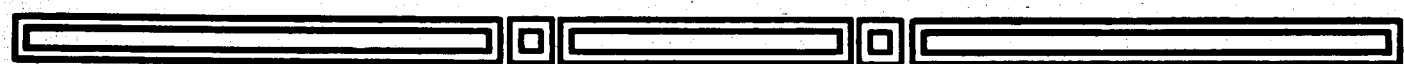


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### AT THE SET OF THE SUN.

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.

### —CONTENTS—

EDITORIAL—Last Day of the Meeting at Nile; Education Society's Hour; Closing With a Revival; The Next Session and the Delegates; The Eastern Association; Sabbath Eve at Westerly; Sabbath at Westerly..514-521	urer's Report .....	530
Have Faith (poetry) .....	Foreword of the President of the Eastern Association, 1913 .....	531
521	YOUNG PEOPLE'S WORK—The Recreational and Social Life of Our Young People During College; The Social Service Idea in Colleges; "Other Foundation Can No Man Lay;" A Needed Note of Warning; Christian Home Life; News Notes .....	534-538
SABBATH REFORM—Was Paul a Sabbath-keeper? .....	American Sabbath Tract Society—Annual Statement of the Board .....	538
522	CHILDREN'S PAGE—A Kitty-Cat Keepsake ..	540
More about the Sabbath Keepers' Association .....	State Secretaries for Lone Sabbath-keepers ..	541
523	SABBATH SCHOOL—State Recognition for Bible Study .....	542
MISSIONS—Quarterly Report; Missionary Board Meeting; Treasurer's Quarterly Report; Seventh Day Baptist Missionary Society—Report of Board of Managers..525-528	Marriages .....	543
American Sabbath Tract Society—Meeting of Board of Directors .....	Deaths .....	543
528		
WOMAN'S WORK—A Bundle of Fagots; Treas-		



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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. 17.

PLAINFIELD, N. J., OCTOBER 27, 1913.

WHOLE NO. 3,582.

## Last Day of the Meeting at Nile.

Sunday morning was given to business. The resolution passed at Conference petitioning the authorities at San Francisco to prevent the movement, now on foot by evil men, to commercialize vice in that city during the Panama-Pacific Exposition, was also passed by this association.

The Missionary Board's hour was the chief thing in this session. Secretary Saunders being absent, a letter from him similar to the one read in the Northwestern Association was read here, giving the people, in brief outline, a summary of the work. Ira Goff spoke of the opportunities in the Cosmos (Okla.) field. Since the railroad has been built, our little church has moved to Elkhart, two miles from Cosmos, where a city is springing up. His story of the utter lack of religious advantages, and of the hardships endured by the pioneers, was intensely interesting. The people there naturally follow leaders. This is true everywhere, in both politics and social life. Mr. Goff told of the readiness of the people to listen to the story of the cross. He had seen great ranches with 40,000 to 50,000 sheep, where it was no uncommon thing to see 10,000 sheep following one shepherd out of the corral. The shepherd led them to good water and green pastures, and the sheep liked to be led. They would keep close to the leader. Men are a good deal like sheep. They too like a leader.

Men will seek entertainment and must have social life. In these matters too they follow the leaders, and in the absence of religious leadership everything tends to pleasure and amusement. The speaker told how a dancing-party was turned into a song service and how those who had come to dance then listened to a sermon, after which a Sunday school was organized with seventy-five members. Week after week these people were glad to have the Gospel preached there. The one thing most needed in these frontier countries is a religious leader in whom the people have confidence.

The story of privations endured in times of blizzards and droughts, the way the settlers help each other by dividing up coal

and provisions, was pathetic. And Mr. Goff said that, notwithstanding all the bitter experiences and his knowledge of the hardships in this frontier life, if he were again, as of old, in West Virginia in his own little cottage with his beautiful meadow and hill, he would still pray, "Lord, here am I; send me."

### NEED OF HOME MISSIONS IN THE ASSOCIATION.

Leslie O. Greene reviewed the situation in the Western Association, with its sixteen churches, most of which are feeble ones. These small churches that now have no regular pastors should be made missionary centers and supplied with faithful missionary pastors. If some such thing is not done, the time must soon come when these churches will go out. There should be a plan, to reach the unchurched in the associations. Let the association invite some evangelist to work with its pastors for the salvation of men. The spirit of evangelism was very apparent in the session. The people seem anxious for genuine revivals.

### THE MISSIONARY SERMON.

The parable of the unjust steward was the subject of Rev. W. L. Burdick's sermon on missionary day. Brother Burdick said that when asked to preach the missionary sermon he at once thought of property, because he felt sure that many of our people were not using property as Christ would have them.

Some think the minister should not talk of property matters, and say this subject lies out of his sphere. Christ often talked of property and money. Three of his best parables are about these things, and so the minister is justified in talking about them.

History shows that property has held a wonderful relation to human life and progress in matters of state, of church, of society and of education. While it is essential to all advancement; while it has provided shelter and clothing and the comforts of life; while it enables man to flee from winter's cold and from summer's heat; while by it asylums and schools and



churches have come, and Bibles have been sent to the world in darkness, still the love of property and the craze for riches are sapping the life of our people.

The speaker next referred to the rapid increase of property in Christian lands, especially with the English-speaking people, largely due to Christianity. As soon as the Gospel is accepted by savages, they begin to have comforts and to produce property. Christianity is not antagonistic to property gaining, but rather is conducive to it.

#### THE MOTIVES ARE WRONG.

In the matter of getting property the motives are often wrong. Men will suffer and die in an effort to get money just for its own sake. The motive in such cases is wrong. Property should be sought for the sake of spiritual upbuilding. God did not place his children in this world simply to get property. The soul is the greatest thing—the one thing to be prospered above all others. To work merely for money is to degrade the soul.

#### THE MEANS USED.

The means used in securing property are too often horrible means. The liquor traffic and the white slave business are among the most horrible. No worse criminals can be found on earth than those who traffic in the social vice. They are worse than murderers. No punishment can be too severe for them. But men do not need to resort to such methods in order to get property, neither do they need to resort to dishonesty. God has made it easy to secure it in honest ways. The law of value received is the true one. Whoever does not give this in good and true measure, whether minister, teacher or grocer, let him know that he is on the wrong road.

#### THE USE OF PROPERTY.

The crucial point in this matter has to do with the use we make of our means. There are two theories as to how we shall use what God has given us—that of ownership and that of stewardship. The ownership theory assumes that God has no claim upon our bank stock, no title to our real estate, but that all belongs to us. The stewardship theory holds that property still belongs to God, and that as stewards we must render an account for the use we make of it. The man in the parable who hoarded his property and heard the verdict, "Thou fool," was holding to the ownership

idea. It was not the idea set forth by Christ. He requires unremunerated service to our fellow men.

Some moneyed men are exemplifying this principle better than are the churches. Do you suppose God is pleased when we use all he has given us entirely for self, and allow our missions to go unsupported? We turn a deaf ear to such pleas as that which comes from Africa; we heed not the Macedonian cry from many a home field; we use all our money upon ourselves, oftentimes in seeking luxuries and pleasures; and if we think God is pleased with this, we are mistaken. He expects us to use our property for the spread of the Gospel among men, and is calling upon us to dedicate money to his service.

At the close of this sermon the Iowa quartet sang, "Somebody Needs You."

"Child of the Master, wherever you are,  
Somebody needs your care!  
Some one at home or a wand'rer afar—  
Somebody needs your prayer.

*Chorus—*

"Somebody needs your love,  
Seeking a blessing from above;  
Somebody needs you, somebody needs you,  
Somebody needs your love.

"Shine for the Master, with deeds of good cheer,  
Some one is in the night;  
Send out the beams that will shine bright and clear,  
Somebody needs your light.—*Cho.*

"Sing of your Saviour with heart all aglow,  
Somebody needs your song;  
Blessings will follow the heart's overflow,  
Brighten the way along.—*Cho.*

"Then when you enter the city of gold,  
Some one will meet you there;  
Someone to whom the glad story you told,  
Some one your joy will share.—*Cho.*

\*\*\*

#### Education Society's Hour.

Dean Main presided over this session at the Western Association, and after referring to the early times when our people were called upon to settle the question as to where our denominational school should be located—whether in Plainfield, Nile, or Alfred—he called attention to the Twentieth Century Endowment Fund and urged people to bear it in mind and provide for it in gifts and in their wills. Of this fund 30 per cent goes to each of our three colleges, and 10 per cent to the Theological Seminary.

#### ADDRESS OF PRESIDENT DAVIS.

On the second day of this association word was given out that a child was lost, and description was given of a small boy, last seen on the night before in the highway between Friendship and Nile. Later the announcement came, "The child is found."

President Davis made good use of this incident in opening his address. He spoke of the chill that came to hearts in the audience and of the impulse on the part of many to hasten out and help find the lost one. But many boys are lost in a different way from this, and nobody seems to care! No announcement is made of the fact and little is being done to save them.

A few days ago as President Davis sat in a school commissioner's office in a neighboring State a tattered boy just at the age of fourteen applied for dismissal to go out to work in the shops. The law allowed him to leave school at that age and become a bread-earner for the family, and in all probability that would end his education. Thus thousands of boys of foreign extraction are becoming citizens in America with little or no education. It is time the cry was raised all over the land, "Boy lost!" Nine out of every ten are lost to the schools before they get through the high school. Only one in a hundred can secure a classical education, or in other words only one per cent go to college. The country permits such conditions without effective effort to better matters.

Many who do enter college go simply to have a good time, and so waste their opportunities and pass out unfitted for effective work. On this account colleges have been criticised as failures. Hence the new effort in education is toward industrial and vocational education. It inspires to excel in some line of work. The modern aim is more nearly ideal. It prompts to action. It includes the best of the old and adds the practical. It fits men for political and scientific and, indeed, all lines of work.

#### GIVE THE BOYS AND GIRLS A CHANCE.

Most of them will appreciate it, if the advantages are believed in, and taught in the home. Help the colleges to do this preparation work for the boys. There sleeps in yonder cemetery one who gave \$1,000, saying, "Pay me interest while I live, and then it is yours for a scholarship forever after I am gone."

Mr. Simpson told of the interest in the

Northwestern Association taken in Milton College and in the Seminary. There is no excuse for our colleges if they are not religious schools. Religion is a part of education, and if schools are to eliminate the Christian element, there is little hope for our country.

Dean Main spoke of the good start our schools and our General Conference are making this year. Evangelism seems to be coming to the front. The fear has been sometimes expressed that the coming of the state school to Alfred would be the beginning of the end. This ought not to be so at all. The coming of the state schools there gives us a grand opportunity, and it is up to us to improve it well. Conditions in Alfred offer us opportunities for religious education greater than our fathers ever knew.

#### OUR INVESTMENTS.

Here Dean Main made a plea for Salem and Alfred, including the Seminary. He had heard a man say, "Any one setting out for the Christian ministry today is either a hero or a fool." This is too bad! I have been over the road and know something of the situation, and if, knowing all I do now, I could be young and start again, I would choose the same road." The experiences of the minister are worth far more than dollars and cents. "Boys, I exalt the work to which you have given yourselves!"

There are two or three things this people should do: (1) Talk up the preacher's calling. We when young did not have the outlook placed before us which young men of these days have. There are great fields around each church, and we should get our eyes open to see them. (2) The people should get their eyes open to the proper support of their ministers. We pray for a harvest, but neglect the harvesters. (3) Pray for us who are teachers and students in the Seminary. The boys in our prayer meeting often pray for those who have made it possible for them to be there. They pray for you. Will not you pray for us?

The Seminary needs \$1,200 to \$1,500 each year as gifts from the people. Last year was the first in twelve years in which we have had a deficit. Pray and give, and so help the good work along.

But I wanted to show you some of our investments in school work. We have in our three schools 78 trustees, 93 teachers and 1,133 students. We expend an income



of \$134,756 and hold as endowments \$580,000 and \$572,477, in property.

Alfred needs an assembly hall, a gymnasium and more endowment. Milton needs \$3,000 now for the debt on her auditorium and gymnasium, in order to secure the gift of \$2,500 from Mr. Carnegie, and an addition to her endowment of \$115,000 by 1917. Salem needs \$2,500 now for her new building and \$150,000 for buildings, teachers, library and endowment.

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### Closing With a Revival.

The Sunday evening meeting was a wonderful meeting. Rev. Edgar D. Van Horn preached from the text, "Himself took our infirmities, and bare our sicknesses" (Matt. viii, 17). The message was all about "Love's burden and Love's gift," and many hearts were touched. The joy of the people when the Great Physician healed their sick; when the Burden-bearer relieved them of their heavy burdens; when he flooded their souls with the light from heaven, and revealed unto them the love of the Father, was beautifully brought out in the sermon.

Fathers who bear their children on their hearts know something of the love of Christ. Children who are made to realize the love of father or mother know something of the love of God. O for a vision of the Saviour's love! He is here tonight to heal. How are we treating this Saviour? He stands at the door and knocks; are we bolting the door? Maybe you have let him in, but what are you doing to help others find Christ?

