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SABBATH RECORDER, PLAINFIELD
NEW JERSEY

The Sabbath Recorder

AN AUTUMN PATH.

M. E. H. EVERETT.

The path winds down a little glen
Where many woodland treasures grow;
The squirrel loves the highway well
And the gray rabbits know.

Beside it flecked with light and shade
There flows a little singing stream;
Half hidden on its mossy bank
The purple violets dream.

The maples send a golden fleet
Upon its shining pool to float
And breezes spring from winter ferns
To man each tiny boat.

Heaven pity us if we have learned
So much of earth's unholy lore
This grove seems not as wonderful
As in the days of yore.

For well the Master's lips have taught
To those who weary of long days
To come as little children come
Or never learn his praise.

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The Sabbath Recorder

A Seventh Day Baptist Weekly, Published by The American Sabbath Tract Society, Plainfield, N. J.

VOL. 75, NO. 16.

PLAINFIELD, N. J., OCTOBER 20, 1913.

WHOLE NO. 3,581.

On to Nile.

On Monday morning, September 29, most of the delegates and visiting friends left Nortonville, Kan., for the East. Four of us, Rev. W. D. Burdick, Rev. Edgar D. Van Horn, Rev. J. S. Kagarise, all delegates from the associations, and the editor were en route to the Western Association, and so became traveling companions for more than two days and two nights. At St. Joseph, Mo., we had a wait of eight or nine hours, so we went to the writing-rooms of the Young Men's Christian Association, where we found a welcome to the use of the writing-tables and settled down to faithful work. The hours passed rapidly and with our writing and study to do, we were glad for this quiet, restful place.

A pleasant night on the Burlington to Chicago and a day and night on the Erie brought us to Friendship at eleven o'clock, Wednesday morning, one day early for the association at Nile. This was the editor's home town. All about him were scenes of other days, and almost every object started memories of the years gone by. It seemed strange indeed to land at the old station among a crowd of bystanders and not be able to find one familiar face! It seemed like walking in dreamland to go about the streets of my old home town and not see a person I could recognize. The farmers with their teams were coming in and going out just as they used to do, but all were strangers. Strangers stood behind the counters in the stores; strangers at the postoffice; strangers in the hotel; strangers everywhere! One might as well have been in a foreign land.

Telling "the boys" to go on and not wait for me, I sought the writing-room of the hotel in order to prepare my "copy" and start it off for the RECORDER. This being done the editor strolled down the street, noting the old landmarks that are left, and thence over to Mount Hope, the city of the dead. There he found the old familiar names inscribed on granite and on marble.

On the beautiful slopes and terraces surrounding the fine soldiers' monument were

spread the lowly beds of fathers and mothers, friends, neighbors and schoolmates of other days. Surrounded by the gorgeous autumn foliage, with falling leaves gradually covering the earth above them, they are resting from their labors, while other forms fill their places in the homes and streets and places of business. The business men of our younger days are resting there, and the farmers from among the hills for miles around have come, one by one to sleep beside them, until now we must go to Mount Hope to find the familiar names. No wonder Friendship and Nile seem filled with strangers. When we came back from this city of the dead it seemed useless to look longer for old-time friends upon the streets, and so with grip in hand we strolled in thoughtful mood toward Nile.

We are all hastening along toward the end of our journey. I pray that when the end does come it may be to enter the portals of another "Mount Hope," where death never enters and where they go no more out forever.

The Church at Nile.

The church at Nile, N. Y., is the editor's old home church. Here the Western Association holds its seventy-eighth annual session. This is not one of the large churches, but it is one of the oldest in this association. As early as 1822, Abram Crandall, a Seventh Day Baptist, moved into the wilderness country and settled in the town of Friendship. Others soon followed, settling in the southern part of this town and across the line among the hills of the town of Wirt.

In February, 1824, Eld. John Greene, on a missionary tour from the East, visited the settlers here, and in September of that year, under the direction of a council from the churches in Alfred, Brookfield and De-Ruyter, a church of twenty members was organized. Among the records of the church we find the names of thirteen given as founders, with a list of several baptized

into membership on the following day. This was the second church in the association to survive the hardships of pioneer life. In the year of its organization Amos Satterlee, Daniel Babcock Jr. and Richard Hull were appointed to work two months as missionaries in southwestern New York. They were sent by the "Seventh Day Baptist General Board of Missions," at Shiloh, N. J.

For some years traveling missionaries visited this place. Eld. Henry P. Green was one of the constituent members, but he soon moved on to Genesee, where for years he pastored the flock in that vicinity. Early in the church's history Eld. Walter B. Gillette was baptized here and became a power in the new country about Nile. In after years, also, he served the church as its honored pastor.

In 1850 the Western Association was held in this church. Interesting missionary reports were given at that time by men who had been at work in the surrounding fields. Eld. Hiram P. Burdick reported labors in Pennsylvania, and in Cattaraugus and Erie counties, N. Y., with ten baptisms. His wages were \$22 a month. His expenses were \$12.32 for seven months, and he reported receipts from the field amounting to \$113.01. And, over and above all expenses to the Missionary Board, including his salary, he brought back to the society \$58.81. Aside from the ten baptisms, Brother Burdick reported 282 families visited, 111 sermons preached, 36 hopeful conversions and 39 backsliders reclaimed.

Rev. James Bailey reported a mission of 22 days, with 40 sermons, expenses \$1.25 and receipts \$13.10. Rev. James Bailey was moderator of that session, and Leman Andrus preached the introductory sermon.

Thus we meet today in the field where good men of old wrought well, laying the foundations upon which we are building.

First Day at Western Association.

A hard thundershower ushered in the first day of the association at Nile. Then the morning train from Alfred way was very late, so the delegates were not on hand when the hour for opening came. There was nothing else to do but to wait. The officers and members of the program were held back, and the morning meeting did not begin until eight minutes of twelve o'clock.

This gave time only to adopt the program offered by the Executive Committee, and adjourn. Rev. W. L. Burdick of Alfred was elected president pro tem, owing to the illness of Mr. A. B. Cottrell, the regular presiding officer. The introductory sermon by Dean A. E. Main was postponed till the afternoon.

As the time drew near for the afternoon service, another hard rain-squall set in, which gave those who tried to go out a good wetting. But quite a number braved the storm and were on hand at 2 o'clock for the opening of the afternoon session. Of course the storm made the attendance small, and only twenty-eight persons were in evidence at the close of the introductory services.

The regular order for the afternoon was the Sabbath-school hour, in the hands of Rev. W. L. Greene. He spoke of the need of conforming our school work to the conditions of today.

Rev. E. D. Van Horn spoke of the possibilities before an organized class.

THE ORGANIZED CLASS

is coming to be regarded as a power for good in many schools. The Sabbath School Board is anxious to see the best things worked out in all our schools. A healthy class must be active. The organized class is designed to actualize the teachings of Christ by the development of the powers, and by promoting spiritual growth. The class must provide for the social life of its members. It is too bad that this is so often left entirely to irreligious influences. In athletics, in play, in the purely social gathering, the church should see to the pleasure and amusement of its young people.

A KIND OF STOCK COMPANY.

The organized class has the advantage of not being a teachers' class, but rather a kind of stock company in which every one has a share in the responsibility. This tends to permanency.

Religious activity is developed better in the organized class. It is a working body whose business it is to bring into touch with the church the neglected ones, and while providing as we have seen, for their human needs, work for their final conversion.

HOW CONDUCT SUCH A CLASS?

Everything in such a work should tend to make the life of the class center around

the Bible. In the study of the lessons it is well to have certain ones appointed to study, for instance, the Orientalisms of the lesson and bring in all the information they can obtain in regard to such manners and customs of Bible lands as throw light upon the lesson. In the same way have chosen ones for historical matters, others for doctrinal, and still others for practical teachings. This special work for each makes all that is done center around the Bible.

THE FRATERNAL SPIRIT.

The fraternal spirit as shown in the Young Men's Christian Association is developed in such a class. If the church could organize all her own young people into clubs for fraternal work and for harmless sports, the Christian Associations would not need to step in and do this work. The Sabbath school should meet all these needs. If a boy is out of work, the class or the church should help him to find a job. First and last the organized class should be for Christ and the church, and its work should look toward the salvation of souls.

TRAINING THE FORCES.

Rev. W. D. Burdick spoke on the training of the working forces in the school. All the forces in the next generation will be composed of teachers and workers who have been trained in the Sabbath schools. So we today are preparing future teachers for their work. Proper training of the children now will relieve future boards of the burdens of debt that trouble them now, and systematic giving will prevail because the principle will have been instilled into the very hearts and minds of the people.

The choosing of the superintendent and other officers of the school is important, but the choosing of teachers is still more so, and the main thing is teacher training. The character of the teacher and his or her preparation for efficient and consecrated service must never be overlooked if the best results are to be sought in Sabbath-school work.

Schools should supply a library of helps for their teachers, and assist them to attend conventions and institutes for general help. Then there should be special teachers' classes to prepare for each lesson to be taught.

THE CRY IS FOR EFFICIENCY.

Rev. W. L. Greene spoke of the modern movement for efficiency in all lines of

work. The demand of the age is for men who can bring things to pass. Machinery without power is useless.

Our ideal should be higher than to make a large school, it should aim at the production of Christian character.

Efficiency requires us to look beyond ourselves. There are too many all about us outside our schools for whom nothing is being done, and the efficient school will reach many of these. The Sabbath school has a great deal to do with vitalizing and Christianizing the outlying community life. It is too bad that for every fifteen faithful workers in Sabbath schools there are eighty-five persons outside doing nothing. Then the figures show that seventy-five per cent of our scholars drift away from the school when they reach adult life. We do not watch the leaks as we should.

As this hour's work closed, the moderator called upon Dean Main to lead in a season of prayer for our Sabbath schools.

TWO SERMONS IN ONE EVENING.

The lateness of the train had compelled the association to crowd two sessions into one so far as such a thing could be done. Before the order of the afternoon could be carried out it was too late for the introductory sermon, postponed in the morning and set for the afternoon. So it was decided that Dean Main and Rev. John T. Davis should both preach in the evening. The former had been appointed for the introductory sermon, and the latter was on the evening program as delegate from the Central Association.

Dean Main's sermon on the "Organization and Mission of the Church" will be given our readers later. He read several passages of Scripture for texts indicating the organization, and suggesting the mission of the church and its various lines of priestly service. The sermon was listened to with a great deal of interest by those who heard it and we know it will be read with interest when it appears.

Brother Davis took for his subject, "The Gospel as a World Power," and used as text, "For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (1 Cor. i, 22-24).

Brother Davis began by telling of one who had become skeptical, and who, when

asked what objection he had to Christ, replied that he had nothing at all against him, but that it was the other fellow to whom he objected. In other words, he had seen the unworthy lives of some professed followers of Christ, and had rejected Christianity. When Mr. Stead was in Chicago investigating the "underworld" in that city preparatory to writing his book, *What if Christ Should Come to Chicago?* he consulted upon this question one who had been led astray. He desired to get the testimony of unfortunates as to what Christ could do for sinful men. The reply came with great frankness, "Christ is all right, but others who profess to be his are the devil's." The unfortunate woman then told him how she had been decoyed and ruined by men who stood high in the church!

The speaker said he found in the text the whole category of objections against Christianity, and the remedy. He reviewed Jewish history to show the Israelites' tendency to ask for signs when faith and obedience were required. Signs were sometimes given to establish and to strengthen faith. Even Moses and Gideon asked for signs to assure them of God's presence and power. The Greeks, on the other hand, prided themselves on their worldly philosophy and human wisdom. Paul found this so at Mars Hill, and by experience he knew the tendency of the Greek mind. He also knew how futile had been every effort to satisfy the soul in that way, and so proclaimed Christ the power of God and the wisdom of God.

Similar tendencies are seen today, where men are delving into philosophy and are trying to seek God and solve problems of Christianity in scientific ways. Some are seeking, not by faith, but by wisdom. The signs and the wisdom of this world are still stumbling-blocks and foolishness; but Christ as of old is still the power of God and the wisdom of God.

After speaking of the reasonableness of the doctrine of vicarious sacrifice, and of the power of the uplifted Christ, Brother Davis emphasized the thought, with which he started out, of Christ as the world-power. In order to answer to a statement, also attributed to Mr. Stead, that the saloons in Chicago were doing more for the poor than were the churches, Brother Davis himself had gone into the saloons and learned how and why free lunches were

given there. The men were free to explain that, while hard times were now pressing the poor, summer would soon come and times would be easy, and then they would get it all back and more too! On the other hand, on investigating the how and the why of the famous Bread Line, where the hungry were supplied without charge, he found that the churches of Christ were doing this for love of men with no thought of every getting any returns. Mr. Stead was mistaken; the churches, not the saloons, were doing most for suffering men.

Take away all the work and the power and influence of the church of Christ, and this old world would suffer untold loss. Every earthquake, every flood or famine or pestilence shows the world how Christianity goes out to relieve suffering, not to get something back, but for love of God and for the good of man.

The power of Christ takes hold of men and saves them. The power of philosophy and of science does not do this. The Bible satisfies the hungry soul longing for peace with God. Worldly wisdom does not satisfy. For ten years I suffered while in the toils of rationalism seeking satisfaction through philosophy, but never found rest until I said, "Lord, I give it up," and then light came and I had peace. And now every time I try to study in scientific ways to find God, I am again in the dark. To me Christ is indeed the power of God and the wisdom of God.

Woman's Hour at Nile.

Mrs. J. B. Whitford had charge of the woman's work in the Western Association. She told us how she had hoped some one might be raised up to take her place as associational secretary, since her time was so occupied that she could not do it justice. Unless the women of the association are willing to cooperate in the work little can be done. Mrs. Whitford feels that a secretary should have time to visit the churches and help the local societies plan the work.

The association was favored with the presence and help of three members of the Iowa Ladies' Quartet, Misses Ethlyn Davis, Lennora Ford and Gertrude Ford. They chose Miss Ruth Phillips of Alfred to assist, and all through the meetings these young ladies sang, as they were requested, upon the various programs.

TRACT SOCIETY'S HOUR.

The Tract Society was represented by the editor assisted by Rev. Edgar D. Van Horn. The year's work was reviewed, the people were informed as to the work of the various committees of the board, and the door was opened for questions and suggestions. There was a good interest manifested on the part of the people. They were shown that the members of the board are anxious to keep in close touch with the people. We long to see a host of loyal hearts zealous for the advancement of the one great truth that makes us a separate people. The special object of the Tract Society is to conserve that truth. The board wishes to cooperate in the work of evangelism in fields where the interests of the Tract and Missionary societies come together, that the evangelism of the Gospel and of Sabbath truth may go hand in hand. The interests of the SABBATH RECORDER and of our other publications were laid upon the hearts of the people, and the joint work of the two boards as referred to in the annual report to Conference was explained. The churches were reminded that the question of greater unification in plans and work suggested to Conference by this board were to be put into shape by the Conference Committee, and referred to all the churches for careful consideration, with the request that reports from the churches upon the matter be sent to Conference next year and their delegates instructed as to their decision.

