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The SABBATH VISITOR, PLAINFIELD NEW JERSEY

The Sabbath Recorder

GRANDEUR AND PERPETUITY OF THE DECALOGUE.

THE Ten Commandments picture the ideal portrait of the state of mankind to which God means that it shall some day attain. The commandments always did mean all that Jesus said they meant. The shallow-minded and prejudice-blinded religious teachers among men had caricatured and crippled the Ten Commandments by limiting them. Christ restores them. The Ten Commandments shall be the constitution and by-laws of the new heavens and the new earth when the kingdom of God has become an actual reality. They have never yet been given their true grandeur of position in Christian thinking. Christ had nothing to add to them except to explain them at their true worth, and show men how to keep them. "A new commandment give I unto you, that ye love one another." The work of Christ was to empower men, by the light of his teaching and power of his living presence, to keep in their very essence the Ten Commandments that were first spoken to Moses. These great rules are not arbitrary, but are nothing less than the paths along which men were made to move. The Ten Commandments were written in the day of Creation, and will last as long as the men whom God created in his own image to inherit eternal life with the Father and Son.—*Sunday School Times.*

—CONTENTS—

EDITORIAL—The Education Society at Conference: "Salt is Good;" Be Sure You Quote the Right Verse.....	385-387	sonary Society—Report of Board of Managers.....	399-403
A Place of Rest (poetry).....	387	Program for Southeastern Association.....	403
The Winona Bible Conference.....	388	WOMAN'S WORK—A Narrow Window (poetry); Mission Circle Leaflets; Minutes of the Woman's Board Meeting.....	404
SABBATH REFORM—Important Considerations.....	391	Tract Society—Meeting of Board of Directors.....	406
The Shadow of a Great Rock.....	392	Mrs. Adelia Maxson Sherman.....	407
From the Annual Report of the Education Society.....	393	YOUNG PEOPLE'S WORK—"Lost! Can They Be Found?" Young People's Resolutions; Verses in the Bible; News Notes.....	408-410
Conference Papers, 1913—Education a Balance Wheel.....	395	CHILDREN'S PAGE—He Wanted to Learn; Milk in Blocks.....	411
Among the Green Mountains.....	397	SABBATH SCHOOL—Progress in Religious Education.....	412-415
"Pleasant Memories".....	397	Marriages.....	415
Program of Eastern Association.....	398	Deaths.....	415
Notice.....	398		
MISSIONS—Work in Africa; The Work in Ceylon; The Work in Java; Seventh Day Baptist Mis-			

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WHOLE NO. 3,578.

The Education Society at Conference.

The Education Society held two sectional meetings at Conference besides the meeting of the regular education hour on the Conference program. There were fifteen sectional meetings, all told, during the six days, held by the Sabbath School Board, Tract Board, Woman's Board, Board of Systematic Finance, Young People's Board, Missionary Board, and Board of Education. As in all the other cases, so in the case of the meetings on education, the people were brought into close touch with their servants comprising the boards, and great freedom was given to ask questions and to offer criticisms regarding the work and policies of the boards. The interests of our various schools were the main questions considered in the two sectional meetings, and out of these meetings came the following report of the Committee on Denominational Activities, which was adopted by Conference.

We recommend the approval of the annual report of the Seventh Day Baptist Education Society, and also the adoption of the following resolutions, as formulated by the Educational sectional meetings of this Conference.

Whereas, In response to the appeal made at the General Conference one year ago for assistance to Salem College, our churches have, so far as the canvass has been completed, responded most generously to Salem's effort to finish paying for her new building and its equipment, therefore

Resolved, That this General Conference expresses its appreciation to all individuals and churches who so generously assisted in the reduction of these obligations, and we commend this work and effort to the favorable attention of all until the work has been completed. And since the endowment funds of Salem College amount to less than \$7,000, we most earnestly solicit, in her behalf, the increase of her permanent endowments, by gifts, wills, and legacies, that her work may as rapidly as possible be put upon a permanent basis.

Resolved, That we commend the prudent, economical, and efficient management of Milton College, whereby it closed its year, 1912-13, without a deficit; that we approve the advance steps which it is undertaking, whereby it may be enabled to maintain its ideals without too great a sacrifice on the part of its noble teachers; and that, therefore, we lay upon the hearts of our people everywhere the duty and the privilege of

helping Milton College to secure the necessary amount of money required to finish paying for the auditorium-gymnasium, and also that we urge upon our people the greater need of contributing toward the endowment of the college, that it may reach its goal of \$250,000 by 1917, its jubilee year.

Resolved, That Conference commend to the sympathies and support of all our people the Fouke School, and approve the continuance of contributions through the medium of the Woman's Board and the Young Peoples' Board; also that, with grateful appreciation of the services of teachers who have given their labors to that school in the past, the wish is hereby expressed that others may be influenced, by a like donation, to consecrate some of their time and talents to the continuance of this good work.

Resolved, That we urge the churches to make regular and generous offerings for the support of Alfred Theological Seminary in order that its good work may not be hindered by the deficit with which its treasury is now threatened.

Resolved, That Conference heartily commends the suggestion made by Miss Babcock in the session of the Woman's Board, to the end that the efforts of the Woman's Board in the interest of our college be devoted to increasing the Twentieth Century Endowment Fund, the income of which is equally distributed among the three colleges, with ten per cent to the Theological Seminary; also that Conference recommends to the Young People's Board, and to other boards contributing towards education, a similar effort to increase the Twentieth Century Endowment Fund.

THE REGULAR PROGRAM OF THE EDUCATION SOCIETY.

In the regular program of the Education Society, Pres. W. C. Whitford made brief introductory remarks upon the subject, "Education a Balance Wheel," which appears on another page of this paper. After the annual report by the corresponding secretary, Dean A. E. Main, Pres. B. C. Davis spoke without manuscript upon "Twentieth Century Opportunities for the Ministry." He called attention to the close connection between the ministry and education, to the scarcity of ministers in all denominations, and to the splendid young men now in the ministry.

Three reasons were given why so few choose the minister's calling:

(1) The pull of other excellent opportunities for usefulness in the work of helping men and women to higher and better

living is far greater than it used to be. We have the Young Men's Christian Associations, the world-wide Christian Endeavor movements, the various societies for social betterment, the Salvation Army, and many other organized mission undertakings calling for Christian young men of ability and opening doors for most excellent Christian work. All these draw men who would otherwise enter the regular ministry.

(2) The teacher's profession calls men to splendid fields of usefulness, wherein they can serve their fellow men and lead them to better things.

(3) Many suppose the church has lost its prestige and influence over the masses, and they assume that the minister can not be so much of a leader and exert so wide an influence as once he could.

Mr. Davis differed from those who hold these views and claimed that the church still exerts the best influences of any organization, and offers the very best opportunities for a great work to those who will enter its service as consecrated ministers. Among these are:

(a) The opportunity for twentieth-century evangelism. "Preach the Gospel," is the first great message to Christian men of our time, and he who gives his life whole-heartedly to this work still has the best chance to do good.

(b) Another type of twentieth century opportunity is modern religious education. The Bible schools, psychological study of child life, and other methods of religious education give the preacher splendid opportunities for Christian endeavor.

(c) Historic study of the Bible reveals many facts of which our fathers knew nothing, and which stand among the excellent advantages of the century offered to the minister.

(d) The new industrialism, growing out of changed conditions in industrial life, that sets individuals over against machines and mills, that organizes labor and capital and results in corporations that have no heart, calls loudly for a strong and noble Christian ministry to put soul and heart into the great industries and corporations of our day.

Christianity says, "Organize all the industries in harmony with Christian principles. Make new social relations that shall exalt the truth that we are our brothers' keepers." No man can stand alone

against the combined organizations of the twentieth century, and the entire social system calls loudly for a consecrated and educated ministry to influence men and enlist them in the interests of our common brotherhood. Indeed, the twentieth century offers a grand opportunity to the ministry for leadership in all these lines of service.

In civic reforms the influence of the minister is far better than the influence of those in the profession of the law. The calls of the rural community, with the influx of the foreign element into country life, with the enlightened farmer, intelligent and well-trained, with modern machinery and better opportunities for culture, offer to the right kind of young minister glorious opportunities for a great work. In hundreds of such rural districts nothing is being done for the churchless.

Then there are the great mission fields. The missionary too has a part in the great world-movements of the twentieth century. Who can estimate the value of gospel ministers and the church of Jesus Christ in China? These world-movements are open to all, and all should have a part in them. There is no class of workers to whom grander opportunities are offered than to gospel ministers.

The paper by Rev. A. J. C. Bond will be given us in due time; subject, "The Extension of Education."

This good meeting was favored with a song by a double quartet of gentlemen and ladies improvised for the occasion. We all enjoyed their singing.

"Salt is Good."

So thought we as we listened to the words of Rev. D. B. Coon in the farewell meeting of Conference. Rev. Geo. B. Shaw had charge of the conference meeting, and Brother Coon preached a short sermon from Matthew v, 13: "Ye are the salt of the earth." More than once have the words of Christ, "Salt is good," come to mind since that evening.

After speaking of salt as a savor, Brother Coon showed that salt represents the Christ principle. As the salt of the kingdom it hinders decay, stops the onward progress of sin, and puts out the fires of evil, as salt in the stove puts out a raging chimney fire.

Salt is a cleanser and is used more and more in hospitals where men are sick. Thus

it symbolizes the Gospel. If the world of sin-sick men is ever to be cleansed from sin, it must be by the use of the Gospel of Christ. No substitute for gospel salt will clean up the cesspools of sin.

Salt is a symbol of peace. The Adabs when they desire to make a peace covenant eat a pinch of salt. When this is done, there is no danger of their quarreling. Mexico needs salt. Send missionaries into all lands with the true salt and we hasten the day of peace on earth and good will to men.

Salt melts ice. Many times it is used to clear off icy walks and to thaw away icy barriers. There is nothing like the real salt of the kingdom to bring harmony and good will when a church gets cold and begins to seem like an ecclesiastical ice-house. If there is coldness in your church, try it. It will work like a charm.

Salt is a symbol of wisdom and grace in speech. There is nothing like the Gospel to soften hearts and bring forth pleasant words. All bitterness disappears where this is faithfully used by speaker and hearer. The grace of sweet speech has been the charm of this General Conference. "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man."

Salt is penetrating. We are too apt to forget the penetrating power of the word of God. Salt preserves. Our hope as a people is in the preserving power of the Gospel.

We do not make salt. It is created by our God, and it is ours to discover and claim it. It has to be mined or sought after if it is obtained. The salt of the kingdom comes from above, and there is plenty for all. It is cheap and easy to secure. No one need be without it. It must be had by those who would be saved; and the saved in turn become the salt of the earth. Joseph was the salt in Egypt; Moses and David, the prophets and martyrs were the salt of the world.

Salt is of no value to us unless it is used. The church is the distributing point for the salt of the earth. Let us go home to carry this saving salt to others. The world is suffering for this salt.

"Salt is good; but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another" (Mark ix, 50).

Be Sure You Quote the Right Verse.

Nothing is easier than to make mistakes in quoting Scripture. It is very difficult to name, from memory, even so much as the chapter and verse without sometimes making mistakes, and it is much more so to quote a verse correctly and get in each word in its right place. It is better to keep the Book close at hand and carefully compare what one writes with the original, rather than to risk making such a mistake as the man made who, longing for a letter from his absent wife, sent her a postal, naming, as he thought, the chapter and verse in the Bible which he considered would be, like a word to the wise, sufficient. This was Proverbs xxv, 25: "As cold waters to a thirsty soul, so is good news from a far country." But no letter came. When his wife returned he inquired why she had not written. For answer she asked him to read the verse he had referred her to. It was Proverbs xxv, 24 and reads: "It is better to dwell in the corner of the housetop, than with a brawling woman and in a wide house."

It is seldom that two verses standing together will bear such widely different messages if cited as a word to a friend.

A Place of Rest.

M. E. H. EVERETT.

World, with thy rush and clamor,
Thy vain and useless quest,
Pass in thy beaten highway:
They whom the Lord has blessed
In a dark, silent garden
Seek out a place of rest.

Across dry stones and dusty
Where pure sweet waters ran,
Before the springs of Kedron
Had heard the prophet's ban,
We followed 'twixt the olives
The footsteps of the Man.

Our griefs and sorrows vanish
As the child's troubles flee
Who with his new toy broken
Has found his mother's knee
And tenderness unailing
In her dear eyes can see.

Pass on, O shouting rabble,
No more we heed thy cry,
The olive branches tremble
Between us and the sky
And in their dewy shadows
His angels still draw nigh.

408 Ross St.,
Coudersport, Pa.

The Winona Bible Conference.

DEAR DOCTOR GARDINER:

I was permitted to attend the annual Bible Conference held at Winona Lake, Ind., the last ten days of August. Through the providence of God a deep heart-yearning of years has been satisfied and the joy of realization far exceeded that of anticipation.

A few hours' ride on the Interurban took us to Winona Lake. The sun was getting low as we stepped from the coach and entered the assembly grounds. The beauty of the scene was restful. As we walked to "The Inn" we passed several beds of flowers, but we were especially attracted to a small artificial island on our right which was covered with salvia and French cannas. On the surrounding waters pond-lilies rested in quiet beauty, while little fish darted hither and thither in sportive glee. Farther away lay the beautiful Winona Lake, of which we caught frequent glimpses. On our left was a long embankment covered with foliage plants, while the mellow rays of the setting sun shone through the trees that covered the gently sloping terraces. Surrounded by this loveliness and with the sunshine of God's love resting upon our heart we felt that it was well to bear physical pain and weariness that the soul might be fed and lifted nearer to the Eternal.

The grounds are owned by the Presbyterians, but they invite all denominations to cooperate with them that believe in the divinity of Christ and the inspiration of the Scriptures. Four millions of dollars have been invested in this property.

Eighteen years ago thirty-five persons met and organized this Bible Conference, which brought to Winona Lake this year more than eight thousand people. Eleven denominations were represented in the various denominational sessions held at half past four every day for a week.

There are several halls on the grounds. The auditorium seats forty-three hundred people. Plans are maturing for the building of an auditorium within the next two years that will seat twelve thousand people.