A missionary preaching in a city mission was discouraged because he received no response to his appeals. A friend told him it was because he did nothing but tell them they were sinners. They know that well enough already. What they need is to be told of some help—some remedy for sin. Christ knows all the bitter way, and is here to help.

At the close of the sermon a bright testimony meeting was led by Brother Van Horn, and when an invitation was given for any who wanted to start in the Christian life to come forward and give Pastor Simpson their hands, fifteen young people came forward in tears and offered themselves to Christ. It was a scene that moved all hearts. People lingered to pray and help the seekers until a late hour, and

a meeting for the following evening was arranged.

The spirit of evangelism had been the prevailing spirit of the Western Association, and this was a most fitting close.

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### The Next Session and the Delegates.

The next session of the Western Association will be held at Independence, N. Y., on the fifth day before the first Sabbath in October, 1914. President, A. Clyde Ehret; secretary, Leslie O. Greene, Independence, N. Y. The introductory sermon will be preached by Pres. B. C. Davis. Rev. W. L. Burdick is the alternate. Delegate to the Southwestern association for 1913, the appointee of the Eastern Association. Delegate to the Northwestern Association in 1914, the appointee of the Central Association. Delegate to the Central Association in 1914, Rev. W. L. Burdick. Delegate to the Eastern and Southeastern, 1914, the appointee of the Central Association.

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### The Eastern Association.

The Seventy-seventh annual session of the Eastern Association convened with the Pawcatuck Church at Westerly, R. I., on the evening of Thursday, October 9, 1913. John H. Austin was the presiding officer, and the meetings opened with a good attendance. The forenoon of Thursday had been occupied by a meeting, in Ashaway, R. I., of the pastors and workers of the association, who had gathered to plan for evangelical work. The delegates and visitors who attended this meeting were on hand at the opening of the association.

Pastor Clayton A. Burdick extended a cordial welcome to all. He spoke of the pleasure it gave the Westerly people to entertain the visitors and to minister to them in material things. He expressed the hope that their coming might be a special help to his church and people. We need a spiritual refreshing like that which came to Nile in the Western Association.

Rev. Jesse Hutchins of Marlboro, N. J., responded to this welcome with well-chosen words, expressing the hope that all might work and pray for the reciprocal blessings referred to by the pastor.

The president's address or "foreword" appears in another column of this paper, so

we leave that to our readers without further comment.

The introductory sermon by Rev. A. G. Crofoot of Rockville, R. I., was from the text, "Sanctify them through thy truth: thy word is truth" (John xvii, 17). After an exposition of the text the points made were: God sanctifies his children through the truth. "Thy word is truth." Our language and our conduct must be sanctified. All we have and all we can have must be sanctified for the Master's use.

The people went home from the first session of the Eastern Association well pleased with the beginning thus made.

#### THE SECOND DAY AT WESTERLY.

The usual business session was held in the forenoon on Friday. Interesting letters from the churches were read, a message of sympathy was voted to be sent to Rev. L. E. Livermore of Lebanon, Conn., a praise service led by the chorister, John H. Tanner, and a prayer service led by Rev. W. D. Burdick were some of the features of the morning hours.

Delegates from the other associations delivered their messages and received a welcome. No one could listen to the reports of these men without feeling that this exchange of delegates is greatly appreciated by the associations, and that the coming of the leaders to associations widely separated is the source of great help to the people.

Just before the noon hour Rev. W. D. Burdick spoke of what he thought should be the objects sought in our annual meetings. (1) Sabbath literature should be present in them all, for distribution. (2) Special effort should be made to acquaint our young people with all lines of our work. (3) Evangelism should be more prominent and we should make the associations real seasons of revival. We should work and pray for the conversion of souls. (4) The needs of our churches for workers in missions and in the ministry should be laid upon the hearts of our young people, in the hope that some will dedicate themselves to the work of the gospel ministry. The fact that the pastors in the associations are considering the question of special evangelical services is regarded as a most hopeful sign.

An interesting item in the afternoon was the report of the corresponding secretary. This was a condensed statement of the condition of the churches. While the spir-

itual condition is regarded as good, a net loss of thirty-three was reported in the association.

The Woman's hour was one feature of the afternoon's work. A message from Mrs. A. B. West, president of the Woman's Board, was full of interest. It contained a plan for the enlargement of the subscription list of the SABBATH RECORDER, which all should read when it appears on the Woman's page of our paper.

A "Message from the Education Society" was delivered by Dean A. E. Main. It was similar to the message delivered last week at the Western Association, and reported in last RECORDER. If any of our readers have forgotten it or did not read it, please read it now. And when you read it, try and imagine something of the zeal with which the Dean delivered his important message. This no pen can put into words.

At the close of this address an offering was taken for the Sabbath School Board, Woman's Board and Young People's Board, amounting to \$11.64.

Rev. W. D. Burdick, delegate from the Northwestern Association, preached from the text in Matthew expressing the Saviour's grief over rebellious Jerusalem of old. The wonderful Father-love was the burden of this message. It was a strong appeal to go forward regardless of discouraging circumstances.

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### Sabbath Eve at Westerly.

As prayer meeting night drew near, the people assembled for worship expecting a real feast of good things. They were not to be disappointed in this. A warm prayer and praise service led by Rev. Jesse Hutchins prepared them for the message of the evening. The burden of the prayers was for an outpouring of God's Spirit and for the salvation of souls. The fifty-eighth chapter of Isaiah was read. This is a sermon in itself, and Brother Skaggs enlarged upon the words, "And call the sabbath a delight."

This association makes the Sabbath a prominent topic in its program, and Brother Skaggs' sermon was timely as an introduction to the association conference meeting.

He thought that this Scripture in which the text, "And call the Sabbath a delight," is found, stands among the most beautiful



passages of God's word. We have special need to study such Scriptures in this fast age, when the Sabbath is being forgotten and the world is seeking riches and pleasure at the expense of spiritual life. We as a people have special need to remember the Sabbath day to keep it holy.

We may keep it in a mechanical way; keep it because commanded to do so, and do it grudgingly because we feel we have to, and so never receive any blessing therefrom. The world can never be helped in this way. The Sabbath must be accepted and kept in the spirit of loyal and complete surrender if it is to become the blessing to us that God designed it should be. Nothing short of spiritual Sabbath-keeping that enables us to call the Sabbath a delight can avail to make us better and happier.

We will not come behind any in pleading for one day's rest in seven for those who toil. Men who have labored all the week through can appreciate the Sabbath rest for the weary body. It is one of God's provisions for physical rest. The one who has not toiled can not appreciate it, for he has not performed his six days of labor according to God's plan. Such a one can not know the joy of rest. The Sabbath to the laborer is like an oasis in the desert. But delight in physical rest is not enough. It is not Sabbath-keeping. This alone will not make a man better; it must be spiritual rest to do that. A man can secure physical rest on any day in the week and secure the full benefit of his resting, but he can get Sabbath rest on no other day but the seventh. It is God's holy day devoted to spiritual rest and the renewal of soul life. Nothing can supply the place of true spiritual sabbatizing that takes hold of the inner life and brings man near to God. We are all too worldly in our Sabbath-keeping. We have too low estimates of what the Sabbath really is. We live too much in the realm of the physical, and not enough in the spiritual.

Again, we should *delight* in the Sabbath because it contains such spiritual values for the children of God. It is not an end in itself but it is a means to an end. It should be to us a source of great strength in Christ Jesus. But all depends upon how it is accepted and used.

We need some preparation of heart in order to receive the full blessing offered by the Sabbath. (1) Make the Sabbath eve

prayer meeting such a season of preparation. Plan for it in the hours when the Sabbath draws near, and be ready with a prepared mind to enter upon its duties. (2) To not sleep away so much of Sabbath morning that you are placed under a strain and have to rush in order to attend church. We need a higher appreciation of the holy day and of the God who gave it to us, so we will not be tempted to seek amusements and to pass the hours in a way that dishonors God.

Whoever observes the Sabbath as it should be observed is more of a man for so doing. It always makes a man better and brings God nearer. Thus it is a delight.

#### THE AFTER MEETING.

Mr. Polan of New Market, N. J., led the meeting after the sermon, and naturally enough, most of the testimonies had some reference to the Sabbath. We could not help noticing the peculiar ring of loyalty and consecration in the words of those who had been brought up in Sunday observance, and who had embraced the Bible Sabbath. It is seldom that one hears so many of this class in any one meeting. We do not see how thoughtful persons can listen to such testimonies without feeling that there is great gain in rich spiritual experience, a broadening and deepening of heart life, and a peculiar sense of finding higher ground for those who make the surrender and accept God's holy day as the only true Sabbath. We never knew one to embrace the Sabbath truth without receiving a rich blessing from the Lord of the Sabbath day.

"Our churches should be something more than cold-storage plants, giving a chill and extending little help to the needy. No one should be held off from joining the church by the coldness and indifference of the church people."—"Only one thing is necessary to bring joy and light when the Sabbath question knocks at the door of conscience, and that is to yield. When the unconditional surrender comes, then indeed is the Sabbath a delight."—"To me the Sabbath is a time for study of the Bible, and for getting an insight into God's ways. This makes the Sabbath a delight to me."—"Since I left home to attend the association, my little boy one night in making his evening prayer said, 'Please God, keep papa well so he will not stop smiling.'"—"The world is not bright for one who is sick and

he can not be happy. So if we are spiritually sick we will dread the coming of the Sabbath, and if spiritually well will enjoy and appreciate it."—"I settled it years ago, and know by experience that the word of God is good to live by."—"To me the richest experience of Conference week came upon the Sabbath, after the days of toil in committee work with the problems we were trying to solve. To enter the Sabbath prayer meeting was a great relief and rest of soul. So it is in our associational gatherings in the calm of Sabbath eve, and I thank God for it."—"The Sabbath means more to me now than it used to. I remember a time when father's wheat had stood in the shock through days and days of rain, and was likely to be ruined. Finally, on a Friday, it had been opened and was dry enough to stack. So on Sabbath morning father said, 'Well, the ox is in the ditch,' and he went into the field to help it out—to stack the wheat. After a little while I started toward the field to see how things were going, and to my surprise met father and the men coming home. Father had given it up and said, 'The wheat may rot in the shock before I will stack it on Sabbath day.' It was a good lesson for me, and I pray that my life may always exalt the blessed Sabbath day."—Song: "I love to tell the story."

"I was brought up to keep the first day of the week, and I know by experience what embracing the Sabbath can do for a man."—"Let him have his way with thee."—"Only a broken and empty vessel' for the Lord to fill. I too was brought up to keep Sunday. Remember to pray for those who start on the Sabbath and travel miles in order to be in town for business when the sun sets."—"Preparation for the Sabbath is needed, if we are to get the greatest blessing from keeping it. This preparation should begin early in the week's plans, and then it will not be forgotten, and we shall be ready."—"I have been much impressed with what has been said here tonight. I became a Sabbath-keeper because I was convinced that it was God's will. We dishonor God if we use the Sabbath hours in thoughtless ways."—"Let us keep the Sabbath, not only so it will do us good, but so others may be helped because they see it does us good."—"I thank God for the help the Sabbaths bring to me. I am thankful for these testimonies

tonight. They have done me good."—"I am so glad I came into this truth. I found I was wrong and accepted the truth. It has done me great good."

The last testimony was given by an aged minister who embraced the Sabbath years ago, and who for many years has rendered consecrated service in one of our small churches.

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#### Sabbath at Westerly.

Heavy clouds overhung the sky on Sabbath morning, and for some time it seemed uncertain which would prevail, rain or sunshine. But the skies brightened, and when the hour arrived for the morning meeting, a large congregation was ready to enjoy the worship. Pastor Clayton A. Burdick had charge of the opening services. With the congregation standing the Fifty-first Psalm was read in concert, making an impressive exercise. The fervency with which the united voices of the people repeated the word, "Have mercy upon me, O God, according to thy loving-kindness. . . . Wash me thoroughly from mine iniquity, and cleanse me from my sin," showed something of the inner spirit of the men and women who uttered them. We were impressed with the prayer, "Create in me a clean heart, O God." . . . "Open thou my lips; and my mouth shall show forth thy praise." When the reading was over, the entire congregation joined with the choir and the organ, and the Gloria was sung in a great swelling chorus.

Then Brother Hutchins read the first twenty verses of the twentieth chapter of Matthew in which Christ's teachings about the "mote" and the "beam" are so clearly given. The promises to those who "ask" and to those who "knock" for admission through the strait gate, the golden rule, and the truth that the tree is known by its fruits never seemed more impressive than when read on this occasion.

After the reading Rev. Andrew Potter, the aged and beloved pastor of the church at Waterford, Conn., led the congregation in prayer. We were glad to see this veteran soldier of the cross once more. Nearly forty years ago, before he embraced the Sabbath, we knew him in Y. M. C. A. work in Connecticut. God has graciously blessed him and brought him down to a good old age, strong in the faith and zealous for his Master's cause. The solo by



Miss Catherine Price, "I Have Redeemed Thee," was much enjoyed by all. The Westerly choir, under the direction of John H. Tanner, deserves much credit for its faithful work in making the song services of this association strong and helpful. No one could listen to the great volume of song that filled God's house on Sabbath morning without feeling the uplift of splendid gospel music.

