Helping one another" is the essential principle of Christianity. "No man liveth to himself" if the purpose of Jesus' mission controls our actions and inspires our motives. Once we ignore another's struggles for existence, for true self-assertion, his needs, and our responsibilities for his success or defeat, we are open to the charge of being hard-hearted, selfish, which is always unchristlike.

Christians show the true spirit in united endeavor when the strong brother champions the cause of the weak. This act is one of the very best evidences of our Christianity. It is the truest test of the sincerity of our profession to have the Christ ideal in us. Our young people and older Christians ought to be more deeply grounded in and more active in the expression of this truth. If we were, there would be fewer of our small churches going out of existence because of the lack of brotherly interest and support. Last fall in the Eastern Associational meeting a pastor made a pointed address upon the duty of the strong churches toward the weak churches. Afterwards his church made a practical application to his address by giving a smaller church a substantial lift.

Then, too, if we are trying to imitate the Christ in bearing the burdens of the weak we would not let our weaker colleges suffer for the lack of unsystematic, much deserved support. Weak individuals would not become despondent through the thought, "No one careth for my soul."

Christian coöperation will present a united front against the powers of evil. Here is where consecrated numbers count, where lack of unity of numbers would fail and be mockery. If once the church of Jesus Christ presented a solid front against the liquor traffic, against the iniquitous trafficking in and preying upon the virtues of girls and women, against every evil that is undermining and destroying the moral, religious and spiritual structure of people, homes, churches and nations, what a splendid, effective work of righteousness will have been done. The united effort will prove itself a resistless factor in the conservation of our boys and girls, pure character, the integrity of the home, lofty religious ideals.

The effective, progressive work of the kingdom of God demands united efforts of Christian believers. Vast expenditures of money, of personal energy, of spiritual resources have been made and with but scant returns, because of the lack of wise direction of the use of means. There has been too much working at cross-purposes, too much overlapping of fields of endeavor, too many selfish purposes have entered in, to expect many and lasting results from such methods. It is the well-directed, consecrated effort that counts. (Read Doctor Post's address, RECORDER, Sept. 2, 1912, page 207.)

Christian coöperation will—

1. Inspire courage in a faint-hearted brother, one who is weak in faith and spiritual understanding. When he feels that another cares and sympathizes with him he will be encouraged and inspired to renew his efforts in Christian living. He will face the trials and temptations that come to him with a stronger heart and purpose. I well remember how much good it used to do me when I was hoeing corn on the stony, hard-pan field at Nile to have father come out with his hoe and work beside me. The stones were just as many, the hard-pan just as dense as before; but father working by my side was a big encouragement to tackle the problems of the cornfield with new strength and zeal. "A comrade will more than double your courage and wisdom, more than halve your fear and trials."

2. Help train Christians in the work with others. This is an invaluable experience which ought to be coveted by every

Endeavorer. I know intimately of an Endeavor society which used to work earnestly and practically in union prayer meetings. The readiness with which they responded in any part of the services; the intelligent manner in which they discharged each duty that fell to them; the sweet Christian spirit that pervaded the meetings, were, to me, abundant testimony to the inestimable value of Christian coöperation.

Our Sunny Brothers in the Sun.

W. H. MORSE, M. D.

There are, as has been told in the SABBATH RECORDER, a few Seventh Day Baptist Italians in New York; and if they are asked the reason for the faith that is in them, they are wont to reply that it is because they have "thought it out." Their exact expression is illuminating. In answer to the question, it is their custom to say that they have "performed the thought." How Doctor Lewis would have been delighted with that expression! The Italian enjoys the use of that word "perform," and "performs" sales, visits, journeys. Ask him to make it clear, and he will give you the kernel of the etymology. When he "performs the thought," he "thinks it out" thoroughly, completely, fully. So it is by thoroughness of thought that the Seventh Day Baptist Italians have grasped the faith. Doctor Lewis would say, with that bright smile of his, that incident to "performing the thought," one "could not help believing."