At the close of this hour the moderator called for a season of prayer for the success of the work of the Tract Board this year.

The Eve of the Sabbath at Nile.

After a prayer and praise service led by Dr. Walter Burdick of Genesee, and a brief but warm sermon by Rev. G. P. Kenyon, the testimony meeting was led by Rev. I. L. Cottrell. The sermon was an appeal for the spirit of evangelism, and for consecrated workers to go forth and win men to the Saviour, and many of the testimonies were in the same line:—"We are sowing seed, we can not help it; and the harvest will be according to the sowing. What will your harvest be?"—"What we do, we

[We omit here a part of what we had written of this hour, as we find it similar to that under Woman's Work of this issue.]

Miss Susie Burdick confined her address to the good work of medical missions in China. Such missions have been a veritable godsend to that land of woe and physical suffering. It is a land of loathsome diseases and of tuberculosis. Eight out of twelve of the schoolgirls she knew when she first went to China have died of tuberculosis. New ideas are prevailing and sanitary conditions are much better. The Chinese, with all their harmful superstitions, have some sensible ideas regarding medical practice. A better day is dawning in China, and even Chinese leaders are teaching that the people themselves, and not evil spirits, are to blame for the plagues and diseases that smite them.

One remarkable thing to be seen in China now is the way they are turning to Christian physicians. In one plague they even consented to burn their dead in order to wipe out the pestilence. The world's greatest and best physicians were asked by the government to investigate and find relief from the trouble, and they did so. When a great nation like China reverses all precedents and seeks Christians in the missions, and physicians of other lands to come to their relief, we certainly have some splendid opportunities to help the people there.

This hour closed with a duet by two of the ladies quartet. We give the words:

"Failing in strength when opprest by my foes,
Somebody knows, Somebody knows;
Waiting for some one to banish my woes,
Somebody knows,
'Tis Jesus

Chorus—
Somebody knows, Somebody knows
When I am tempted and tried by my foes;
He is the One who will help me—
Somebody knows,
'Tis Jesus.

"Why should I fear when the care-billows roll?
Somebody knows, Somebody knows;
When the deep shadows sweep over my soul,
Somebody knows,
'Tis Jesus.—*Cho.*

"Wounded and helpless and sick with distress,
Somebody knows, Somebody knows;
Longing for home and a mother's caress,
Somebody knows,
'Tis Jesus."—*Cho.*

must do quickly. The neighbor or loved one who is now on our heart may soon be gone, and it will be too late. Let us hasten and throw out the life-line."

In harmony with the thought of the hour Rev. Edgar D. Van Horn and Miss Ethlyn Davis sang, "When I Reap."

"When the seeds that I have scattered
In the furrows of the years
Shall be ripen'd for the harvest,
All their stores of hopes or fears;

"When the master bids me number
All the moments that are flown,
Will it be a joyful harvest,
When I reap what I have sown?"

"Precious dews of grace are falling
On the good and fertile soil,
Bringing golden sheaves of blessing
To reward my faithful toil;

"Or the thorns of shame and sorrow
Will be waiting for my hand,
When, to face a life of folly,
At the bar of God I stand.

"Yes, the harvest of my sowing
Will be ripe for weal or woe,
As I truly follow Jesus,
Or in paths of evil go.

"When the day of grace is waning,
When I reach my final goal,
Shall I reap with joy or sadness
All the harvest of the soul?"

The song was impressive and testimonies began as the last notes died away:—"Why are there so many more waiting to be asked to come to Christ than there are who are ready to invite them?"—"It seems that, instead of losing, we ought to gain a hundred in this association before the year rolls around."—Song: "Let the Lower Lights be Burning."—"Yes, we need to keep them burning after the association is over as well as while we are here."—"It is a great joy to be a Christian; but it is even greater to know we have led others to Christ."—"One of the principal reasons for our discouragements is that we have slackened our evangelistic efforts. We need old-time revivals that will bring many into the fold of the good Shepherd."—"I started in the Christian life fifty years ago, and the way grows brighter."—"Talk is chaff; conduct is wheat."—"What we sow, *somebody* will reap. We are sowing not merely for our own reaping; others too must reap the harvest of our sowing."

Sabbath Morning at Nile.

After three days of clouds and rain it seemed good to see the sun shining on Sabbath morning. The clear October sky and vanishing white clouds gave assurance of a large gathering at the association. It was an ideal day. People came from Alfred, Independence, Genesee, Ceres and the intervening churches, until the church was crowded. Rev. W. D. Burdick of Farina, Ill., one of Nile's former pastors, preached the Sabbath morning sermon. By the way, this reminds me of an incident at Pastor Kelly's in Nortonville the week before. When all were seated for dinner, we discovered that by merest accident we had "an old Nile crowd" at the table. There were Nile's ex-pastors, M. B. Kelly, George B. Shaw, W. D. Burdick, and their wives, the present pastor, W. M. Simpson, and the editor, who was an old Nile boy. Of course we had a good visit.

Now as Brother Burdick was to preach again in the old church at Nile, all the people were anxious to hear him. Before entering upon his sermon, he spoke briefly of the value to our people of the annual gatherings, such as Conference and the associations. At these times it is important (1) that we consider the one truth that makes us a separate people; (2) that we think carefully on the work and the fields; (3) that in the associations we emphasize the spiritual work, making them seasons of refreshing and of spiritual uplift.

Then came the sermon, which was a strong plea from the Saviour's words, as he beheld Jerusalem and wept over it (Matt. xxiii, 37). After a graphic description of this pathetic scene, the speaker referred to the cause of the Saviour's grief: "He came to his own and his own received him not." A father whose boy was away at school and who had received loyal and loving messages twice a week for two years, was asked the question, "What if years should go by and no word of recognition or of love ever came from your boy?" The reply was, "My heart would break!" Much more was the heart of Christ broken when he saw how Jerusalem had treated the Messenger sent to it by the Father.

DID GOD'S PLAN FAIL?

Did God's plan fail on account of this rejection of the Christ? No: true men took up the work, went forth with the message,

and today the world rejoices that, amid hardships and privations, that little band of disciples proved true against all odds. Shall we give up because our cause seems to languish? No: be true, and souls will be saved by our instrumentality. The one great remedy for this world's evils is still the Christ.

At a great meeting announcement was made that a little girl had strayed away from her parents and was lost. The minister earnestly called for any little girl in the congregation who was lost to arise. No one responded, and a bell-ringer was sent through the streets crying, "Child lost!" until many joined in the search. Finally, after much seeking, the child was found in the congregation, sitting quietly on the front seat. When asked why she did not arise when the request was made, she said, "I did not know I was lost." Many are like this little child,—lost but do not seem to know it. The way of the cross is the only way by which lost sinners can be found and brought home.

A CHURCH WANTED A PASTOR,

and at three different times sent a large committee to hear a certain minister preach and without his knowing it. His first sermon was about the judgment, his second was about hell, and his third was about the blood. As a result the church called another man, because, as the people said, this one had too much to say about law and the blood of Christ for an age of love. Investigation proved that for years that church had not received a new member by conversion.

We must preach the truth that people out of Christ are *lost*. They are lost in America, and right here in Nile, and we shall fail if we do not preach it. But this is not the only message. We must offer salvation to the lost, and that through Jesus Christ our Lord. We can not be saved by keeping the law alone. We must be saved through Christ first and then walk in the law.

GOD IS BACK OF THE TRUTH

and it is ours to preach, while God is to give the victory. Take the Sabbath truth. Sunday is everywhere going. It is practically gone so far as the masses are concerned, and nothing can save it from the spirit of holidayism that has taken full possession. Civil law can do no good. Advocates of Sunday frankly admit that there

is no Bible authority for Sunday as a sabbath. One preacher tried to satisfy the consciences of inquiring people on the strength of what he called the "unwritten teachings of Christ." John tells us that many sayings of the Saviour were never written, and this pastor tried to satisfy inquirers by saying, "It is probable that the disciples heard him say something regarding Sunday which was never written down." When men have no better Bible authority for Sunday-keeping than all this shows, is it probable that they can stop this overwhelming tide of sabbathlessness?

Seventh Day Baptists must hold up the Sabbath truth with the full assurance that God and the Bible are behind them. Then they must live before the people the life God wants them to live. They must get a new vision of God and his truth, and exalt the Christ and his Sabbath before the world. There is no cause for our being discouraged. Christ knew at Jerusalem that his faithful disciples would preach the truth, exemplify it in their lives and save millions.

This was a beautiful service in this dear old church. Those who were so fortunate as to be there will not soon forget the strong appeal to Christian living and the encouragement they received. It was like sunshine after a dark day.

The Association Sabbath School.

The afternoon of the association was given to the Sabbath school and the children and young people,—three meetings. The Sabbath school was in charge of Percy L. Clarke, superintendent of the Nile school. The lesson was taught by speakers, with the entire audience for a class. The writer lost most of this session, and so can not make an extended report of the addresses, which were on three topics: "The Mixed Multitude and the Grumblers," "Why Are Our Young People Drifting Away?" and "God's Help to the Human Brother." Doctor Hulett of Bolivar, Brother Whitford of Nile, and A. Clyde Ehret of Alfred were the teachers. The practical lessons upon these topics given by each one were highly appreciated by the large audience.

Brother Hulett made a good point on the grumbling, mixed multitude that brought trouble in the wilderness, and regarding the duty of Seventh Day Baptists to stand by

each other and help each other to secure positions and to find employment. Brother Whitford gave excellent advice regarding veneration for God's house, and the attitude of devotion one should assume upon entering a house devoted to the worship of God, and especially during prayer time. Brother Ehret showed how God's help to human brothers has always been through men chosen to lead and to minister unto their fellows. Moses, Elijah and Samuel were instances illustrating this truth. When bad conditions prevail, instead of saying, "Why does God allow such things?" we would better say, "Why do men allow them?"

CHILDREN'S HALF-HOUR.

After the lesson, thirty minutes were devoted to the children. Miss Gertrude Wells took charge, and a most entertaining exercise followed. After opening services came a motion song by children, a recitation and a solo. As soon as the closing song by the children was over, Miss Mabel Jordan took charge of the young people's Christian Endeavor work. Thus, you see, this day was filled full of good things.

Dinners and suppers were served in the church parlors below, and the audience room was used between meetings for social intercourse, committee work, and resting. The evening after the Sabbath was given to a praise service and a sermon by the editor of the SABBATH RECORDER. Our readers have enough from his pen, so he may well be excused from reporting this sermon.

More About the Sabbath Keepers' Association.

REV. D. BURDETT COON.

Written for the SABBATH RECORDER by request of the Executive Committee.

The second semi-annual meeting of the Sabbath Keepers' Association convened in Battle Creek, Mich., September 26-28, 1913. The first session of this meeting was held on Friday evening in the Seventh Day Baptist parsonage with an attendance of about eighty. The rest of the meetings were held in the Sanitarium Chapel. Friday evening is the regular time for the meeting of the Seventh Day Baptist Christian Endeavor society. This society joined in the service of the association, leading

the song service in the fore part of the meeting. Brother Adelbert Branch of White Cloud, Mich., president of the association, had charge of the meeting. His brother, Eld. M. A. Branch, of the same place, preached the introductory sermon and conducted a testimony meeting at the close. A mixed quartet from the local Seventh Day Baptist church sang a beautiful Sabbath song during this service. The testimony meeting was greatly enjoyed, many present counting it a rare opportunity to mingle their voices in this way in favor of the great Sabbath cause. Four men and their wives from White Cloud were with us. Eld. W. F. Dudley of North Liberty, Ind., Eld. Albion F. Ballenger of Riverside, Cal., and Sec. Edwin Shaw of the American Sabbath Tract Society of Plainfield, N. J., were in attendance. So we had Sabbath-keepers from the Atlantic to the Pacific oceans in attendance. Representatives of some four or five denominations, and good Sabbath-keepers of no denomination, are members of this association.

On Sabbath morning the delegates attended the Sanitarium Sabbath school and the regular Sanitarium morning service. Dr. J. C. Branch of White Cloud spoke at this service. Rev. Edwin Shaw preached a sermon on the Sabbath question before the association on Sabbath afternoon. Brother Ballenger spoke in the evening after the Sabbath. Sunday morning, by special arrangement with the Sanitarium, the delegates were shown through the great University of Health, which is the largest sanitarium in the world, and that a Sabbath-keeping institution. The Sanitarium and the work it is doing should be a great inspiration to all Sabbath-keepers. The delegates appreciated their opportunity for seeing such an institution. On Sunday afternoon the association met in open meeting for general discussion of plans and purposes of the association. The president gave a very good opening address, setting before us the principles that had called us together and that should send us out in earnest endeavor to bring the world to the commandments of God and the faith of Jesus. A free discussion followed, a goodly number of people engaging in the same. The great need of more being done to help our young people to a proper regard for the Sabbath was ably presented. This meeting resulted in the appointment of a committee

for simplifying, if possible, the statement of principles and purposes of the association and of specifying some definite lines of action. The association has no constitution or by-laws. The committee reported at the Sunday evening session the following

OUTLINE OF PRINCIPLES AND PURPOSES OF THE SABBATH KEEPERS' ASSOCIATION.

"The only purpose of this association is to extend the knowledge of the truth covering the commandments of God and the faith of Jesus, embodying the fundamental principles of repentance, faith, baptism, and, as the fruit of faith, obedience to the law of God as magnified by Christ. This shall not be so construed that any individual or church by joining this association must thereby lose his or its identity as an individual or church nor relinquish any church or society name. But that each church or society, if any such shall join this association, shall control its own affairs;

"And that all such organizations or persons as members of this association are forever prohibited from interference with any church management or individual belief or conduct of its members or members of this association so long as the principles herein stated are not violated by members of this association, thus opening the way for a world-wide union for all people true to the foregoing principles and purposes.

"We recommend that the Executive Committee lay plans in detail for the dissemination of the truths as laid down in 'Outline of Principles and Purposes,' without going into debt, systematically endeavoring to keep every member at work by—

"(1) Personal correspondence with Sabbath-keepers and others.

"(2) For the distribution of the best literature on these principles.