The offering before the sermon, for the Missionary, Tract, and Education societies, amounted to \$62.82.

#### JESUS THE SABBATH KEEPER.

The sermon on Sabbath morning was by Rev. Edwin Shaw. Theme: "Jesus the Sabbath Keeper." His text was: "The Son of man is Lord also of the sabbath" (Luke vi, 5). This strong, concise, practical and scriptural sermon is soon to appear in our Sabbath Reform department, and we know our readers will enjoy it as well as did the great congregation that listened to it on Sabbath morning in Westerly.

#### THE SABBATH SCHOOL.

After two and a half hours' intermission during which the people enjoyed the bountiful hospitality of the Westerly people, either in their homes or in the church parlors, the house was again well filled for the Sabbath-school hour. The lesson was presented by speakers chosen to address the entire audience as one class. Rev. H. C. Van Horn of Ashaway spoke to the adults, and Rev. Herbert L. Cottrell of Berlin, N. Y., taught the children.

Rev. Edgar D. Van Horn brought a message from the Sabbath School Board, in which he told the people something of the aims and hopes of the board. The need of better superintendents, a more thorough graded system, of better work in the home departments, in teacher training classes and in the cradle-roll was emphasized. The cry of the children of this land for freedom from the power of sin, and for those things that give stamina to stand amid temptations were set forth with power.

The parents too need help to stand true in the face of heavy responsibilities. A mother said to her little child, "What would become of you, my child, if I should die?" The reply came promptly, "I would stay here, mamma. What would become of you?" This is an important question, with which no one should trifle.

The message from the Sabbath School Board expressed the faith that the people will stand by it in the campaign for efficiency. It was a message of hope and love, and a plea for higher ground in Sabbath-school work.

#### YOUNG PEOPLE'S MESSAGE.

Rev. H. C. Van Horn then brought to the association a message from the young people of the Ashaway and Westerly churches. He spoke of three things suggested by the letters "C. E. S."—Consecration, Enthusiasm, and Service."

A certain preacher went to a neighboring church to supply the pulpit. On entering the church he saw a box fixed up in the entry to receive the offerings of the people, given as they entered the place of worship. Not liking to ignore such an opportunity to help a good cause he dropped in a quarter. When his sermon was over, as he passed out he found to his surprise that the contents of that box were given each week to the preacher in payment for his services. When the box was opened he received his quarter back, and that was all. When he told the story to his family after reaching home, his little girl said, "Well, papa, if you had only put more into it you would have got more out."

So it is with our young people. They get no more out of the Endeavor, or of anything else, than they put in.

In the parable of the treasure found in a field, the man seemed to stumble onto his find, while in the parable of the priceless pearl the man was searching, with purpose, for the treasure. The Young People's Board has no haphazard work; it has an ideal to work out and it is searching for the pearl.

In the matter of consecration it will never do to keep on singing, "I surrender all," and then give up nothing for Christ. It will do no good to say, "I'll go where you want me to go," and then fail to go when the call comes. It will avail nothing to repeat, "I will say what you want me to say," and then, when called to witness for Christ, keep our lips sealed and silent. We need a genuine heart consecration that makes us do things.

As to enthusiasm, we are too conservative in matters of religion. It is not so in social matters; but in religious work we hang back and go slow. We need enthusiasm that will tide us over discouragements.

As to *service*, let us not forget that the world will remember us longer by what we do than by what we say. As young people we are called upon to do what we can for "Christ and the Church." We are needed in all the services, and in the plans for the church's support. Let us remember these three things: Consecration, Enthusiasm, Service.

#### EVENING AFTER THE SABBATH.

The principal features of the evening were two addresses, one by Rev. G. P. Kenyon, delegate from the Western Association, and one by Rev. Herbert L. Cottrell of Berlin, N. Y. A spirited song and testimony meeting prepared the way for these addresses.

Brother Kenyon took the text, "What shall I do?" He referred to Isaiah's excuses when called of God, and of his readiness to go and do when his lips had been touched with a live coal from God's altar. The question of the young man, "What shall I do to inherit eternal life?" with the results of his interview with Christ, were referred to, and the question regarding the greatest commandment of all, and Christ's replies, were used to enforce the truth that the will of man often stands in the way of his becoming a blessing to others, and prevents his receiving a blessing himself.

Many times this question in some form appears in the Scripture. When the prison doors were opened for Paul and Silas at midnight, the jailer was anxious to know what he must do. He soon learned the way to peace.

Here today our question should be, What can I do to give the Gospel to those who have it not? Shall some find Christ and rejoice in eternity because I have been true?

Brother Cottrell referred to 2 Timothy ii, 15: "Study to show thyself approved unto God, a workman that needeth not to be ashamed." The idea of being approved of God rather than of men was the prominent thought. The effort to go higher up and find room near the top is always rewarded. It pays to do our best. If we would have our works approved of God we must surrender self to Christ and let him use us to his glory. He has a remedy for every spiritual malady, and can supply the needed grace and strength. When our work is approved unto God, we shall have no cause to be ashamed.

In the testimony meeting that followed, opportunity was given for people to tell what things had impressed them most during the meetings.

#### Have Faith.

ANNIE L. HOLBERTON.

If we strive to deserve the good we crave  
And to practice what we profess,  
While sneers or indifference we gladly brave  
God's whole truth to live and confess,  
We may humbly trust that the prayers we breathe,  
Will, in his own time and way,  
Around our brow yet a blessing weave  
That can lighten the darkest day.

Lord, strengthen our hearts and teach us to feel  
Thy help in our need will not fail;  
With thy hand to guide us in woe or weal  
Right effort must surely avail.  
O that our trust with their faith could compare,  
Who, beset with sin, sickness and pain,  
Pleaded for help at the Saviour's feet  
And sought not his mercy in vain!

Then, while grim shadows might darken the way  
We'd look to the light shining through,  
Knowing God's ear is inclined when we pray  
And his hand extended to do.  
Though sometimes our faith may be sorely tried,  
Let not hope nor courage grow dim,  
Believe that whatever our lot betide  
We may safely abide in him.

#### A Question of Taste.

Mrs. Brown, from Boston, has a colored cook—from Georgia. The other day Mrs. Brown went into the kitchen, and Liza put in a request:

"Mis' Brown," she said, "won't you please ma'am git me a calendar?"

"Why, Liza, there's a calendar hanging on the door. You don't want another calendar!"

"Yes'm, I does. But I mean a calendar what you presses things through. Dat's de kind ob calendar I wants."

Mrs. Brown had a glimmer.

"Oh, Liza, you mean a colander!" she exclaimed.

"Well, it's de same thing," said Liza, patiently. "You uses de broad a, but I doesn't. I just says plain calendar."—*Harper's Magazine.*

Our souls are like closed rooms, and God is the sunlight. With every new way we find in which to obey him, we throw open a new shutter.—*Phillips Brooks.*



## SABBATH REFORM

### Was Paul a Sabbath-keeper?

To those who have seen the Sabbath truth it seems hardly necessary to write on this question, but for the benefit of those who affirm that the first day of the week was observed by the apostles after the resurrection of Christ, we shall try to bring before the minds of our readers a few statements spoken by one who says he labored more abundantly than they all. As the apostle Paul was sent to preach the gospel of Christ to the Gentiles, which he declares to be the power of God unto salvation, should we not be very careful to know what he taught? If the new sabbath, or first day of the week, was observed by the apostles then, the apostle Paul surely knew something about it. Let us turn to Acts xxvi and hear Paul's testimony before King Agrippa, for he speaks of his manner of life before and after his conversion. In speaking of his life before his conversion he says: "After the most straitest sect or our religion I lived a Pharisee" (v. 5). Now we will ask the question again: Was Paul a Sabbath-keeper, being a Pharisee before conversion? Will any one deny that he was a Sabbath-keeper? According to Luke vi, 2 he must have been very strict.

Now if Paul was a Sabbath-keeper before conversion, let us see if he ever changed or taught anything else. In Acts xxvi Paul relates how the Lord appeared unto him in the way to Damascus, and he said: "I was not disobedient unto the heavenly vision; but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance" (vs. 19, 20). Now we see that the apostle's preaching reached Damascus, Jerusalem, throughout all the coasts of Judea, and to the Gentiles, that they should repent; of what? righteousness? Oh, no, the apostle would not tell them to repent of righteousness, but to repent of sin. Then what must Paul have preached to show those people their sins? Let Paul answer: "What shall we say, then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not

covet" (Rom. vii, 7). Now if Paul did not preach the law of God, how did they know what to repent of? And if Paul did not know sin except by the law, how do the people of today know sin, who have no use for the law of God? And the same law that showed Paul what sin was, and says, "Thou shalt not covet," says: "Remember the sabbath day, to keep it holy." Now if it took the law of God to show the Jews and Gentiles their sins, what must they do to turn to God? Cease transgressing his law and obey his commandments. O that more of the ministers of today would preach sermons of repentance like Paul!

Again, let us see what Paul preached: "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come" (Acts xxvi, 22). Yes, the apostle declares that he said none other things than those which the prophets and Moses did say should come. Reader, did the prophets and Moses say anything about a new Christian sabbath that the people should observe instead of the seventh day, the Sabbath of Jehovah? If not, neither did Paul, for he plainly says so.

Again, let us hear Paul's testimony before the chief of the Jews at Rome: "And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans" (Acts xxviii, 17). Please note the Jewish fathers of whom Paul was speaking; was it not a custom among them to keep the Sabbath? Let us see: "Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed" (Ex. xxxi, 16, 17). Here we see that the Sabbath was to be observed throughout their generations forever, a perpetual covenant. Reader, could the apostle stand and honestly testify that he had committed nothing against a law that was to exist perpetual and forever, unless he was a Sabbath-keeper?

Again in Acts xx, beginning at verse 17, Paul sent to Ephesus and called the elders of the church, and when they came, he called their attention back to the time when he first met them and how he had served the Lord in humbleness of mind, and of the temptations which befell him, and that he had kept back nothing that was profitable unto them; and in verse 27 we read: "For I have not shunned to declare unto you all the counsel of God." Let us study this verse a moment. Was not the seventh day Sabbath, the fourth commandment, the counsel of God? Then Paul declared it to the Ephesian brethren, for he says he had not shunned to declare all the counsel of God. And if the first day of the week, or new sabbath, is the counsel of God, Paul failed to declare it. Then the first day of the week not being the counsel of God, why observe it?

As we have shown what Paul taught in regard to the Sabbath, let us see what his manner or custom was. "And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures" (Acts xvii, 2). "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. . . . And the next sabbath day came almost the whole city together to hear the word of God" (Acts xiii, 42, 44). After reading the apostle's testimony and manner in regard to the Sabbath, may we study this subject carefully, and so, as Paul said, "Be ye followers of me, even as I also am of Christ" (I Cor. xi, 1).—O. M. Hayes.

### More About the Sabbath Keepers' Association.

REV. D. BURDETT COON.

*Reprinted from last week's 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 association 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.

**No Unbelief.**

There is no unbelief!  
Whoever plants a seed beneath the sod,  
And waits to see it push away the clod,  
He trusts in God.

Whoever says, when clouds are in the sky,  
"Be patient, heart; light breaketh by and by,"  
Trusts the Most High.  
Whoever sees 'neath winter's field of snow,  
The silent harvest of the future grow,  
God's power must know.

The heart that looks on when the eyelids close,  
And dares to live when life has only woes,  
God's comfort knows.

There is no unbelief;  
And still by day and night, unconsciously,  
The heart lives by the faith the lips decry,  
God knoweth why.

—Charles Kingsley.

In all India I did not see a single soul that looked as though it could afford to wait till the next generation to hear the Gospel of Jesus Christ.—J. Campbell White.

## MISSIONS

### Quarterly Report.

Report of E. B. Saunders, Corresponding Secretary of the Seventh Day Baptist Missionary Society, for the quarter ending September 30, 1913.

The work of this quarter has been very largely confined to the office. The preparation of the annual report required the entire time until after the meeting of the board held July 15. At this meeting it was presented, approved, and four hundred copies were ordered printed. Three hundred copies were used for distribution at the General Conference held at Brookfield, N. Y., August 19-24. Here the work of the board was presented.

Since then the work of the office has been continued. I have usually preached twice each week. It has seemed to some of us best economy of time and means not to attend the Northwestern Association. The Western I could not well attend on account of other matters.

Several letters have been received from people, expressing disappointment that the interest in Nyasaland was not followed up by the board, and a mission established in Africa.

Requests have come, kindly asking your secretary to attend the Southwestern Association, to visit Battle Creek, Mich., Salemville, Pa., Elkhart, Kan., and several other fields.