It is not alone in coming into the faith that the believer "performs the thought." It is his patiocinative property. One of these men—not a clergyman, or professional man of any kind, but a barber—"performs" in this way (though I regret that I can not use his exact words). Speaking of the pleasure that his race has in becoming acquainted with the Scriptures, he says:

"We have had the Book kept from us by the priests, and now that we have got it, we must perform our knowledge of it, and we must give it to others, here in America, and over in Italy, so that others may also perform acquaintance. Ah, if Italy could have had the Bible, others would do as we have done, and the strongest of the Seventh Day Baptist faith would be Italians, and there would be many thousands."

Telling of some of the "performances,"

he said: "Some say the Holy Spirit comes on us. Maybe. But I performed my thought, and I find he takes us and uses us as his garments. You laugh? How do you read the Bible? It says in 2 Chronicles xxiv, 20, 'the Spirit of God' did what? 'came upon Zechariah'? Yes; all right. But read 'way down in, and you find it is this way, 'The Spirit of God clothed himself with Zechariah.' Isn't that so? Then it says in 1 Chronicles xii, 18, that the Spirit clothed itself with one of David's captains, whose name was Amasai. And in Judges we read that 'the Spirit of the Lord clothed himself with Gideon.' Gideon and Zechariah and Amasai were just garments for God to wear. Peculiar expression? But, sure, as I perform knowledge of the Book, I see it is so. Am I not right? And my Jesus remembered that garment, Zechariah, as maybe you remember some nice coat you once had. God, using Zechariah for a garment, made King Joash mad, and as my Jesus said long after, he was killed between the temple and the altar. That Amasai was one checkered suit of clothes, crying, 'Peace, peace, peace!' but ready to fight all the same. And Gideon was poor stuff, mixed goods, and made up a cheap suit. But God used him; and if he could use such poor material as Gideon, I guess he may use 'most any one.'"

I call that reasoning quite clever. The "performance" of that thought would be worthy of many another Christian. Some of us do not think very much of "those dagoes," the Italians, but in view of the fact that they get at the kernel in their study of the Word, may we not see it a duty to do more and more for them? In the Chicago and Philadelphia bar some of the brightest members are of Italian birth. Should this not lead us to encourage live young Italians to enter the ministry? Lead them to Christ, and encourage them to go on until they proclaim his Word. Then, for the rank and file, see to it that they have the Bible of which Rome has deprived them, and that on their return to Italy, they go equipped with a supply of Bibles to use in colportage, and in the "performance" of their zeal for the salvation of their friends. The sunny brothers have been kept out of the sun long enough, and is it not for us to "let the blessed sunlight in"?

Hartford, Conn.

CHILDREN'S PAGE

Jimmie: A Sketch From Life.

"And can't you enter, Ned, truly?"

"I don't see how I can possibly, Jimmie; for it costs so much to hire a wheel, and we haven't any spare cash, you know."

Jimmie drew himself closer into his big brother's arms, and sat quite silent, looking out through the small, dingy window into the cheerless street. Suddenly he sat upright, with a jerk that sent a twinge of pain through his twisted back, and began to pound Ned's shoulder vigorously in his excitement.

"Yes, you can, you can!" he almost shouted; "you can take the crutch money, and it don't make no odds about me. We'll get some more, and anyway one of the old ones is good yet. Say you will, Ned! Say you will, please!"

Ned's face had grown a dusky red under its freckles, and his eyes were shining. Since mother died he had given up everything for Jimmie,—poor Jim with the back that was bad o' nights! He had scarcely dared let himself think of the Public School Bicycle Race, announced in black letters from every tree and fence as to take place next week. He had practiced whenever he could borrow a wheel, and the fellows were good-natured enough to lend theirs frequently.

Strong and light of build, he was a fine rider; and many of the others openly regretted that he could not enter for the race, while one or two were meanly glad.