This year for the first time in its history the conference paid all of its bills and had over and above a gratifying margin.

The choral work was under the leadership of Professor Excel with Alvin W.

Roper as accompanist. Mr. Roper has lately returned from a world tour with the International Sunday School Association. His recitals and accompaniments are truly wonderful. He never uses a note.

The key-note to the sermons and addresses was personal, living contact with the Christ. The speakers fearlessly probed the hearts of the people with God's truth; and best of all, the truth awakened in the hearts of many the desire and the determination to be more Christlike. As the meetings advanced, the manager, Doctor Dickey, said: "This conference is different from the ones that have preceded it. Can you believe that people in attendance upon this Bible Conference are writing letters to the speakers, saying they have been down deep into sin and are alarmed about their spiritual condition?"

Secretary Bryan was engaged to deliver the opening address, but the Mexican situation detained him in Washington. His place was supplied by Doctor Hinson (Baptist), pastor of the White Temple, in Portland.

Doctor Hinson was born in a skeptical line, a skeptic of the skeptics. He once gave a man a thorough pounding for saying to him, "I shall not be surprised if some day you become a Christian."

Jesus found him in the revival meeting which since then has outgrown its usefulness (?) and a week later he commenced preaching. The following week his father, a stalwart skeptic, went to hear him preach and he too knelt at the feet of the crucified One.

Doctor Hinson's subject was, "The Face of Jesus." The sermon was beautiful in thought and powerful in delivery. I can not forbear mentioning a few of the thoughts.

The face of Jesus was a sad face, sad because he knew man, sad because he loved man. After relating the sad story of Christ's ministry the speaker said: "Often on Sunday night after my day's work is done I shut myself up in my room and try to look into the face of Jesus and ask him why he has given to me such a pleasant ministry when his was so sad; and lest I forget the burdens that weighed down the Man of Sorrows I sometimes go out onto Burnside Street on Saturday night and remain there until after eleven o'clock. The devil is enthroned on that street, but I

have been able to lead twenty-five of those so-called hopeless men to Christ.

The face of Jesus is a shining face, but we can increase its loveliness. Every time a soul is born into the kingdom of God the face of Jesus takes on added luster.

I attended one service of the Rescue Mission workers. Mel Trotter was in charge. Some of the statements he made were appalling. He stated that twelve thousand girls must be secured every month to supply the houses of ill fame in the United States. All the speakers in this service were men that had been taken out of the gutter. As I listened to their stories I said, "Has the Gospel lost its power?" One man told how he had become a slave to strong drink, going down and down until his wife had to support the family. Finally Gipsy Smith came to their city to conduct a religious campaign and he was saved. He went home full of joy. When he entered the house he said to his little girl, "Come to your old daddy." She read the change in his looks and running to him said, "You ain't my old daddy, you are my new papa." The speaker added, "I don't know how much joy Gipsy Smith has." At this movement Gipsy Smith, who had come into the audience for the first time a little previous to this, stepped forward and the savior (under God) and the saved clasped hands.

Dr. G. Campbell Morgan of London preached eight sermons and delivered two addresses to ministers only.

I called the sermons masterpieces. I heard it remarked on the grounds, "Doctor Morgan combines intellectuality and spirituality the best of any one to whom I have ever listened." The idea seemed prevalent that he is the greatest preacher of the present time. I am not capable of judging in that matter, but I sat almost spellbound under his ministrations. What to me had been commonplace sayings in the Bible, under the touch of his masterful mind, quickened by the Holy Spirit, throbed with life, glowed with beauty. I could feel the heart-throb of the congregation when after announcing his text, "How shall we escape, if we neglect so great salvation?" he said, "I shall preach this sermon largely out of my own experience." People are hungry for a gospel that helps in the daily life. His next statement was,

"These words are addressed to Christians and not to sinners."

He discussed the negative and positive qualities of salvation. I want to quote as near as I can remember what he said on quickened emotions: "When the Spirit of the living God touches a man's heart, the emotions are quickened. If this is not true in a professed Christian, he knows nothing of real union with Christ. I received a letter from a boy one day which read as follows, 'I was in your service last night. I gave my heart to Jesus and I have been unhappy ever since because my father isn't a Christian. Pray for him.' Two weeks later a letter came from the father saying, 'I understand my boy wrote you a letter. I am now a saved man; pray for my friends.' When God saves us he calls us into his service and we refuse at the peril of our souls. One day you felt impelled to go to a fallen sister and kiss her back to God. Did you go? If you refused to do so, you arrested the development of your own soul."

Doctor Morgan's closing words to the conference were: "God must have for his service those upon whom he can depend to work wherever he puts them. By the words spoken in this conference that search, scorch, burn and pain, God is seeking men and women he can depend upon. You are going out from this conference down into the valley of service. Some of you are going to the mission field; it may be that others are going to 'The Little Brown Church' to work unknown and un-honored by the world. That doesn't matter. If God can depend on you to work where he wants you, all will be well."

The bond of love existing between Doctor Morgan and Gipsy Smith is evidently very strong. It was a pleasing picture to see them standing side by side on the platform, Doctor Morgan's hand resting lightly on Gipsy Smith's shoulder.

Gipsy Smith is a miracle of the nineteenth and twentieth centuries. One must see him and hear the story of his life from his own lips to appreciate him. His sweet simplicity wins the hearts of the multitude. He is just Gipsy Smith, nothing more, but I may add, Gipsy Smith in the hands of God. There is a peculiar charm in his voice, something new to me, and it is more noticeable when he is praying than at any other time. Another has said, "There is

a tear in his voice." He has a very sensitive spirit and in sympathy is almost, if not quite, a Moody. He is very quiet and dignified on the platform and entirely free, I'm happy to say, from the use of expressions bordering on vulgarity that are employed by so many modern evangelists.

When he was a little boy he used to sell clothes-pins at two cents a dozen that were made by his father. On the table in his study, wrapped in a piece of leather cut from an old boot, is the knife, worn nearly to the edge, that his father used in making the clothes-pins. Whenever he goes home from one of his great campaigns he takes that knife in his hands and compares the two scenes.

A lady expressed to me the fear that his popularity would spoil him, to which I replied, "Not so long as he keeps that knife."

In England they call him, "Our Gipsy." Upon hearing this the manager of the conference announced him by that appellation.

The closing service of the conference was conducted by "Our Gipsy." After preaching from the words, "Who touched me?" he asked the congregation to arise. The request being granted he asked all those who from their hearts would say, "I will with God's help do better work for him in the future than I have done in the past, because I have been to Winona," to raise their right hands and sing, "Where he leads me I will follow."

At the close of the song he pronounced the benediction and the Bible Conference passed into history.

Other excellent speakers were present but space forbids my mentioning them.

Life can never be the same to me that it was before I attended this conference, for it has deepened and broadened, and the little service I can render my Master has been glorified.

I am fully conscious of the fact that I am not capable of doing the conference or the speakers justice but I feel that if I can carry to some soul, hungering as mine has hungered for a feast like this, a tiny ray of light and inspire it with courage to press on unto the day when every pure longing shall be satisfied, I would like to do it.

We were asked to register our denominations with our names. So far as I know I was the only Seventh Day Baptist present, consequently could not call for a de-

nominal meeting. Did I feel lonesome or discouraged? Neither the one nor the other. I often thought that in that large assembly I stood alone on one important truth, but instantly the words of the immortal Judson flashed through my mind, "The prospects are as bright as the promises of God." The Seventh-day Sabbath rests on the unchangeable word of God and I have nothing to fear. The God who wrote with his own finger on a table of stone, "The seventh day is the sabbath of the Lord thy God," has by his living Spirit written the same words in the fleshly table of my heart, and not in my heart only but in the hearts of these my brothers and sisters. Some day they will find it as did I and rejoice with exceeding joy over its discovery.

MRS. MARTHA H. WARDNER.

1009 Jackson St.,
La Porte, Ind.

What Jonah Saw.

It has long been supposed that the walls of Nineveh were of mud bricks, but these modern excavators have shown that the foundations were of massive blocks of white limestone. Only the outer and inner courses were of well cut stones, while the stones between were in the rough. The height of the foundation wall varied, but in places it was fully ten feet. Above the foundations the walls were continued with large sun-dried bricks to a great height. In time, after the city was deserted, the edges of the mud walls crumbled away, and falling, concealed the stone foundations beneath. As they crumbled still more, there was left but a little ridge along the center of the top, and even the ridge has been worn away, becoming lower century by century, so that the original height of the walls may no longer be known, yet in places they still reach forty feet above their base.

Just what the ancient gates were like, none can now say, for the excavator has not yet uncovered them. Only at the gate in the northern wall have the Arabs dug away the fallen dirt, revealing a great marble slab engraved with the figure of a winged bull. The gateways of Nineveh, therefore, were faced with slabs of sculptured marble; probably they were arched above and gorgeously decorated.—*Christian Herald*.

SABBATH REFORM

If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.—*Isa. lviii, 13, 14.*

Important Considerations.

Considering the nature of the Sabbath commandment and the circumstances attending its institution, we are brought to important conclusions with reference to its perpetuity and its binding obligations upon mankind. These we may enumerate as follows:

1. The Sabbath was designed as the great memorial of Creation. Every recurring seventh day would speak to the races of men of the Creator of the universe, of the Author of their beings. "God ordained it for an everlasting testimony against atheism and idolatry, for a testimony that the world did not spring into existence by chance or some fortuitous concurrence of atoms, but that his own hand had fashioned everything in beautiful order and made all things very good." It is safe to say that had the Sabbath institution always been remembered by the children of Adam, they would have been saved from the blasting scourge of atheism and infidelity which has taken to a Christless grave so many thousands of our fellows. Just so long as men regard this day, they will see in it a memorial of the handiwork of God, above, beneath, and round about them.

2. The Sabbath institution was designed for the whole race of mankind. This is proved by the fact that it was given to the father and mother of the race. In giving the Sabbath to Adam and his companion, God designed it for their children in every age. The Sabbath was coeval with marriage. It was given at the same time

and under the same circumstances. Like the marriage relationship, its use and blessings were to be extended to every race of mankind.

3. The Sabbath was originally designated for a holy race. It was not given to man after sin entered, but before. It was set apart for his use while he still was in his purity and innocence. It is interesting to contemplate that had sin never enshrouded the world, had Adam and his descendants always remained pure and holy, the Sabbath would still be kept by them as the memorial of God. In that event, we who are now living, the whole world, including reader and writer, would be observing the one true Sabbath given to man at the beginning. The Sabbath being designed for a holy race, the contentions of some that those cleansed by the blood of Christ are above its claims are groundless. The vilest sinner who comes to Christ today, in the observance of the Sabbath of the Lord is but following God's purpose concerning the inhabitants of this earth in their innocence (*Rom. vi, 12, 14; Ps. cxix, 97*).

4. The Sabbath is equally adapted to the needs of a sinful race. The change wrought by sin in the character of the human family did not change their relation to Sabbath observance, nor the relation of the Sabbath to them. After the fall the children of God were still required to keep his commandments, and to observe his rest day (*Gen. xxvi, 5; Ex. xx, 8-11*).

5. As the Sabbath was instituted before sin entered, it had no natural organic relation to the sin-offerings, types, ceremonies, or sacrifices introduced in consequence of sin. Hence, when these types met the antitype in the offering of Christ, when the sacrifices ceased at the cross, the Sabbath institution was affected in no degree (*Matt. v, 18; Rom. iii, 31*).

6. The Sabbath existed two thousand years before the Jews existed as a nation; hence it is in no sense Jewish in its origin or character. The passing of the Jewish economy leaves the integrity of the Sabbath institution unimpaired.

7. The Sabbath was not local. It was not confined to the patriarchal age. After the patriarchs had passed away, we find the Lord at Sinai reaffirming its binding obligations upon the children of men. It was

recognized by prophet, priest, and apostle, and by Christ.

8. The Sabbath is a moral precept, and imposes a moral obligation. Moral obligations are such as grow out of the attributes of God. Creative power is one of God's distinguishing attributes, that which distinguishes him from the other gods that are worshiped in the world. The Sabbath stands as the memorial of this creative attribute. That the Sabbath is moral in its nature and imposes a moral obligation is shown by the fact that in giving the law from Sinai, God placed the Sabbath in the very bosom of a law that is recognized as the embodiment of all moral principles. This indicates the classification which God gives to this institution. Moral principles are eternal in their existence, and universal in their application (Ex. xx, 1-17).

9. While the Sabbath was given to the Jewish nation, God demonstrated even to them its universality by the fact that it was made a binding obligation upon foreigners or strangers and all within the gates of the Jewish people.

10. The universal scope of the Sabbath institution is shown further by the fact that the prophecies of the Bible represent its blessings as extending not alone to one age or to one people, but to all mankind.

We must therefore conclude that the Sabbath formed a part of God's great eternal purpose, related alike to all nations, conditions, climes, and countries. No local claims of time or nations or circumstances would affect its far-reaching import or its perpetuity (Isa. lvi, 1-7).

It must therefore be concluded that the Sabbath day is as binding upon the nations of men today as when instituted by the Lord six thousand years ago. To deny its claims is to deny the power of God, and to honor and revere the day that God has made is to honor and revere the Lord of the Sabbath, even our Creator and Redeemer.—*F. M. W., in Advent Review and Herald.*

In Manchester, I said to a young man, "My friend, are you a Christian?" "No, but I wish I was. The fact is, I can't feel that I am saved." I answered, "Was it Noah's feelings or the ark that saved him?" "Good evening, Mr. Moody, it is all settled," he answered.—*Moody.*

The Shadow of a Great Rock.

ANGELINE ABBEY.

Near the close of a summer of strenuous labor,—religious teaching, evangelistic preaching and personal work, in the homes of a neglected people hungry for spiritual food,—and of hard study, necessary preparation for all this, the Minister and the Missionary, with the Musician who had recently arrived to assist in the evangelistic campaign now on, and the Naturalist from town, were returning to Grand Marsh after the regular Sunday afternoon meeting two miles out. They had to pass a great rock some distance back from the main road. The Minister suggested stopping there, the Missionary seconded, and the vote was taken by the footsteps of all turning in that direction.