Reports show that 23 men have been employed on the field during most of the quarter, rendering 397 weeks of labor; preaching 416 sermons in 43 different localities, to average congregations of 37 people; prayer meetings 186; visits and calls 2,142; number of people converted 46; number of people baptized 20; additions by letter 3; Sabbath converts 36; total added to Seventh Day Baptist churches 43; one Slavish mission organized in Chicago; two Sabbath schools organized—one at Spring Bluff, Wis., and one at Coudersport, Pa.; pages of tracts distributed 34,523; number of papers and books distributed 4,670.

Your secretary has visited five of our churches, and filled preaching appointments at five other places, speaking in all 26

times; has written 250 communications, and received 125, during the quarter.

Respectfully submitted,  
E. B. SAUNDERS,  
Corresponding Secretary.

### Missionary Board Meeting.

The regular meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in Westerly, R. I., on Wednesday, October 15, 1913, President Clarke in the chair, and the following members present:

Wm. L. Clarke, Geo. B. Carpenter, P. M. Barber, A. G. Crofoot, E. B. Saunders, Robert L. Coon, C. H. Stanton, J. H. Austin, S. H. Davis, Ira B. Crandall, J. A. Saunders, C. A. Burdick, A. S. Babcock.

Visitors: Horace L. Crandall, Susie M. Burdick, Dr. Anne L. Waite, Mrs. Elisha C. Burdick, Mrs. A. N. Crandall, Mrs. I. E. Burdick, Mrs. Howard Langworthy, Mrs. Elizabeth Hiscox, Mrs. Evelyn Stillman, Miss Celia Hiscox, Mrs. G. T. Collins, Mrs. C. H. Stanton, Mrs. A. L. Chester, Mrs. A. G. Crofoot, Mrs. A. K. Witter, Mrs. E. B. Saunders, Miss Amelia Potter, Miss Anna Stillman, Miss Mildred Saunders, Mrs. Laura Witter.

Prayer was offered by the President.

Reports of Treasurer and Corresponding Secretary were received and ordered recorded.

Appropriations for the year 1914 were voted, as follows:

<i>China.</i>	
Rev. D. H. Davis .....	\$ 700 00
Rev. J. W. Crofoot .....	\$1,000 00
Allowance for children .....	150 00
	1,150 00
Dr. Rosa W. Palmborg .....	600 00
Dr. Grace I. Crandall .....	600 00
Susie M. Burdick .....	600 00
Anna M. West .....	600 00
Native evangelist .....	180 00
School ..	300 00
Incidentals ..	100 00
	\$4,830 00
<i>Holland.</i>	
Rev. G. Velthuysen .....	300 00
<i>Java.</i>	
In aid of Marie Jansz in her mission work ..	150 00
<i>South America.</i>	
Employment of the Rev. T. L. M. Spencer for 6 months, from January 1, 1914 .....	300 00
Total foreign .....	\$5,580 00



Home Missions.

Rev. E. B. Saunders, Corresponding Secretary, .....	\$900 00
Traveling expenses .....	100 00
Emergency Fund .....	100 00
West Virginia field .....	200 00
Salemville (Pa.) Church .....	100 00
Italian Mission, N. Y. City, and New Era, N. J. ....	350 00
Syracuse, N. Y. (Rev. R. G. Davis) .....	100 00
Verona (N. Y.) field (Rev. R. R. Thorn-gate) .....	50 00
Missionary Committee for Central Asso-ciation .....	100 00
Missionary Committee for Western As-sociation .....	100 00
Missionary Committee for Northwestern Association .....	100 00
Battle Creek (Mich.) Church (Rev. D. B. Coon) .....	450 00
Boulder (Colo.) field (Rev. A. L. Davis) .....	350 00
Los Angeles (Cal.) field (Rev. G. W. Hills) .....	250 00
Hungarian Mission (Rev. J. J. Kovats) .....	240 00
Gentry (Ark.) Church .....	300 00

Mission work on the Wisconsin field was left with the Corresponding Secretary with power.

The afternoon session opened with prayer by Geo. B. Carpenter.

It was voted to appropriate the sum of one thousand dollars (\$1,000) for special evangelistic work during the year 1914; also that Geo. B. Carpenter, Wm. L. Clarke, E. B. Saunders, Paul M. Barber and Ira B. Crandall be a committee to have charge of such evangelistic work.

Communications were received from Bessie B. Sinclair, M. D., Rev. F. J. Baker, J. G. Burdick, Rev. D. B. Coon, Rev. A. E. Main, Rev. E. B. Shaw, Mrs. Anna Thayer, David Ostlund, Rev. G. H. F. Randolph, Rev. A. L. Davis.

Miss Susie M. Burdick briefly addressed the Board upon matters pertaining to our missionary interests and work in China, after which the meeting adjourned.

WM. L. CLARKE,  
President.

A. S. BABCOCK,  
Recording Secretary.

Treasurer's Quarterly Report.

From July 1, 1913, to October 1, 1913.

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

Cash in treasury July 1, 1913 .....	\$ 755 87
Cash received in	
July .....	\$1,182 06
August .....	1,060 32

September .. .. .	1,655 67	3,898 05
		<u>\$4,653 92</u>
Expenses paid in	Cr.	
July .. .. .	\$1,269 89	
August .. .. .	1,470 98	
September .. .. .	1,372 84	

Balance in treasury October 1, 1913 .....	\$4,113 71
	<u>540 21</u>
	<u>\$4,653 92</u>

BY CLASSIFICATION.

Cash Received.

General Fund (including balance brought forward) .. .. .	\$1,596 92
Home field .. .. .	18 65
China field .. .. .	336 31
African field .. .. .	13 12
Other fields .. .. .	22 25
From Roanoke Church, for the four boards ..	13 50
Special contribution for China Mission dwelling	25 00
Life Membership .. .. .	5 00
Income from Permanent Fund .. .. .	300 00
Income from Memorial Board .. .. .	417 00
Loans .. .. .	1,500 00
Debt Fund .. .. .	406 10
	<u>\$4,653 92</u>

Disbursements.

Corresponding Secretary .. .. .	\$ 249 77
Churches and pastors .. .. .	1,161 24
China field .. .. .	962 50
Italian appropriation .. .. .	69 00
Java .. .. .	37 50
Holland .. .. .	75 00
Denmark .. .. .	75 00
Receipts of sale of Waterloo land (payable to Permanent Funds) .. .. .	1,300 00
For Conference reports .. .. .	52 50
Treasurer's expenses .. .. .	60 50
Interest on loans .. .. .	70 10
Exchange .. .. .	60

Balance in treasury October 1, 1913 .....	\$4,113 71
	<u>540 21</u>
	<u>\$4,653 92</u>

Bills payable in October, about .. .. .	\$ 800 00
Notes outstanding .. .. .	4,000 00
E. & O. E.	S. H. DAVIS, Treasurer.

Seventh Day Baptist Missionary Society.

Report of Board of Managers.

(Concluded.)

WORK OF CORRESPONDING SECRETARY.

The year opened with office work, in preparing reports for the meeting of the Board of Managers held July 17, 1912, at which meeting the annual report was read, approved and ordered printed.

The last Sabbath in the month your secretary spoke in the morning to a group of about twenty Sabbath-keepers in New York City, and in the afternoon to another group at Newark, N. J., of about the same number, congregations of Rev. E. E. Franke, who with him have left the Adventist Denomination.

On Sunday morning a visit was made the

Italian brethren at New Era, N. J. Through the assistance of Brother J. G. Burdick of New Market, the old church near Carbondale, Pa., was taken down and converted into a house of worship at New Era, at a cost of six hundred dollars, four hundred of which came from the Memorial Fund. While at Carbondale, we learned of a bequest once made to both the Tract and Missionary societies. On searching the records it was found that a Mrs. Carpenter has a life interest in the estate, so it is not available during her lifetime.

The following Sabbath was spent with the Scott (N. Y.) Church. Work in the office was then resumed until Conference time. The session was held at North Loup, Neb., where the work of the society, together with the annual report, was presented.

The southern Illinois field was visited. At Stone Fort church three meetings were held on Sabbath and Sunday. Three days were occupied with Eld. J. A. Davidson, our missionary, in going over his field and attempting to hold tent meetings, which were not well attended and closed after three nights. A visit was made at Farina on Rev. W. D. Burdick, to confer with him in regard to the work on the Illinois field, another, at Peoria, Ill., in the interest of the society, and one Sabbath spent with the West Hallock Church.

The work of the board was presented at the Western Association, held with the Second Alfred Church, October third to sixth, and at the Central Association held the following week with the First Verona Church.

Following this was the October meeting of the board, and on the next day the Eastern Association convened at New Market, N. J. While there, notices were posted and plans made for incorporating the New Era Church and society.

The Southeastern Association, held at Salemville, Pa., followed. Then came the Southwestern, at Fouke, Ark., both of which were attended and the cause of missions presented. A visit was made to Attalla, Ala., where, in company with Rev. I. L. Cottrell, meetings were held for a few days. It seemed necessary to next visit Milton, Wis., on account of the Jane Davis bequest to the society.

The Italian Mission was again visited and in company with Mr. J. G. Burdick, acting superintendent of the Sabbath

school, and Rev. H. N. Jordan, we attended the service where forty people were gathered on Sabbath afternoon.

Following this was the January board meeting and necessary work connected with it.

One Sabbath was spent with the church at Berlin, N. Y. In company with Pastor Hutchins, a visit of several days was made, and services were held, at the Mission Chapel, some eight miles north, at New Grafton.

Battle Creek and White Cloud, Mich., were next visited. Since suit had been started at Milton, Wis., by the Jane Davis heirs, it seemed necessary to go there to look after it. While in Chicago, two days were occupied in company with Brother Kovats, looking up the work of the Hungarian Mission.

Near North Judson, Ind., a group of some fifty Sabbath-keepers were called upon. The Scott (N. Y.) Church was visited. One Sabbath was spent at DeRuyter, N. Y., where a meeting was held with the Missionary Committee of the Central Association.

A Sabbath-keeper's Convention at White Cloud, Mich., was attended, and a visit made to Battle Creek. On the way home a Sabbath was again spent with the Scott Church and arrangements completed for supplying the pulpit twice each month.

When at home, your secretary has preached at the First Westerly church on Sabbath morning and at the Second in the afternoon.

Twenty-five of our churches and missionary stations have been visited, speaking, in all, ninety times; communications received, eleven hundred and five; written and sent out, thirteen hundred; miles traveled, sixteen thousand.

IN CONCLUSION.

It is with a sense of our shortcomings and failures to grasp opportunities that we review the work of the year; of devout gratitude to God for his continued blessing, and of thanks to our people for their generous contributions. Brethren, there is not much doubt that we are facing new and more difficult problems; and of greater possibilities than ever before confronted Missionary boards. The "Macedonian cry" has been coming to us as never before, from Sabbath-keeping groups of people scattered over this and other lands. It has come