"(3) Visiting scattered Sabbath-keepers and others; and,

"(4) Contributing and securing contributions for these purposes to be used as the Executive Committee may direct."

The report was unanimously adopted. Following this Dr. J. C. Branch gave a short but stirring farewell address. During these meetings Brother F. E. Belden, the noted hymn-writer and publisher, rendered valuable assistance. At the closing meeting Brother A. T. Jones, who had attended all of the meetings here, said words to the effect that all he had and was were at the service of the association. The as-

sociation now has one hundred and fifty-three members. No fees are necessary for joining the association.

Everybody from everywhere—but especially those in Michigan and near-by States—who are in sympathy with the principles of the association and who wish to encourage true Sabbath-keeping by thus associating themselves together are invited to send their names and addresses to Mr. Orra J. Davis, secretary, 189 South Washington Ave., Battle Creek, Mich. Their names will be recorded, and each one can help some in forwarding this great cause. In union there is strength. Let us pull together in this work. The Executive Committee is to plan for time, place and program for the next meeting, which will probably be held sometime next spring. It is hoped that in the meantime there may be much prayerful, persistent, personal Sabbath-reform work done. Let Sabbath-keepers everywhere pray and work this way. Battle Creek people very much enjoyed having these visitors in their homes. Many will now go into their work with new courage, larger faith, and greater hope.

Battle Creek, Mich.,
Oct. 9, 1913.

Semi-annual Meeting.

The semi-annual meeting of the Minnesota and northern Wisconsin churches will convene with the Cartwright Church, November 14-16. Rev. D. C. Lippincott is to preach the introductory sermon, with Rev. J. H. Hurley, alternate.

MRS. ROSA WILLIAMS,
Corresponding Secretary.

Sabbath Literature.

When Rev. D. W. Leath died, about a year ago, he left several copies of his booklets, "Open Letters to Preachers," and "The Sabbath or Which Day to Keep," with the request that we scatter them over the land to all those who want them. The price of each is 25 cents but we will send them at 5 cents to pay postage.

There are about 500 of each kind. We hope that the people will grasp this opportunity to get Sabbath literature.

Send all orders to Rev. T. J. Bottoms, Logan, Ala.

MISSIONS

Monthly Statement.

September 1, 1913, to October 1, 1913.

S. H. DAVIS, Treasurer,
In account with
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY.

| | |
|--|-------------------|
| <i>Dr.</i> | |
| Balance on hand September 1, 1913 | \$ 257 38 |
| Mrs. Maud Osgood | 1 50 |
| Miss Matie Greene | 1 50 |
| "A Friend, Wis." | 5 00 |
| "A Friend," for China Mission dwelling | 25 00 |
| Churches: | |
| Second Westerly, for supplying pulpit | 2 00 |
| Second Westerly, contribution | 7 17 |
| Welton | 9 57 |
| Hammond | 4 35 |
| Plainfield | 12 78 |
| First Alfred | 35 71 |
| Chicago | 20 00 |
| Syracuse | 1 11 |
| Shanghai | 50 00 |
| Salemville | 8 31 |
| Plainfield Sabbath School | 16 57 |
| Salemville Sabbath School | 5 00 |
| Woman's Board | 250 10 |
| Permanent Funds | 200 00 |
| Washington Trust Co., loan | 1,000 00 |
| | \$1,913 05 |

| | |
|---|-------------------|
| <i>Cr.</i> | |
| J. G. Burdick, Italian appropriation, 2 months | \$ 46 00 |
| D. B. Coon, acct. August salary | 41 66 |
| J. J. Kovats, acct. August salary | 20 00 |
| E. B. Saunders, acct. August salary and expenses | 87 15 |
| T. L. M. Spencer, acct. salary, July 1—Oct. 1 | 150 00 |
| Angeline Abbey, acct. salary for August | 10 00 |
| J. W. Crofoot, acct. salary July 1—Sept. 30 | 287 50 |
| Dr. Palmborg, acct. salary July 1—Sept. 30 | 150 00 |
| Dr. Crandall, acct. salary July 1—Sept. 30 | 150 00 |
| Miss Anna West, acct. salary July 1—Sept. 30 | 150 00 |
| Girls' School, China field | 75 00 |
| Native Evangelist, China field | 15 00 |
| Incidentals, China field | 10 00 |
| S. H. Davis, Treasurer, for incidentals and native evangelist | 50 00 |
| Madison Harry, acct. salary, July 1 to Oct. 1 | 25 00 |
| Washington Trust Co., interest on notes | 32 53 |
| Tract Society Publishing House, for Conference reports | 52 50 |
| Treasurer's expenses | 20 50 |
| | \$1,372 84 |

| | |
|---------------------------------|-------------------|
| Balance in bank October 1, 1913 | 540 21 |
| | \$1,913 05 |

Notes outstanding, October 1, 1913 \$4,000 00
Bills payable in October, about 800 00

E. & O. E. S. H. DAVIS, Treasurer.

Home Coming Services.

REV. HENRY N. JORDAN.

For several years past the Milton Junction Seventh Day Baptist Church has held Home-coming services at or near the anniversary of the organization of the church. At a meeting of the Men's Brotherhood, August 30, a committee consisting of Geo. W. Coon, H. M. Burdick and Pastor Jordan was appointed to prepare a program and make arrangements for similar services. It was decided to hold the services September 19—21.

On Friday night there will be a brief vesper service, followed by a prayer and conference meeting. On Sabbath morning there will be the

usual Sabbath worship with sermon by the pastor. At 11:45 Sabbath school will convene in charge of Supt. H. M. Burdick.

In the afternoon at 3:30 there will be a devotional service with sermon by Dr. L. A. Platts. At the conclusion of this service the Junior and Senior societies will hold a union devotional service.

On Sabbath night at 7:30 there will be held a church social at the parsonage. To this all members of the church and congregation will be welcomed. The Social Committee of the Brotherhood will have charge of refreshments and the program. On Sunday afternoon there will be held athletic sports in the church park. These will be in charge of the Messenger Department.

In the evening the Ladies' Aid society will serve supper in the basement of the church. At that time brief speeches upon "The future of the Church" will be made by Fred Ainsworth, Mrs. H. E. Schrader, Ross C. Coon, Robert West and H. M. Burdick, representing respectively the lone Sabbath-keepers, the Ladies' Aid society, the Brotherhood, the Christian Endeavor society and the Sabbath school.

These services have been of value to the church and society. They have deepened the interest in Christian work, strengthened the ties of fellowship and afforded a special opportunity for nonresident members to be present and unite with their brethren in religious and social gatherings.—*Journal-Telephone.*

The above account of the Home-coming services of the Milton Junction Church tells what was expected to take place. A brief account of what actually transpired may not be out of place.

The program was carried out substantially as prepared by the committee. On Sabbath eve there was held a short vesper service, a prelude for the excellent prayer meeting which followed. The evening was a beautiful moonlight evening and there were no indications of the heavy down-pour of rain which greeted us the next morning. Frequent showers and cold, dismal weather prevented many from attending the various services of the occasion and caused the abandonment of the athletics which were scheduled for Sunday afternoon.

On Sabbath morning at the hour of worship the pastor preached on the theme, "Visions and Obedience." In spite of the inclement weather a good-sized audience was present, a good testimony of the loyalty of the people to the appointments of the Sabbath, and their interest in the significance of the occasion. The majority of those present remained to participate in the exercises of the religious school of the

American Sabbath Tract Society.

Treasurer's Report for the Quarter ending September 30, 1913.

F. J. HUBBARD, Treasurer,
In account with
THE AMERICAN SABBATH TRACT SOCIETY.
Dr.

| | |
|--|-------------------|
| <i>To</i> | |
| Balance on hand July 1, 1913 | \$ 810 08 |
| Transferred from Sabbath Reform Field Work acct. | 800 00 |
| Funds received since as follows: | |
| Contributions to General Fund as published: | |
| July | \$362 64 |
| August | 67 73 |
| September | 110 07 |
| | 540 44 |
| Contributions on Debt as published: | |
| July | \$ 11 00 |
| August | 8 00 |
| September | 12 25 |
| | 31 25 |
| Contribution for Savarese Press | |
| | 10 00 |
| Contribution for Home Missions | |
| | 5 00 |
| Conference collections, one third | |
| | 56 91 |
| Sabbath Reform Field Work expenses returned: | |
| Henry N. Jordan | \$ 1 00 |
| Edgar D. Van Horn | 1 87 |
| | 2 87 |
| Interest on Bank Balance | |
| | 11 81 |
| Income on Invested Funds: | |
| July | \$1,829 66 |
| September | 235 85 |
| | 2,065 51 |
| Publishing House Receipts: | |
| RECORDER | \$575 56 |
| Visitor | 115 41 |
| Helping Hand | 192 89 |
| Tracts | 5 09 |
| Bible Studies | 22 50 |
| | 911 45 |
| | \$5,245 32 |

Cr.
By cash paid out as follows:
G. Velthuysen, appropriation \$151 50
George Seelye:

| | |
|---|------------------|
| Salary | \$75 00 |
| Postage | 30 00 |
| | 105 00 |
| Joseph J. Kovats, salary | 60 00 |
| Marie Jansz, appropriation | 37 50 |
| E. H. Socwell, salary | 37 50 |
| Los Angeles (Cal.) Church appropriation through Geo. W. Hills | 62 50 |
| T. W. Richardson, salary | 75 00 |
| Italian Mission, through J. G. Burdick | 87 50 |
| | \$ 616 50 |

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|------------------------------------|---------------|
| Sabbath Reform Field Work account: | |
| George W. Burdick | \$ 6 35 |
| Jesse E. Hutchins | 65 75 |
| J. H. Hurley | 7 25 |
| L. A. Wing | 1 68 |
| R. G. Davis | 2 02 |
| K. R. Thorngate | 3 65 |
| E. A. Witter | 3 36 |
| Ira L. Cottrell | 2 20 |
| Esle F. Randolph | 58 03 |
| Corliss F. Randolph | 17 46 |
| | 167 75 |

| | |
|--|------------|
| Theodore L. Gardiner: | |
| Expenses to Conference | 12 00 |
| Acct. expenses to Associations | 75 00 |
| Edwin Shaw, Corresponding Secretary, postage | 2 00 |
| Bank Exchange on Geo. H. Rogers Bequest | 1 00 |
| Pauline Battenstine, typewriting Treasurer's annual report | 5 00 |
| M. E. McLaughlin, typewriting Treasurer's annual statement | 50 |
| Publishing House Expenses: | |
| RECORDER | \$1,832 97 |
| Visitor | 234 97 |
| Helping Hand | 202 65 |
| Tracts | 24 19 |
| Tract Society: | |
| Miscellaneous | 30 05 |

church which is superintended by Dea. H. M. Burdick.

On Sabbath afternoon Doctor Platts spoke interestingly of incidents and persons familiar to him while as a boy he lived in this locality. An unusually interesting part of this service was a letter, read by Mrs. Platts, which was a reply of Eld. Stillman Coon to enquiries made by Jephtha Randolph of West Virginia concerning the climate of Wisconsin, prices of land, productivity of the soil, etc. The date of the letter was November 22, 1842.

A union meeting of the Junior and Senior Christian Endeavor societies closed the exercises for the afternoon.

Some felt that, because of the cold and rain, it would be better to postpone the Home-coming reception at the parsonage. But it was decided that it would be better to go on with the plans even if but two or three came. Instead of that proverbial number, there were more than sixty that braved the weather and came to spend an evening of pleasant sociability and enjoy the program and refreshments provided by the Social Committee of the Men's Brotherhood.

It was a genuine treat which the Ladies' Aid society provided for the members of the church and their friends who gathered in the basement of the church on Sunday night to partake of a picnic supper furnished by the ladies. Sociability again, and plenty of toothsome eatables were abundant and enjoyed by all. The remarks by various representatives were helpful and hopeful.

A few non-resident members were with us to renew their relations with their church friends and the church of Christ. Out of thirty-five letters written by the pastor to the non-residents, there came replies from eight. These were read, and different members volunteered to write to absent members and friends of this church. All things considered, it seems that these services have been an uplift and an inspiration to the church in its work for Jesus Christ.

Although we have been with this people but a few months, we are finding ourselves quite at home among a loyal, gospel-loving, friendly people. In humbleness we pray God will bless this relationship to the strengthening of the church and to the up-building of his kingdom in the hearts of men.

| | |
|--------------------------------|-------------------|
| Report to Conference | 29 73 |
| Program of service | 21 64 |
| | <u>2,376 20</u> |
| | \$3,255 93 |
| By balance, cash on hand | 1,989 37 |
| | <u>\$5,245 32</u> |

E. & O. E. F. J. HUBBARD,
Treasurer.
Plainfield, N. J.,
October 1, 1913.
Examined, compared with books and vouchers and
found correct.
ASA F. RANDOLPH,
THEO. G. DAVIS,
Auditors.
Plainfield, N. J.,
October 12, 1913.