All but the Musician (who was afraid she was not quite level-headed enough) climbed what seemed a natural stairway in places, past steep walls ornamented with moss and lichen, up and up into the heights. The Minister and the Naturalist reached a higher plane than the Missionary (as might naturally be expected). Oh, the magnificent view! Fertile valleys covered with corn and potatoes, or rye stubble; handsome, sturdy trees of oak and pine; beautiful hills and other rocks in the distance. The Naturalist pointed out places of interest in the landscape. The clouds and the sky, which did not seem so very far away, brought a sense of Heaven's nearness. Filled with the joy of it, and an awe of the high calling, they thought of the possibilities for service to people in the valley, if it might be filled with thousands standing in the place of the corn to hear the Gospel preached from this magnificent pulpit. Then the recollection came that there, in that vast country which could be seen, were many dwelling in the valley of sin and suffering and sorrow. To those on the rock, a realization of the great responsibility God had placed upon their shoulders the moment after they had responded to the call he gave, brought seriousness, simultaneous with the joy of gratitude to God that he could use such humble instruments—who, after all, understand very little about him or his universe—to win souls from sin to holiness.

The Musician called from below that it was time to go. After waiting a few mo-

ments longer to drink in the beauty of the scene, they reluctantly descended. The Musician had gone from the spot where they had left her. Minister, Missionary and Naturalist ran about the rock, seeking and calling. No Musician could be found, no answer came. They began to think she had gone on and left them, when they suddenly came upon her on a comfortable seat in the shadow, singing:

"He hideth my soul in the cleft of the rock
That shadows a dry, thirsty land;
He hideth my life in the depth of his love,
And covers me there with his hand."

Unconcerned and happy she sat there. Not a sound had she heard, though only a few feet from where the climbers descended, who had called loudly and in various keys. Not a sound could penetrate that massive formation. It must have glanced off and gone in the opposite direction.

The Minister, the Missionary, the Musician and the Naturalist next spent some time in the large cemetery not far distant, and then went "cross-lots" to town.

Sand is deep, and soft and yielding in the fields and in the roads. Sand-burs are at their best now, a plentiful crop; but wild flowers, mosses and ferns are beautiful.

The Musician was troubled about the little burs, and stopped to pick them off. The Missionary said she was going to wait until she got to town, and pick them all off at once to save time. The Minister attempted to argue that time would not thus be gained, but finally admitted that some time would be gained by this procrastination. The Missionary went on serenely, enjoying the cloud picture and the landscape, until suddenly it was discovered that the company were walking through beautiful wild grass, and the troublesome sand-burs had disappeared from the clothing as well as from the sward—a conclusive argument against spending too much time on small things, and a moral, Don't worry.

There is much for which to be thankful, and much cause for encouragement. Though many who are in the bondage of sin, for whom the workers have prayed and labored, have not been liberated, some have come, and are beginning to taste the joy of serving God and humanity as contrasted with serving self and seeking sinful pleasures.

Let us rejoice in God's goodness, in his great love and mercy, that he saved us and gave us a part in bringing in his kingdom. Let us continue to pray that the wanderers may come to the shadow of the Great Rock in a weary land.

*Grand Marsh, Wis.,
Aug. 17, 1913.*

From the Annual Report of the Education Society.

THE THEOLOGICAL SEMINARY.

Our own colleges are not substitutes for the great universities of this or other lands. The theological department of Alfred University is not a substitute for larger opportunities of preparation for the ministry. But if Seventh Day Baptists should, to any considerable extent, in home, church and school, educate and train themselves for life and service, then our own theological seminary is of vital and fundamental importance.

This school needs the increasing moral and financial support of our people, and a larger number of students,—a larger number of students, because we need more ministers and more trained religious leaders.

As in the case of many great moral problems, the solution of this one depends in some large measure upon our homes, Sabbath schools, young people's societies, and pastors. And we urge that the privileges and opportunities of the Christian ministry be made a more familiar and living theme; that prayers to the Lord of the harvest for more laborers be oftener heard, in places of prayer and praise; and that every church make regular offerings for the treasury of the seminary.

THE CIRCULATING LIBRARY.

The Circulating Library of Alfred Theological Seminary now numbers about 300 volumes. Of course these books are not all of equal value; but a large part of the library consists of books that are up to date, practical, instructive, inspiring and helpful. And we commend the use of this collection to our people, especially to pastors and Sabbath-school workers who have no other access to books of a similar kind and worth.

The circulation last year was about 225 volumes.

A SUMMER SCHOOL.

Each summer, in different parts of the land, there are gatherings of people, larger or smaller, for various kinds of educational purposes. For example, at Auburn, N. Y., a company of pastors, especially village and rural ministers, spends some ten days and the time is well filled with lectures, discussions, etc. Such meetings are said to be of great interest and profit.

It is believed, by some, at least, that a similar gathering of our pastors, other church officials, Sabbath-school workers, and officers of boards, say just before Conference, for the study and discussion of vital and practical questions, could be made very helpful, inspiring and unifying. And we recommend that there be a called meeting, at this Conference, to consider and report upon the advisability of our holding some kind of a summer school; and, if thought advisable, upon ways and means.

THE TWENTIETH CENTURY ENDOWMENT FUND.

Efficiency requires progress. Our schools need, and are likely to continue needing, more money, that they may better meet growing demands and opportunities. From time to time new buildings, books, and other equipments, are necessary, if best results are to be reasonably looked for. More teachers, and better paid teachers, are needed. We have young men and women equal to the attainment of a high grade of scholarship and proficiency in the teaching profession; but we can not justly expect this of them if they are overworked and underpaid. For the sake of our schools and ourselves, if we desire an honorable place in the work of Christian learning and in the world's work, these things should be seriously considered.

Each of our schools is making vigorous and independent efforts to raise money for increased equipment and endowment, by gifts from its more immediate friends. This is necessary, right, and wise; and the Education Society commends these efforts to your sympathetic and generous support. But there are many persons who have a real and general interest in the cause of education as represented by all of our schools in the fellowship of their one work and common purpose. To such persons the Twentieth Century Endowment Fund movement, approved by the Boulder Con-

ference, offers an excellent way of giving substantial and permanent aid by gifts or in wills. Funds coming in this way may be placed in the care of the Seventh Day Baptist Education Society, or of the Board of Trustees of the Seventh Day Baptist Memorial Fund, for investment. The income, by vote of Conference, is to be divided as follows: Thirty per cent each for Alfred, Milton and Salem, and ten per cent for the Theological Seminary.

This plan symbolizes our unity of spirit, purpose, and work; and it is the desire and aim of the Education Society to promote this unity of motive and action. The material, intellectual, moral, and religious building up of our schools, churches, and homes, is Christian and denominational upbuilding.

And this means

"Better work and better workers,
Better work and truer service."

WM. C. WHITFORD,
President.

ARTHUR E. MAIN,
Corresponding Secretary.

Seventy Thousand Modern Ninevites.

The ruins of Nineveh stand on the left shore of the Tigris about five hundred miles from its mouth. Directly opposite the ruins is Mosul, the second largest city in Mesopotamia. Many of its seventy thousand people are Chaldeans, now Christians, the descendants of the people of old Nineveh. In form and face they resemble the figures sculptured upon the Assyrian bas reliefs of marble; their language, excepting in written form, differs little from that of the Assyrian kings.—*Christian Herald.*

"One of the significant changes in the attitude of the public toward the liquor traffic is the large number of cartoons appearing in widely circulated papers portraying the evil results of drink, with a lesson which only a picture can drive home. *Collier's Weekly* has been running a series of these, in most cases parodying the advertising phrase connected with the sale of the liquor. A daily paper in Baltimore recently showed a whisky bottle as a tombstone, with the suggestion that the cartoon should be given to any one investing money in such expensive tombstone."

CONFERENCE PAPERS, 1913

Education a Balance Wheel.

REV. WILLIAM C. WHITFORD,

President Education Society.

The society in whose name we are met this morning represents in some sense the most important part of our work as Seventh Day Baptists. I am not inclined to minimize the importance of the Missionary Society or the Tract Society, or our other boards; but we can not go very far in any direction without that training for which the Education Society stands.

Those who have a prejudice against the education that is obtained in schools point to Abraham Lincoln as the example of a man who attained greatness that is undisputed practically without schooling. But Lincoln really was an educated man, attaining by other means what men of ordinary ability must get by schooling.

We are in need of just as much schooling as we can get for a broadening of character and a maturing of judgment. And when owing to circumstances which we can not control schooling is not available we must take advantage of the opportunities that are available.

I am not going to deny that the narrow man may be just as religious as the broad-minded man, and just as thoroughly devoted to some good cause; but the man who can look at matters from the wider point of view has the greater chance of being of use to his fellow men, to say nothing of making more of himself.

We are becoming pretty generally convinced of the desirability of technical education for each individual in certain particular lines. Every one confesses now that a physician ought to be trained in the medical school, and we are almost ready to confess that the farmer ought to be trained in the agricultural school. I would that all might realize the value of liberal training for the sake of broad character.

There is a considerable to be said in praise of that stability of character which manifests itself in persistent clinging to the beliefs and customs which we have inherited from our ancestors. We must not forget however that we live in a world whose

first principle is change. The truest conservatism can not therefore manifest itself in rigidity. When we admit that the world is changing physically we might as well remember that just as certainly, even if less conspicuously, the world is changing intellectually and spiritually.

The practical question for us is not how we may resist all change, but how we may change consistently and progressively when we must change. Granting that our ancestors were right in their belief and conduct, we can not hope to be right and follow them slavishly. What was good manners a hundred years ago may not be good manners today. What was the proper attitude of our government toward foreign nations a hundred years ago is not the proper attitude today. It may be that the Monroe doctrine is outgrown. What was the proper attitude of our church towards Christians of other denominations a hundred years ago is not the proper attitude today. It is possible that the doctrine of close communion is outgrown.

We are bound to change. In order to change consistently and progressively we must have a training that will give us a broad point of view.

It is not at all necessary however even in this world of change that we should hold our fundamental beliefs loosely, or to fear that we shall be obliged to leave them behind. We need contemplate no departure from our fellowship with Christian ancestors of sterling character. Our change may be as natural as the growth of a sapling into a tree. If we hold fast to the faith which we have inherited we will not be wafted about by every wind of doctrine by the sleight of men.

We can not expect to be sure that all of our associates shall change precisely as we change. It is easily possible for two friends to grow apart in the outward form of their beliefs, and still maintain a fundamental basis of thought practically identical, and preserve their mutual affection. But when we have a broad outlook upon life there is greater chance that we will change together.

Theodore Roosevelt in his autobiography relates that when he was in the New York Legislature he found himself working with a man whose theoretical point of view in regard to government was very different from his own; but in spite of this difference

they were in almost exact agreement upon practical matters. Mr. Roosevelt also remarks that during the two or three years of his legislative relation with his friend he found that their general views were changing so that they were really much nearer together in principle at the end of the three years than they were before.

What we need is a breadth of view that will help us to tolerate other men and their opinions. We need to be thoroughly acquainted with one another and to be able to believe in our brethren when we are sure that their views are wrong. We need to get beyond sensitiveness and to have a spirit of coöperation in the name of our Master who has called us brethren. Our ability in the past to agree and to disagree and still to keep at work has been one of the prime factors of our success.

It is not at all to our disadvantage that we are not exactly at one in regard to matters of biblical criticism, or even in regard to carrying on evangelistic work in Nyasaland. Perhaps for some short time our work may seem to be hindered by reason of these differences, but in the long run we will be doing more work and better work because we think.

We will avoid the dangers of dissension and disagreement if we hold to the spirit of our Master; and we will not need to separate in order to be friends if we have the intellectual foundation of a liberal education, whether that comes from schooling or otherwise.

A liberal education makes a man humble, but at the same time it gives him a persistence and strength that help to make him efficient even in the midst of trying surroundings.

Among the Green Mountains.

REV. J. E. HUTCHINS.

Report of work at Rutland, Vt.

The evening of July 1 found the Rev. E. D. Van Horn and myself on the Hudson River for a beautiful night's ride toward our field of labor. After the heat and dust of travel and from the crowded sultry city this was a delightful change. A little before noon the next day we reached the city of Rutland, where a team was to meet us and carry us five miles to the north to the little village called Mendon City, ly-

ing at the foot of the Green Mountain Range. As soon as possible we pitched our living-tents on the bank of a fine trout stream coming from high in the hills. To the rear of our camp were the beautiful heavily wooded Green Mountains. In front of us and out beyond the clearing stretched the valley for several miles, which was an excellent farming and dairy section. At the edge of this was the city of Rutland, of about twenty thousand inhabitants. Beyond the city was another range of mountains stretching far into the distance. It all afforded an inspiring view and a healthful location, quite in contrast to the heated flats of the city and the humid atmosphere of South Jersey.

In the midst of such pleasant surroundings we began our work in the town hall, the use of which was freely given to us. We arranged to hold meetings only three nights a week, since it was at the time of haying when all were busy. This gave us more opportunity to do personal work. We also arranged to attend the Sunday services in the village and to speak in a schoolhouse "up on the mountain" in the afternoon, and on the Sabbath to attend services in Rutland at the Seventh Day Adventist church, where we assisted in the services and on one occasion Mr. Van Horn occupied the pulpit. We were very cordially received at all these places. We were able to accept a good many invitations to the homes of the community and many opportunities came to us to speak freely in regard to the Sabbath. We always found a warm reception among these people and the fact that we "kept Saturday for Sunday" had no bad effect upon their cordiality.

The attendance at the meetings was good considering that they were held during such a busy time. Those who came were mostly Christian people. We decided to spend the last week or more in presenting the Sabbath truth. This was done in as scriptural, logical, and kindly a manner as we were able to do it. It was kindly received and listened to with a great deal of interest and in no way caused any detriment to the friendly feeling which we had been able to establish. The pastor, a bright young man of faith and conviction, attended nearly every meeting, assisting us as he could and praying that "all prejudice might be removed."

The kindly feeling of the community was shown when one evening we were invited to take supper at one of the pleasant farm homes. In the early evening we were very much surprised when the young people began to come in until the large house was well filled. A pleasant evening was spent in giving music selections, after which refreshments were served and the gathering broke up; they, rejoicing that they had so completely surprised us; we, that we had been able to make so many friends.