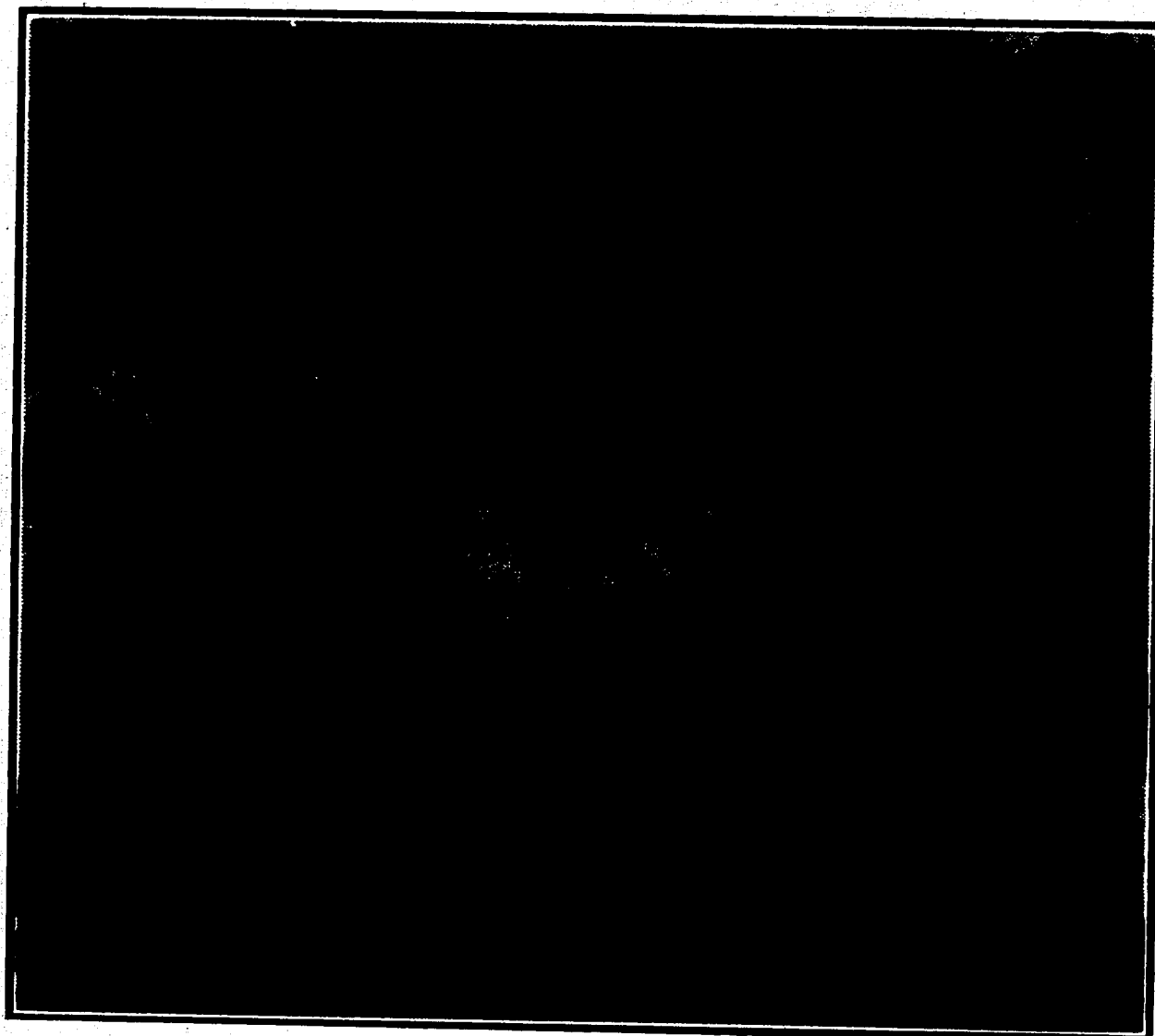


from a number of the different States, for information regarding our beliefs, for literature and for fellowship. It continues to come from Africa. There are especially two groups in South America,—one at Bumpland, in the Argentine Republic, where Brother Van Ysseldike has organized a Seventh Day Baptist church with sixteen members. They ask for literature in the Swedish and Spanish languages. Another group of forty people living at Georgetown, British Guiana, are asking for financial support for their work, and their ordained native leader, Eld. T. L. M. Spencer. Our position seems unique.

We are especially called to the work of the Good Samaritan, to assist the people who have accepted the Bible Sabbath but have no literature to develop them, and no denomination to fellowship and befriend them. This seems a far greater need and a more Christian act than to persist in carrying the special Sabbath truth to people who care nothing for it and will not receive it. If we can not be people of conquest we can act the Good Samaritan.

In behalf of the board, and approved by it July 16, 1913.

E. B. SAUNDERS,  
*Corresponding Secretary.*



*Group of Sabbath-keepers at Georgetown, British Guiana, South America  
Rev. T. L. M. Spencer sitting in the center*

### American Sabbath Tract Society—Meeting of Board of Directors.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, October 12, 1913, at 2 o'clock p. m., President Stephen Babcock in the chair.

Members present: Stephen Babcock, J. A. Hubbard, Corliss F. Randolph, W. M.

Stillman, F. J. Hubbard, H. M. Maxson, W. C. Hubbard, Esle F. Randolph, Asa F. Randolph, C. W. Spicer, J. B. Cottrell, L. A. Worden, F. S. Wells, Theo. G. Davis, E. S. Chipman, R. C. Burdick, A. L. Titsworth.

Prayer was offered by Corliss F. Randolph, LL. D.

Minutes of last meeting were read.

The Advisory Committee reported that they had written several letters relating to

the "policy or future work," and "engaging a Field Secretary," and hope to report something definite at the next meeting.

The Committee on Distribution of Literature reported 16,105 pages of tracts mailed for the month ending October 13, 1913, 23 RECORDER subscriptions discontinued and 24 added.

Report received and ordered placed on file.

The Auditing Committee reported that they had audited the report of the Treasurer for the first quarter, and found the same correct.

Report received.

The Committee on the New Era Italian Mission presented a report on the work there, enclosing a financial statement of receipts and disbursements from May 17, 1913, to September 10, 1913. The committee recommended that Rev. H. L. Polan be added to the committee.

Report received and ordered placed on file.

Voted that Rev. H. L. Polan be added to the Committee on the New Era Italian Mission.

The Committee on Revision of Tracts stated that a conference would be held October 13 to consider the work of the committee.

The Treasurer presented his report for the first quarter, duly audited.

On motion the report was received and ordered placed on file. The Treasurer also presented extensive correspondence relating to the bequest of the late Marilla B. Phillips which was received as a report of progress, and pursuant to correspondence from B. F. Langworthy presented therewith, \$100.00 was ordered sent to him on account.

Voted that the action of the Treasurer in relation to the Phillips bequest be approved, and the thanks of the Board extended to him for his laborious work, painstaking care, and efficient management of the matter thus far.

Correspondence was received from the following: Corresponding Secretary Shaw, with full report of his attendance upon the meetings of the Sabbath Keepers' Association at Battle Creek, Mich., September 25-28.

Report received and adopted and ordered placed on file.

From Lt.-Col. T. W. Richardson with a suggestion for the Conference to be held

in England in 1917, the three hundredth anniversary of the Mill Yard Church, and therefore, of the denomination, and also suggesting the need for a young man and his wife to take up the work in England, as successors to those who must soon lay it down. From Geo. W. Hills, with report for the quarter ending September 30; C. A. Hanson, requesting catalogue of books and tracts, and statement of our beliefs and doctrines; Mrs. Threlkeld, with request for literature; T. L. M. Spencer, with request for assistance in publishing a small monthly magazine, in Georgetown, British Guiana, S. A.; Geo. B. Shaw requesting tracts.

Voted that the correspondence from Colonel Richardson and T. L. M. Spencer be referred to the committee on "policy and future work."

Correspondence was received from Dr. E. S. Maxson, and pursuant thereto, \$10.00 was ordered placed to his credit, to be used in the distribution of tracts.

In considering the report of the Conference Committee on Denominational Activities, made a special order for this meeting, it was voted that the Board express its appreciation of the action of the committee as taken at the General Conference, relating to the resolutions presented by the Tract Board, and commend their reference to the churches for careful consideration prior to the next General Conference.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,  
*Recording Secretary.*

It is interesting to note that over half of the members of the House were born on farms, and while almost half of them, two hundred and ninety to be exact, record themselves as lawyers a good many of them still claim to be farmers or to be living in villages. Seventy-eight of them are engaged in various kinds of mercantile business, twenty-four are newspaper men, several are engaged in iron or steel manufactories of various kinds, thirteen are educators, five are doctors, one is a dentist, one is a pharmacist, one is a horticulturist, one a naval architect, one a hatter, one a printer, two are authors, one a telegrapher, one a soldier, one an electrician, one a chemist, and one a minister.—*The Christian Herald.*



## WOMAN'S WORK

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

I said, "Let us walk in the field."  
He said, "Nay, walk in the town."  
I said, "There are no flowers there."  
He said, "No flowers, but a crown."

I said, "But the skies are black,  
There is nothing but noise and din."  
And he wept as he sent me back,  
"There is more," He said, "there is sin."

I said, "But the air is thick,  
And fogs are veiling the sun."  
He answered, "Yet souls are sick,  
And souls in the dark undone."

I said, "I shall miss the light  
And friends will miss me they say."  
He answered, "Choose tonight  
If I am to miss you or they."

I pleaded for time to be given.  
He said "Is it hard to decide?"  
It will not seem hard in heaven  
To have followed the steps of your Guide."

I cast one look at the field  
Then set my face to the town.  
He said, "My child, do you yield?  
Will you leave the flowers for the crown?"

Then into His hand went mine,  
And into my heart came He,  
And I walked in a light divine,  
The path I had feared to see.

—George MacDonald

You may think it strange that the poem above appears again on these pages, but if you will compare it with the one that was printed a few weeks ago, you will see that it then appeared in an abridged form. Pastor Bond of Salem, who admits that he has been reading this department, has kindly furnish a copy of the poem complete, and I agree with him that it loses much of its beauty in the abridgment; accordingly I am glad to have it reprinted. Read it again and see if it means anything to you. If you have a favorite poem or one that has helped you, I should be glad to receive it for publication on these pages.

### A Bundle of Fagots.

MRS. T. J. VAN HORN.

(Continued.)

Mornings.

"Day unto day uttereth speech."—Ps. xix, 2.

All night we had been steadily pounding, pounding our way eastward, through the starlit darkness. Along the fertile Minnesota prairies, across the high bridge which spans the Mississippi and links Wisconsin to her neighbor State, down through the shadowed valleys and deep gorges of the lake region of western Wisconsin, till the dawn found us not far from the capital city. It was Longfellow who found inspiration in "The Four Lakes of Madison."

"Four lovely handmaids, that uphold  
Their shining mirrors, rimmed with gold,  
To the fair city in the West."

And so, on this pure morning, we lifted weary eyes from the dusty pillow in the curtained sleeper, and greeted the early dawn. Starlight paled, and a rosy tint deepened the eastern sky and grew in glory.

We were now slipping softly along the very edge of the lake, and sky and sea were blended in one vast flame of a soft, golden red. The world was on fire and the lake "upheld her shining mirror, rimmed with gold." Would that "last day" when earth must "melt with fervent heat,"—would it look like this, a molten sea?

Well, this was surely not that day, so, beauty-lover, drink your fill of joy and satisfaction in "the work of His hands."

In student days I once climbed Pine Hill to see the June sunrise, and when we reached the hilltop, rain began to fall. I have never recovered from that disappointment.

I find in one of my letters written home this summer the following extract:

"July 31, 5 a. m. I have been watching the coming of the new day. When I waked, an hour ago, there was a wonderful glow of rosy gold shining through the trees on Pine Hill. Now the sky is clear and blue, and I can see the sunlight crowning the western hilltop, just where a golden grain-field touches the sky. I have been pitying all the good people who have been sleeping away this wonderful hour, and missing what God has been making so beautiful.

"Somehow, it seemed in this quiet, lonely

hour, that he was just having fun with himself, creating all this beauty in the little innocent space before the sad old world arose to begin its sorrow and sinning once more.

"Now the sunshine is creeping, creeping down the hillside, and soon it will touch the housetops, and then the day will begin for the rest of the world."

"Every day is a new beginning,  
Every morn is a world made new;  
You who are weary of sorrow and sinning,  
Here is a beautiful hope for you;  
A hope for me and a hope for you."

#### Treasurer's Report.

For three months ending September 30, 1913.

Mrs. A. E. WHITFORD, Treasurer, In account with THE WOMAN'S EXECUTIVE BOARD.	
<i>Dr.</i>	
To cash on hand June 30, 1913	\$282 81
Wausau, Wis., Mrs. Emma Coon Witter: Fouke School	5 00
Alfred Station, N. Y., Ladies' Industrial Society: Tract Society	3 60
Missionary Society	3 60
Independence, N. Y., Ladies' Aid Society: Board expenses	1 00
Unappropriated	3 58
Shiloh, N. J., Ladies' Benevolent Society: Board expenses	1 00
Unappropriated	25 00
Milton Junction, Wis., Church: Miss West salary	4 75
Berlin, N. Y., Ladies' Aid Society: Miss West's salary	12 00
Unappropriated	15 00
Middle Island, W. Va., ladies of church: Unappropriated	27 00
Alfred, N. Y., Woman's Evangelical Society: Tract Society	4 00
Missionary Society	5 00
Fouke School	2 00
Chicago, Ill., Ladies' Society: Unappropriated	8 00
Walworth, Wis., Ladies' Benevolent Society: Unappropriated	9 00
Walworth, Wis., Circle No. 2: Ministerial Relief Fund	18 00
West Hallock, Ill., Missionary Society: Miss Burdick's salary	5 00
Board expenses	1 50
Unappropriated	2 00
Alfred, N. Y., Woman's Evangelical Society: Unappropriated	13 50
Jackson Center, Ohio, Ladies' Benevolent Society: Unappropriated	2 00
Westerly, R. I., Mrs. Abbie K. Witter: Miss West's salary	12 50
African Investigation	2 50
Milton, Wis., Woman's Benevolent Society: Miss Burdick's salary	5 00
Board expenses	3 00
Farina, Ill., Ladies' Aid Society: Unappropriated	8 00
Hartsville, N. Y., Ladies' Aid Society: Unappropriated	29 35
Nortonville, Kan., Woman's Missionary and Benevolent Society: Unappropriated	13 00
Milton, Wis., Woman's Benevolent Society: Missionary Society debt	25 00
Garwin, Iowa, Ladies' Aid Society: Miss Burdick's salary	15 00
	2 00

Guilford, N. Y., Mrs. Benjamin and daughter: Unappropriated	30 00
Brookfield, N. Y., collection at Conference: Educational Fund	26 55
Albion, Wis., Missionary and Benevolent Society: Miss Burdick's salary	15 00
Milton, Wis., Woman's Benevolent Society: Missionary Society	5 00
Shanghai, China, Dr. Palmborg: Miss West's salary	10 00
	\$613 24

<i>Cr.</i>	
Davis Printing Co., leaflets	\$ 2 00
Reception expenses	2 80
Mrs. J. H. Babcock, correspondence expenses	5 00
Mrs. A. E. Whitford, Treasurer's expenses	5 00
Miss Phoebe Coon, correspondence expenses	5 00
Mrs. Edwin Shaw, correspondence expenses	5 00
Miss Agnes Babcock, correspondence expenses	5 00
Mrs. Mary F. Whitford, correspondence expenses	5 00
Mrs. M. G. Stillman, correspondence expenses	3 00
Mrs. G. E. Osborn, correspondence expenses	3 00
Miss Phoebe Stillman, correspondence expenses	2 00
S. H. Davis, Treasurer, Missionary Society: Miss Burdick's salary	75 00
Miss West's salary	150 00
Missionary Society: Debt	17 00
General Fund	5 60
African Investigation	2 50
	250 10
F. J. Hubbard, Treasurer: Tract Society	13 60
Davis Printing Co.: Circular letters	4 90
Letter-heads	3 62
	8 52
Cash on hand September 30, 1913	\$315 02
	298 22
	\$613 24

### Foreword of the President of the Eastern Association, 1913.

JOHN H. AUSTIN.