Treasurer's Receipts for July, 1913.

| | |
|--|------------------|
| Contributions to General Fund: | |
| T. A. Saunders, Milton, Wis. | \$ 5 00 |
| B. D. Maxson, Fresno, Cal. | 10 00 |
| Mr. and Mrs. C. N. Maxson, Trim- mer, Cal. | 10 00 |
| George Hurley, M. D., Hoquiam, Wash. | 14 00 |
| Paul F. Johnson, M. D., Clark- ston, Wash. | 10 00 |
| Mrs. Paul F. Johnson, Clarkston, Wash. | 5 00 |
| Rev. C. J. Sindall, Boring, Ore. .. | 5 50 |
| Mrs. Ezra Bailey and Daughter, Cottage Grove, Ore. | 1 00 |
| Wm. Hurley and daughter Evelyn, Talent, Ore. | 5 00 |
| Evelyn Hurley, Talent, Ore. | 1 00 |
| Herbert Wheeler, San Diego, Cal. . | 1 00 |
| Churches: | |
| New York City | 12 26 |
| Hornell, N. Y. | 10 00 |
| DeRuyter, N. Y. | 16 04 |
| Second Alfred, N. Y. | 16 60 |
| Farina, Ill. | 15 19 |
| First Brookfield, N. Y. | 9 90 |
| Riverside, Cal. | 2 35 |
| North Loup, Neb. | 19 75 |
| Plainfield, N. J. | 15 07 |
| Milton Junction, Wis. | 20 40 |
| Salem, W. Va. | 39 50 |
| Walworth, Wis. | 28 43 |
| Farina, Ill. Sabbath School | 9 38 |
| Milton, Wis. | 28 21 |
| Nortonville, Kan. | 21 71 |
| Adams Center, Wis., Rock House Church | 3 00 |
| Gentry, Ark. | 4 25 |
| Lieu-oo, China | 3 00 |
| Garwin, Iowa, Carlton Church .. | 15 00 |
| First, Westerly Church | 4 10 |
| First Syracuse Church | 1 00 |
| | <u>\$ 362 64</u> |
| Contributions on Debt, African Investigation: | |
| Milton Junction Church | 6 00 |
| Mrs. D. H. Davis, Shanghai, China .. | 5 00 |
| | <u>11 00</u> |
| Henry N. Jordan, expenses to Snow Hill re- turned | 1 00 |
| Savarese Press, Plainfield, N. J., C. E. Society Transferred from Sabbath Reform account | 10 00 800 00 |
| Income from Invested Funds: | |
| Eugenia L. Babcock Annuity | \$ 125 00 |
| George S. Greenman Bequest | 136 50 |
| Elizabeth L. North Bequest | 3 00 |
| Richard C. Bond Bequest | 3 00 |
| Julius M. Todd Bequest | 3 00 |
| American Sabbath Tract Society Fund | 14 54 |
| D. C. Burdick Bequest | 260 72 |
| D. C. Burdick Farm | 15 20 |
| Geo. H. Babcock Bequest | 1,105 99 |
| Sarah P. Potter Bequest | 26 70 |
| Henry W. Stillman Bequest | 100 00 |
| Nancy M. Frank Bequest | 08 |
| Lois Babcock Bequest | 62 |
| Deborah Randall Bequest | 12 |
| Susan E. Burdick Bequest | 18 77 |
| Sarah Elizabeth Brand Bequest | 95 |
| Eliza M. Crandall Bequest | 4 51 |
| Rosannah Green Bequest | 50 |
| S. Adeline Crumb Fund | 9 57 |
| Villa Ridge, Ill., Church Fund | 80 |
| | <u>1,829 66</u> |

| | |
|-------------------------------|---------------|
| Publishing House Receipts: | |
| RECORDER | \$ 155 67 |
| Visitor | 58 50 |
| Helping Hand | 128 50 |
| Tracts | 2 00 |
| Bible Studies, Dr. Main | 22 50 |
| | <u>367 17</u> |
| | \$3,381 47 |

Treasurer's Receipts for August, 1913.

| | |
|--|---------------|
| Contributions to General Fund: | |
| A Friend of the Cause | \$ 25 |
| Churches: | |
| Sauoh, N. J., Female Mite Society .. | 11 40 |
| Plainfield, N. J. | 39 58 |
| Salem, W. Va. | 16 50 |
| | <u>67 73</u> |
| Contributions on Debt, African Investigation: | |
| Mrs. C. H. Threlkeld, Memphis, Tenn. \$ | 2 00 |
| Cumberland Church, Manchester, N. C. | 1 00 |
| Mrs. L. W. Gibbs, Buffalo, N. Y. | 5 00 |
| | <u>8 00</u> |
| City National Bank Balance | 11 81 |
| Edgar D. Van Horn, Sabbath Reform Field Work expenses, returned | 1 87 |
| 1/3 Conference collection | 56 91 |
| Publishing House Receipts: | |
| RECORDER | \$160 18 |
| Visitor | 9 20 |
| Helping Hand | 75 |
| Tracts, Paganism | 1 75 |
| | <u>171 88</u> |
| | \$318 20 |

Treasurer's Receipts for September, 1913.

| | |
|---|-----------------|
| Contributions to General Fund: | |
| G. W. Lanphere and wife, Milton, Wis. \$ | 4 00 |
| Lone Sabbath-keeper, Lowville, N. Y. . | 10 00 |
| Lura B. Johnson, Clarkston, Wash. . . | 5 00 |
| Mr. and Mrs. J. A. Hardy, Ports- mouth, Va. | 10 00 |
| Mrs. Maude Osgood, Brentwood, L. I. . | 1 50 |
| H. D. Clarke, Battle Creek, Mich. ... | 5 00 |
| Woman's Executive Board | 13 60 |
| Churches: | |
| Hammond, La. | \$ 4 35 |
| Welton, Iowa | 9 21 |
| Plainfield, N. J.: | |
| Church | \$11 77 |
| Sabbath School | 10 40 |
| First Alfred, N. Y. | 22 17 |
| Salemville, Pa. | 24 24 |
| | <u>1 00</u> |
| | <u>\$110 07</u> |
| Contributions on Debt, African Investigation: | |
| Mrs. A. S. Thayer | 2 12 |
| Carlton Ladies' Aid Society | 5 00 |
| S. G. Burdick, Cuba, N. Y. | 5 00 |
| First Alfred (N. Y.) Church | 13 |
| | <u>12 25</u> |
| S. G. Burdick, Cuba, N. Y., Home Missions ... | 5 00 |
| Income from Invested Funds: | |
| George Greenman Bequest | \$ 45 00 |
| Maria L. Potter Bequest | 15 00 |
| Ellen L. Greenman Bequest | 6 00 |
| Paul Palmer Gift | 6 60 |
| Nancy M. Frank Bequest | 12 00 |
| George S. Greenman Bequest | 125 00 |
| Sarah E. Saunders Bequest | 3 00 |
| Nancy A. Burdick Bequest | 1 80 |
| Mary S. Stillman Bequest | 7 50 |
| Sarah A. Saunders Bequest | 60 |
| Mary Saunders Bequest | 60 |
| Reuben D. Ayres Bequest | 7 50 |
| Charles Saunders Bequest | 1 50 |
| Benj. P. Langworthy 2nd Bequest | 1 50 |
| Villa Ridge (Ill.) Church Fund | 1 70 |
| Susan E. Burdick Bequest | 51 |
| Sarah Elizabeth Brand Bequest | 64 |
| | <u>235 85</u> |
| Publishing House Receipts: | |
| RECORDER | \$259 71 |
| Visitor | 47 71 |
| Helping Hand | 63 64 |
| Tracts | 1 34 |
| | <u>372 40</u> |
| | \$735 57 |

E. & O. E. F. J. HUBBARD,
Treasurer.
Plainfield, N. J.,

WOMAN'S WORK

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

A Bundle of Fagots.

MRS. T. J. VAN HORN.

As a young girl, Rose Porter's "Summer Driftwood for the Winter Fire" made a deep impression on my life. It was the tender little story of a young girl who, during one happy summertime, gathered sweet lessons of love and trust and high endeavor from her wayside experiences, which afterwards warmed her own heart when the "wintertime" came.

People and things and happenings have contributed to my little bundle of fagots, this pleasant summertime, and I feel like sharing with other hearts the grateful warmth.

Rainbows.

I do set my bow in the cloud—Gen. ix, 13.

"Violet, Indigo, Blue,
Green, Yellow, and Orange and Red."

I have been enjoying rainbows all summer long.

The first came just after we had had the Bible-school lesson of Noah and the flood. I had remarked incidentally that I had never seen an unbroken rainbow arch.

Sometimes a glorious ribbon was flung toward the zenith. Sometimes a faint second doubled the beauty. I had seen Pt. Judith swaying and quivering through the prism's colors. From a spray-swept rock I had watched with fascinated gaze for the fleeting rainbows in the wind-tossed ocean waves. Niagara had hung her jeweled necklace for my wonder.

And now, in early June, friends called me through the telephone one afternoon to see, above the Minnesota prairies, the rainbow's perfect arch.

Oh, the mysterious beauty of that glorious curve of melting color, tender, illusive, spiritual. So silent, so sudden in its coming, so swift in its withdrawal. Just the lovely reminder of God's mercy, "the sign of the covenant" which his compassionate heart had offered to us, once again.

One sunny day, we were walking in Wilcox Park at Westerly, and down at the wide fountain's pool, the spray was blowing in the breeze. Suddenly a long level ray of brilliant sunshine struck across the spouting column, and we saw the rainbow swaying with the breeze.

Bewitching! One's heart leaped with the joy of it!

An August evening, the moon near its full. A faint mist had risen as the sun went down.

The soft brilliance of the night beguiled us to our wonted tarrying on the spacious lawn.

Lo, my lady Moon had wrapped the lacy veil of mist about her glorious face, and crowned herself with the perfect circle of a rainbow.

Last and not least of my treasured memories of this summertime came in the lingering hours of a hot September day.

We had been pushing noisily westward since early morning. Dust and heat and weariness had done their worst for us. We had passed the point of protest, and were just doggedly enduring. A fussy engine was constantly blowing off steam in a particularly exasperating fashion, which added the last straw to the general discomfort. How much longer could we bear it all?

Suddenly a soft voice from the car seat behind exclaimed over one's shoulder, "Oh, look quick out there!"

And there, just outside the open window, between the rushing train and the wayside shrubbery, and *traveling along with us*, was an attendant rainbow. The western sun was shining through the escaping steam. For miles this phenomenon accompanied us, and I think not one who saw it failed to be refreshed.

That which had seemed to be our special distress had become to us a real consolation.

Look for your rainbows. They are mostly made of God's smiles shining through our tears. But you will find the rainbow if you are watching.

And at the rainbow's end is the fabled pot of gold. Treasures—hidden, but worth the seeking. Let us fare forth upon the great adventure. May you find blessing in your quest.

Minutes of the Woman's Board Meeting.

The Woman's Executive Board met in Milton with Mrs. S. J. Clarke on the afternoon of October 5. The members present were: Mrs. A. B. West, Mrs. S. J. Clarke, Mrs. J. B. Morton, Mrs. W. C. Daland, Mrs. A. R. Crandall, Mrs. J. H. Babcock, Mrs. A. E. Whitford, Mrs. G. E. Crosley, Mrs. A. S. Maxson. Two visitors were present: Mrs. O. U. Whitford and Mrs. Emma Lanphere.

The President read a part of the fifteenth chapter of John and Mrs. O. U. Whitford offered prayer.

The minutes of the previous session were read.

The Treasurer reported the September receipts \$30.00 and the disbursements \$313.02. The report was adopted. The Treasurer's report for the quarter ending September 30 was also read and adopted.

The Corresponding Secretary read a letter from Mrs. Knox, Chairman of Plan for Federation of Woman's Boards of the United States and Canada. This letter enclosed an outline of said Plan of Federation and asked for names of our women representing the different Territorial Sections occupied by us. After a consideration of this matter it was voted that a tentative list of eight names be sent Mrs. Knox from which selection could be made as members of the Territorial Commissions.

The preparation, for publication, of the biographies of our early missionaries to China was the next subject under consideration.

The Corresponding Secretary read the annual letter prepared by her for the local societies and lone Sabbath-keepers.

Mrs. West read the message to the Eastern Association which she was requested to prepare at the last meeting of the Board.

The minutes were read and approved. The Board adjourned to meet with Mrs. Morton on November 3.

DOLLIE B. MAXSON,
Recording Secretary.

Woman's Hour at the Western Association.

Since the program of the Woman's hour was not completed in time for publication in the announcements, it may be of interest to know how it was carried out.

The first number on the program was a

duet, "Show Me the Way, My Shepherd," sung by the Misses Davis and Ford of the Iowa Ladies' Quartet, who surely by this time need no introduction to our people.

Mrs. I. L. Cottrell of the Second Alfred Church read a portion of Scripture and offered the opening prayer.

A solo, "Ever Near Me, Father," was then given by Miss Margaret Stillman of Hammond, Ala., followed by a very able report of what our women did at the recent Conference, given by Mrs. Boothe C. Davis of the First Alfred Church.

Mrs. Grace Burdick of the Hartsville Church read a helpful article on "Various Ways of Using Our Mission Leaflets," which we hope to see published on our Woman's Page in the near future.

The remainder of the hour was filled by our missionary, Miss Susie Burdick, who gave an interesting talk on the diseases of China, the strange methods of healing used by the Chinese, and the wonderful changes since Christian medical missionaries have taught them better methods. The repeated calls for her to continue even after our time had expired, testified to the appreciation of those who were privileged to hear her.

During the collection for Woman's Work, which was taken by two of our young ladies, Misses Davis and Ford sang a selection, and the closing prayer was offered by Mrs. H. A. Place of Ceres, N. Y.

Mrs. Babcock's annual letter to the women of our denomination came in time for distribution, and we trust that the women of the Western Association will stand shoulder to shoulder with their sisters in carrying out the plans of the Woman's Board for the coming year.

Very respectfully,
MARY F. WHITFORD,
Secretary Woman's Board for
Western Association.

"Here is an apple, Sam," said his mother. "Divide it with your sister and be generous."

"How shall I be generous, mamma?" asked Sam, grasping the apple.

"Why, always give the larger part to the other person, my child."

Sam thought a few moments in silence. Then he handed little sister the apple.

"Here, Ethel, you heard what mamma said. You divide it, 'stead of me."

Ordination Services at Grand Marsh.

REV. HENRY N. JORDAN.

Some time ago the Seventh Day Baptist church at Grand Marsh, Wis., called two of its members to serve it as deacons. Still later on it called Dr. W. D. Tickner, who for a time had been serving the church as pastor, to ordination. By vote of the church the churches at Milton, Milton Junction, Albion and New Auburn were invited to send delegates to the council which was to ordain the pastor and the two brethren called to the office of deacon.

There were present at the council, besides the members of the Grand Marsh Church, Rev. Dr. L. A. Platts and Rev. Henry N. Jordan representing the Milton Junction Church; Rev. Dr. L. C. Randolph representing the Milton Church; Rev. James H. Hurley representing the New Auburn Church; and Mrs. Angeline Abbey, who is doing missionary and evangelistic work in and about Grand Marsh.

At 11.30 Sabbath morning, October 4, the church assembled for the purpose expressed in the call to ordination and the invitations sent to the churches named. By vote of the council Doctor Platts was made moderator and Pastor Jordan secretary. It was also voted that Doctor Platts conduct the examination of the candidates.

Doctor Tickner, at request of the moderator, gave a brief account of his religious experiences. He also told of the circumstances that formed his purposes and led him into the Christian ministry. From young manhood he was held by the conviction that he was called by the Spirit of God, and loyalty to convictions of duty impelled him to enter the work of the Christian ministry.

The candidate briefly stated his views on the general principles of Seventh Day Baptists and on the Christian doctrines of God, the Bible, work of the Holy Spirit, the place of the church in God's redemptive plan, the function of the Christian Church, baptism, communion, etc. The examination was eminently satisfactory to the council and it was voted to recommend Doctor Tickner for ordination.

The council next listened to the statements of the Christian experiences of the two brethren, Albert Belau and William Andrews, who had been called to the office of deacons of the church. Their con-

ception of the office and place of the deacon in the church was simply and impressively told. The council approved of their statements and voted to recommend them for ordination.