We have no definite results to report from our work; however, we have sown the seed of Sabbath truth in interested, devout hearts. What and when the harvest will be, we can not tell, but it is God's truth and in his own time and in his own way will the harvest be ready.

"Pleasant Memories."

REV. G. M. COTTRELL,

(Secretary Lone Sabbath-keepers.)

Our actual life is always in the present, and lived moment by moment; but memory and imagination play a great part in adding to the sweep and reach of that life. Memory reaches back over the whole way to bring into our present all the good and beautiful things we have ever known or felt. Imagination sweeps the future and brings the stars within our reach. Indeed memory not only has an important function in the here and now, but also a vital relation to our future rewards and punishment: "Inasmuch as ye did it unto one of these, ye did it unto me. Enter thou into the joy of thy Lord." And Abraham to Dives: "Remember that thou in thy lifetime received thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented." The past is linked to the present and the present to the future.

Under "Pleasant Memories," a lone Sabbath-keeper in Wisconsin sends the following, in appreciation of her pastors. This is a part, brethren, of the pastor's income, to live in the hearts and affections of his people.

"The editorial in the Conference number of the RECORDER brings such pleasant thoughts to mind, I feel as if I must say a word about my childhood home and the blessed memories connected with it. I feel

so thankful that I had a father and mother that loved and kept the Seventh-day as commanded by Jehovah. It has been the comfort of my life and grows stronger in its significance as I grow older. Every Sabbath morning the horses and the two-seated buggy, as we called it then, were at the side door ready to take us to the house of God,—father in his best clothes, "in honor of the day,"—and mother too. One of the dearest memories is of a time in the season of roses when mother came to get in, carrying a bouquet of old-time damask roses in her hand. It refreshes me now to remember it. Then we were all together for our pleasant ride of two miles. Arriving, what pleasure in greeting friends and neighbors, and listening to a good sermon by Eld. James Rogers. I hear yet his voice telling of the wonders of the Bible and entreating us to love and accept its teaching.

"A short time ago on the cover of the RECORDER was an excellent picture of the Rev. Benjamin Rogers, at one time superintendent of our Sabbath School there, and I could hear his voice in song and prayer as he used to lead us in both. His teachings were so good and strong that I think we all always loved him afterward. Then, later in life, it was my privilege to have Rev. Elston Dunn for my pastor. It is needless for me to say what a pastor he was, or how heart-broken we all were when he left us. We had lost a father, but it was Jehovah that called him and he doeth all things well. Then here comes the Rev. Mr. Platts for our leader. His kind ways and pleasant smile and his teachings of God's wisdom cheered and gave us a comfort we had not thought could be ours. Then there was the "Elder," as we loved to call him, who taught us so much. He and Aunt Ruth Whitford, of blessed memory, never thought it the thing to do to ride for pleasure on the Sabbath. Mrs. Ezra Crandall said in my presence once that she thought it wrong to work so hard during the week we could not attend divine worship on the Sabbath. I see that grand old man, Elder Wardner, standing in his pulpit at Milton Junction, holding up the truth, often telling us that we must not deviate from the right way one jot or one tittle. Surely he did his duty and now, no matter where I am, the blessed Sabbath comes in its peace and joy to help me bear

the loss of all the dear ones and it is like an old friend every time.

"What a privilege has been mine to know so many of the best Seventh Day Baptists. I have mentioned only a few, but you all know them and how could we do aught but love the true Sabbath with all its loving teachers and their loving kindness. When I hear a good sermon on the duty of keeping the Sabbath given by a First-day minister it always means the Seventh-day to me, no matter what he means; and if I have transgressed its laws in any way I feel as much reprimanded as if he were of my faith."

Program of Eastern Association.

The Eastern Association will be held at Westerly, R. I., October 9-12, 1913. Theme—"The Sabbath," Isa. lviii, 13. Music to be under the direction of John H. Tanner, Chorister of Pawcatuck Church.

Thursday Evening

- 7.45 Prayer and Praise Service
8.00 Welcome to Delegates—Rev. Clayton A. Burdick
8.05 Response
8.10 Foreword—Pres. John H. Austin
8.25 Singing—Congregation
8.30 Sermon—Rev. A. G. Crofoot, Pastor Rockville Church
9.00 Benediction

Friday Morning

- 10.00 Prayer and Praise Service
10.15 Business:
(a) Appointment of Committees
(b) Communications from Churches
Music
Annual Reports:
(a) Executive Committee
(b) Treasurer
Reports of Visiting Delegates from Sister Associations
Reports from our Delegates
Miscellaneous Business
12.00 Adjournment. Benediction
Dinner Hour

Friday Afternoon

- 2.15 Prayer and Praise Service
2.30 Report of Nominating Committee
Reports of other Committees
Miscellaneous Business
2.45 Report of Corresponding Secretary
3.00 Music
3.05 Message from the Woman's Board—Mrs. A. B. West, Milton Junction
3.20 Message from the Education Society—Rev. A. E. Main
3.35 Music. Offering (S. S. Board, Woman's Board, Y. P. Board)
3.40 Address—Rev. W. D. Burdick, Delegate from Northwestern Association
4.10 Announcements
Adjournment. Benediction
Supper Hour

Friday Evening

- 7.45 Prayer and Praise Service
8.00 Sermon—Rev. James L. Skaggs
Conference Meeting—Rev. H. L. Polan, Pastor Piscataway Church
9.00 Adjournment. Benediction

Sabbath Morning

- 10.30 Sabbath Worship
Sermon—Rev. Edwin Shaw, Pastor Plainfield Church
Offering (Tract, Missionary, and Education Societies)
11.45 Benediction
Dinner Hour

Sabbath Afternoon

- 2.30 Presentation of the Sabbath-school Lesson to Adults—Rev. H. C. Van Horn
2.40 Presentation of the Sabbath-school Lesson to Children—Rev. Herbert L. Cottrell
2.50 Message from Sabbath School Board—Rev. E. D. Van Horn
3.05 Music. Offering (S. S., Woman's, Y. P. Boards)
3.20 Message from Young People of Ashaway and Pawcatuck Churches (Y. P. Board)
4.00 Adjournment. Benediction

Sabbath Evening

- 7.45 Prayer and Praise Service—Rev. H. C. Van Horn
8.00 Address—Rev. G. P. Kenyon
8.30 Music—Church Choir
8.35 Address—Rev. Herbert L. Cottrell
8.55 Music—Congregation
9.00 Adjournment. Benediction

Sunday Morning

- 10.00 Prayer and Praise Service
10.15 Business
10.30 Messages from Tract Board:
The Sabbath—Business Man's Point of View—
The Sabbath at the New Era Mission—Jesse G. Burdick

- 11.10 Music
The Sabbath and Denominational Helps in the Sabbath Schools—Rev. Edgar D. Van Horn
The Sabbath and Sabbath Recorder—Rev. Theodore L. Gardiner
11.50 Announcements. Benediction
Dinner Hour

Sunday Afternoon

- 2.30 Prayer and Praise Service
2.40 Business
2.50 Message from Missionary Board—Rev. E. B. Saunders
3.20 Music
3.25 A Missionary Address
3.55 Music
4.05 A Missionary Paper
4.20 Announcements. Benediction

Sunday Evening

- 7.45 Prayer and Praise Service
8.00 Address—Rev. J. S. Kagarise, Delegate from Southeastern Association
8.20 Music
8.30 Sermon—Rev. A. E. Main
9.00 Adjournment. Benediction

Notice.

Time-table for those attending Eastern Association, at Westerly, R. I., October 9-12.

The following trains from Grand Central Station, New York City (N. Y., N. H. & H. R. R.) will arrive in time for opening session Thursday evening, October 9:

LEAVE NEW YORK.	DUE WESTERLY.
1.08 p. m.	4.45 p. m.
3.00 p. m.	6.30 p. m.

"Capability involves responsibility. I am, therefore I ought. The direction of my life is defined, primarily, by my instincts, aspirations and endowments. What I am determines what I must do. What I am in Christ determines what I must do for Christ. I am bound to invest my life in the vocation that will yield to God the largest return for what he has invested in me."

MISSIONS

Work in Africa.

LIEUT.-COL. T. W. RICHARDSON.

At the World Missionary Conference at Edinburgh, one of the points upon which great stress was laid was that Africa must be saved from Islamism, and to that end "all Christians, Protestants as well as Roman Catholics, must unite." This suggested to me that all Seventh Day Baptists should unite to neutralize the efforts to foist the pagan's "venerable day of the sun" upon a hitherto childlike, innocent people, instead of God's Sabbath.

When my wife and I had the pleasure of welcoming Brethren Wilcox and Moore back from Nyasaland, we were anxious to hear the impressions made upon them.

As we had not dared to hope that all the glowing statements we had heard would be verified, we were not disappointed with their report, but rather rejoiced to learn that there really were churches of natives in Nyasaland observing the Sabbath of the Lord, though the standard of their Christianity was far from ideal.

It seems to me the Lord has shown us an open door, and we have peeped in to see a dark and dusty interior. But little light gets in through the dirty windows, some of which have the shutters up, and cobwebs hang in undisturbed festoons from the ceiling, but—the door is open.

What shall we do?

To go in would be to soil our hands; and besides that we have plenty of clean work to do, which is much pleasanter, and will not dirty our fingers nor give us so much trouble.

Brethren, I have been taught in a life's experience to off with my coat and tuck up my shirt-sleeves; to put my hands up the chimney or to any other honest dirty work as occasion may demand.

Let us enter that open door and at least pull down some of the shutters and let more light in; then at the earliest possible moment get a "new broom" and clear out the cobwebs and dust. Don't let us lose sight of that open door, but keep it open, and do all we can to purify the interior.

Of course difficulties are in the way, but

what would our work be worth if they were not?

Let us change the problem. No longer consider whether we should engage in such work, but taking that for granted, let us debate, "How best to work an African mission."

Mill Yard is keeping up correspondence with Nyasaland and sending literature; you can do that also. Printing is cheap. I remember being told, when a youngster, "There's no such word as 'can't' in the English language."

In days bygone missionaries took "Beer and Bibles" to innocent peoples and made "Christian drunkards" of them. We are glad there is very little of that inconsistent blend now, thanks be to teetotal work.

In the present day missionaries are taking God's word and the Pope's "Sun day." Seventh Day Baptists need to wake up and be doing to destroy that wretched blend in missionary fields.

Peter walked on the water as long as his eyes were fixed on Jesus, but directly he turned his eyes from the Lord he saw the waves and at once began to sink. Picture the sorrow of Jesus in his words, "Wherefore didst thou doubt?"

Jesus had said, "Come," the Spirit says "Come," Nyasaland calls "Come." We are called to preach a pure Gospel with the Sabbath, and to destroy Sunday, which is a counterfeit. Let us keep our eyes fixed on "The Commandments of God, and the Faith of Jesus." Then we shall not see the waves of the world, but triumphantly walk over the troubled waters.

Let us read Brother H. D. Clarke's article (p. 75 of the RECORDER of July 21) over and over again. It is right to the point and should stimulate us to practical and definite action.

The Work in Ceylon.

EDITOR SABBATH RECORDER:

Although I have not written you before this, I think you must have heard my name. You and the readers of the RECORDER will undoubtedly be delighted to read some news with regard to the present work of the Seventh Day Baptists in this far-away island of Ceylon, which is considered to be the pearl of the Indian Ocean. It is in fact admitted that "the chief pearl-oyster fisheries are those of

Ceylon and the Persian Gulf together." This island's history dates back to some hundred years before the birth of our Lord. For proof of this fact there are the ruins of the ancient city of Anuradapura, and other places. A book has been published, *The Resplendent Isle*, by Rev. J. A. Ewing, the present senior Baptist missionary in the island. This is enough at present about the island. The Sabbath tracts are gone through its length and breadth and there are, I believe, some sincere readers of them. The seed is sown to some extent and I hope before long you will be able to read glad news of conversions. You have already read about a conversion of a minister. Workers for this field are greatly needed, so we desire especially the conversion of ministers. If the Seventh Day Baptist Missionary Society should undertake to send us a missionary, what a great help it would be. "Love thy neighbor as thyself" is the golden rule, which we all must obey. There may be some who are willing to come to this island and preach the truth. God will give some a willing heart to come and preach the Gospel fully if the society promises to call them to the work and support them.

Sincerely yours,

G. W. PERERA.

Madampe, N. W. P., Ceylon,
July 23, 1913.

The Work in Java.

DEAR BRETHREN IN JESUS, OUR SAVIOUR:

I feel I must write you to let you know how we get on, as you always so kindly take an interest in us, and sustain us, not only in sending us the promised money so regularly, but now and again some one of you sends us extra money too, as did lately Mrs. Allis at Plainfield. It is really very, very kind and thoughtful, and we are so thankful for these tokens of love and sympathy. I must also let you know that the money I thought was lost has come in safely too, as Brother Davis sent me duplicate drafts; so we have plenty now. When there is money left after paying the teachers, etc., we use it to buy land outside Pangoengsen, in order to enlarge the work. The extra money we received a few months ago, as I mentioned above, we kept for our own expenses. Sister Alt had taken a trip

to get a little change and rest, and she came back with an empty purse; so the money came at the right time—and also for me, as I felt very weak and poorly and it was my turn to go away and have some rest. We feel much better now, both of us, and we are so glad to be able to go on with this work.

Lately there have been all sorts of difficulties in the work; but each difficulty is an opportunity for our heavenly Father to show us his mighty help and deliverance, and he never fails us—glory to his name! There has been so much sickness among our people lately, so that sometimes it was very difficult to arrange for the work; and yet every evening we could say to each other, "And yet the work for today is finished." In the surrounding villages very many people have died; nearly every day we hear of deaths, sometimes three or four a day; it seems to be a kind of typhoid fever. We lost only one, about a month ago, a weak and sickly woman. Many of our sick ones are getting better, so we see our prayers answered.

During the last few months it has been exceedingly dry and hot, so that there is great fear the next harvest will be lost. We hope you all will pray for us in this matter too. Lately we do not get many donations from the Europeans in Java for our poor ones. That means, if the harvest is lost, we do not know how to manage. But although we do not know, our *Father knows*, and that is enough. Only, he likes to hear our prayers, and that is why we ask your help in praying for us.