Your committee considered it wise to bring to this association, as a central theme, "The Sabbath." We need to dwell on this all-important topic, in this district,—a district where many aliens have chosen to come, to rear their children, gather to themselves property, and make a home—a district which wealth from the north, west and south delights to beautify, as people come from all these points, seeking the healthful cooling breezes of our coast, building with lavish hand gardens fully equal to those of Babylonian fame, and palaces that would put to shame the Roman of the first century.

This is also a district where our fathers and grandfathers—aye, unto the seventh and eighth generation—have plied their trades and professions, and to us this is historic and sacred ground. What memories are mirrored before us as the familiar names are called,—Stillman, Babcock, Spicer, Maxon, Barber, Burdick, Greenman! I fancy the sounds of adz and calking mallet are almost audible tonight in the old Greenman shipyard on Margin Street.



The anvil rings shrill below the blackened rafters in the carriage shops of Stillman and Spicer. Side by side with the names mentioned above may be placed many more names of those who have helped shape the destiny of our land.

But what of the changes that have taken place since the last part of the seventeenth century? What of the changes that are taking place today? We do not feel surprised when we read about changes in history—the sudden upheavals, the gradual declines, the struggles, bloodless or otherwise. The historian can give valid reasons for the ups and downs, the puffing out of a national life, the migratory moves of religious sects. Yet the majority of the actors in life's drama, who make written history possible, doubtless give little heed to their words, deeds and lives, or to what shall be written of them when they have finished their play and joined their fathers in the silent beyond.

But we hinted that there had been changes, changes glaringly evident when comparisons are made between our ancestors, their environments, and you and me and the environments we have today. It is needless to enumerate these differences, so let us consider some of the most valuable *assets* in the heritage left us by the early settlers of Newport and Misquamicut (as Westerly was called in the old days). The old homestead is in our possession, the buildings are old but in good repair, the same ground that yielded goodly living to the pioneers will with proper treatment still yield its sixty and hundred fold. This truly is a goodly inheritance. Because of the frugality, thrift and industry of those who cherished us in infancy, there was also left to us material values other than, and in addition to, real estate. We have considered ourselves fortunate to enter into their possession, and well used, they may become a blessing.

What now shall we do, what shall we say? Shall we say, "My father left me all that is to be desired in worldly goods; therefore, I will take my ease. It is vexatious to rear children, and I will not. I will build me a house. It shall be an excellent one, beautiful, and splendid as to situation. I will add to, and get gain, and if one bank will not hold the money I shall make, I will put it in another." Ah, have we not thought these things, in substance, even if we have not said them?

There are some possessions that our fathers had, the papers of which were not among the sealed and officially stamped ones that the executor handled. These possessions our fathers were most anxious that we should retain when they handed them down to us; the value was exceedingly greater than the deeds and bonds. We may add to these possessions, and instead of spoiling us, they will keep us from spoiling. That rock, that anchor to the soul, which our ancestors had,—love, mercy, justice, truth—it held while revolution and civil strife wrenched and shattered man-made ideals; and shall we need a less secure anchorage than did they? Is the end of strife in sight? And even if it were, what would it profit us? Would we become stronger spiritually? Is there any other anchorage that will hold till the sun shall lose its light and the stars drop?

There has been a thought, that comes to the surface among our people occasionally, that the best way to conserve our denominational interests is to withdraw from all association with other bodies of differing faith and practice. That thought is a microbe of a most deadly variety. Man was made to mix (if I may be allowed to use that term). Jesus Christ was not a recluse, and his "Go preach" has in it no germ of exclusiveness. The interchange of thought is the *source* of life.

It has often been noted that the lure of the world—business, pleasure and gold—has through all time snared some of our brightest sons and daughters, and caused them to be severed from the parent body in religious belief. It is the same with other denominations, without exception, as it is with our own. Knowledge is *dangerous*, as well as precious. Never does a young or old person break away from a restraint that is holy, just and best, without searing his soul. And too often body as well as soul suffers pollution. And if the love of God will not constrain our bright and educated young people to hold up the high standards of Seventh Day Baptists, all else will fail in a like mission. But let them note well this: He who deliberately forsakes a "Thus saith the Lord," has dimmed his sun to lighten the footsteps of his less fortunate brother, and in a spiritual sense the clouds will thicken and darken around him until the dusk of evening is swallowed in the black of an eternal night.

We all know what sorry failures follow-

ed, when the children of devoted Sabbath-keeping saints were eager to accept their portion of goods and go to a far country spiritually; we can count those failures by the score.

Brethren in the faith, we are going to exalt that cherished possession of our ancestors in these meetings that are to come during the next few days. Let us look well to what it was:

This pearl of great price in our father's possession was a belief, that amounted to a positive knowledge, that Jesus Christ had power on earth to save men from sin and its consequences. They knew that it was their high calling and privilege to tell that good news to *every* creature in *every* land, that the leaves of the tree might heal the nations. They also had positive knowledge that God's appointed institutions were superior and desirable above all institutions born of man's selfish desires. Therefore they clung to the Sabbath of Creation, the Seventh-day Sabbath. There is not one here but desires that God's kingdom shall come in its fulness; but that time will come only when those who claim to be his children love and obey his laws. "Behold, to obey is better than sacrifice."

And what of those that today are walking in obedience to the law of love as did our fathers? Have you noticed many shabby ones? Do many have to turn away their friends because they have not the wherewithal to entertain them? Is their conscience seared, and their perceptions blunted, so they are not able to tell right from wrong, justice from injustice? No, no: you know, and the world knows, for down deep in its selfish, pleasure-loving heart lies the germ of honesty covered over perhaps with the rubbish of folly. Dimly the world feels that the Scriptures have the words of eternal life, but it still persists in groping, groping, seeing only through the glass darkly.

"Upon the white sea sand  
There sat a pilgrim band,  
Telling the losses which their lives had known,  
While evening waned away  
From breezy cliff and bay,  
And the strong tides went out with weary moan.

"One spake with quivering lip  
Of a fair-freighted ship,  
With all his household to the deep gone down;  
But one had wilder woe  
For a fair face long ago,  
Lost in the darker depths of a great town.

"There were some that mourned their youth  
With a most loving truth,  
For its brave hopes and memories ever green;  
And one upon the west  
Turned an eye that would not rest,  
For far-off hills wherein its joys had been.

"Some talked of vanished gold,  
Some of proud hours told,  
Some spake of friends that were their trust no  
more;  
And one of a green grave  
Beside a foreign wave,  
That made him sit so lonely on the shore.

"But when their tales were done,  
There spake among them one,  
A stranger, seeming from all sorrow free,  
'Sad losses have ye met,  
But mine is heavier yet,  
For a believing heart hath gone from me.'

"'Alas,' these pilgrims said,  
'For the living and the dead,  
For fortune's cruelty, for love's sure cross,  
For the wreck of land and sea!  
But however it came to thee,  
Thine, stranger, is life's last and heaviest loss.'

Now as to program and entertainment, there is little hope of excelling the program and entertainment provided by the Eastern Association held at New Market last year. We only hope we may equal them in excellence. We desire to be prompt to begin, and prompt to close, our sessions. We know that harmony will prevail, for we are all of one mind and one heart when it comes to the vital issues, however much we may differ on minor points, concerning methods we shall use, or what we individually believe. It is our prayer that the spirit of the Master shall be in us and abide with us, in a more than ordinary sense. May these meetings be to us a time when the transfiguration of the Master shall occur, and may each one present go home from this association to do a great work for God.

We have all been annoyed, on sidewalk and street crossing, by people who did not seem to have any very definite idea where they were going. The whole business of walking in crowded streets would be greatly facilitated if everybody had his mind made up where he wanted to go and would keep moving in that direction at a reasonably regular rate of speed. But saunterers, loiterers, wobblers, mix things up badly.—*Christian Herald*.

Prayer without thought will be without fruit.—*W. T. Richardson*.



## YOUNG PEOPLE'S WORK

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

### The Recreational and Social Life of Our Young People During College.

Reference has been made, in a former article, to the apparent laxity of religious interest on the part of the young people of many of our churches. This indifference seems to have resulted in no small measure from their effort to find recreation and amusement such as is demanded by the spirit of the times. The young people are not deserving, however, of too harsh criticism. They have a right to enjoy the privileges of clean, wholesome amusements and recreation, and they have the right to demand and expect the church to sympathetically aid them in finding and providing such amusements and recreation. And they have pointed out through their resolutions adopted by Conference that they feel that it is the duty of the church to give more hearty expression of its interest in the activities of the young by providing suitable play-grounds, supervising athletics and sports, and providing wholesome conditions for their social life. They even went further, and while urging young people to exercise saneness and moderation in their recreational and social life, they recommend that our denominational schools "be urged to safeguard our young people during their college life by exercising special watchfulness in these things, and eliminate those recreational activities and social functions that have a tendency to pervert the religious and spiritual life of our young people."

It may awaken surprise on the part of some that such a recommendation regarding our denominational schools should find expression, but there can be no doubt that there is a decided tendency to overemphasize athletics and sports in all schools and colleges. More than that, there are certain social functions permitted in many schools that are out of keeping with Seventh Day Baptist ideals. When those who stand high among us in educational circles "fear that athletics are drifting toward the immoral," it is well that we urge that our young people be safeguarded. If our de-

nominal schools are to maintain a moral standard consistent with Seventh Day Baptist principles, they must not yield to the pressure of popular demand to permit those sports that tend toward the immoral, or tolerate those social functions that have a known deadening influence upon the religious life of young people.

Already our schools are being criticised, not without some reason, for permitting too much of these things. One correspondent, in writing of the things that have contributed to the loss of interest in religious things on the part of young people, said: "I believe most heartily in a certain amount of real, healthful, genuine, fun-making amusement and athletic sport. I too believe that this side of life in some of our schools has been greatly overemphasized. They have departed very far from the physical, mental, moral and spiritual healthfulness of the proposition. The spirits of our young people have suffered and shriveled in a terrible way on account of these things in some instances. Our colleges are the children of the church. The spirit of all teaching and instruction in them should be strictly in harmony with the highest ideals of church life. No amount of intellectual culture, social polish, and so-called 'liberal points of view' can ever take the place of 'deep spiritual and rugged religious life,' and clear-cut 'distinctive religious convictions,' that must attend every life loyally following the teachings of Jesus."

In his Conference address, "Christian Endeavor and Denominational Efficiency," Rev. Wm. L. Burdick made a most significant statement regarding denominational schools. Doctor Burdick said: "Denominational schools have been, and still are, essential and they can make or unmake the denomination and the churches thereof." If this be true, it need not be said that it is vitally important that not only should "the spirit of all teaching and instruction in them be strictly in harmony with the highest ideals of church life," but the recreational and social life which the colleges permit and provide for should also be in harmony with the highest standards of morality required by Christianity. And if it be true that the schools are the children of the church, the churches have a right to demand that their young people be protected during their college life from those recreational features that are questionable, and from social functions that have a

known harmful influence upon the moral life of all, whether young or old. And if any one of our denominational schools is permitting those things, in the way of either athletics or social functions, that are avowedly antagonistic to Seventh Day Baptist principles and ideals, even though these things are allowed under the plea that non-Sabbath-keeping students and members of faculty demand them, the churches have a right to demand that they be eliminated. And if they be not eliminated, the schools no longer have a right to claim denominational loyalty and support. No one of our denominational schools has a right to permit those things which it would not be willing to unqualifiedly sanction and recommend to the young people of our churches as morally wholesome. Under no circumstances has it a right to permit those things which every pastor finds it imperative to contend against for the best interest of his young people. And when parents send their young people off to our schools they have a right to expect that every possible safeguard will be thrown about them, rather than that they should find themselves in the midst of those influences that tend to pervert rather than induce religious and spiritual life.

### The Social Service Idea in Colleges.

Though it in no way discredits the value of education, provided the instruction be what it ought, it must be admitted that there are certain peculiar conditions in college life that are not always of the most wholesome nature. Says the *Congregationalist*:

There are in every college a host of evil influences that are undermining character, and there must be set up in every college community active and positive influences for good which shall counteract the evil, and which shall help men to overcome.