To be sixteen, a boy full of life and spirits, and yet to have such deprivations to bear, was hard; and tonight it had seemed doubly so. Ned wondered, as he gave Jimmie an awkward hug, if the little boy knew how many times he had put away the tempting thought of the money saved penny by penny to buy the new crutches. The old ones were short and broken besides, and poor little Jim had limped painfully for many months. Ned really did not know what to do, and was having a hard fight, when Jim broke the silence:

"Why don't you say yes, Ned? I want you to; and then, when you get the prize, you can pay them easy, and have a lot left over."

"Jimmie, you're a brick; and I just will

try! My! but won't it be fun? I'll get that wheel that's for rent at Murray's, and if I don't z-i-p along! You won't be able to see me for the dust."

For days after that Ned was in a fever of excitement. When it came to be bedtime every night, Jimmie settled himself comfortably at the foot of the bed and Ned was rubbed. The weak little hands seemed tireless as they pinched and pounded at the muscles of arms and legs.

"I'm the trainer," Jim declared, "and my man's got to win."

He was the housekeeper besides, and at the end of the first day he gave Ned back the most of the money which was usually spent for food.

"We'll just have bread and milk this whole week, Ned. That's the way fellers trains. I guess I know. And then you'll have more money for the wheel."

"But that makes you train, too, Jimmie; and that ain't fair."

"'Tis fair, so! Milk's good for cripples same as strong fellers like you."

The night before the race poor little Jim was very restless, and Ned was up nearly all night. The rubbing and the fasting, the constant strain of excitement, had made an inroad on Jim's small supply of strength. As the two sat at breakfast, heavy-eyed, pale-faced, and very tired, they looked at each other half despairingly.

"It's no use, Jim. I can't go. I feel rocky, and you aren't fit to be left."

Then Jim burst into tears. All the weariness and nervousness came out in the torrent of sobs that shook his frail body. Ned was frightened.

"Jimmie, don't cry,—now don't. I will race, and I'll win, too. Chirk up now, Jimmie! Don't be such a kid! I'll take you down myself, and you can sit on the stand and yell when I go by."

"Ye-es, I will," choked Jimmie, consoled. "I'll yell fer all I'm worth."

Two hours later the ladies on the grandstand noticed a childish figure with a pale, eager face bending over the railing; and, as the half-clad contestants whirled into place below, Jim leaned far out and waved his hand frantically. It was time for the start. All was silence, then a ringing note and they were off. The yellow colors on Ned's arm flashed in the sun as he sped past, the rented wheel kept pace with the others. Around once more, and Jim's face

DENOMINATIONAL NEWS

Rev. R. J. Severance Goes to Riverside.

Rev. R. J. Severance and family, late of Leonardsville, N. Y., are on their way to Riverside, Cal., where he takes the pastorate of the Seventh Day Baptist church. The SABBATH RECORDER bids him God-speed in his labors of love on the Pacific coast.

Fifteen Years Past the Golden Wedding.

We notice by the local papers that our old friends, Israel T. Lewis and wife of Portville, N. Y., have just celebrated the sixty-fifth anniversary of their marriage, by entertaining fifty guests at their home. Both are reported to be in excellent health for people of their age, he being ninety and his wife eighty-three. Mr. Lewis is able to read without spectacles. He was a soldier in the Civil War, and is the oldest alumnus of Alfred University.

Valuable Documents.

The National Reform Association is publishing in tract form the reports prepared, from a world viewpoint, and delivered at the Second World's Christian Citizenship Conference, Portland, Ore., June 29 to July 6, 1913. These reports are on Intemperance, Immigration, The Family, Mormonism, Social Purity, Prison Reform, Peace, Capital and Labor, The Sabbath and The Bible in our Public Schools. These reports are full of valuable, up-to-date data, gathered after much time and as the result of much labor and in some instances the expenditure of considerable sums of money. The authentic, up-to-date information they contain makes them valuable for all who wish to be thoroughly informed on these matters of so much public interest.