By vote of the council the hour for ordination was set at two o'clock, Sabbath afternoon. At that hour the moderator, Doctor Platts, called the council to order and the following program was carried out:

Scripture Readings, First Timothy iii—Rev. Henry N. Jordan
Prayer—Rev. Henry N. Jordan
Singing, "All to Jesus I surrender"
Ordination Sermon, "Dr. Luke"—Dr. L. C. Randolph
Consecrating Prayer over Pastor—Dr. L. A. Platts
Consecrating Prayer over Deacons—Rev. W. D. Tickner
Singing, "Blessed Assurance"
Charge to church, affecting Pastoral Relationship—Rev. J. H. Hurley.
Charge to church, affecting Relationship of Deacons—Mrs. Abbey
Charge to Pastor—Dr. L. A. Platts
Charge to Deacons—Rev. Henry N. Jordan

At the close of the ordination service the sacrament of the Lord's Supper was administered, the attendant services being conducted by Pastor Tickner assisted by Doctor Platts. This was a fitting close to a very impressive service.

While the brethren from the sister churches were at Grand Marsh they were made use of in other ways than in the ordination services. On Thursday night, October 2, Rev. J. H. Hurley preached at the church. On Sabbath morning he preached the sermon rededicating the church, and Rev. Henry N. Jordan made the dedicatory prayer. On Sunday morning Doctor Platts preached a gospel sermon at the local schoolhouse, while Pastor Hurley preached at Spring Bluff. Pastor Randolph preached at Friendship Sunday morning and gave a strong temperance address at Grand Marsh schoolhouse Sunday night. Pastor Jordan preached at the church Sunday afternoon.

It is very evident that our church at Grand Marsh, once the Rock House Prairie Church, is entering upon a new era of promising usefulness. It means a strong pull, a long pull, and a united pull. But if the spirit of love, of faith, of unity possesses them, by God's grace they will do many things for righteousness.

YOUNG PEOPLE'S WORK

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

Some of the Reasons.

That there has been, and still is, a manifest lack of interest in many cases in religious work on the part of the young people of the churches of our denomination, can not be denied, and to ignore the facts, or excuse the matter by pleading that young people are giving expression to their religious life in a different way from what they were a few years ago, does not solve the problem. The facts are that there is an apparent disinterest in religious things. What are the causes that are operating to produce this condition? For this lack of interest is not a cause, but rather the unmistakable symptoms of an atrophying spiritual life due to some fundamental cause or causes.

There are many problems involved in the question, and undoubtedly a multiplicity of causes that enter into the situation, and for that reason we can not point to any one thing and positively say, "This is the cause." But that the matter of amusements and recreation largely enters into it can not be lightly passed over. Seventh Day Baptist young people, in common with all young people, are urgently feeling the lure of a "good time," which appeals to them in the form of present-day amusements and recreations that are sometimes good, but more often bad, or at least questionable. Only a few weeks before Conference the pastor of one of our larger churches said: "I think one of the greatest problems of our young people is that of healthful amusement. My own young people are so busy with their own pleasures, etc., they have no time to give to religious work. I better say they have no interest and enthusiasm left for religious work." And at Conference, in sectional meeting, the young people themselves by resolution declared that "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 . . . the cause of this condition seems to be largely found in their efforts to find

recreation and amusements which young people especially demand. . . ."

But our young people are not to be too severely censured, for no doubt, to no small extent, they are the victims of present-day conditions. And it is doubtful if the lack of interest manifested on the part of young people is more marked than that of older people. Indeed there is no small probability that often the lack of interest that is shown on the part of the young people is due to lack of genuine religious influences in the home. In reply to certain questions that were sent to various workers previous to Conference, one pastor said: "I do not deny that there has been a decline in interest in Christian Endeavor work, particularly in the East. I believe that this is true, and I feel that the spirit of the age in which we live is having its deadening influence on the spiritual life of our people. I can't see but that it has had as bad influence on the middle-aged people . . . as it has upon the young people. The young people have been the backbone of every prayer meeting of every church with which I have been connected. I feel that in many instances parents are largely at fault for the worldliness of their children, for in the home the children often hear their social and business future discussed, while little is said in their presence about their spiritual well-being. Our young people should know that the great concern of their parents for them is about their spiritual life and usefulness. This will prove an anchor to them in after life." But all too often the atmosphere of the home is such that the young people are made to feel that they must achieve success or win distinction in the world ahead of all else. And a consequent result is that frequently principle and high ideals are not made to expand sufficiently to meet the requirements.

Another correspondent—a college man—expresses the same thought in a little different way. "Too much emphasis," he says, "has been and is being placed upon education, and the best young people of our churches have been hurried off to college, and trained for some profession, and then made to feel that it has all been a failure if they do not enter that profession and make good in it, and the result is, the church has been deprived of the best blood that she has ever produced; for these young people have found no chance to remain at home and find occupation in the

profession they have chosen." However much one might take exception to the statement that too much emphasis is being placed upon education, it goes to show that the spirit of the times and the trend of education is that one must "make good" in a given profession first and above all else. The same correspondent says: "Too many homes without the family altar. Children grow up under the impulse of terrible haste, awful rush, no time for the quiet softening and sweetening influence of family worship. You may influence these young people to accept Christ, and join the church, but their home training is such as to make them minimize the importance and value of religious things."

One pastor, one of our younger pastors, says: "I believe in a limited amount of healthful amusements, but I feel that the questionable amusements are injuring the spiritual life of our young people and of course is felt in the Christian Endeavor. In many places amusements and athletics are taking so much of time and energy that there is none left for religious work. I believe the great lack today is training in the home that will lay the foundation for a deep spiritual experience which is the groundwork of all, sacrifice and service for others."

Still another correspondent, not a minister but a layman, wrote: "The trouble is not with our Christian Endeavor society as an organization, but with the homes from which come our young people that make up our societies. There is too much card-playing, dancing, and that form of amusement thought necessary by the fathers and mothers as well as by the young people. Our denominational schools and our leaders take too lax views of these things and call it broadness. Too many spell success in life *Greatness* instead of *goodness*. A higher standard of what is right and wrong would help matters for the influence of our young people who indulge in these questionable amusements so detrimental to those in the Junior societies."

Another pastor, a man whose sympathies are broad and whose heart is thoroughly given to the young people's work, replied: "The question of Endeavor having outlived its usefulness is largely a question of the Christ and the church and their importance. If we need them today, we need Christian Endeavor to train leaders for him and his church. I grant that methods

change, but the objection is the same. One reason why our young people are indifferent is because so many older ones treat the church as a joke. They support it financially and morally when it is convenient and they feel like it, putting other interests first, and if there is time or strength or money, then God's work can have what is left. That, to my mind, answers the objection of college students in their relation to religious work. One must make the selection. Some things must be given up. What is most worth while? Young people are social and active. I believe the church, through the different organizations, should meet this need in our young people. The church should be made the most attractive place, and our young people will enjoy being there and working for Christ and the church when it is the most important and most dignified organization with which the older people have anything to do."

Still another pastor wrote: "Our young people are not deadheads. They are on the go, perhaps too much. And it seems to be true of people old and young that they act in harmony with the strongest influences that are brought to bear upon them. If that influence is for the church, the Christian Endeavor society, etc., then we have workers; if not, we lack them. I do not think our young people are set with stiff necks for evil, but they are the victims of a combination of influences. I deeply regret our inability to mold conditions as we would like to have them, but it seems to me that our young people individually are more the victims than the cause." And then the same pastor suggests the following fundamental causes which enter in to bring about the present situation: "A lack of religious influence in the home, that is, the vital kind that touches life, business, pleasure in all their aspects. A lack of interest in the church as an organization of believers for a great purpose. A lack of definiteness of religious experience, in both old and young. A superficial idea of religion and church membership. The popular exaltation of comfort, pleasure, 'good time' above all else. The multiplied pleasurable attractions."

Viewed in its last analysis, then, the real cause and source of the apparent lack of interest in religious things on the part of both old and young is an atrophying spir-

itual life which has been induced by yielding to the spirit of the times. And not until we are willing to deny self and find our way back to Christ will we be possessed of that spiritual power which we feel is lacking in our individual lives, in the churches and in denominational life.

An Interesting Union Meeting.

An interesting and helpful union meeting of the Plainfield and New Market Seventh Day Baptist Christian Endeavor societies was held with the New Market society on Sabbath afternoon, October 4, 1913. The officers of both societies sat in front, and the members of the various committees sat by themselves in different parts of the room, and as they took part spoke especially of the work as it concerned their committee. The songs were selected to be appropriate to the work of each committee. One member of the Social Committee illustrated her remarks by an acrostic as follows, which may be helpful and suggestive to others.

Self is forgotten.
Others are sought.
Christ is exalted.
Instruction is informally given.
All take part.
Belittles no one.
Lasting impressions are made.
Effort is put forth to win souls.
Stimulation is given to Christian activity.

The Christian's Helper.

REV. HENRY N. JORDAN.

Christian Endeavor topic for November 1, 1913.

Daily Readings.

Sunday—In time of trouble (Ex. xiv, 19—22).
Monday—Behind the veil (2 Kings vi, 15—18).
Tuesday—The lion's den (Dan. vi, 18—23).
Wednesday—Faith's confidence (John xix, 8—12).
Thursday—Prisons broken (Acts xii, 1—10).
Friday—God our help (Deut. xxxiii, 26—29).
Sabbath day—Topic: The Ideal Christian—his heavenly Helper (Consecration meeting.) Heb. xiii, 5—15).

LESSON NOTES.

v. 5. "Content." Not rebellious nor incensed nor covetous because we do not possess the things we desire. "And God is able to make all things abound unto you; that ye, having always all sufficiency in ev-

erything, may abound unto every good work."

v. 5. "I will in no wise fail thee." This is the groundwork of all trust in God. This inspires and steadies action, for we know our labor in the Lord will not be in vain. With such backing we dare and are glad to attempt much that otherwise we would shrink from.

v. 6. "The Lord is my helper." Fear paralyzes human efforts, dwarfs ambition, and prevents successful work. The presence of God encourages the heart, steels the arm and overcomes every hindrance. "If God be for us, who can be against us?"

v. 7. The faith of the mature Christians and the results of their faith are a mighty reason why young people should believe in and practice the religion of Jesus Christ.

v. 8. The Christian religion is vital and forceful because of a living Christ. Because he lives I live; because I live in him I try to imitate his life, follow his purpose and do the tasks that are pleasing to him.

v. 13. "Bearing his reproach." The Christian counts it a privilege and a delight to share his Lord's humiliation, his reproaches, because his Master permits him to be close to himself to enjoy the blessings of his presence.

During the past summer, in various parts of our country, there was a great demand for help on farms. Large wages were offered to induce men to hire out to help in sowing and planting crops and, later on, to assist in gathering the harvest. Help was sorely needed, for upon the success of his crops the farmer was depending for his livelihood, for his money to pay taxes, interest, the mortgage which might be on his home. Often very poor, inconstant and incompetent men were employed. The farmer simply had to have helpers even if he could not secure those suited to his choice or need.

Like the farmer, the Christian has many needs and times when he must have a helper. There are problems he must face. Heavy trials will tax his physical energies. Perplexing questions will test his faith and cause a strain upon his endurance. Then he will need one whose wisdom will unmistakably verify or correct his own judgment when he is compelled to make a choice. Life's temptations are many, subtle and persistent, and he must have reliable help if he meets and conquers them. Unlike the employer of human aid, the

Christian always is assured of a helper. I can not begin to enumerate the Bible passages that affirm the statement. A host of Christians are sustained and strengthened by the knowledge that "God is our refuge and strength, a very present help in trouble."

The qualities of the Christian's Helper make him most desirable. The statements of God's word and tests in human experience prove him to be the universal Helper. Men turn to him and rely upon him, for he is—

1. Constant. God is dependable. How that thought reassures doubting and questioning souls. He is always the same in willingness, in love, in mercy and power. Men may and do fail us; but God remains faithful. Because of his constancy we can plan and work in the full assurance that he will aid in perfecting that which we work in his name. "I will never leave thee nor forsake thee."

2. Capable. In our physical and spiritual needs human friends can go only a little way toward giving us the necessary help. Their ability is limited even though their desires and intentions are right. But Christ is both able and willing to serve. His purpose and power are limited only by our wills. Jesus illustrates his manner of helping by the simile of a yoke beneath which he bows to aid us in the bearing of our burdens.

3. Cautious. Young people, I wish you would catch the thought. Christ is carefully discerning. He never does our task, nor bears our burden which is rightfully ours to do or to bear. He always conditions his help to our need. "When Christ helps us, he must be allowed to give the help that we need, not the help that we think we need."

One thing is very certain,—Christ will not step in just to "help out" when we are in trial, perplexity or distress. His aid is available only on certain conditions. We can rely upon his assistance only—

1. As we accept it in his own way. "Not even the heavenly Father can help a man who will not submit his life to be helped." Naaman the leper had to follow the advice of the prophet of God before his loathsomeness vanished and he could rejoice in the blessings of a sound body again.

2. In our moments of need. Should it come at other times we would become in-

dolent, greedy, and unappreciative of our Helper's purpose and aid. And we need him just as greatly in our seasons of pleasure and prosperity as in the more trying times of disappointments, loss and pain.

3. When we work with him. This is to "practice the presence of God." It is to work out what God works in. This becomes the source of our courage, our strength, and our hope. United with him we are able to do all things. "Vital Christianity is union with the Son of God. Till we have union with him we have no power."

"Hard; well what of that?
Didst fancy life one summer holiday
With lessons none to learn, and naught but play?
Go, get thee to thy task; conquer or die!
It must be learned,—learn it, then, patiently.
"No help! nay, 'tis not so;

Though human help be far, thy God is nigh,
Who feeds the ravens, hears his children cry.
He's near thee wheresoe'er thy footsteps roam,
And he will guide thee, light thee, help thee home."

Give some instances, familiar to yourself, of God's help.

What are the results of denying his help?
Why do we need the divine help?

In concluding the service read responsively the Forty-sixth Psalm.

News Notes.

MILTON JUNCTION, WIS.—The Christian Endeavor society had charge of the services one Sabbath, and Rev. Mr. Drew of the Milton M. E. Church, the second Sabbath, when Pastor Jordan was gone at Conference time. Six others of our church were in attendance, at Conference.—Rev. R. J. Severance spoke to us one Sabbath while he and his family were here on their way to their new home at Riverside, Cal.—Pastor Jordan and Rev. L. A. Platts were at Grand Marsh, Wis., October 3-6, to assist in the ordination services for a pastor and two deacons for that church.—The Ladies' Aid served meals and lunches both days of the harvest festival, adding a nice sum to their treasury for their work.