For a long time we have been disturbed by thieves. Almost every night they came and broke into the houses of our people and took away the little rice they had or their chickens or goats, etc. Twice they have come into our house, but they did not succeed in taking away anything of worth. Once they succeeded in taking away rice out of the colony barn. A few weeks ago a whole party of robbers got in at night in one of the houses of our people while the man was away, and the woman was alone with two little children. They held a knife on her throat to threaten her, so she did not dare to scream, and they took away all they could find. The poor woman was frightened to death, and the same day she got another little baby. Our gracious Lord has wonderfully helped her through, and

mother and child are getting on very well. Some of the robbers have been caught, and we expect this will keep the others away.

I am very sorry to say that the old helper has laid down his work. He was so afraid of the thieves that he left the old place, Pangoengsen, and went to Bethel, where he is living now. So we took the young man (I wrote you about him in my former letter—the one who has been so long with the Adventists) in his place, as he can read and write and he understands more about the Bible than the others. We ask your fervent prayers for him, as he is apt to be conceited. Oh, we do need a revival; so, dear brethren, pray for us all. "Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem (and also his little church here among us) a praise in the earth."

You are having your General Conference within a few days; so I am praying very much to our blessed Lord to be in your midst with a mighty outpouring of his Spirit and all sorts of spiritual blessings. May he also abundantly bless the work in China and that of dear Brother Ammookoo at the Gold Coast.

Now I must close with our hearty greetings to you all, and many, many thanks for all you do for us, praying our Lord to reward you a thousandfold.

Yours in the love of our precious Saviour,
M. JANSZ.

Pangoengsen, P. O. Tajoë,

Aug. 13, 1913.

Seventh Day Baptist Missionary Society.

Report of Board of Managers.

(Continued.)

Report of Mr. Toong.

The native evangelist, Mr. Toong, who has spent the most of his time at Lieu-oo, has given me the following report of his routine of work:

DEAR BRETHREN AND SISTERS:

Your humble servant has been in charge of the evangelistic work at Lieu-oo. I feel my knowledge is shallow and my ability is inadequate. The Lord on high has sent me, a worthless person, that those in the midst of darkness may receive hope. Since the responsibility of proclaiming the doctrine is upon me, I constantly pray the

Lord to grant me the Holy Spirit and increase my understanding; change my old nature and cause me to be faithful and earnest in doing the work which he has given me to do.

The following is the routine of my work: On Sabbath I aid in the Sabbath school in the morning; in the afternoon I preach. Monday evening I conduct an inquirers' class at which there are 5 or 6 attendants and a few others who come in to hear. Twenty persons have written their names as probationers and there are ten others who are inquiring to know the doctrine. On Tuesday I go out into the surrounding country to preach to the people and generally I have from 30 to 40 listeners. On Sunday, Tuesday, Thursday and Friday, in the morning, I talk to the people in the Dispensary, and on Sunday, Tuesday and Thursday, in the afternoon, I go to a school opened by a member of the church, to talk about the doctrine. Since Doctor Crandall has taken up holding clinic in some of the outside towns I have accompanied her to talk to the people. Sabbath evening, at the Dispensary, I hold a meeting for considering evangelistic work.

I request the prayers of all for myself and for my country, that the Holy Church may be widely established in China and that the name of the Lord may be glorified. Pray also for the Lieu-oo church members, and may the peace of the true God be with and upon all the members of the Missionary Society.

Summary Statement of Work for the Year.

One Boys' Boarding School, pupils	47
One Girls' Boarding School, pupils	32
Two day schools, pupils	90

Total number of pupils	169
Native teachers in day schools	2
Native teachers in boarding schools	5
Foreign workers on the field	7
Workers absent	1
Evangelist ..	1
Licentiate ..	1
Money received in school fees, Boys' Boarding School	\$1,683 70
Money received in Girls' Boarding School and day schools	1,385 26

Total receipts in school fees	\$3,068 96
Number received at Shanghai and Lieu-oo by baptism ..	10

D. H. DAVIS,
Corresponding Secretary.

West Gate, Shanghai, China,
June 9, 1913.

AFRICA.

In the annual report for the past ten years we have given a brief sketch of the Sabbath-keeping group of Ammokoos at Ayan Maim on the Gold Coast, West Africa. It is now one year last May since Ebenezer G. A. Ammokoo returned from school in America to work in his native land. Through him I learn by occasional letters that the little church organized by Brother Daland in 1900 with twenty-two members, which grew for a time to a following of fifty or more, has become scattered. Two at least of the Ammokoo brothers have died. Ebenezer has written frequently ordering books and papers from the Recorder office. Many have been sent to him. It seems, however, that his point of view is largely commercial. So far as we can learn he has not succeeded in holding either Sabbath school or religious services at the homes, as it was hoped that he might, and as his father Joseph did. With these conditions, no money has been expended on this field during the year.

Two men, Brethren N. O. Moore and Rev. W. D. Wilcox, were sent at a cost of nearly \$4,000 to investigate conditions in Nyasaland, East Africa. Their report was thorough and very satisfactory, showing a great Sabbath interest among the natives, but nothing further has been done about the matter. We write this record of our neglect (with a feeling of sadness bordering on guilt), that we have failed to husband this interest and to plant a Sabbath-keeping mission in Africa. Some of us are afraid that we, as a board and people, have been "weighed in the balances and found wanting" before the African appeals; and that what has happened on the Gold Coast, West Africa, during the last ten years, has been many times repeated on the East Coast during the last two years.

HOLLAND.

Pastor Gerard Velthuysen has continued the pastoral care of the little church at Haarlem in connection with his other work. He writes in his report: "It has been a very tiresome and difficult year for the cause in Holland. The five new members who united with us have not been altogether contented. In the meantime the Russellian views have been propagated in a clandestine way, and two sisters have left the church."

The Rotterdam Church is still suffering dissension from the same cause. Since the church has not felt the need of assistance of Brother Velthuysen, he has been unable to help them. His hope is alone in the Word of God and work of the Holy Spirit to restore harmony as it has done at Haarlem. He writes: "We deeply regret that such a fanciful doctrine should affect us when we have such a serious calling. We feel deeply the loss of the members who have moved from here to America, especially so in the case of Brother and Sister Pieters, she having been raised in the home of my father, baptized by him at sixteen years of age, and a charter member of the Haarlem Church. She has recently died at Battle Creek, Mich."

During the summer, at the close of the Sabbath, Brother Velthuysen, with a group of his workers, go to Haarlem market-place and present "our views" to several hundred people, of many beliefs, among them Roman Catholics and Jews. This often brings strangers to the church.

The Holland friends continue to remember in their prayers the very dear girls who are laboring in Java, Sisters Jansz, Alt, and Cornelia Slagter; the latter has recently made them a visit while on her furlough, but has now returned as nurse to the Government Asylum.

Brother Velthuysen expects to visit London and attend the twenty-fifth anniversary of the Midnight Mission next October. He continues the editorship of the *Boodschapper*, also the work of the "Midnight Mission" at Amsterdam, and that of Social Purity, which often opens the way for Sabbath Reform work. Through the *Boodschapper* he has learned the address of various scattered Sabbath-keepers in America, and that another church of sixteen members has been organized in the Argentine Republic. In concluding Brother Velthuysen's report he says: "We hope not to forget you in the days of the Conference and continually, that you may have a time abundantly blessed and useful for the churches in general and for every good work issuing from our people."

JAVA.

The two little missions on the island of Java are the missions of the Haarlem (Holland) Church. Both the Missionary and Tract boards do, however, make annual contributions to them. They are located

at Tajoe and at Pangoengsen, some ten miles apart, and are conducted by two brave girls, Marie Jansz and Marie Alt. With the money from our boards, they employ native teachers who conduct schools at each station. During the early part of the year Sister Alt spent a few weeks on furlough and returned to her work much improved in every way. God continues to bless their work of loving service in teaching, healing, and in saving of precious souls.

DENMARK AND GERMANY.

In our annual report of 1907, we said, "A man of God is greatly needed for this field." God put it in the heart of Rev. F. J. Bakker, pastor of the little church at Rotterdam, Holland, to offer himself to the Missionary Society for this field. He was immediately sent, and for five years has labored faithfully as general missionary and pastor of the two small churches, one at Asaa, Denmark, where he resides, the other at Harburg, Germany. This has been a large and laborious field. Much of the travel has been on foot. He has continued the work untiringly, making all of his appointments through the year. He is now more than seventy years of age and feels that he can no longer prosecute it with satisfaction to himself or to the board. He has, therefore, arranged to retire from this field August 2, 1913. It is a source of deep regret to both Brother Bakker and to the Sabbath-keepers of this locality as well as to this board. It may result in his family, consisting of himself, his wife and daughter, coming to this country, where all four of his sons reside.

(To be continued.)

When we leave the walls to go down into the city, we can hardly believe that we are on the site of the ancient Assyrian capital. There are hundreds of acres of barley growing in its season; hundreds of camels are grazing over the waste places. Here and there are small black tents of the Arabs who have settled within the walls. Along the shores of the Khasr are patches of melons and vineyards, and one prosperous Arab has built an imposing summer home. The greater part of the surface of Nineveh differs not at all from the surrounding plain.—*Christian Herald*.

Program for Southeastern Association.

October 16-19, 1913, Salem, W. Va.

Fifth Day—Morning

- 10.30 Devotional Service—Pastor A. J. C. Bond
Report of Executive Committee
11.15 Sermon—Rev. Wilburt Davis

Afternoon

- 2.00 Appointment of Committees
Messages from Associations and Denominational Boards
3.15 Report of Delegate to the Associations—Rev. J. S. Kagarise
3.30 Report of Associational Missionaries, Rev. L. D. Seager and Rev. Wilburt Davis

Evening

- 7.30 Song Service
Sermon—Rev. Geo. P. Kenyon

Sixth Day—Morning

- 10.00 Praise Service
Denominational Missionary Interests—Secretary E. B. Saunders
11.10 Associational Missionary Interests—Rev. M. G. Stillman
Discussion

Afternoon

- 2.00 Tract Society Interests—Rev. Theo. L. Gardiner

Evening

- 7.30 Devotional Service
Sermon and Conference Meeting—Rev. W. D. Burdick

Sabbath Day—Morning

- 10.00 Morning Worship
Sermon—Rev. Theo. L. Gardiner
11.15 Sabbath School—Supt. Preston F. Randolph

Afternoon

- 2.00 Young People's Program—Miss Lucile Davis, Leader
3.00 Sermon—Rev. H. C. Van Horn

Evening

- 7.00 Praise Service
Woman's Board Interests—Mrs. M. G. Stillman, Leader

Sunday—Morning

- 9.00 Reports of Committees
10.00 Education Interests—Pres. C. B. Clark
Sermon, Religious Education—Dean A. E. Main

Afternoon

- 2.00 Sabbath School Board Interests, A Discussion of the Recommendations of the General Conference to the Board—Prof. S. B. Bond, Leader
3.00 Business

Evening

- 7.30 Praise Service
Sermon—Rev. E. B. Saunders

For a boy or a young man to come into touch with a great woman is to receive a priceless treasure of chivalry. Frances Willard had this effect upon legions. Her personality touched with inspiration countless lives, especially of young men. To know her was to believe in the idealism of womanhood. It would be a blessed thing if this inspirational quality could be shared by all women, for she made knights errant of men.—*Wm. T. Ellis*.

"Complete surrender to Christ involves self-sacrificing service of others; but the latter does not include the former."

WOMAN'S WORK

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

A Narrow Window.

A narrow window may let in the light,
A tiny star dispel the gloom of night,
A little deed a mighty wrong set right.

A rose, abloom, may make a desert fair;
A single cloud may darken all the air;
A spark may kindle ruin and despair.

A smile, and there may be an end to strife;
A look of love, and Hate may sheathe the knife;
A word—ah, it may be a word of life!

—*Florence Earle Coates.*

The members of the Woman's Board were much interested in the report of Conference that Mrs. West brought to the September meeting. As one result of that report Mrs. Babcock has prepared for these pages a list of topics of the Mission Circle Leaflet that she has ready for distribution. If you have never used these outlines write to Mrs. Babcock for some copies.

The mission study books, put out by the committee of the Federation of Woman's Missionary Societies, are now ready. Some of our societies have already used the books with good results. The books for the season of 1913 and 1914 are—*The King's Business*, cloth 55 cents (prepaid), paper 35 cents (prepaid); *America, God's Melting Pot*, cloth 45 cents (prepaid), paper 29 cents (prepaid); *The New America*, cloth 55 cents (prepaid), paper 35 cents (prepaid). Any one of these books would make an interesting year's study. Whatever you do, make your meetings so interesting that the members will hate to miss a single one.

You will have read that our very efficient treasurer, Mrs. J. F. Whitford, has removed from Milton and so has found it impossible to continue her work as treasurer. We have a new treasurer, whose name is Whitford and who is also very efficient. You will also see, if you read the minutes, how much or rather how little money has come into the treasury since Conference. The new treasurer is Mrs. A. E. Whitford, Milton, Wis., and she is watching the mail for money to carry on the work of the board. While we are on this subject I

want to say something else. Have you noticed that we have been asked to raise more money than was asked for last year? Are you going to help? I do not mean help the board, but I mean help the other women of the denomination to raise the money asked of them. Last year we failed to do this, but Mrs. West brought back from Conference the news that, if all the societies had made their contributions through the treasurer of the Woman's Board, we should have more nearly, if not entirely, succeeded in reaching our pledge. So let us, women of the church auxiliaries, work together and see what we can do during the coming year. Send your contributions to our treasurer; she is perfectly competent and trustworthy, don't you know.

Mission Circle Leaflets.

All who have read in the RECORDER of September 8 the excellent account of the sectional meetings of our women at Conference, have noticed that it was thought best that the Woman's Board should not publish any further mission study leaflets called "Our Mission Circle," till the stock on hand is exhausted.

These leaflets have been published monthly, ten months per year, for four years, at considerable pains and expense, and have been used quite generally by our societies, and with good results.