The association is prepared to furnish these or the report of the conference in full at actual cost to all who may desire them. The price of the volume containing the full report of the conference is \$1.00, postpaid. The tracts vary in price from five to ten cents each. The association is issuing these, not for profit, but for the information of the people. Address the National Reform Association, 603 Publication Bldg., Pittsburgh, Pa.

was white. Ned was falling behind. Two, three, had passed him; and the others were gaining steadily. A cheer went up for the blue, for the red. Then the little trainer gathered himself together, and in shrill treble called:

"Yeller, yell! Rah, rah! Go it, Ned!"

Ned glanced up. His face was set, and by a glance he lost ground. But his courage was renewed, and he struggled on. Jim turned in desperation to the crowd behind.

"Please won't you yell for Ned?" he half shrieked. "Yell for my Ned, the one with yellow, yellow, yellow! Rah, rah, rah!" He pounded with his crutch, he clapped his hands, he screamed; and the crowd caught his enthusiasm. One good-natured young man started it; and little by little the whole stand appreciated the situation, and in a moment was on its feet, giving deafening shouts for "the yellow, yellow!" interspersed with, "Brace up, Ned! Go it, Ned! Rah, rah, rah!"

It came to Ned in a dream as he whirled past. He heard his name, he heard the cheer. Perhaps he was winning. He did not dare to look. Once more around. He bent over the bar, and his muscles turned to steel. He passed the red with a sudden spurt, and the blue was just ahead. He is gaining; his handle reaches the other's saddle, passes it, and with desperate, awkward, unscientific plunge the rented wheel has cleared the line, and Ned has tumbled off in a dead faint.

The hurrahs were sounding in the air; and the little trainer was sobbing with his head on the shoulder of the good-natured young man, who wasn't ashamed of the tears in his own eyes. It was this new friend who took both boys home, the exhausted victor and little Jim, still trembling and sobbing for joy.

And this is not quite all. Because it is a true story, I must tell you the rest. The prize money bought the crutches; and now, if you will go some day to Ned's house, the good housekeeper will let you in. Jim himself will show you Ned's fine new wheel, which the little brother polishes and oils daily; and you will be told that it came from the great factory where Ned and the good-natured young man are both at work. Jimmie is sure that the factory belongs to Ned, and the young man only smiles.—*Central Christian Advocate.*

SABBATH SCHOOL

REV. WALTER L. GREENE,
Contributing Editor.

LESSON I.—OCT. 4, 1913.
MOSES' CRY FOR HELP.

Lesson Text.—Numb. xi, 4-33.

Golden Text.—"The supplication of a righteous man availeth much in its working." Jas. v, 16.

DAILY READINGS.

First-day, Exod. xviii, 1-12.

Second-day, Numb. xviii, 13-27.

Third-day, Numb. ix, 1-14.

Fourth-day, Numb. ix, 15-x, 10.

Fifth-day, Numb. x, 11-28.

Sixth-day, Numb. x, 29-xi, 3.

Sabbath day, Numb. xi, 4-33.

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

Annual Corporate Meeting of the Sabbath School Board of the Seventh Day Baptist General Conference.

Pursuant to notice published in the SABBATH RECORDER for three consecutive issues immediately preceding, as required by the constitution, the annual meeting of the members of the corporation of the Sabbath School Board of the Seventh Day Baptist General Conference was held in the office of Herbert G. Whipple, at 220 Broadway, borough of Manhattan, in the city, county, and State of New York, on Wednesday, September 10, 1913, at four o'clock in the afternoon.

In the absence of any of the officers of the corporation, the meeting was called to order by Rev. Edgar D. Van Horn, and Stephen Babcock offered prayer. Rev. Edgar D. Van Horn was elected chairman of the meeting and Rev. Edwin Shaw was elected secretary pro tem.

The members of the corporation present were Rev. Edgar D. Van Horn and Rev. Edwin Shaw. Stephen Babcock and Elisha S. Chipman who were present held duly executed proxies for Rev. Walter L. Greene and Rev. D. Burdett Coon respectively. Other proxies duly executed of qualified voters were held as follows: Edgar D. Van Horn held proxies of Rev. Henry N. Jordan, Rev. E. Adelbert Witter, Rev. Wayland D. Wilcox, and Mr. M. Wardner Davis. Stephen Babcock held the proxy of Rev. Willard D. Burdick. Edwin Shaw held the proxies of Rev.