Real friendship is a jewel whose luster the strong acids of poverty and misfortune can not dim.—Anon.

A REVIEW.

MARY M. CHURCH.

[The following review in rhyme was written at the close of a year's study of Miss Chamberlin's *Introduction to the Bible*, to stimulate the interest of Mrs. Church's Bible class.—Ed.]

Brief hours we've spent here, glancing through
These records, ages old yet ever new;
A library rare wherein to trace
Divine compassion for a human race,
Stories that thrill with perennial charm,
History, vital, absorbing and warm,
Poetry, wisdom, eloquence, law,
Letters and visions that men of God saw,—
Yea, treasures untold these volumes contain
And the pathway of life make wondrously plain.
We traced faith's long journey Abraham trod
To its glorious ending, a friendship with God.
Gentle Isaac, upon whom his hopes were all fixed,
Found woman a source of blessings much mixed.
We rejoiced when Jacob's craftiness failed
And Israel the Prince with Jehovah prevailed;
While great-hearted Joseph helped love conquer sin
By providing a home for his unworthy kin.

There in Egypt they grew "till a strange king arose"
And a nation was born out of slavery's throes.
'Twas reared in the desert, divinely sustained,
Commanded by him whom God had long trained,
Sage, lawgiver, prophet and warrior combined,
Heroic in heart and of masterful mind,
Who, victorious at last, in meekness of soul
Dropped out of the race just in sight of the goal.
But the conquest went on under Joshua's command,
And the tribes were spread out through the long promised land.
Jehovah himself was their ruler and priest,
"And they did what was right—in their own eyes," at least;
Though the Lord raised up Judges to conquer their foes
They forsook him straightway and idolatry chose.
"Now the word of the Lord was scarce in those days,
There was no open vision," no voice of praise,
Until Samuel the prophet, whose early trained ear
Could always be trusted God's message to hear.
He judged Israel fairly, anointed her kings,
And warned of the evils that monarchy brings.
"Obedience is better than sacrifice," far,
He taught the mad king with his conscience at war.

When the civil strife ended and David was crowned,
From Dan to Beersheba rejoicing was found;
For the brave shepherd lad with his sling and his stones,
And his harp with its wealth of melodious tones
Had united all hearts in national pride
And with willing allegiance they flocked to his side.
So the new kingdom prospered without and within
But with power came weakness, temptation, sin;

And the royal transgressor's well-concealed plan
Was laid bare by a thunderous, "Thou art the man."
Though David's repentance was sincere and deep
The harvest of evil his house had to reap.
All the wisdom of Solomon did not suffice
To cure oppression, polygamy, vice.
His foolhardy son played the tyrant so well
That the ten northern tribes made haste to rebel;
And Judah's heart quailed at the loud-swelling cheer
"To your tents, O Israel! What do we here?"

So the two kingdoms went each her own downward way,
With varying symptoms of health and decay.
Revolutions in one, in the other dry rot,
And corruption in both when the Lord they forgot.
His omnipotent hand was leading them still
And the nations were tools to accomplish his will.

When the Tyrian Baal corrupted the land,
And Jezebel ruled with merciless hand,
The dauntless Elijah dared stand before kings
And demonstrate clearly the triumph faith brings.
"How long go ye limping between the two sides?"
"Cry aloud! Baal sleeps!" Thus the prophet derides.
The Lord took him home who had served him so well,
And his mantle of power on Elisha's head fell.
By the faithful in Israel *his* name was held dear
For he showed them God's angels protectingly near.

Great preachers God sent to his people then,
Brave, eloquent, earnest, far-seeing men,
Whose sermons came straight from warm hearts that bled
For their race into sin so perpetually led.
"Let justice and righteousness roll as a stream,"
Cried Amos at Bethel. His burning words seem
Unable to move one proud selfish heart
And the priest bade the prophet to straightway depart.
How Jehovah loved Israel Hosea learned
When his heart o'er false Gomer tenderly yearned.
"O Ephraim, return to Jehovah thy God!
Trust not in thy calves or Assyria's rod;
For I brought thee from Egypt in my arms, as a child,
I taught thee to walk and thy sorrows beguiled."

To Micah of Judah God's spirit came
And filled him with power to speak in his name;
"To declare unto Jacob their inhuman sin
Who pluck from the needy their flesh and their skin."
Such radical preaching made Judah squirm
While the king's earnest purpose it served to confirm;
For young Hezekiah, in a great prophet's school,
Had learned the real strength of a righteous king's rule.
A long lifetime of service Isaiah gave
That Judah from ruin he might help to save.
Samaria fell and four kings knew the grip
Of his courage and faith and wise statesmanship.
In youth a great vision had fired his soul
And his lips had been touched by the seraphim's coal.

A glimpse of his glory God allowed him to see
 Stirring instant response, "Here am I, Lord, send me."
 Through the streets of Jerusalem Isaiah went
 Proclaiming what truth and holiness meant,
 Rebuking proud kings, supporting the weak,
 Encouraging penitent pardon to seek.
 "Though your sins be as scarlet or deep crimson-dyed
 They shall be white as wool through love's cleansing tide."
 "For unto us a Son is born, whose kingdom shall increase,
 The Mighty God, the Counsellor, the Prince of Peace."

Reaction came soon and idolatry spread
 And with it dissension and wanton bloodshed.
 Habakkuk and Nahum unheeded spoke
 But in noble Josiah Judah's conscience awoke.
 Jeremiah, his comrade, with the king, undertook
 To carry out the commands in the newly found book.
 The Passover was held, the temple repaired
 And no visible trace of Baalism spared.
 Josiah's sad fate cut short the reform
 And the prophet alone met the oncoming storm;
 But Jehovah was with him who had given up all,
 Home, family, comfort, to answer his call.
 His stern words of rebuke persecutions brought fast;
 In the stocks, in the dungeon, and mire he was cast.
 "If I try not to utter God's message," he groans,
 "Then his word is like fire shut up in my bones."
 His first scroll of sermons a fickle king burned
 But with undaunted zeal to the task he returned.
 The faithful scribe Baruch came to his aid
 And a roll new and longer carefully made.
 When the doom Jeremiah shuddered to tell
 On sinful Jerusalem finally fell,
 He loyally clung to the desolate spot
 With the ungrateful refugees casting his lot.
 They dragged him to Egypt and stoned him to death
 Still preaching great sermons with his very last breath.
 Like his Lord, he was martyred by rank unbelief—
 "A man full of sorrows, acquainted with grief."

Far away in forced exile his comrades repined,
 Their nation's lost glories ever in mind:
 "By the rivers of Babylon, there we sat down,
 Yea, we wept in that city of fairest renown.
 We hanged up our harps on the willows at rest,
 For how could we sing at their cruel behest
 Who carried us captive and wasted our lands,
 Who knew not our God and his righteous commands?"

To the eyes of the prophets some rays of light
 Were piercing the gloom of the Exile's long night.
 The invincible Daniel who dared stand alone
 Won the next highest place to Babylon's throne.
 Ezekiel found food for his faint, hungry soul
 And sweetness unguessed in the mystical roll.
 His visions sublime filled the captives with cheer,
 And the hope of release brought increasingly near.
 Surely he who transforms *dry bones* into *men*

Can bring Israel back a nation again!
 Why the long-suffering remnant, true to their God,
 Should share the sharp strokes of adversity's rod,
 The story of Job made amazingly clear
 And the pain of affliction seem less severe.

Another message of comfort was brought
 By one who the true prophet's spirit had caught.
 All Isaiah's grandeur and wideness of view,
 All the pathos and tenderness Hosea knew,
 In this glorious "gospel" are fully revealed
 But the name of the author is thus far concealed.
 "Though the mountains depart and the hills be removed
 My covenant of peace shall not be disproved."
 "They that wait on the Lord their strength shall renew."
 "As a mother, her child; so will I comfort you."
 "No longer Forsaken thy country shall be
 But Beulah, a garland of beauty for me."

The same divine hand that wrote on the wall
 The startling announcement of Babylon's fall
 Was preparing the way for the promised release
 When loneliness, sorrow and exile should cease.
 King Cyrus the Great had the foresight to use
 His newly won power in befriending the Jews;
 So he started them home, forty thousand and more,
 With gifts and supplies a generous store.
 At their head was Zerubbabel, Judah's own prince,
 With singers and priests enough to convince
 The most devout souls that their dream had come true
 And the service of praise they soon would renew.
 When neighboring foes a false report made
 And the new temple's progress sorely delayed,
 Zechariah and Haggai kindled new zeal
 By a fervent, inspiring, united appeal.
 Once more with a temple was Mt. Zion crowned,
 Once more did its courts with worship resound,
 But the walls of the city in ruins still lay
 And many proud hearts were filled with dismay.
 Then Ezra the scribe, with more home-coming Jews,
 Returned full of zeal God's law to diffuse.
 At length Nehemiah appeared on the scene
 And his energy, faith, and courage serene
 Set the people to mending their walls and their ways,
 To deal justly with brethren and honor God's days.
 These two noble statesmen wrought wisely and well,
 But the clouds of disaster they could not dispel.

Jerusalem yet had occasion to feel
 The torturing grind of the conqueror's heel.
 From Persian to Hellenist empires passed
 While the Maccabees bravely fought to the last.

When Rome the height of her grandeur had gained
 And Time to its fulness had slowly attained,
 He came whom the prophets long had foretold,
 Whom Malachi meant when he thundered,—“Behold!
 My messenger cometh preparing the way,

For the Lord from his temple will not long delay."
 He came to his own beloved countrymen first,
 To the needy, the wretched, the blind, the accursed.
 He came to establish God's kingdom on earth,
 Yet he humbled himself by the lowliest birth.
 How he suffered and died and conquered the grave,
 How his own spirit's force to his followers he gave,
 In the Gospels and Acts is vividly told
 While the Letters continue his love to unfold.
 But the story will never be fully complete
 Till the whole world is ready to sit at Christ's feet.
 To speed the approach of that glorious day
 More prophets are needed, more zeal to obey.

DENOMINATIONAL NEWS

Reception to New Pastor.

The Rev. R. J. Severance, who with his wife and daughter has lately arrived to take up the pastorate of the Seventh Day Baptist church, was tendered a delightful informal reception, on the evening after the Sabbath, by the congregation of the church. The affair was held at the home of the Misses Brown on Date Street, and was attended by seventy-five persons. Green pepper boughs and great bouquets of pink roses formed the pleasing decorations.

A program of music and addresses was rendered, being opened by an address of welcome by Dea. C. D. Coon. The pastor responded graciously, after which the Misses Brown sang pleasingly. Three selections were offered by the male quartet. Refreshments of cocoa, sandwiches and cake were then served.

Mr. Severance received his ministerial training in the Theological Seminary at Alfred, N. Y. He later served faithfully and well several churches in that State and comes to Riverside highly recommended from Leonardsville, N. Y. With his good wife and daughter he has arrived to take up the work of the church which the Rev. Mr. Loofboro left some time ago.—*Riverside Daily Press.*

October 6.

The Nortonville Church very greatly enjoyed the association held here recently, and appreciated the earnest messages brought to us by the delegates from other churches, and other associations.

The weather was generally good, and the attendance quite large. The representation from other churches was fully up to our expectation, considering the hard drought and consequent poor crops over a large portion of the Northwestern Association.

On Monday night after the association, Pastor Randolph of Milton, Wis., gave his very interesting and helpful lecture, "That Delightful Fellow, The American Boy." To say that his lecture was appreciated would be putting it mildly, as the very large audience seemed unanimous in declaring it equal in interest and helpfulness to any lecture ever delivered here on our regular lecture courses, and that is saying much, for we have had some very fine ones. Personally, I would be glad if this lecture could be delivered before the young people (and older ones) of all our churches.

M. B. KELLY.

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Sabbath Recorder, Plainfield, N. J.

SABBATH SCHOOL

REV. WALTER L. GREENE,
 Contributing Editor.

LESSON V.—NOV. 1, 1913. BALAK AND BALAAM.

Lesson Text.—Numb. xxii, 1—xxiii, 10. (See also Numb. xxiii, 11—xxiv, 25.)

Golden Text.—"A doubleminded man, unstable in all his ways." Jas. i, 8.

DAILY READINGS.

First-day, Numb. xx, 14-29.

Second-day, Numb. xxi, 1-20.

Third-day, Numb. xxi, 21-35.

Fourth-day, Numb. xxii, 1-20.

Fifth-day, Numb. xxii, 21-40.

Sixth-day, Numb. xxii, 41—xxiii, 26.

Sabbath day, Numb. xxiii, 27—xxiv, 25.

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

Graded Schools and Graded Lessons.

MISS EDNA BURDICK.

Paper presented at the sectional meeting on Sabbath School Work, General Conference, August, 1913.

Never before in history has so much attention been paid to the education of the child. So important is the child's training that greater efforts and larger sums are being expended each year in striving for higher ideals in methods and systems of public instruction. While so much is being done for future citizenship, it is useless to expect the child to become an ideal citizen without spiritual enlightenment. Should not religious instruction, then, keep pace with secular education? The question which faces us is whether the Sabbath school shall be slow to adopt these new methods or whether every school shall introduce the new system of graded lessons, which in the last few years has spread so rapidly in large and small schools in country and city. It is a question of vital importance—a question which perhaps has not yet been settled in many schools represented here.

We must admit that the uniform International lessons have met with only partial success, because (1) The knowledge of the Bible among young people of today has been found, even among educated college students, to be astonishingly limited. (2)

It has not been possible to hold the mass of young people, especially the boys, who in many Sabbath schools leave very early in life. Thus the necessity has arisen for a new system of Bible instruction, not only to educate the child, but to make the work so interesting and attractive that he will have no desire to leave. "Valuable as has been the system of uniform International lessons in preparing the way for something better, it scarcely meets our present-day needs, especially in the lower departments."

The Bible is a wonderful book. It contains food for the little child as well as the strong man. The aim, then, of this graded system in our Sabbath schools is to meet the spiritual needs of the pupil at each stage of his development, to give him the very best material suited to his understanding.

There may be those who are unacquainted with this new system. In its complete form, for large schools, there are four departments: (1) the Beginners' department, corresponding to the kindergarten and consisting of two years of lessons for children of four to five years; (2) the Primary department, consisting of three grades; (3) the Junior, corresponding to early grammar grades and consisting of four divisions; and (4) the Intermediate department.