Six hundred copies were printed of each issue, of which from one to two hundred copies of each number are still on hand. To aid any society or individual who may wish to order any of these programs for study or reference, a list of subjects is herewith given.

First Year.—Seventh Day Baptist Missions (one number); The Associations (seven numbers, one on each association); Seventh Day Baptist Foreign Missions (two numbers).

Second Year.—China Missions (ten numbers). These leaflets begin with the early China missions and continuing through the years, with outline of study of the lives of all of our missionaries to the China field. The year's study closes with two programs of particular interest. One of these, headed, "Our Native Chinese Helpers," was arranged by Dr. Rosa Palmberg and is of great value for reference. The other, "Latest Recruits," gives short

sketches; with small cuts, of Dr. Grace Crandall and Miss Anna West. Only a few (44) of these last are left.

Third Year.—Seventh Day Baptist Foreign Missions: Missions in Holland (five numbers, closing with a memorial number); Missions in the East Indies (one number); Mission to Jews (one number); Italian Missions (one number); Hungarian Missions (one number); Our Seventh Day Baptist Women Missionaries (one number).

Fourth Year.—Our Denominational Schools and Boards: Alfred Academy, College and Theological Seminary (one number); Milton Academy and College (one number); Salem Academy and College (one number); Fouke School, Fouke, Ark. (one number); The Seventh Day Baptist Missionary Society (one number); The American Sabbath Tract Society (one number); The Seventh Day Baptist Education Society, together with The Seventh Day Baptist Memorial Fund (one number); The Sabbath School Board (one number); The Woman's Board (one number); The Young People's Board (one number).

These programs are entirely free to any who wish to use them. There are also copies of the Sabbath Program, and a few left of the Missionary Program, entitled, "All the World for Jesus," that should be in use. Send orders to

MRS. METTA P. BABCOCK,
Milton, Wis.

Minutes of the Woman's Board Meeting.

The Woman's Executive Board met in Milton on the afternoon of September 15, at the home of Mrs. S. J. Clarke. The members present were: Mrs. West, Mrs. Clarke, Mrs. Morton, Mrs. Crandall, Mrs. Babcock, Mrs. A. E. Whitford, Mrs. Crosley, Miss Phoebe Coon, Mrs. Maxson. There were also present three visitors: Mrs. M. B. Kelly of Nortonville, Mrs. McLearn of Pittsburgh, Pa., and Mrs. O. U. Whitford.

The President opened the meeting by reading the Scripture and Mrs. Kelly and Miss Coon offered prayer.

The minutes of the previous session were read.

The Treasurer's report for August show-

ed receipts \$98.55 and no disbursements. This report was adopted.

The Corresponding Secretary read from the RECORDER of September 8 Mrs. Hubbard's excellent account of the sectional meetings of the Woman's Board during Conference. The President, using this article as a basis, gave a report of the Woman's Work at Conference, and the various points were considered and discussed by the members of the Board.

Mrs. West reported the action of the Nominating Committee, and the election of Mrs. A. E. Whitford as Treasurer to succeed Mrs. J. F. Whitford who resigned the position on her removal from Milton; also the election of Mrs. Edwin Shaw of Plainfield, N. J., as Eastern Associational Secretary to succeed Mrs. Anna C. Randolph deceased.

The motion was carried that we accept the recommendation of Conference to include the sum of \$500.00 for the Twentieth Century Endowment Fund in our budget for the year.

It was voted that the Treasurer forward the usual appropriations, for the expenses incurred by the work of the year, to the Associational Secretaries, the Corresponding Secretary, and the Treasurer.

The Corresponding Secretary read a letter received from Mrs. Joseph Booth of South Africa.

A motion was carried that the Corresponding Secretary be instructed to write out the annual letter, conferring with the President, and have the usual number printed and send out the same.

After the reading and approval of the minutes the Board adjourned.

DOLLIE B. MAXSON,
Recording Secretary.

A little girl answering the question as to what it was to walk with God, said, "Why, they must be going the same way, of course; and they must like to be together, must be friends, and—and—they ought to like the same things—and trust each other." Can you add anything more? Enoch was going the same way as God, he liked to be with him, he and God were friends, he liked the things which God liked, he trusted God.—*Tarbell.*

"Eminence in sanctification is not gained through competition.

Tract Society—Meeting of Board of Directors.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, September 14, 1913, at 2 o'clock p. m., Vice-President Corliss F. Randolph in the chair.

Members present: J. A. Hubbard, D. E. Titsworth, Corliss F. Randolph, Edwin Shaw, F. J. Hubbard, W. M. Stillman, H. L. Polan, R. C. Burdick, C. W. Spicer, J. G. Burdick, F. A. Langworthy, T. L. Gardiner, Asa F' Randolph, Esle F. Randolph, Elisha S. Chipman, W. C. Hubbard, Theo. G. Davis, F. S. Wells, A. L. Titsworth.

Prayer was offered by Rev. H. L. Polan. Minutes of the August meeting of the Board, and of the annual meeting of the Society held in New York City on Wednesday, September 10, 1913, were read.

The Advisory Committee reported that there had been a general exchange of pulpits throughout the denomination during the months of May, June and July. The report embodied the report of Corliss F. Randolph on his visit to Snow Hill, Pa., also reports of J. E. Hutchins and E. D. Van Horn on work in Rutland, Vt., and correspondence from D. B. Coon and E. B. Saunders.

The committee recommended that the Corresponding Secretary be requested to attend the meeting of the Sabbath Keepers' Association of Michigan at Battle Creek, Mich., September 26-28.

Report adopted.

Supplementary to the report, Vice-President Joseph A. Hubbard having taken the chair, Corliss F. Randolph spoke very hopefully and feelingly of the attitude of the German Seventh Day Baptists in Pennsylvania as noted during his recent visit there.

The Supervisory Committee reported that special efforts would be made by the committee and Publishing House to secure an early publication of the *Year Book*.

The Committee on Distribution of Literature reported through W. C. Hubbard, Chairman:

During the past two months 125,896 pages of tracts have been sent out, and 25 RECORDER subscriptions have been discontinued because of the postal laws, requiring subscriptions one year in arrears to be taken off the mailing list. Thus

you note we have no option in the matter, and no paper is stopped without first trying to have the arrearage paid, or at least securing a definite promise to pay for the paper.

The committee voted to send Rev. T. L. M. Spencer a supply of thirteen different tracts, five books printed by the Society, and a certain number of *Helping Hands*, *Junior Quarterlies* and *SABBATH RECORDERS*.

The committee recommends that 200 extra copies of the *SABBATH RECORDER* for September 15 be printed and sent to Doctor Macfarland, for distribution.

The chairman of the committee and John B. Cottrell were appointed a committee to revise the unpaid subscription list of the *RECORDER*.

A complimentary copy of the *RECORDER* was voted sent to J. M. Thurtle, LL. D., of London, England, for certain books sent to members of our committee.

The following resolution was adopted unanimously:

Whereas, Many tracts heretofore published by this Society are now out of print, and there is a constant call for tracts that are not now available, and

Whereas, Much that has been published on the Sabbath question was written to meet conditions that no longer exist, and present conditions call for a restatement of the Sabbath question in many respects; therefore

Resolved, That a committee of five members, representative of the denomination, be appointed, who shall go carefully over all the available literature on the Sabbath question, particularly that written by Seventh Day Baptists, and report what in their judgment should now be published or republished. The committee may edit or rewrite material already published, and submit any available new material. The expenses of the committee shall be borne by the Board.

By vote the report was received and the recommendation adopted.

On motion the following were appointed a committee on revision of tracts: Corliss F. Randolph, Dean Arthur E. Main, Rev. W. L. Burdick, Rev. W. D. Burdick, Rev. Edwin Shaw.

A communication from the Adams Center Sabbath School was also presented by the Committee on Distribution of Literature, relating to publishing a Sabbath Catechism, and by vote the same was referred to the Committee on Revision of Tracts just appointed.

Correspondence was received from Rev. George Seeley, Rev. Edward B. Saunders, Prof. Alfred E. Whitford, Mr. Esle F. Randolph, Mr. N. O. Moore, Rev. Ira Lee Cottrell, Rev. R. R. Thorngate, Rev. Edgar D. Van Horn, Rev. Geo. B. Shaw, Mr. John H. Austin, Mr. Howard C. Stewart, Mr. R. H. Williams, Rev. Jesse E. Hutchins, Rev. D. Burdett Coon, Pastor Paulos Mhango, Preacher Angwila, Nemon Jere,

Mrs. Adelia Maxson Sherman.

Mrs. Sherman was the daughter of Joel and Mercy Maxson and was born in Little Genesee, June 5, 1836. In her father's family were six children, all of whom have passed away except her oldest brother, Mr. Asa L. Maxson of Little Genesee.

When a young woman she made a public profession of faith in Christ, was baptized by Eld. Thomas B. Brown and joined the First Seventh Day Baptist Church of Little Genesee. She sought an education and became an efficient teacher; this profession she followed for some time in Allegany County in her early life, and for a number of years in Connecticut while her husband was pastor in that State. She matriculated in Alfred University in the year 1858-59, but her studies in the University were interrupted by teaching and sickness. The first years of her married life were spent in Alfred and she completed her studies in the University, receiving the degree A. B. at the commencement in 1871. Later her Alma Mater conferred on her the degree A. M.

In 1867 she was united in marriage to Mr. Oliver D. Sherman, who was then engaged in business in Alfred, and who, encouraged by Mrs. Sherman, pursued studies in the University, completed the classical and theological courses, and entered the gospel ministry. During the more than thirty years of Mr. Sherman's ministry she shared with him its burdens and joys, its sacrifices and achievements. Their principal service was in Greenmanville, Conn., where he was pastor twenty-three years, and Richburg, where his pastorate was six years. In the summer of 1910, both being in poor health, they left Richburg and came to Alfred to spend their declining years; but both failed rapidly and Elder Sherman died the following spring, since which time Mrs. Sherman has been too poorly to enjoy their home.

Funeral services, conducted by Pastor Wm. L. Burdick, assisted by Prof. Wm. C. Whitford, were held at her home in Alfred, N. Y., August 28. Pres. B. C. Davis, Dean A. E. Main, Prof. E. P. Saunders, and Prof. Wm. C. Whitford, fellow laborers of Elder Sherman in the ministry, acted as bearers, and interment took place in Alfred Rural Cemetery.

W. L. B.

Deacon Knosi, Preacher Y. Chisi, Elder Ruben Mhango, Elder I. Kasulu, Preacher Ntongi, Preacher C. Jones, Elder Chirwa, Elder Mkandawiri, Elder Akmanga, Agrippa Andrew Shaba, G. W. Perera, George Amon Malinda, W. W. Olifan, Aram Mhango, Meshek Pili.

Voted that in receiving the report of Esle F. Randolph on his work in Scott, N. Y., we express to him our grateful appreciation of his labors on that field.

By vote the following were elected the standing committees for the year:

Advisory—W. M. Stillman, J. D. Spicer, J. A. Hubbard, Jesse G. Burdick, Esle F. Randolph.

Supervisory—D. E. Titsworth, M. L. Clawson, J. B. Cottrell.

Distribution of Literature—W. C. Hubbard, Edwin Shaw, Corliss F. Randolph, Asa F' Randolph, J. B. Cottrell, F. A. Langworthy, C. W. Spicer.

Denominational Files—Corliss F. Randolph, A. L. Titsworth.

Auditing—Asa F' Randolph, Theo. G. Davis.

Investment of Funds—F. J. Hubbard, W. M. Stillman, H. M. Maxson.

Annual Budget—F. J. Hubbard, O. S. Rogers, D. E. Titsworth.

Joint—D. E. Titsworth, H. M. Maxson, T. L. Gardiner, Edwin Shaw, C. W. Spicer.

Voted that Jesse G. Burdick and Raymond C. Burdick be a committee on the New Era Italian Mission, to represent the Board in that work for the ensuing year.

Voted that the Advisory Committee together with T. L. Gardiner, Corliss F. Randolph, Edwin Shaw, A. E. Main, and H. M. Maxson be requested to report to the Board as early as convenient, some definite policy for the future work of the Society, and recommend to the Board some one suitable for the office of General Field Secretary for the Society.

The report of the Conference Committee on Denominational Activities relative to the work of the American Sabbath Tract Society, referred to the Board at the annual meeting of the Society, was by vote made the special order of business for the next meeting of the Board.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

YOUNG PEOPLE'S WORK

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

"Lost! Can They be Found?"

An article by William Ralph Hall, under the above title, appears in a recent number of *Forward*, and contains some excellent suggestions for Christian Endeavor societies. All the plans suggested may not be workable in every detail by every society, but most of them can be used, especially by the societies of our three college centers. Try them.

"This is the time of year," says the article, "when young people are going away from home to high school, academy, college, normal school and university. At home they have been identified with the young people's society. That connection must be broken, temporarily at least. These young people must enter into a new world, and unless we are careful, some of them are going to be lost. If lost, can they be found? Yes, a goodly number may be, but not all. The safe way, then, is not to let any young people's society members get lost in going away from home to school.

"The society out of which the young people go should feel very positively the responsibility which rests upon it in seeing that no member is lost. The Lookout Committee knows which of the society members are going away. . . . Let each departing member be given a letter of introduction to the young people's society in the town to which he or she may go. Also write to the society informing the Lookout Committee there of the facts, that the members of this committee may be on the lookout. The letter may be sent in care of the pastor, as his name can be found when the names of society officers in other towns than our own are not available. Do this, and a commendable task has been done by the home society.

"Each society member who is in earnest should feel a personal responsibility in getting in touch with some young people's society in the new town to which he goes, and to that end he should look up a society and should make himself known both by

speaking in the meeting and by introducing himself to the officers. Should members be diligent in meeting their individual responsibility, fewer would be lost.

"That society which is in a college town or is any way located so that strangers coming in to the town for school would naturally attend its meetings, also has a peculiar responsibility. Such a society must have a door open to strangers, a Welcoming Committee looking out for newcomers and a Lookout Committee at work to find such and bring them to the meetings. Very shortly after school opens there should be a reception to strangers and those who are returning to school after a vacation. In many places the society could well have the society room open two or three days when people are coming in and see that each newcomer is made at home and given an invitation to the Sunday-evening meetings. [In our case the invitation should be given, of course, to attend the Friday night prayer meeting service.] By all means follow up any letters of introduction sent in. Good, enthusiastic work along these lines by the societies to which high school, college and university students naturally come, will keep many from being lost.