Charles S. Sayre and Dr. A. Lovelle Burdick. There were therefore nine by proxies and two qualified voters present.

There being a quorum present the meeting was declared open for business.

The annual report of the trustees of the corporation to the Seventh Day Baptist General Conference was presented as the report of the trustees to the corporation, and on motion it was adopted and ordered printed in the *Year Book* in connection with the proceedings of this meeting.

The following list of trustees and officers as suggested by the Seventh Day Baptist General Conference was presented as nominations. On motion duly made and seconded it was voted that the secretary pro tem. cast the ballot of the meeting for the trustees and for officers of the trustees and of the corporation as thus nominated. The secretary cast the ballot and the trustees and officers were declared elected as follows for the ensuing year:

President—Prof. Alfred E. Whitford, Milton, Wis.; *Recording Secretary*—Dr. A. Lovelle Burdick, Janesville, Wis.; *Treasurer*—Mr. W. H. Greenman, Milton Junction, Wis.; *Vice-Presidents*—Rev. W. L. Davis, Brookfield, N. Y., Rev. Willard D. Burdick, Farina, Ill., Prof. S. B. Bond, Salem, W. Va., Mr. A. Clyde Ehret, Andover, N. Y., Rev. R. J. Severance, Riverside, Cal., Rev. G. H. F. Randolph, Fouke, Ark.

Board of Trustees—Prof. Alfred E. Whitford, Milton, Wis., Dr. A. Lovelle Burdick, Janesville, Wis., Mr. W. H. Greenman, Milton Junction, Wis., Rev. H. Eugene Davis, Walworth, Wis., Rev. Charles S. Sayre, Albion, Wis., Rev. Lester C. Randolph, Milton, Wis., Mr. N. O. Moore, Milton, Wis., Mr. R. Vernon Hurley, Milton, Wis., Dr. Geo. E. Crosley, Milton, Wis., Prof. D. Nelson Inglis, Milton, Wis., Miss Mabel Maxson, Milton, Wis., Prof. Leman H. Stringer, Milton, Wis., Rev. Henry N. Jordan, Milton Junction, Wis., Mr. Allen B. West, Milton Junction, Wis., and Rev. Edgar D. Van Horn, New York, N. Y.

The following resolutions coming from the Seventh Day Baptist General Conference were on motion referred to the Board of Trustees for consideration and action:

We recommend:

1. That all our Sabbath schools adopt and use graded lessons, at least in the primary and junior grades.
2. That the Sabbath School Board select

from available courses now published such textbooks on graded work as seem best fitted to the needs of Seventh Day Baptist Sabbath schools.

3. That the Sabbath School Board be requested to publish in pamphlet form for general distribution such material on different phases of work as shall promote the interest of our Sabbath schools.

4. That we approve of the changes and the enlargements in our Sabbath-school publications.

5. That we commend the plan of the Sabbath School Board for enlarging the field work for the coming year.

6. That we urge upon all our Sabbath schools the importance of training the working forces.

Through a communication from Mr. H. G. Whipple to Prof. Stephen Babcock the attention of the meeting was called to the fact that certain classes of religious corporations of the State of New York are by a recent change in the statutes permitted to hold their annual meetings outside the State. It was therefore voted that the Board of Trustees be asked to take up the matter of making such changes in the constitution as will make it possible for the annual meeting of the corporation to be held some time during the annual meeting of the Seventh Day Baptist General Conference and at the same place the Conference is held.

The minutes of the meeting were read and approved.

The meeting adjourned.

EDGAR D. VAN HORN, *Chairman*.

EDWIN SHAW, *Secretary pro tem*.

A Splendid Home Department Maker.