Although this system has many grades, nevertheless it is so elastic it may adjust itself to small schools where the teacher, instead of repeating the lessons each year, advances with her pupils through the course of study of a whole department. Thus the child of from four to sixteen years, by this definite course of Bible-study—each course fitted to the needs of the pupil, and each course having its definite aim—comes to know God as the loving Father of all mankind who still commands our trust and obedience.

ADAPTED TO CHILD NEEDS.

These lessons have been based upon the same pedagogical principles recognized by the public schools of today: (1) Lessons adapted to the changes or development of the child's mind. The consciousness or field of thought of the little child or beginner is not much broader than the things with which he daily comes in contact. Thus by little stories, as "Nature Obeying God," "Jesus Caring for Hungry People," "Jesus Caring for the Sick Boy," is shown something of the sweet, natural, simple religion

so easily perceived by the child. At the Primary age, when the child's faith is strong, should we not strive to awaken responsive trust and obedience? During the Junior period the pulse of life begins to throb more strongly. It is the time of great transition or mental growth, when the love for history begins, when the wonderful stories of the Bible studied in a systematic, consecutive way, as given in the graded lessons, begin to exercise their fascination. How wonderful and helpful it will be, especially for the boy, just at the dawn of the age of doubt or perhaps skepticism, to have the mind stored with the best biblical images of strong and noble characters, great heroes and champions of faith of all ages, in order to help him create new ideals of noble living. Besides this systematic study of Bible stories during this course, a very practical series of temperance lessons adapted to the child's understanding, also a series of lessons on the lives of great missionaries are given. The lives and work of some of our own Seventh Day Baptist missionaries might with great interest be presented just at this point. Perhaps it is because of my own experience with this Junior course that I feel today like strongly advocating it. I believe that no school having adopted the Beginners' and Primary work can afford to omit this course. If we are to hold the boy at this perilous period, the lessons and work must be such as will hold his interest.

SELF-EXPRESSION.

The second pedagogical principle upon which these lessons have been based is that of self-expression. Hearing is not the only avenue by which the child learns. It is also by seeing and doing, his interest gained by thorough activity. The hard work of this graded system consists of the coloring of pictures adapted to the lessons and pasting them in work-books, making of booklets, the writing of answers to questions found by the child in his Bible, tracing journeys in map work, and writing reproductions of Bible stories. By these methods the work becomes correlated with the child's studies in the public school. These lessons have been carefully planned for each week and graded according to the child's ability.

RIGHT HABITS OF BIBLE STUDY.

The third principle is that of forming right habits of Bible study. Because the child learns much more readily when young, when the mind is receptive, it is the time when familiar chapters or Bible passages should be committed to memory. This has in the past few years been a much neglected feature of the child's education. The graded lessons provide and plan for this memory work during a period separate from the lesson hour. The habit of daily Bible reading in the Junior period is encouraged and is made a part of the work. It is intended, of course, that most of this work of which I have spoken be home work. Whether this is done or not depends upon the child himself, the attitude of the parents and perhaps most of all upon the teacher.

TEACHERS.

In fact, it is upon this great subject of teachers that the whole course depends. The graded Sabbath school demands a careful selection of teachers adapted to the grade. The duties of a teacher are much the same as those in the public school if the system is carefully planned and executed. Many of us may have made the mistake of thinking that the child can and will do his home work without further instructions, but the best results can be obtained only when this work each week is carefully supervised by the teacher. At the end of each quarter the pupil's work, in the upper grades, should be reviewed and given a percentage marking. Occasionally a written test varies the program, adds a feeling of responsibility and tends to create interest. Each teacher should keep a class record of work accomplished by the child. These are some of the minor details which help to make the graded work a success. They are not imaginary plans but plans which have been adopted and are being tried in many of our Sabbath schools today.

The ability to systematize and execute her plans in this way, however, are not the most essential qualities of a successful teacher. She should first of all love her work, be familiar with the Bible, and know her pupil as well as her lesson in order to present it in a manner that will meet his individual needs. How many times we hear the cry, "It is so difficult to get teachers." There may be a reason for it now,

a general feeling of incompetency; but will the young people of the future, who have studied the Bible and its great teachings in a systematic way, have this same feeling? Only the future can tell. But I trust and believe that such study will lessen the feeling of inability—that young people will not despise the rare gift of being able to teach but regard it as a talent to be used in the Master's service.

In summarizing, I should like to mention what seem to me to be five of the greatest points in favor of graded work.

(1) The lessons are adapted to the child's understanding, his needs and interest.

(2) The pupils become more familiar with the Bible. Its use becomes a necessity. It no longer remains a book to be used on rare occasions. The pupils will need and want Bibles of their own just as they need text-books in school.

(3) Hand-expression tends to create interest and impress the truth or lesson upon the child's mind.

(4) Promotion from grade to grade makes the work systematic and gives an incentive to the pupil.

(5) Through this gradual unfolding of the child's religious life, he grows naturally into the desire to join the church and become one of Christ's followers and servants.

A superintendent of wide experience said: "More children have joined the church between the Junior and Intermediate grades, and have joined knowing more about the Bible and the reasons for taking this step, than ever before in my experience."

This course may not be a faultless one. People have criticised and will continue to criticise, for this greater efficiency will need more teachers, more equipment, more time, more effort; but if it will mean a factor of greater help to the child, to the community, if in the end it will help to win souls for Christ, we will think of it only as unselfish service. May we not at least be willing to study together this question of graded schools and graded lessons, if we are truly interested in helping the boy or girl to come into the fulness of life which is the heavenly Father's plan for him? Let us thank God for this forward movement in Sabbath-school work and take courage in the prospect of further success.

New Market, N. J.

Sabbath School Board—Regular Meeting.

The regular meeting of the Sabbath School Board of the Seventh Day Baptist General Conference was held in the chapel building of Milton College, Sunday afternoon, September 21, 1913, at 1.30 o'clock.

The meeting was called to order by the President, Prof. A. E. Whitford, and prayer was offered by the Rev. Henry N. Jordan. The minutes of the last adjourned meeting were read and approved. The Secretary reported that notices of this meeting had been duly sent to all the Trustees.

The minutes of the annual meeting of the Corporation of the Sabbath School Board were read. The following trustees were present: Prof. A. E. Whitford, Rev. H. N. Jordan, W. H. Greenman, Miss Mabel Maxson, Prof. D. N. Inglis, Prin. R. V. Hurley, Prof. A. B. West, Prof. L. H. Stringer, Rev. L. C. Randolph, Dr. Geo. E. Crosley and Dr. A. L. Burdick.

The Treasurer, W. H. Greenman, presented his quarterly report as follows:

Treasurer's Report.

From July 1, 1913, to September 21, 1913.

GENERAL FUND.

Dr.

| | | |
|--------|--|----------|
| 1913 | Balance on hand July 1, 1913 | \$126 31 |
| | Permanent Fund | 5 00 |
| July 3 | C. W. Barker, North Loup, Neb., Church, General Fund | 4 60 |
| " 3 | Leona Sayre, North Loup, Neb., S. S. | 8 73 |
| " 3 | Fred W. Frink, Alfred Station, N. Y., Church | 7 40 |
| " 3 | E. S. Maxson, M. D., Syracuse, N. Y., S. S. | 8 87 |
| " 4 | P. B. Hurley, Riverside, Cal., Church | 1 55 |
| " 13 | Wm. M. Stillman, Plainfield, N. J., Church | 21 86 |
| " 13 | A. S. Childers, Salem, W. Va., Church | 10 45 |
| " 13 | Julian Craft, DeRuyter, N. Y., S. S. | 9 00 |
| " 13 | I. C. Jeffrey, Nortonville, Kan., Church | 13 |
| " 13 | N. C. Clarke, Farina, Ill., S. S. | 4 00 |
| " 13 | Allen B. West, Milton Junction, Wis., Church | 3 20 |
| " 13 | Myron J. Greene, Adams Center, N. Y., Church | 1 80 |
| " 19 | Stephen Babcock, Yonkers, N. Y., Church | 10 59 |
| " 23 | Dr. Grace Crandall, Lieu-oo, China, Church | 1 00 |
| " 30 | Anna L. Crandall, Independence, N. Y., S. S. | 1 60 |
| Aug. 6 | A. S. Childers, Salem, W. Va., Church | 4 00 |
| " 27 | Vida Ellis, Dodge Center, Minn., 2 doz. Catechisms | 36 |
| | | \$221 45 |

Cr.

| | | |
|----------|--|---------|
| July 7 | Dr. A. L. Burdick, Janesville, Wis., printing | \$ 5 40 |
| " 28 | Mrs. C. M. Burdick, L. I., Editor Visitor, July and August | 20 00 |
| Aug. 12 | Dr. A. L. Burdick, Janesville, Wis., Conference expenses | 33 00 |
| Sept. 18 | Publishing House, L. A. Worden, 300 Reports to Conference | 24 00 |
| " 18 | Mrs. C. M. Burdick, L. I., salary Visitor for September | 10 00 |

\$ 92 40

Balance on hand September 21, 1913

129 05

\$221 45

JUNIOR QUARTERLY FUND.

| Dr. | | |
|---|-------|-----------------|
| Balance on hand July 1, 1913 | | \$272 42 |
| July 1 Publishing House, M. T. Greene, | | 27 59 |
| Sept. 18 Publishing House, M. T. Greene, | | 15 97 |
| | | <u>\$315 98</u> |
| Cr. | | |
| July 7 L. A. Worden, Plainfield, N. J., 1,225 | | \$ 91 24 |
| copies Junior Quarterly, third quarter, 1913 | | 224 74 |
| Balance on hand September 21, 1913 | | <u>\$315 98</u> |

W. H. GREENMAN,
Treasurer.

Upon motion the report was adopted. A report of the Committee on Efficiency was given by the Chairman, Prof. D. N. Inglis, which, upon motion, was adopted, and a bill for \$6.85 for printing, which it contained, was allowed. It was moved and carried that we ask the Rev. W. D. Burdick to continue his work as associate editor of the *Helping Hand*, choosing such assistance as may be necessary in getting the copy for the first quarter ready for the publishers.

It was moved and carried that we ask the Rev. W. C. Whitford to continue as editor-in-chief of the *Helping Hand*, and the Rev. A. L. Davis as the other associate editor for the coming year. Upon motion duly made and seconded, it was voted that the compensation of the editors of the *Helping Hand* for the coming year be \$25.00 each.

The budget of the Sabbath School Board as presented to, and approved by, the General Conference was adopted by the Board. It was moved and carried that we ask Rev. H. N. Jordan to take up the editorship of the *Junior Quarterly* for the ensuing year. Moved and carried that further action concerning these publications be referred to the Committee on Publications, with power.

Moved and carried that we ask Mrs. C. M. Burdick to continue the editorship of the *Sabbath Visitor* for the coming year, the compensation being the same as formerly, namely, \$120.00 for the year.

Moved and carried that we recommend to the Seventh Day Baptist churches of Wisconsin that they elect Prof. A. E. Whitford to represent them on the official Board of the Wisconsin State S. S. Association. It was voted that we request Prof. A. E. Whitford to attend the coming meeting of the Wisconsin S. S. Association at the expense of this Board. Moved and carried

that the bill of Dr. A. L. Burdick for \$4.83, balance due on expenses, be allowed.

The standing committees were appointed as follows: *Auditing Committee*—Dr. Geo. E. Crosley and Prof. L. H. Stringer. *Committee on Publications*—Dr. A. L. Burdick, Prin. R. V. Hurley and Rev. L. C. Randolph. *Finance Committee*—W. H. Greenman, N. O. Moore and Rev. C. S. Sayre.

It was voted that the President appoint a Committee on Field Work. The following committee was named: Rev. H. N. Jordan, Prof. D. N. Inglis, Prof. A. B. West and Miss Mabel Maxson.

It was voted that the matter of the advisability of appointing superintendents of home department work and of elementary work be referred to the Committee on Field Work. The Secretary was instructed to send notices of an adjourned meeting for Tuesday evening, October 7, 1913, at 7 o'clock, to be held in Whitford Memorial Hall.

The minutes were read and approved.

A. L. BURDICK,
Secretary.

Sabbath School Board—Adjourned Meeting.

An adjourned meeting of the Sabbath School Board was held in Whitford Memorial Hall, Milton, Wis., Tuesday evening, October 7, 1913, at 7 o'clock. The meeting was called to order by the President, and prayer was offered by the Rev. L. C. Randolph.

The following Trustees were present: Prof. A. E. Whitford, Rev. H. N. Jordan, Rev. L. C. Randolph, N. O. Moore, Dr. G. E. Crosley, Prof. D. N. Inglis and Dr. A. L. Burdick.

The minutes of the regular meeting were read. A report of the Committee on Publications was given. It was voted to ask the Rev. E. D. Van Horn to furnish material for the first quarter of the *Junior Quarterly*, this action being taken because of the inability of the editor-elect to find time to prepare the work for the first quarter.

The Committee on Field Work reported plans for activities along this line: (1) That an institute should be held in every church as soon as practicable. (2) That for sake of convenience and economy, the churches which form a natural group shall be worked by some capable person or per-

sons near that group. Other churches which are isolated are to be cared for by a representative from another locality. (3) That institutes be held as soon as practicable at Ashaway, R. I., Alfred Station, N. Y., Lost Creek, W. Va., and Milton Junction, Wis., to be supervised by such workers as the Board shall be able to secure.

It was moved and carried that the committee have full power to carry out its plans at the expense of the Board.

It was voted that the matter of having certain papers printed in the form of tracts be left with the Committee on Publications, with power.

The minutes of the meeting were read and approved.

Adjourned.

A. L. BURDICK,
Secretary.

Home News.

RIVERSIDE, CAL.—The Riverside Bible School has had something special going on most of the time the past month. They began by going the first day of the month to the city's beautiful playground, Fairmount Park, for a big picnic, at which time none were called upon to go away wishing they had had more to eat. After the supper the quartet sang, others sang solos, everybody sang, and Lester Davis sang his song, "Come to California before you die." Then some one gave a reading, some one else that old piece they spoke when going to the old district school "back then," and whenever it happened that no one else could think of anything to do, Elverson Babcock would give a comic recitation. You should have been there!

On September 20 the school hour was given largely to the temperance superintendent, Rosa Davis, who had prepared a most instructive and interesting program in which all departments of the school had a part.

On September 27 the primary department again united with the main school and a program occupying the entire Bible-school hour was given. This program was made up from parts of each of the programs furnished by the Tract Society for the Sabbath study lessons. Mr. C. D. Coon gave a talk on the Sabbath question at the church service before this session.

P. B. H.

Those Examinations.

"Congress is divided into civilized half civilized and savage."

"An interval in music is the distance on the key board from one piano to the next."