"Lost! Can they be found? Most of them need never be lost if we will all do our part faithfully."

Young People's Resolutions.

The following resolutions, formulated in young people's sectional meeting, were recommended by the Committee on Denominational Activities for adoption by Conference, as was also the report of the Young People's Board. Conference voted to adopt the report of the board, and also the resolutions, with the exception of the last one, relative to more time being given on the Conference program to young people's work. There were those who felt that the young people are already receiving their full share of time on the program. Following are the resolutions:

1. We recommend that the "Efficiency Campaign" as begun last year be continued throughout the year, and that in addition the "increase and efficiency week," which was recommended by the Los Angeles convention, be observed by our various societies. The second week in February has been designated as "increase and efficiency week," and has as its object the taking stock of

our activities that we may see whether we are in any good measure living up to our ideals, and go forward in the Master's name to new and larger endeavors. Let this week be to Christian Endeavor what the "Week of Prayer" has been and is to the Christian world.

2. *Resolved*, That we commend to our various societies the studying of such subjects as Christian ethics, sociological problems, denominational history, Christian biography, etc. That when taking up such studies the Sabbath-school curriculum be consulted in order that there may be no overlapping of instruction, but rather a supplementing of the Sabbath-school work. We recommend that this instruction be definitely and systematically begun in the Junior and Intermediate branches, and continued on through the Young People's department.

3. *Whereas*, There seems to be a consensus of opinion that there is a growing laxity and indifference on the part of the young people in many of our churches and Christian Endeavor societies, and, whereas, the cause of this condition seems to be largely found in their efforts to find recreation and amusements which young people especially demand, and, whereas, the responsibility for suitable diversions for our young people does rest largely upon the parents and other mature people of our churches, therefore be it

Resolved, First, That it is the sense of this Conference that the Christian Endeavor movement should have a larger place in the plans and efforts of the denomination, that parents should encourage the young to avail themselves of the training that the Christian Endeavor society offers, and that the churches should seek to encourage their societies and to promote their interests. Second, That we believe the church should give more definite and hearty expression of its interest in the activities of the young, as in providing suitable playgrounds, and in supervising athletics and sports, and in providing wholesome conditions for their social life. Third, Recognizing that a certain amount of real, healthful, genuine, fun-making amusement and recreation is right and essential in the life of young people, but taking account of the fact that there is a decided tendency to overemphasize this side of life in all schools and colleges, and in view of the further fact that questionable amusements are projecting themselves into the life of the American youth as a whole, therefore, be it further resolved, that our young people be cautioned to exercise saneness and moderation in their recreational and social life; and furthermore, that our denominational schools be urged to safeguard our young people during their college life by exercising special watchfulness in these things, and eliminate those recreational activities and social functions that have a tendency to pervert the religious and spiritual life of our young people.

4. While we would not disparage the value to humanity that has resulted from the awakened interest in social service, and the almost contagious desire to serve that prevails, be it

Resolved, That it constantly be impressed upon our young people that the real purpose of all service is more than a humanitarian one, more than bettering man's physical and material con-

dition, important as that is, and that the real purpose of all service is the prevention of evil and the reclamation of man from sin, and that the real dynamic for such service is found in religion through a definite personal experience of salvation through Jesus Christ.

5. We would recommend that each society use its own best judgment and freedom in adapting all its work to the local conditions.

6. We would request that more time be given on the Conference program for the work of the young people.

Verses in the Epistles.

REV. HENRY N. JORDAN.

Christian Endeavor topic for October
11, 1913.

Daily Readings.

Sunday—"No condemnation" (Rom. viii, 1-11).
Monday—The Cross (1 Cor. i, 18-24).
Tuesday—Liberty (Gal. v, 1-6, 13, 14).
Wednesday—Aspiration (Eph. i, 15-23).
Thursday—The new man (Col. iii, 8-17).
Friday—Our inheritance (1 Pet. i, 1-5).
Sabbath day—Topic: Favorite verses,—In the Epistles (1 Cor. xiii, 1-13). (Honorary Members' meeting.)

I have a friend who is deeply interested in X-ray apparatus. He thinks X-ray, studies X-ray, he informs himself about the latest X-ray developments. There is a valid reason for his knowing X-ray devices and their practical uses. He puts himself in possession of every bit of information about this electrical instrument, that he may be thoroughly equipped with knowledge useful to himself and to others.

It is said that the day of committing portions of the Bible to memory is past. Undoubtedly that is true. Whether or not the discontinuance of the practice of memorizing Bible verses and chapters is wise or has resulted in harm depends largely upon the purpose of the student. If the aim was to see with how great quantity of biblical material the mind could be stored, the value of the practice was small. But if the student sought to lay by in the storehouse of the mind selections of divine truth to serve him in his religious and spiritual experiences, then the practice had unquestionable merit.

The wise selection and retention in memory of passages of the Bible is as necessary for the Christian as is the careful selection by the skilful mechanic of the tools with which he expects to accomplish his best work. It is even more necessary for the Bible student to understand the instru-

ments and processes by which a character, a destiny is wrought, than it is for the mechanic to be familiar with tools with which he fashions earthly structures. It ought to be the greatest ambition of every Endeavorer to "give diligence to show thyself approved unto God, a workman that needest not to be ashamed, handling aright (with understanding, with skill) the word of truth."

Many and helpful are the choice portions of divine truth found in the Epistles. I dare say that in some of the prayer meetings, where the people have spoken of helpful passages of Scripture, as many quotations have been made from the Epistles as from the rest of the Bible. There is so much in the Epistles that is sympathetic with every-day life; that analyzes human nature in its worldly condition and presents God through Jesus Christ as a "refuge and strength, a very present help in trouble." The experiences of the writers, especially those of the apostle Paul, and those of humanity in general, are so akin that a strong bond of sympathy is formed between those who need the tender, helpful, sufficient messages of a Saviour and those who have found him and now know him.

Among the large number of favorite verses in the Epistles, the following are often quoted as containing messages of warning, of comfort, of hope and inspiration. (If you use these verses it might be well to read them first and then make your own comments on them.)

Romans v, 1.—All have sinned and have failed in realizing the divine plan for their lives. But by accepting God's plan of redemption and being made just through faith's operations we have peace with God through our Lord Jesus Christ.

Hebrews vi, 18, 19; 1 Peter i, 3.—Hope is the mainspring of effort, the stimulus to perseverance, the beacon light that guides and cheers, an anchor which holds the soul steadfast to its place and purpose while growing in the divine life. We are begotten unto a living hope by the resurrection of Jesus our Lord.

James i, 13, 14.—God tests but never tempts. God's nature is always opposed to evil. He never exposes to the seductions of evil. So holy and righteous is his character that he loves the tempted and sinning and provides for his escape.

Galatians ii, 20.—Dead with Christ! Buried with Christ! Raised with Christ! Alive in Christ! What a transformation! Christ and we are one. Through this union we find our lives in him. "My earthly life is governed by faith in him who loved me and died for me."

Ephesians v, 15, 16.—The Christian is in the world but not of the world. His walk, his conduct, his speech must be guarded, thoughtful and upright.

2 Timothy i, 12.—To know him is to love him, to trust him, to serve him.

1 Corinthians xiii, 13.—"Love is the enjoyment of God and the partaking of his nature. This is the root of all good, the beginning of all blessedness, because the germ of all likeness to God who himself is love."

Dear Christian Endeavorers, let us lay up in store the precious truths of God's word that we may grow in grace, in knowledge and in favor with God and man.

News Notes.

MIDDLE ISLAND, W. VA.—A special program, consisting of readings, recitations, solos, quartets, etc., was given August 23 to a large and appreciative audience.—Christian Endeavor is voted a success.

FOUKE, ARK.—Our society recently celebrated our pastor's birthday by a fishing trip and picnic. A number of fish were caught, and a nice picnic dinner was enjoyed by all. The pastor received an appropriate present by which to remember the occasion.—Five members of our society have passed the examinations and received their certificates as "Christian Endeavor Experts." Others are expected to follow.

An old Indian man, selling baskets, called at Mrs. Allen's one morning. He was very anxious to make a sale, and after considerable parleying, he said:

"Make me an offer, madam, and see if I don't take you up."

Little five-year-old Bertha was a spectator to the interview, and when the man made this remark she threw her arms around her mother, crying:

"Mother, if he takes you, I'll go, too."
—*Harper's Magazine.*

CHILDREN'S PAGE

He Wanted to Learn.

More than a hundred years ago a stout, freckle-faced, awkward boy of eighteen years, dressed in a ragged waistcoat and short breeches, without stockings or shoes, rapped one evening at the door of a humble cottage in northern England, and asked to see the village schoolmaster. When that person appeared the boy said, very modestly, "I would like to attend your evening school, sir."

"And what do you wish to study?" asked the teacher, roughly.

"I want to learn to read and write, sir," answered the lad.

The schoolmaster glanced at the boy's homely face and rough clothes scornfully, and said: "Very well, you may attend, but an awkward, bare-legged laddie like you would be better doing something else than learning his letters." Then he closed the door in the lad's face.

This boy was the son of the fireman of a pumping engine in a Northumberland coal mine, and was born one hundred and thirty-two years ago—on June 9, 1781, to be exact. His birthplace was a hovel, with a clay floor, mud walls and bare rafters. When he was five years old he began to work for his living by herding cows in the day time and barring up the gates at night. As he grew older he was set to picking stones from the coal, and after that to driving a horse which drew coal from the pit. He went half fed and half clothed.

When he called at the schoolhouse he was plugman of a pumping engine, and, though he knew nothing of reading or writing, he had studied the engine until he had a complete knowledge of the machine. He was able to take it apart and make any ordinary repairs.

Not discouraged by the advice given him by the schoolmaster, he made application and attended the evening school. At the end of about two years he had learned all this school could teach him. He conceived the plan of constructing a steam engine. It took him a long time, but at the age of forty he had made several engines, and was known as a successful and energetic en-

gineer and was called upon to build long and difficult lines of railroad.

But his locomotives were too slow; he wanted them to run faster. He proposed to build one that would run at the rate of *twelve miles an hour!* Everybody laughed at home. Some thought he was crazy. One gentleman, who considered himself very wise, said to him: "Suppose you invent an engine capable of running nine or ten miles an hour, and suppose, while it is running, a cow should stray upon the track. Will not that be a very awkward circumstance?"

"I should think it might be very awkward—for the cow," he answered.

Well, he succeeded in making his locomotive, and at a trial which took place near Liverpool it attained to the unprecedented speed of *fourteen miles an hour!* By making certain improvements this same engine, the Rocket, was made to go at the speed of thirty miles an hour. People laughed no longer, but admired.

He was invited as a consulting engineer to foreign countries and wealth flowed upon him. Philosophers sought his friendship and his king offered him knighthood, but he preferred to remain plain *George Stephenson*. That is the name of this "awkward laddie," who became the inventor of the locomotive.—*The Myrtle.*

Milk in Blocks.

We are told that in wintertime in Siberia milk goes to the buyer in a block instead of a quart. The people buy their milk frozen, and for convenience it is allowed to freeze about a stick, which comes as a handle to carry it by. The milkman leaves one block or two blocks, as the case may be, at the houses of his customers.

The little children of Irkutsk, instead of asking their mothers for a drink of milk, ask for a bite of milk.

The people in winter do not say, "Be careful not to spill the milk," but "Be careful not to break the milk." Broken milk is better than spilled milk, though, because there is opportunity to save the pieces.—*The Comrade.*

"Make the best of everything; think the best of everybody; hope the best for yourself; give to all—all love."

SABBATH SCHOOL

REV. WALTER L. GREENE,
Contributing Editor.

LESSON II.—OCT. 11, 1913.
JEALOUSY AND ENVY PUNISHED.

Lesson Text.—Numb. xii, 1-16.

Golden Text.—"Love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly." 1 Cor. xiii, 4, 5.

DAILY READINGS.

First-day, Exod. xv, 1-21.

Second-day, Exod. iv, 1-17.

Third-day, Numb. xvi, 15-25.

Fourth-day, Gal. v, 13-26.

Fifth-day, Jas. iii, 1-18.

Sabbath day, 1 Cor. xiii, 1-13.

Sabbath day, Numb. xii, 1-16.

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

Progress in Religious Education.

REV. WILLARD D. BURDICK.

Conference Address, Sabbath School Board Hour.

I wish to discuss this question in its relationship to the Sunday schools and the Sabbath schools of our country, inasmuch as my limited time compels me to take up but a phase of this important subject, and because the discussion of the question, "Progress of Religious Education in Sabbath Schools," is fitting to the thought of the hour.

The instruction given in the public schools in early colonial days was distinctly moral and religious.

In Boston, in 1781—one hundred and fifty years after the organization of its public school—the course of study consisted of the New England Primer, Dillworth's Speller, the Psalter, the Creed, the New Testament, closing with the study of the Old Testament.

The spelling lessons in Dillworth's Speller were interspersed with moral and religious teachings, and the first six pages in the New England Reader were devoted to the alphabet and short words in spelling, and "then followed a short catechism, the Lord's Prayer, Watts' 'Hymns for Children,' and two more catechisms."

The fact that two or three million copies of this primer were printed in a century

and a half had much to do in preparing strong and good men for the Revolution.

President Faunce of Brown University says: "In our early American education, all books, studies, schools, from the first day with the primer to the last day in the college, were arranged with the conviction that the acquisition of knowledge and the teaching of religion could never be separated."

But when these religious, liberty loving people withdrew from the mother country and established the United States they entirely separated church and state.

This radical change in church and state brought about a revolution in the curriculum of the public schools, and between 1780 and 1820 religious instruction was largely removed from the public schools. Today not a religious text-book can be found in the public schools of the United States, and there is comparatively little moral instruction given in the majority of the schools. Notwithstanding this fact, and the greatly regretted fact that there are many boys and girls growing into manhood and womanhood without any religious instruction, still religious education has made great progress. Ten years ago one of the editorial staff of the *Sunday School Times* wrote for that paper, "It is unquestionably true that in the past fifty years there has been more systematic and popular Bible study than in five hundred years before."