There was once a woman—Heaven bless her!—who held no office in any of the dozen and one societies connected with her church. And because she wasn't president of the Ladies' Aid, the Woman's Foreign Missionary Society, the Woman's Home Missionary Society, the Woman's Christian Temperance Union, and the A. B. C. X. Y. Z. she was not considered for a moment as a favorable candidate for the home department of the Bible school. They tried their level best to put the work on some one who already had more church work than she could possibly do with credit to herself, and failing in this, took Hobson's choice.

She was a woman past fifty, short and stout. From girlhood she had always had an aversion to walking and had always been in rather poor health. But she had the grit that is handed down through a long

line of New England ancestors and the grace that comes only from above.

Armed with *Quarterlies*, she "began at home," but, like true charity, did not stay there. When she reported fifty members right in the little town, it was almost past belief. Why, the Presbyterians had thirty, and that seemed the high-water mark! But she was not satisfied, and with still more persistence succeeded in getting another lot of *Quarterlies*.

Just a mile out of the village, on a farm, lay a sick girl. There were three women in that house, all members of her church, and so she extended her route thither and was received joyfully, and three more members were enrolled. Right across the road from them was a little house full to overflowing with romping children. There were the father and mother and the old grandma, a saint over eighty. And there were three more members enrolled.

It was a pretty country road, and she began to get interested, as her visits seemed so gladly welcomed. Who lived in the next house? They were So-and-so. And she went to see them. They never went anywhere to church. Why, yes, they would not mind being on the home department list and would study the lesson. And so it went until 150 names were added, and a well-organized church composed of the men and women saved along those country roads was the result in less than five years' time.

Remember that she was short and stout and hated walking, yet she learned what it was to travel nine and ten miles in a day through summer's heat and winter's cold and storms to minister to her loved country members. Is it any wonder they got to love her and that souls were saved?

Then, too, she was always afraid of dogs, and those country places had plenty of fierce dogs. "You should just hear the way I stand and lie to those dogs," she would say. "I tell them what nice dogs they are, how pretty they look, and how I love them. I tell them I'm not the least bit afraid of them because I know they wouldn't bite for the world. And all the time my knees are shaking so I can hardly stand. But even the fiercest of them will swallow his taffy and finally follow me a trifle suspiciously to the house or else some one will come out and collar them."—*The Methodist Sunday School Journal*.

HOME NEWS

PETROLIA, N. Y.—Since RECORDER readers have not seen anything for some time from our Petrolia Mission Sabbath School we thought they would like to hear from us. Our Sabbath school has been somewhat crippled by the moving away of some of our Seventh-day people. This leaves us with an average of about sixteen members, but the few faithful ones left meet every Sabbath to study God's word. We have preaching, on the first and third Sabbath of every month, by Rev. G. P. Kenyon of Richburg.

On Sabbath day, May 17, Wellsville Church gave us an invitation to come down and hear Miss Susie Burdick talk on her mission work in China. This talk was very interesting.

We observed Mother's day, on May 24, with the regular program. Our former superintendent, Dr. H. L. Hulett, and family, now of Bolivar, came over and took charge of the program. Mrs. Hulett, assisted by their two children, Gladys and Leland, gave us some very appropriate music. Rev. G. P. Kenyon had a sermon prepared for the occasion. We then had communion services and covenant meeting. After the services we were all invited to the home of E. E. Witter, where every one had brought something good to eat, and supper was served. Then an hour of quiet social chat was engaged in, and each one as he returned home felt much benefited by the services of the day. In our hearts we said, "Blest be the tie that binds."

On the evening of August 26 Rev. L. C. Randolph, while on his way from Conference, stopped over and gave us one of his popular lectures, "The Sunny Side of Four Continents," which we all enjoyed. Every time we hear him it is always the best.

May we be remembered by you all in prayer.

Yours in His service,
MRS. M. G.

JACKSON CENTER, OHIO.—Although some weeks have elapsed since Jackson Center has appeared in the Home News column, she is still on the map, despite the unusually dry and heated season. We have been

spared any severe sickness or death, and according to the promise, "seedtime and harvest" have come, though in smaller dimensions than in an average year. This last item will somewhat hinder us in furnishing means to push denominational work.