"A Rest means you are not to sing it."

"Emphasis is putting more distress on one word than another."

"Physillogigy is to study about your bones stummick and bertebery."

"We have an upper and a lower skin. The lower skin moves all the time and the upper skin moves when we do."

"The body is mostly composed of water and about one half is avaricious tissue."

"The chyle flows up the middle of the zackbone and reaches the heart where it meets the oxygen and is purified."

"In the stomach starch is changed to cane-sugar and cane-sugar to sugar-cane."

"Inertia is that proberly of bodies by virtue of which it can not change its own condition or rest or motion. In other words it is the negative quality of passiveness either in recoverable latency or insipient latesence."—*Teacher's Magazine*.

Resolution of Appreciation.

We the trustees of Milton College wish to express our heartfelt appreciation of the valuable service rendered the college and the cause of Christian education by our retiring president, the Hon. Paul M. Green.

For forty-four years he has served us as a trustee and for sixteen years he has been president of the Board of Trustees. His wide acquaintance among the people, the general confidence in which he is held, his safe counsel, and his generosity combined to make his work for the institution of great importance.

This minute of our loving remembrance shall be sent to Mr. Green and spread upon the records of this body.

In behalf of the trustees,

ALLEN B. WEST,
Secretary.

Milton, Wis., Sept. 10, 1913.

Teacher—"Who was the first man?"

First Boy—"George Washington."

Teacher—"Next."

Second Boy—"Adam."

First Boy (indignantly)—"I didn't know you meant foreigners."—*Teacher's Magazine*.

Who comes to God an inch, through doubtings dim,

In blazing light God will advance a mile to him.

—*Rabia*.

DEATHS

WITTER—Mrs. Helen (Green) Witter was born in Almond, N. Y., March 12, 1848, and died at her home in Alfred Station, N. Y., September 5, 1913, aged 65 years, 5 months and 24 days.

She was the daughter of Lewis and Lucretia (Howe) Green and the wife of William S. Witter. She was married to Mr. Witter, November 21, 1903. Besides her husband she leaves one daughter, Mrs. Belle Doty, and a granddaughter, Miss Hazel Doty of Hornell; also three sisters,—Miss Sarah Green and Mrs. John Davis, both of Andover, and Mrs. John Barker of Buffalo, N. Y.

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

Funeral service was held September 9, at the church and interment made in Alfred Rural Cemetery. I. L. C.

MERRITT—Sarah Elizabeth, daughter of Sarah Kenyon and Stephen Austin, was born July 13, 1847, and died September 16, 1913.

When eleven years of age she was baptized and joined the Rockville Seventh Day Baptist Church. In 1886 she was married to Charles Merritt of Ashaway, who died last December. Ever since his death she had been rapidly failing until, shattered in mind and body, she passed out of this life in which she seemed "too frail to walk alone." For twenty-seven years she was a loving, faithful wife, and a true and loyal mother to the orphan sons, Charles and Jay, now of Atlanta, Ga., who reciprocated her affection and live to mourn their sad loss. Two sisters, Mrs. Mary Lewis of New London, Conn., and Mrs. Louisa Johnson of Ashaway, R. I., and a brother, John Austin of Westerly, R. I., survive her and with many friends and relatives sustain a loss that can never, here, be requited.

For many years she was an active and loyal member of the First Hopkinton Church and when in health was a regular and cheerful attendant upon its services.

Farewell services at the house were conducted by her pastor who spoke briefly from the words, "My hope is in thee." The many floral offerings bore fragrant tribute to the loving esteem of relatives and friends. H. C. V. H.

WITTER—William S. Witter, son of J. Samuel and Fanny Burdick Witter, was born December 11, 1843, in the town of Alfred, N. Y., in which township he has lived most of his life, and died at the home of his son, Albert W. Witter, in the town of Hornell where he was taken after the burial of his wife a week before and tenderly cared for until the end, which came September 16. He was 69 years and 9 months old.

On January 1, 1867, he was married to Martha T. Hood, adopted daughter of Dea. George Hood of Hartsville. She died November 15, 1902. To them were born three children: Nellie

May, wife of Herbert J. Davis, who died in 1885; Gertrude A., wife of L. K. Burdick of Westerly, R. I.; Albert W. of Hornell. The two surviving children with three grandchildren and a sister, Mrs. G. O. Hood of Alfred, are thus left to mourn the loss of a kind-hearted father, grandfather and brother.

In 1903 he was married to Mrs. Helen June who with him shared life's joys and sorrows for the last ten years. He was baptized in middle life and united with the Hartsville church, afterward transferring his membership to the Second Alfred. He was not "afraid to die" he said, and after much suffering, patiently and trustfully crossed the bar and entered into the heavenly rest.

Services were conducted at the church at Alfred Station. I. L. C.

LACKEY—Mary A. Lackey was born near Little Genesee, N. Y., October 10, 1847, and passed to the life beyond, September 20, 1913.

She was the youngest of four children born to Palermo and Eunice (Edwards) Lackey and is survived by two sisters, Mrs. Sophronia B. Greene and Mrs. Amy K. Crandall of Little Genesee. A sister, Harriet E., and a brother, Orson C., and a half sister, Betsey, having gone on before.

Mary, the subject of this sketch, received her education in the public schools of this town and in the Oswego Normal. For a few years after her training at Oswego she was a teacher in the schools of this and adjoining counties. She had a cultured mind and natural literary gifts. Papers, verses and poems, expressive of deep convictions, lofty spiritual aspirations and intense human sympathy frequently came from her pen for various anniversary occasions. Her chief writings were concerned with the history of the town of Genesee, published in 1896, prepared with painstaking accuracy and in a keen historical spirit for the history of Allegany County.

With great devotion she ministered for many years to an aged father and mother and an invalid sister. It was in the home and the circle of her most intimate friends that the fulness of her life was most completely revealed. She shunned the public gaze, but with the best interests of the community she was identified in a quiet but vital way.

In early life she learned to love the Saviour and under the pastoral labors of Rev. Thomas B. Brown, she united with the First Genesee Church, February 25, 1871. She had a deep and abiding interest in the work of the several church organizations as far as strength and home duties would permit. For over forty years she was a teacher in the Sabbath school where the influence of her sympathetic Christian character has been woven into the lives of those who came under her instruction.

She loved the beautiful in life and nature. The flowers were her constant and beloved companions and through them she sent messages of love and sympathy to friends and neighbors. Her flowers were freely used for the happiness of others. She was quick to find the good in

others and to appreciate worth of character wherever found. Young people found in her a friend and companion who was interested in all their aspirations and hopes.

The following words of appreciation from the ladies of the church show but feebly the esteem in which sister Lackey was held.

"The words of appreciation heard on every side, of our beloved sister, Mary A. Lackey, testify to the high esteem in which she was held and the deep sense of loss that has come to us in her unexpected death. Her ready expression of sympathy to cheer the sick and sorrowing and her readiness also to use her gift of rhyming to forward any pleasurable event, have greatly endeared her to us all. But to the Woman's Christian Temperance Union and the Woman's Board Auxiliary there comes a peculiar and personal loss—a constituent member of both organizations, a deep interest in their advancement, wise suggestions and willing service, will be greatly missed.

"We extend loving sympathy to the deeply bereaved sisters. We mourn with them. We thank God for her life, so brave, and helpful in spite of physical weakness, and murmur not that he has taken her, knowing "Here are the sickness and sighing—there are the life and the light."

Farewell services were held in the church where she loved to worship, Tuesday, September 23, 1913, conducted by her pastor. E. E. S.

VINCENT—Mary Elizabeth Vincent, wife of Claude Vincent and daughter of A. V. and Hanna (Mathews) Shaw, was born in Alfred, April 10, 1864, and died September 21, 1913.

She was married March 2, 1878. Besides her husband she leaves three daughters: Mrs. Florence Martin of Hornell, Mrs. Arlene Shaw and Miss Mildred, both of Alfred Station, and three grandchildren; also two brothers, Charles and Jay Shaw, and many other relatives and friends.

Sister Vincent was a member of the Second Seventh Day Baptist church of Alfred and she loved her church, and in many ways, as the condition of her health allowed, she labored and planned to advance its interests. She has been a good mother, a woman of decision and character. She taught her children the Christian way and to take their troubles and cares to the Divine Friend. She loved the young people, and others as well as her own children found in her a counselor and companion. She cared for her mother during the last years of her life. She was a good neighbor and friend.

After the bright hopes for more than two days following the very promising though critical surgical operation, the sad fact that she had gone to return no more came as a great shock, not only to the family, but to many friends and neighbors, who were stunned and saddened, while their hearts went out in sympathy and tenderness to the bereaved family.

It is true, "There is but a step between me and death."

Farewell services were conducted at the church by Pastor Cottrell. Miss Neva Place sweetly

sang two solos. Leave-taking was later at the home across the way where the wife, mother, sister and friend had spent so much of her life. Beautiful flowers in profusion bespoke the sympathy of friends and dear ones in their most expressive language. Interment was made in the family plot in Alfred Rural Cemetery. I. L. C.

RANDOLPH—David Lenox Randolph, son of Abel and Rachel Lenox Randolph, was born October 16, 1833, and died October 6, 1913, lacking only ten days of being fourscore years old.

The old homestead where he was born, near Plainfield, N. J., remained his home until three years ago. Since then he has lived in Plainfield. He was baptized and became a member of the Seventh Day Baptist church in 1850, and has ever been loyal and faithful. He was married November 2, 1858, to Julia E. Titsworth, daughter of Abram D. and Juliet Randolph Titsworth. One infant child, David Titsworth Randolph, died April 24, 1874. Besides the surviving widow there are two sisters and one brother living, Mrs. Jane L. Dunham, Mrs. J. Frank Hubbard, and William M. Randolph, the latter of Washington, N. J., the others of Plainfield, N. J. The wife of the late Rev. Henry B. Lewis was another sister.

Funeral services conducted by the pastor of the church were held on Wednesday, October 8, 1913, and the burial was made in Hillside Cemetery. "Thou shalt come to thy grave in a full age, like a shock of grain cometh in in his season." E. S.

OSBORNE—William Monroe Osborne, one of the old pioneers of Wisconsin, passed away at Milton Junction, Wis., October 2, 1913, aged ninety-one years, six months and twenty-two days.

He was born in Attica, N. Y., March 10, 1822, and was one of twelve children in the family of Chauncey and Polly Skinner Osborne. All but one of these six sons and six daughters lived to maturity. One son died in the war. Most of the children lived to advanced years. The father lived to the age of seventy-nine and the mother to ninety-three. It was a strong and virile stock.

William was married to Miss Cynthia Hugoboom, May 24, 1846. Since 1862 they lived in Milton, Wis. On February 10, 1865, he enlisted in the Civil War and served as a drummer in the Forty-ninth Regiment until the close of the war. He and his oldest son enlisted together, the son having previously been in the service for a short term.

To Mr. and Mrs. Osborne were born six children, five of whom survive him. There are ten grandchildren and five great-grandchildren. When about twenty-one years of age Mr. Osborne was converted and joined the Free Will Baptist church of Oconomowoc. While living in Berlin, by conversations with Datus Lewis (father of Rev. A. H. Lewis), he was led to study the Sabbath question. He and his wife started to read the Bible through to satisfy themselves. At personal sacrifice he began the observance of the Seventh-day as the Sabbath.

(Continued on page 512)

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, 606 West 191st St., New York City.

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. Rev. R. J. Severance, pastor, 336 Pleasant St.

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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(Continued from page 511)

They both remained loyal to it the remainder of their lives. He was a staunch believer in God and gave as the reason why he had lived to such an advanced age, "The Lord did not see fit to take me." Although not a church member in recent years, his heart and interest were with the Milton Seventh Day Baptist Church, where his wife was a member. For the past three years, on the roll of those who were mentioned as over eighty at the celebration of Old Folks' day, Mr. Osborne's name has led the list. The deepest impression of all his life was made when his mother, dying, asked him to meet her in heaven. His eyes filled with tears as he said, "I want to live so that I can."

Services were conducted October 6 by Pastor L. C. Randolph, assisted by Pastor H. N. Jordan and Pastor Millar of the M. E. church. Text, Heb. xi, 40. L. C. R.

Faith.

Cling to Faith beyond the forms of Faith;
She reels not in the storms of warring words,
She sees the best that glimmers through the worst,
She feels the sun is hid but for a night,
She spies the summer thro' the winter bud,
She tastes the fruit before the blossom falls,
She hears the lark within the songless egg,
She finds the fountain where they wailed,
"Mirage!"

And lay thine uphill shoulder to the wheel,
And climb the mount of Blessing, whence, if
thou

Look higher, then—perchance—thou mayest—be-
yond

A hundred ever-rising mountain lines,
And past the range of Night and Shadows, see
The high heaven dawn of more than mortal day
Strike on the mount of Vision!

—Alfred Tennyson.

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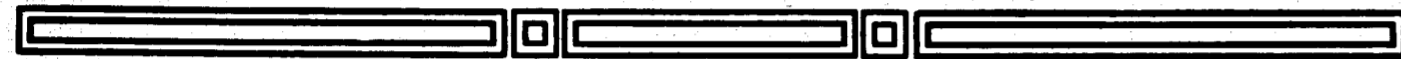
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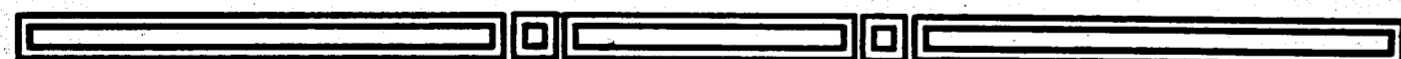
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AT THE SET OF THE SUN.

At the set of the sun,
When our work is done,
With all its tangled web;
When the clouds drift low,
And the stream runs slow,
And life is at its ebb,

As we near the goal,
When the golden bowl
Shall be broken at its fount;
With what sweetest thought
Shall the hour be fraught,
What precious most shall we count?

Not the flame of the sword,
Nor the wealth we have stored
In perishable things of earth—
Not the way we have trod
With the intellect broad,
Though that were of precious worth,

Nor the gain we achieved
Through the hearts we have grieved,
And left unhelped by the way,
Nor the laurel of fame,
When, for worldly acclaim,
We toiled in the heat and the fray.

Ah, no! 'tis not these
Will give our hearts ease,
When life sinks low in the west;
But the passing sweet thought
Of the good we have wrought,
The saddened lives we have blest.

And the love we have won,
And the love beckoning on
From His islands far and dim;
Love out of the light,
Shining into the night,
The night which leadeth to him.
—Boston Transcript.

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