As to what is needed in order to set up this kind of influence in the college community, Rev. Hugh Black struck the key-note in an address to the Yale students last month. He said: "What college men need is more personal religion. You men think that you are going out to clean up the world, clean up politics and all. But you men aren't going out to clean up the world until you've cleaned up your own lives.

The social-service idea is taking all too strong a hold on college men. The evening given by the college man to work in a boys' club can never take the place of the religious meeting where men used to come together—where they still do come together in many

colleges—to get strength from one another for right living, to go out and do social-service work in the strength of Christian unity and brotherhood, and not in the strength of the college man alone.

Some of the leaders of our college religious organizations are neglecting the truth of what a noted sociologist once said, that to try to do social-service work without first having deep and personal religious convictions is like tying a bunch of roses on a dead bush.

When more men work out for themselves deep religious convictions, when more men who already have them acknowledge them before their fellows, and when the home and the church rise to the full possibilities of their responsibilities in getting at the college man in embryo, the term "the college man's religion" will take on a different meaning and it will be less often misunderstood and misinterpreted.

### "Other Foundation Can No Man Lay."

One of the greatest facts of life is service—self-sacrificing service for the sake of others. The past few years have seen a wonderful awakening of consciousness in this respect. The desire to serve, as seen in the social service movement, has become almost contagious. "It seems churlish," says a recent editorial writer, "to say a word adverse to the modern tendency of thought and action which is frequently called the social revival—that remarkable rise and revival of a consciousness that every man's essential obligation while he lives in the world is to serve the well-being of his fellow men."

Nor would any truly Christian person disparage, it would seem, the value that has resulted from this awakened interest and revival in social service, and the amelioration that it has brought to suffering humanity. But there is danger that this new "social gospel" may become purely materialistic in its working. There is great need that the social service idea be amplified in its application. The hungry and destitute need to be fed and clothed, and scores of existing conditions need to be improved, but that is not all that is needed. In the words of the resolution of the young people, "The real purpose of all service is more than a humanitarian one, more than bettering man's physical and material condition, important as that is. . . . The real purpose of all service is the prevention of evil and the reclamation of man from sin, and the real dynamic for such service is found in a definite personal experience of salvation through Jesus Christ."



Service, in the highest and best sense, is based on love and service for God. He who seeks simply to ameliorate man's physical sufferings is building on a false foundation. Social service that is not prompted by faith in God, and which does not take into consideration the needs of man's whole being, is sadly lacking in its most vital element. Leave out the idea of religion, and social service becomes little less than materialistic altruism. The true dynamic is lacking.

Dear young people, the training for service which you are receiving through the Christian Endeavor fits you for the sort of service which the world most needs—the service that seeks not only to alleviate human suffering but also to prevent sin and reclaim human lives that have been blighted and darkened by it. If you have not already done so, do not fail to read the sermon of Doctor Randolph which he preached at the Northwestern Association at Nortonville. You will find it on pages 455-57 of the SABBATH RECORDER of October 13. In it he tells you, as I can not, why the world needs Christ, and why you need Christ. Nothing can take the place of Christ in our lives. Any sort of social service that does not exalt Christ can never truly alleviate the sorrow and suffering of sin-sick humanity. Truly, "Other foundation can no man lay than that which is laid, which is Jesus Christ."

### A Needed Note of Warning.

The pioneer advocate of social service in America, Dr. Shailer Mathews of the Chicago University divinity school, has been one of the first to see the danger that lies in leaving God out of social service. Recently he gave voice to his fears in no uncertain terms. Doctor Mathews said:

A danger to which Protestantism—particularly progressive Protestantism—in America is exposed is that its churches shall become mere agents of social service. There are many people who, in reaction from extreme orthodoxy, have come to feel that the sole business of the church is to push social reform. This danger is particularly strong in America just now because social workers have come to see that the church instead of being hostile to their ideals, is the greatest force by which their ideals can be put into operation. Such a valuing of the church brings no small satisfaction to those of us who have endeavored to set forth the social significance of the spiritual life. But we can not let social service take the place of God.

People can not be amused into conscientiousness. Picnics are not the equivalents of prayer meetings and Sunday-school baseball leagues have not yet developed into revivals.

A Protestant church can not be an ethical orphan asylum; it must be a home in which souls are born into newness of life. We want efficiency in organization and in activity. We want our ministers to be alive to the needs of the hour in politics and in industrial reform, quick to come to the championship of overworked women in factories and the rescue of little children who are giving up their lives that the cost of production may be kept low. We want the message from the pulpit to be heartily in sympathy with our modern thinking. But most of all does American Protestantism need a spiritual passion, a contagious faith in the supremacy of God's spiritual order, and an alarm at the misery that waits on sin. From many a community there is already rising a cry for elemental religion. With all their scientific and business success, American laymen are asserting that they want to be assured of God and immortality and the worth of righteousness. They want companionship in spiritual loneliness, comfort in hours of pain, courage in moments of moral wavering. Their souls are athirst for the Unknown, and they will be satisfied with nothing save the water that comes from the River of God.

### Christian Home Life.

REV. HENRY N. JORDAN.

*Christian Endeavor topic for November 8, 1913.*

#### Daily Readings.

Sunday—Home transformed (Mark v, 15-20).  
Monday—Home-lovers (Prov. xxv, 17; Titus ii, 5).  
Tuesday—Worthy mother (Prov. xxxi, 10-31).  
Wednesday—Christ in the home (Matt. viii, 14-17).  
Thursday—A Christian home (Philemon).  
Friday—Hospitable homes (Matt. xxv, 34-40).  
Sabbath day—Topic: Christian home life (2 Tim. i, 1-5).  
Suggestion,—A meeting in some member's home.

*Home!* I pity the person who is not thrilled by that magic word. What visions does it not call up; what emotions does it not arouse; what delights does it not recall that no other word awakens? What a charm clusters about the home that is found nowhere else. How precious are its influences and associations that hallow childhood's days and form unbreakable bonds that unite hearts even though the members of the home be far separated.

It is timely and appropriate that we think and talk about the home. It has such an important place in all phases of

our life that we can not afford to belittle or ignore its practical, moral, social and spiritual values. Its influence upon the future of the children is so great that parents must nourish every principle that makes for character, must safeguard the home from every outside influence that weakens its stronghold, that tends to break up its integrity and that preys upon its sanctity.

Today there are many dangers that threaten our homes and tend to break up real home life. This is most noticeable in cities and larger villages where modern conditions of living seem likely to rob the home of its sanctity and to deprive the symbols of home of their meaning. Home ties here are connected with no other duties and responsibilities than those which have to do with making the home a sort of hotel. It is a matter of real concern to all thoughtful persons to note the decay of the home.

In the *Christian Endeavor World* for September 25 Dr. G. Campbell Morgan in "The Disappearing Home" says: "That the home is largely disappearing is, I fear, a fact that can not be denied. Houses are multiplying but homes are vanishing. . . . A generation ago the home was a most sacred place. Its sanctity was acknowledged; its fellowship was of the closest nature; its secrets zealously guarded; its power was supreme in the thoughts of its members however far they were compelled to roam."

Several factors enter in toward making homes anything but ideal. The spirit of the age contributes largely to laxity in home conduct, reverence, and religious thought and conversation. Too little attention is given to home responsibilities. The training of children is neglected or left largely to one who is a stranger to the heart life of the home. Affection is wanting or is a perfunctory expression of a lost art. There are no sacred confidences, no heart-to-heart talks, no tender endearments that make the true home the dearest place on earth. And worst of all, the fire-side altar has been removed and there are no longer times when the inmates of those homes feel the solemnity of the moments when the whole family is gathered before the throne of God, when Christ becomes the welcome guest at every fireside.

These tendencies are dangerous to individuals and nations. The situation is far from hopeless. But an earnest effort must

be made to create anew an interest in, and a deep regard for, the elements of a Christian home. Among these basic principles of the home are:

*Love.* This is the enclosing bond that makes the family one in spirit, in purpose and in action. Love permeates the atmosphere of the home and modifies the thoughts, the words and deeds of each member so that there is the spirit of harmony in all things.

*Reverence.* Children revere their parents, not because of show of authority, but because of the spirit of the child which regards, through affection, the parents' place in the home and the child's relation to its parent.

*Thoughtfulness.* Divisions in the home are averted or caused by the presence or absence of true regard for each other. Kindly consideration for one another's rights, problems and efforts weld the family ties into an unbreakable bond of sympathy and cooperation.

*Faith.* The faith of God expressed in our human relations! Confidence removes restraint, invites open-heartedness, begets greater confidence. It is a most beautiful sight to see a home where each has perfect trust in one another and in the Father of their spirits.

*Godliness.* A home without God is no home. The true home is that spot where God is always the welcome though unseen guest at every meal, the counselor in the plans of its inmates, the one who chastens the thoughts and words of every member. Home is God's first and greatest institution. Here begins his work for the world's redemption.

"The homes of the country make it what it is. The center of power for building up a country, in virtue, religion and prosperity lies in the home."

"The atmosphere of the home,—the sum of all its influences,—acts, words, personality, is the greatest power the family can exert over the children. In the Christian family is noble character, deep religious life, knowledge of the Bible, devotion to the truest service of God and man."

"Daily home duties are one of the very best schools for building up a noble character."

"There is something in the home to train each virtue and each grace. On this tree may grow every fruit of the Spirit."

"Home does not narrow, it broadens."



"Jesus gave the highest sanction to marriage and the family by working his first miracle in a home, and at the making of another home."

"Not friendship, but the love of husband and wife, of parents and children, is the master passion, the highest earthly ideal of love; for its best is the perfection of friendship."

"Without family ties, family government and discipline, family purity and virtue, family religion and piety, the church could not exist, and society, instead of being pure, intelligent, refined, and righteous, would relapse into anarchy, immorality, barbarism and come to ruin" (O. U. Whitford).

"We need a speedy and grand revival in family worship and religious instruction in the home. Nothing else can stay the tide of religious declension, religious indifference, apostasy from truth and grace, Sabbath desecration and spiritual ruin" (O. U. Whitford).

"If our children are to become strong supporters of the Sabbath cause, they must be surrounded by a strong, hopeful Sabbath sentiment in the home. Many a child is lost to our cause by hearing in the home frequent regrets and expressions of discontent at the restrictions upon opportunity or pleasure that come from Sabbath-keeping" (Supt. H. M. Maxson).

"Nothing is wider of dignity or more mischievous in its effects than the remarkable shyness of religious conversation in most Christian families. It argues either some great neglect of the parents, in which they have let the subject fall out of range as a subject not to be named, or else it shows that, in trying to make an open subject, so much of cant or untimely exhortation has been mixed with it as to make it unwelcome" (Horace Bushnell).

"Home and religion are kindred words; names both of love and reverence; home, because it is the seat of religion; religion, because it is the sacred element of home" (Horace Bushnell).

"Home and heaven! Christ has joined them so closely together that it is hard for us to dissociate them in one's thoughts. There is no spot upon earth in which there is so much of heaven as in a true home" (Rev. Chas. Wood).

**News Notes.**

WELTON, IOWA.—On the evening of September 20, instead of the regular Christian Endeavor meeting, Rev. E. D. Van Horn of New York City gave us a very interesting and helpful sermon.—An active member was received into the society October 4.—Twenty-five responded to roll-call last month.—There was a good attendance on September 27, the time of the regular monthly missionary program.

**American Sabbath Tract Society—Annual Statement of the Board.**

(Concluded.)