During the present quarter we have been favored by the presence and inspiring words of our China missionary, Miss Susie Burdick. Such visits and addresses are not only highly entertaining but greatly increase our interest and zeal in foreign missions.

On August 2 we had the privilege of listening to an intensely practical discourse given by Rev. Eli Loofboro, on the duty of loving and aiding each other.

At present our two young deacons are absent—Prof. W. G. Polan, who is temporarily assisting in the Battle Creek Sanitarium, and Dr. L. M. Babcock, who with his family is visiting relatives and friends in Adams Center, N. Y., and Ashaway, R. I. Also our sister, Mrs. Louisa Davis, en route from Conference, is spending a few weeks with her son's family in Canastota, N. Y.

If any of our hustling business men desire a newspaper plant at cheap figures, in a Seventh Day Baptist society, such an opportunity is now open in Jackson Center. Our local paper has a list of some 600 subscribers, and its job work is above the average, as the nearest printing press is some twelve miles away. Any person desiring to take advantage of this opening will do well to correspond with the undersigned or with the "Jackson Center News."

Just recently our efficient Sabbath-school superintendent has sold his grocery to local parties, which shows our business enterprises are on the move.

The writer can not close without referring to his pleasant after-Conference visit with relatives, and again entering the homes of many in the Verona Church, where it was his privilege for two short years to stand as pastor and spiritual adviser. On Sabbath day, August 30, we met and addressed, for the first time, the good people of old historic DeRuyter. God grant that these visits may be blessed to the good of all concerned.

G. W. L.

Sept. 12, 1913.

DEATHS

PAUGH.—Mrs. Ellen Paugh was born near Lost Creek, W. Va., about the year 1835, and died at her home near Lost Creek, March 4, 1913, aged seventy-eight years.

Her brother, John Batten, lives near her home, also a sister, Mrs. Benton Paugh. Having spent her whole life in this vicinity she was widely known and appreciated in this part of the county. Having lost her husband, George Paugh, many years ago, and more recently a son who had grown to manhood, she and her daughter Susie, who survives her, had continued in the farm home. She became familiarly and lovingly known as "Aunt Ellen." She had been a member of the Lost Creek Seventh Day Baptist Church for fifty years, with strong faith and interest in the great cause of the church, God's agency for salvation. She took a lively interest in the work of the Ladies' Aid, and was a member of the home department of the Sabbath school. Her intelligent, loving disposition held many devoted friends. Such is life; love is the winning power.

The obituary service at the home church at Lost Creek was attended by many sympathizing friends. As her mortal remains were so tenderly and carefully deposited, it was remembered that a heavenly home is divinely promised for the faithful. What was our loss in her departure forcefully called to mind the heavenly reward to the faithful soul. We must think of her as being at rest in the presence of the loving Saviour. "Absent from the body, present with the Lord." Her faith looked heavenward. What faithful soul could wish any but the promised rewards of Christian faith and experience that were hers. Let us be truly faithful with what God has given us to do while we may yet serve in the heavenly cause here. God is ever true, just, loving. We must always trust him in the life that now is, then it shall be well with us in the life to come.

M. G. S.

PARSLOW.—Joseph Tibbits Parslow was born January 17, 1850, and died at his home in De Witt, Onondaga Co., N. Y., July 20, 1913.

Mr. Parslow was a member of a family of three children, two sons and one daughter. His father's name was John, and his mother was Ann C. Armstrong Parslow. The deceased was married to Miss Nancy Burdick of DeRuyter, N. Y., December 20, 1869. This union was blessed with five children—two sons and three daughters. Those who are living are Marion, Merton, and John Parslow, and Mrs. Maud Wilcox. One daughter, Martha Parslow, died some years ago. Mrs. Joseph Parslow, the wife and mother, entered into rest September 17, 1910. After Mr. Parslow's marriage to Miss Burdick he was baptized and joined the DeRuyter Seventh Day Baptist Church, of which organization he was a member at the time of his death.