A prominent factor in bringing about progress in religious education has been the Sunday-school and Sabbath-school movement. In the good providence of God this movement launched at a propitious time to meet the needs in our country for public religious instruction. The origin of this movement is generally thought to have been at the founding of the Sunday school by Robert Raikes at Gloucester, England, in 1780, but fully forty years before Raikes organized a school, Ludwig Höcker, a German Seventh Day Baptist, organized a Sabbath school at Ephrata, Pa. We are told that his object in starting this school "was to give instruction to the indigent children of the vicinity, who were kept from the regular school by the employments which their necessities obliged them to be engaged in during the week, as well as to give religious instruction to those of better circumstances."

The progress in Bible-school work is bet-

ter realized by glancing at the school organized by Raikes; and those started soon afterwards.

Robert Raikes was a publisher who loved children, and was touched by the ignorance and misery that he saw among the poorer class. In a room 8 feet by 11, with ceiling 6 feet and 3 inches high, he gathered the boys to keep them off the street and to keep them out of mischief on Sundays, and to teach them to read and the catechism. His teachers were paid a shilling a day for their services. After a time he started a school for girls.

Raikes' idea of his Sunday school is shown in this, that while he had nine children he never thought of sending them to the Sunday school.

Notices in his paper of the success of his school attracted the attention of others and more schools were started. Schools were organized in this country as early as 1786, and in 1791 the first Sunday-school society was organized, in the city of Philadelphia. Adults as well as children were taught in these schools to read, spell, and write, and in some schools even elementary arithmetic was taught. Instruction in morals and religion was given, though not as thoroughly and comprehensively as in recent years.

With the progress in the public schools and the decrease in illiteracy the Sunday school had a better chance to accomplish its mission of imparting religious instruction.

At one time emphasis was given to memorizing passages of Scripture, particularly by the children and young people, many of them committing thousands of verses to memory.

A new era in Bible-school work was entered upon when the International lesson system was established in 1873. Its advantages over the old methodless way of carrying on Bible-school work are seen at a glance. Courses covering the most valuable portions of the Bible were arranged, covering several years, and touching the fundamental truths and most vital history of the Bible. This made it possible to publish and provide at reasonable figures helps for the study of the lessons.

Many things have united to increase the efficiency of the Sunday schools and the Sabbath schools in recent years, such as international, state, and local conventions,

literature, progressive teachers, teachers' meetings, and a better conception of the value of the Sabbath school on the part of teacher and pupil. Today we realize more than ever before that "the Sabbath school is the church at study."

No one can give a fair estimate of the good the Sabbath school has accomplished in awakening an interest in Bible truth, saving lives, and promoting Christian culture. But notwithstanding the good it has done, there are greater possibilities of usefulness for it in the future, so it is wise to discover and remove defects, and to make all possible improvements.

Why ought we to insist on rapid improvements in our Sabbath schools?

(1) That the schools of religious instruction may keep pace with our public-school system. As Prof. George A. Coe recently said, "We need at the present moment first of all to realize that in the present Sunday-school system we have an educational asset of enormous value. . . . What is now needed is the development of this mighty force into a true school system. We must have here, in short, a national system of schools of religion strictly coordinate with our governmental systems of public schools."

Our young people who are receiving the benefits of scientific instruction in our public schools need as thorough a course of instruction offered them in religious truths, both that their respect may be retained for religious schools of instruction and that they may be trained in religious and moral truths.

The greatness of our religious text-book and the sacredness of the human soul call loudly for better Sabbath schools.

(2) We are in the midst of a transitional period in religious thought. People need a more perfect understanding of Christian truth, an understanding that must come from a careful, honest, thorough study of God's word.

(3) The divided condition of Protestantism into many denominations, together with the present interest in Christian unity, calls for a united church—a unity that can be gained only in the truth of God, and this demands a more perfect understanding of the Scriptures, and more correct methods of interpretation.

(4) The church needs a *better living and working knowledge of Bible teachings*. The

church today does not have this living and working knowledge. She will be guilty if she does not secure it for life and work in the next generation.

It was stated at the meeting of the Religious Education Association in 1904 that 95 per cent of the preachers, 85 per cent of the church members, and 95 per cent of the workers of the next generation are now being trained in the Sunday school. This in itself is sufficient reason for progress in religious education in the Sabbath school, for the church of Jesus Christ needs to know the truth, to lift up the life and to fit for its missionary service in all the world.

To realize the desired progress there are several things that we must emphasize:

(1) We must cause parents to feel the responsibility that rests upon them for the religious welfare of their children, and while we insist on more and better religious instruction in the home, we must seek to make the Sabbath school a better school of religious instruction than it now is.

(2) The things that have brought the public schools to their present state of efficiency should as far as possible be used in increasing the efficiency of the Sabbath school. Let me mention a few of these.

(a) Every school should be organized to meet the needs of old and young, and all departments should be equally efficient.

(b) While we have a text-book that does not change with advanced learning and new discoveries, still progress in religious education depends to a considerable extent upon a grading of the lessons from this text-book according to the ability of the scholars. This does not necessitate our giving up the International system of lessons, but progress does mean that we must provide different lessons and lesson helps for the primary, intermediate, and adult classes in our Sabbath schools.

(c) Regularity of attendance is as desirable for the good of the pupil and the Sabbath school as for the pupil and the public school.

(d) Good discipline is absolutely necessary to the best results in any class. One or two disorderly scholars, or two that spend a part of the time in whispering, lower the grade of the work done, and are sources of discouragement to the teacher and to those pupils who have the larger interests of religious education at heart.

(e) The financial support of the school.

Our public school system is generously supported by the voice, the vote, and the tax of the people. Religious education is provided for by the generosity of the religiously inclined, but often only upon the most urgent of pleadings. The church does not realize the importance of providing financially for the important work of the Sabbath school. The editor of the American Baptist Publication Society said not long ago, "The average Bible school is managed on a financial basis that is discreditable, in the light of its almost supreme importance." The church should see that sufficient funds are available to properly carry on its religious school.

(3) If greater progress in religious education is to be realized in the Sabbath school we must give greater attention to the spirituality, ability, and *aptness to teach* of the teachers.

This does not mean a radical change in the personnel of the teaching force, but rather that our standard of fitness for the position of teacher be more carefully considered, and that the class be duly recognized. These things will mean the dropping of some teachers, the transfer of some to other classes, and the choice of others better qualified to teach.

Teachers need more to realize the importance of religious instruction in the Sabbath school, and the part the teacher has in producing the best results. This understanding of the nature of the work and the worker will not drive consecrated teachers from the service because of the consciousness of their unfitness, but it will cause them to consecrate themselves anew to the service of God, and will stimulate them to prepare for their work and teach worthily.

On the other hand our schools should realize the importance of having a teaching force fully equipped for their work, and should provide the teachers with helps necessary for preparing and teaching the lessons.

The desire for progress should cause a school to place at the disposal of its teachers and workers a good working library on religious education; provide adequate helps for the preparation of the lessons; necessary helps for work in the class; and the help and inspiration that come from attendance at Chautauquas, and Bible-school conventions.

(4) And greater efficiency in the Sab-

bath-school work demands study of the lesson on the part of the pupils previous to the recitation hour. Can any class in our public schools do its best work when half of its members make no preparation of the lesson before going to the class recitation? What do public-school teachers say about such class work? Are parents satisfied with such habits on the part of their children? Is the scholar who is desirous of getting the benefits of the school willing to follow such a course, should parents and teacher permit it? And yet this is just what multitudes of scholars are doing in our Sabbath schools. Parents appear indifferent as to the matter; teachers have to stand it and do the best possible under the adverse conditions; and scholars attend the class with little previous interest in the lesson text, sit listless and thoughtless while the great truths, that call for the best intellectual and spiritual grasp that it is possible for them to give any question, are before them. Is there not a demand for greater interest in, and support of, the class work in our Sabbath schools?

(5) And this brings us to the recitation hour, and the chance we have of making it the most helpful hour possible in all the week. To the majority of the 15,000,000 of scholars in our Bible schools it is the only time in all the week in which they are securing religious instruction. In this hour—a short 25 or 30 minutes, all too short for the greatness of the lesson and the value of the souls—how every moment of the time should be utilized by teacher and pupils that the greatest possible good may be accomplished.

(6) With the brief discussion of one other point I shall conclude my remarks. I believe that our Sabbath schools form the best agent that we have for pushing religious education among our people and should be built up. Since 1872 we have felt that progress in Sabbath-school work could best be realized by having the work supervised by a denominational board on Sabbath-school work. This board has numbered among its officers and those whom they have called to their assistance in various lines, many of our best qualified teachers, preachers, and business men and women. These people have been successful in the public schools, in the pulpit, and in business, and they have given us their best conclusions and leadership in Sabbath-

school work, but they have not been permitted to realize that progress in the religious education offered and sought for in the Sabbath school that the importance of the situation demands.

I believe that our Sabbath School Board has not received, and does not receive, the moral support, the financial backing, the loving criticisms, and the prayers of our people that the cause of religious education among us must have if the desired progress is made among us.

Marriages.

BURDICK-PERKINS.—On September 17, 1913, at the home of the bride's parents, Mr. and Mrs. Eugene Perkins, near Nile, N. Y., by Pastor Wm. M. Simpson, Mr. Jesse A. Burdick and Miss Mabel Victoria Perkins, both of the town of Wirt, Allegany Co., N. Y.

Deaths.

SHERMAN.—At Willard, N. Y., August 26, 1913, Mrs. Adelia Maxson Sherman, wife of the late Eld. Oliver D. Sherman, aged 77 years, 2 months and 21 days. See obituary.
W. L. B.

CRANDALL.—In Alfred, N. Y., September 8, 1913, Mrs. Helen Mar (Crandall) Crandall, aged 60 years, 5 months and 29 days.

Mrs. Crandall was the daughter of Ira B. and Harriet L. Crandall. She was born in Alfred, N. Y., and here she had lived the years of her life's voyage. She entered Alfred University in 1861, giving special attention to music. She studied under Prof. Cyrus Maxson and Dr. Jairus M. Stillman in Alfred, Dr. William Mason in South Bend, Ind., and Doctor Sherwood in New York City. From 1871 to 1888 she was a member of the faculty of Alfred University, and in this capacity she proved herself an accomplished pianist and teacher.

March 19, 1874, she was united in marriage to William H. Crandall of Alfred, and during these almost forty years she has been her husband's counselor, quietly and unobservedly joining with him in his services for the town, university, and church. Her deeds of charity to the needy were many and constant, but were so hidden from men's eyes that the community knew nothing of them. Besides her husband she leaves one sister, Mrs. Velma K. Handlin of Seymour, Iowa, and many friends to mourn her departure.

Funeral services, conducted by Pastor William L. Burdick, were held at the home Wednesday afternoon, September 10. Thursday the mortal body was taken to Buffalo for cremation, and the Sunday following the ashes were taken to the Alfred Rural Cemetery for interment.

WM. L. B.

"If a man fails cheer him, if he succeeds correct him."

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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A. E. Babcock, Lock Box 1163
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Theo. L. Gardiner, D. D., Editor.

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All who look beneath the surface of things see a new formidableness in the temperance movement because it has become one with the whole vast and irresistible struggle for social welfare. More dispassionate than the old crusaders, and wielding new forces of scientific knowledge, the present-day sociologist is condemning intemperance because it is an antisocial force. It hurts the common good. It is of a piece with vile tenements, sweatshops, child labor and white slavery. The inexorable social surveys, with their relentless facts, are proving anew the case against the saloon—that it is linked up with crime and poverty, and that it is wholly uneconomic, wasting both the money and the physical vitality of its patron. If the day's program of social amelioration is to win, and no observing person doubts this, then the saloon is doomed. So we should add to the roll of the noble servants of temperance all social reformers, and their number is legion.—*Wm. T. Ellis.*

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The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.

The Board will not obtrude information, help or vice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.

The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Association, and give whatever aid and counsel they can.

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Every day is a fresh beginning,
Every morn is a world made new;
You who are weary of sorrow and sinning,
Here is a beautiful hope for you,
A hope for me and a hope for you.
All the past things are past and over,
The tasks are done, and the tears are shed.
Yesterday's errors let yesterday cover;
Yesterday's wounds, which smarted and bled,
Are healed with the healing which night has shed.

Let them go, since we can not relieve them,
Can not undo and can not atone,
God in His mercy fully forgive them!
Only the new days are our own!
Today is ours, and today alone.

Here are the skies all burnished brightly;
Here is the spent earth all reborn;
Here are the tired limbs springing lightly;
To face the sun and to share the morn
In the chrism of dew and the cool of dawn.

Every day is a fresh beginning;
Listen my soul, to the glad refrain;
And, in spite of old sorrow and older sinning,
And puzzle forecasted, and possible pain,
Take heart with the day and begin again.

—Illustrated Missionary News.

—CONTENTS—

EDITORIAL—Are We Gliding Along Toward Winter? The Northwestern Association; The Association at Walworth.....	317-420
Northwestern Association—President's Address.....	420
Each in His Own Tongue (poetry).....	421
SABBATH REFORM—The Sabbath in the Light of the Moral Law.....	422
American Sabbath Tract Society—Annual State- ment of the Board.....	423
Conference Papers, 1913—The Annual Church Canvass.....	426-428
From Panama City, Fla.....	428
MISSIONS—Lieu-oo, China; Seventh Day Baptist Missionary Society—Report of Board of Mana- gers.....	429-431
Evangelism in Home Life.....	432

WOMAN'S WORK—Mrs. West Writes of Our Relation to the Board of Finance; The Woman's Executive Board.....	434-436
Around the Circuit.....	436
The Ship (poetry).....	438
YOUNG PEOPLE'S WORK—Why Not Set a Good Example? The Training Class for Ten Million Christian Workers; Advance Steps in Increase and Efficiency; The Best Year; Meeting of the Young People's Board; News Notes.....	439-444
SABBATH SCHOOL—The Teaching Function of the Y. P. S. C. E. and Other Organizations of the Church.....	445-447
Marriages.....	447
Deaths.....	447