About twenty-three years ago he located in the town of De Witt, Onondaga Co., near Syracuse, N. Y., and when the union church build-

ing at Sherman Park was erected, Brother Parslow was a member of the building committee. His efforts and contributions in the interests of Seventh Day Baptists in the building of the house were exceedingly liberal, and it is said that he even sacrificed his time and money to the extreme limit of his ability, in order that Seventh Day Baptists in that community might have a permanent place of worship. Brother Parslow was a man highly respected and beloved in the community where the last years of his earthly sojourn were passed.

Funeral services were held at his late home in De Witt, July 23, and were attended by a large concourse of friends and relatives. Services were conducted by the pastor of the Syracuse Seventh Day Baptist Church. R. G. D.

PARKINSON.—At the home of her son, O. L. Horn, near Pryor, Okla., on September 1, 1913, Mrs. Dora E. Parkinson.

She was born at Bristol, Wis., on January 27, 1841. Her father was Rev. Ira S. Bristol. In 1851 the family removed to Dakota, Wis. By her marriage to Henry Babcock and the marriage of her sister to Rev. Oscar Babcock, and in other ways, the Bristol family became a part of the great brotherhood of North Loup families. Her funeral was held at the Seventh Day Baptist church in North Loup and conducted by its pastor.

Her life was a strange mingling of sunshine and shadow. True, pure, gentle, unselfish, yet firm and brave. She was deeply religious, yet liberal. At the time of her death she was a member of the Temple Baptist church of Los Angeles, Cal. She leaves a husband, Rev. O. M. Parkinson, two sons, H. E. Babcock and O. L. Horr, and a daughter, Mrs. Mabel Laverty.

G. B. S.

WITTER.—Mrs. Helen (Green) Witter was born in Almond, N. Y., March 12, 1848, and died at Alfred Station, N. Y., September 5, 1913, in her sixty-sixth year.

She was the daughter of Lewis and Lucretia (Howe) Green and the wife of William S. Witter. Her marriage to Mr. Witter took place November 21, 1903. Besides her husband she leaves one daughter, one granddaughter and three sisters of her immediate family.

Mrs. Witter was a very kind and hospitable woman; the poor and needy found in her a friend.

I. L. C.

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SPECIAL NOTICES

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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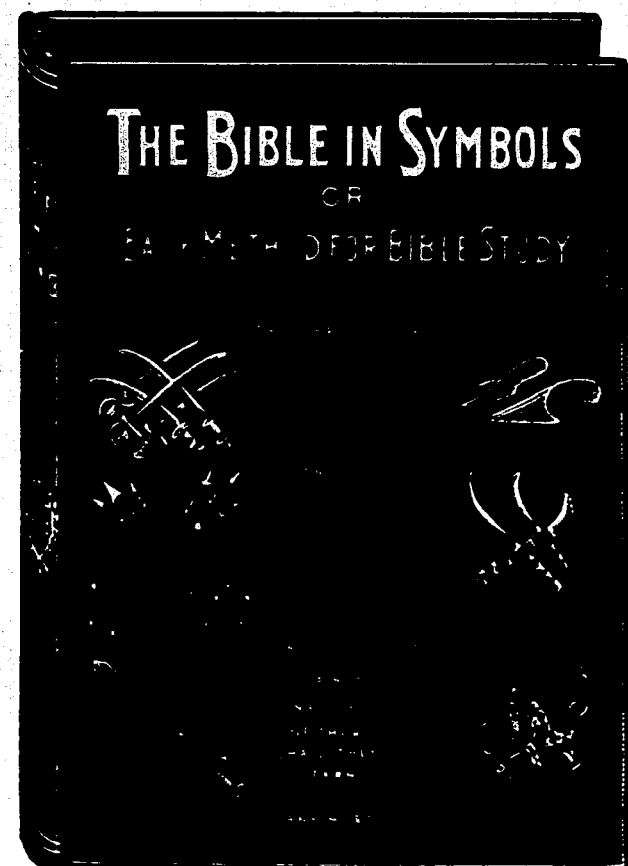
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