**Report of the Publishing House for the Year Ending June 30, 1913.**

To the Board of Directors of the American Sabbath Tract Society:

The sales of the publishing house for the year ending June 30, 1913, were \$16,873.89, of which sum \$8,159.25 represents sales to the Tract Society, at cost. The detailed report is as follows:

RECORDER.	
Dr.	
Stock on hand July 1, 1912.....	\$ 301 99
Expense of printing, salary of editor, sundries, etc. ....	6,241 31
	\$6,543 30
Cr.	
Subscriptions, advertising, receipts, stock used on other work, etc. ....	\$4,121 27
Stock on hand July 1, 1913 .....	225 94
	\$4,347 21
Deficit .....	2,196 09
	\$6,543 30
Subscriptions paid in advance of July 1, 1913 .....	
	\$1,867 07
Subscriptions due July 1, 1913.....	2,701 61
(Of this amount \$1,869.12 is due on old subscriptions taken off November 22, 1912, per Postal Laws, and of doubtful value.)	
Advertising due RECORDER .....	\$36 22
Paying Subscribers .....	1,896
Exchanges .....	40
Agents .....	31
Free .....	104
	2,071
VISITOR.	
Dr.	
Stock on hand July 1, 1912.....	\$ 16 65
Expense of printing, stock, etc.....	1,028 38
	\$1,045 03

Cr.	
Stock on hand July 1, 1913 .....	\$ 25 76
Received on subscriptions, stock, etc...	592 39
	\$618 15
Deficit ..	\$426 88
	\$1,045 03

Paying Subscribers .....	1,148
Subscriptions paid in advance of July 1, 1913 .....	\$ 141 49
Subscriptions due July 1, 1913.....	\$ 151 37
(Of this amount \$64.54 is due from delinquents taken off the mailing list Nov. 22, 1912)	

HELPING HAND.	
Dr.	
Received on subscriptions .....	\$ 876 38
Expense of printing, etc.....	714 86
	\$ 161 52
Profit .....	3,392
Circulation .....	3,392
Subscriptions paid in advance of July 1, 1913 .....	\$ 222 47
Subscriptions due July 1, 1913.....	287 17

TRACT DEPOSITORY.	
Expense of printing, postage, etc.....	\$ 177 96
Receipts ..	14 07
MISCELLANEOUS.	
Printing Report to Conference, Proportion of Year Book, etc.....	\$ 188 69
Receipts .....	9 25

LOSS AND GAIN ACCOUNT.	
Dr.	
Bad debts .....	\$ 58 46
Expense accts. ....	940 74
Insurance .....	195 64
Light and power .....	447 92
Labor ..	10,015 32
Postage ..	392 28
Rent ..	500 04
Stock used .....	3,735 43
Plant depreciation .....	828 64
	\$17,114 47
Cr.	
Sales, Tract Society .....	\$ 8,159 25
Sales, Commercial.....	8,714 64
Profit on magazine subs.....	17 93
Interest (bank balances) .....	3 64
	16,895 46
Balance (loss) .....	219 01
	\$17,114 47

RESOURCES.	
Stock on hand.....	\$ 867 68
R. R. ticket not used.....	5 55
Unexpired insurance .....	129 88
Shop supplies .....	82 40
Cash ..	489 30
Plant ..	7,631 99
Accounts receivable .....	1,583 87
	\$10,790 67

LIABILITIES.	
Accounts payable .....	\$ 220 95
Investment ..	10,569 72
	\$10,790 67

In the figures showing profit or deficit in the publications, the difference in the value of the stock on hand at the beginning and close of the year is reckoned.

The deficit in the SABBATH RECORDER account is \$299.58 less than a year ago. This is principally due to the fact that the receipts for subscriptions were \$150.70 more than for the preceding year, and a saving was effected in the purchase of paper, of which a little less was used.

The circulation figures show a decrease of 213 in a year. In June of last year a canvass for subscriptions was made by Rev. I. L. Cottrell, in West Virginia and in his home territory, and something like 125 new subscribers were added to the list. A large proportion of these, however, have since requested that their names be dropped. In November, 194 delinquent subscribers were taken from the mailing list, in compliance with the postal regulations, and 150 of this number have not renewed their subscriptions. So, while the number of RECORDERS distributed is less, the number of paying subscribers is as large as for the past few years.

The decrease of 22 in the *Visitor* mailing list is due to the fact that delinquent subscribers were cut off instead of being carried. The deficit, \$426.88, is \$172.81 more than the preceding year. The expense of printing is a little smaller, but the subscription receipts this year were less by \$181.78.

While our books show little change in our financial condition in a year, we are now able to discount our bills and to keep a small balance in the bank, which we could not do a year ago.

Respectfully submitted,

L. A. WORDEN,  
*Business Manager.*

Approved, August 3, 1913.

D. E. TITSWORTH,  
WM. M. STILLMAN,  
*Supervisory Committee.*

**Business Opportunity.**

Wanted, a Sabbath-keeper to take part interest and active management in an established cash business. Address, W. L. Hummel, 35 University Ave., Battle Creek, Mich.



## CHILDREN'S PAGE

### A Kitty-Cat Keepsake.

Many, many years ago a little grandma, in her afternoon sprigged muslin, very short as to waist and very scant as to skirt, sat in a high-backed, split-bottomed chair, knitting desperately.

She knit to the middle of her needles. Then she rolled her ball of gray yarn up hard and stuck the needles into it.

"Mother," she said eagerly to great-grandmamma, "now may I make a cat?"

"What?" exclaimed startled great-grandmamma, stopping the spinning-wheel in her surprise.

"Out of cloth," explained little grandma.

"Oh!" said great-grandmamma, starting the wheel again and stepping back and forth, with the yarn she was spinning to make more gray stockings.

"For a pen-wiper," went on little grandma, above the whirr of the wheel. "May I have a piece of the best broadcloth for it?"

"Have you knit your stent?" questioned great-grandmamma.

"Yes," said little grandma, hardly able to keep her ankle-ties still, she was so anxious to go. "I've knit six times round the stocking." That was her "stent" every afternoon before she could play.

"Then you may," smiled great-grandmamma, and little grandma jumped excitedly to her feet, spilling the astonished Mr. Wiggins unceremoniously out of her lap to the floor, where he dexterously alighted on his feet, and danced off in search of great-uncle.

Great-uncle was writing at the secretary. Little grandma waited, with what patience she could, for him to finish and fold the big blue sheet and seal it on the back with red wax.

"Oh, will you please draw me a cat?" she asked then.

He pinched her flushed cheek gently. "All right!" he laughed. "How will you have him?"

She considered. "Lying down, all stretched out in the sun, the way Mr. Wiggins likes to," she concluded.

So he drew a cat that way, with little grandma hanging happily over his shoulder.

He was old—oh, twice as old as she!—and tomorrow he was going away to college. How she was going to miss this big brother! She had hemmed his handkerchiefs, and helped on the fine shirts, and knit a pair of stockings; but she wanted to give him something all herself. That was what the pen-wiper was for.

"I guess," she said at last, speaking as steadily as she was able, "you will miss Mr. Wiggins when you are gone to college."

"I guess I shall," he answered, sharpening his goose-quill pen. "I guess, too, I shall miss somebody besides Mr. Wiggins!"

At that a lurking tear would come out, and, when she had winked it away, the cat was done. The drawing in her hand, up the winding stair she flew to the attic, silent and dim and fragrant with bundles of herbs hanging from its rafters—thoroughwort and pennyroyal for medicine, sage for the Thanksgiving turkey, caraway seed for cookies.

She threw open the lid of the great square chest in the dormer window, tossed aside the sprigs of cedar scattered in to keep away moths, and took out the roll of fine broadcloth left from great-uncle's new suit that the tailoress had just made.

Dropping on the floor in the light of the dormer window, under its arch fringed with drying herbs, she deftly cut out the picture of the cat on the paper.

Then she pinned this paper pattern smoothly on a piece of broadcloth, and cut a cloth cat by it. Snip, snip, went her sharp scissors, pointing the black ears, rounding the paws and the tip of the tail. And there lay a miniature Mr. Wiggins on her lap!

Then she cut out several more of him. "Now," she said, "I must make your whiskers!" And with white silk from her reticule she embroidered his whiskers.

She found two gleaming pearl buttons in her button bag, and sewed his eyes on tight. Last of all, she securely fastened, underneath, the unwhiskered and eyeless copies of Mr. Wiggins to wipe the pen on.

A few minutes later a flying figure precipitated itself upon great-uncle. "Here is a Mr. Wiggins to go to college with you!" cried little grandma, putting the pen-wiper in his hand.

He was just as pleased with it as she had hoped he would be.

"It is a beautiful cat! I shall keep it

always, to remember you by. It is a keepsake," he said. "And Mr. Wiggins and I will write you lots of letters," he assured her.

So great-uncle packed the pen-wiper in his carpetbag, and next morning the stage-coach and its four horses galloped a hundred miles away with him and Mr. Wiggins to college.

Now Mr. Wiggins is an old, old cat—more than sixty years old. His white whiskers are a bit yellow with time, and his black coat not quite so glossy; but his pearl button eyes are as bright, and he is as useful as ever. And many a letter does he still help write, for great-uncle kept him always, just as he said he would.—*Alice M. Farrington, in Little Folks.*

### State Secretaries for Lone Sabbath Keepers.

REV. G. M. COTTRELL.

(Secretary Lone Sabbath-keepers.)

I submit herewith a list of state secretaries for the L. S. K. work. It may or may not be the best list possible. It seemed best that this work should be done by the isolated ones themselves, rather than by the pastors, though a few ministers' names will be found therein. I hope every one will heartily accept, and enthusiastically undertake, the work assigned. If any can not accept, will you please suggest a better one for your place?

There is no salary in it, and you are expected to bear your own expenses, and pay your own postage, unless shared by your correspondents. Your reward will be the blessing that must come from service, and the joy at the harvest.

We will all try to work along general lines, for similar ends, such as placing the RECORDER in all these homes, increasing the contributions to our societies, restoring and strengthening the Sabbath faith and practice, and building up the religious life.

Besides this there will be a splendid chance for original ideas and plans for each secretary to try on his or her own field. Even a prize banner for the greatest efficiency and results might not be amiss.

Will each one whose name appears below drop me a card, accepting the appointment (or otherwise)?

I suppose you all have a copy of the Lone Sabbath Keepers' Directory. If not, so state. I will also send each of you a copy of our supplemental list of over two hundred names.

With this large force of workers may we not expect great things in the year to come?

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 North and South Carolina, R. Newton, Fayetteville.  
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 Topeka, Kan.



## SABBATH SCHOOL

REV. WALTER L. GREENE,  
Contributing Editor.

LESSON VI.—NOV. 8, 1913.  
ABSTINENCE FOR THE SAKE OF  
OTHERS.

Lesson Text.—Rom. xiv, 7-21.

Golden Text.—"It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth." Rom. xiv, 21.

### DAILY READINGS.

First-day, Prov. iv, 19-35.

Second-day, Prof. xxiii, 29-35.

Third-day, Isa. v, 11-23.

Fourth-day, Matt. xxiv, 42-51.

Fifth-day, Rom. xiii, 8-14.

Sixth-day, I Cor. ix, 1-13.

Sabbath day, Rom. xiv, 7-21.

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

### State Recognition for Bible Study.

Interesting plans are being worked out in some of the States, looking to state recognition for Bible study, pursued under the leadership of the churches and conforming to recognized scholarship standards. North Dakota and Colorado are among the number that are taking this advanced step. In North Dakota a syllabus has been prepared for the use of church teachers in preparing their pupils for the state examinations. These examinations deal with the literary and historical facts which are outlined in the syllabus. The truths which each denomination desires to be taught are left to the teachers in each church class. We are indebted to Rev. A. L. Davis of Boulder, Colo., for the details of the Colorado plan as they are being worked out in the city of Greeley. One of the church classes is taught by a Seventh Day Baptist, Mrs. W. F. Church. The plan will be of interest to many of our readers who desire to see a more general, systematic and thorough study of the Bible. The progress of the plan will be watched with interest. We commend the reading of the "Greeley Plan."

### Bible Study for College Credit Under the "Greeley Plan."

State Teachers College of Colorado, Greeley, Colo., September, 1913.

President of college—Zechariah Xenophon Snyder, Ph. D. Director of Bible study—Irving Elgar Miller, Ph. D. Committee on Course

of study—Rev. F. J. Estabrook, chairman; Rev. W. D. Whan, Father A. B. Casey, Mrs. E. W. Knowles, Mrs. D. D. Hugh. *Advisory members*—James H. Hays, Irving E. Miller. *Classes and teachers in the various churches*—Baptist, Mrs. W. F. Church, A. M.; Congregational, Rev. F. J. Estabrook; Disciples of Christ (Christian), Miss Linnie D. Coil, A. B.; Episcopal, Mrs. Charles Seem; Methodist Episcopal, Prof. G. W. Finley, B. S.; Presbyterian, O. F. Broman, M. D.; Roman Catholic, Father A. B. Casey; United Presbyterian, C. D. Todd.

### COURSE OF STUDY.

Theme of the year's work: "The Life and Teachings of Jesus." Texts suggested: Kent's *Life and Teachings of Jesus*, or Abbe Fouard's *The Christ*, or Burgess' *Life of Christ*. Other text-books acceptable to the committee in point of scholarship may be arranged for.

### CREDITS.

Four hours' credit (the equivalent of one class reciting four times a week for one term) are allowed for three terms of work. This credit may be earned in addition to the regular twenty hours each term. Bible study credit will be recorded on the books of the college only upon completion of the work of the year, and must be the practical equivalent hour for hour of resident work done at the college.

### REQUIREMENTS FOR THE EARNING OF CREDIT.

1. Reading of the four gospels. 2. Satisfactory study of text-book and reference material. 3. Presentation of note-book on lessons and required reading. 4. Preparation every term of a short essay on some vital topic of the course, suggested or previously approved by the teacher. 5. Thirty lessons of approximately forty minutes each, with certified attendance of twenty-eight as a minimum.

### REGULATIONS.

1. Term reports of the grade of work done by every student enrolled for credit must be presented to the director. This report shall include also the filing with the director of the teacher's certificate of attendance and the required note-books and essays graded by the teacher that they may be subject to the inspection of the committee and final approval by the director.

2. Essays and note-books should be filed with the director not later than the opening of the term immediately following that in which the work was done, except in the spring term, when they must be put on file not later than two weeks before the close of that term.

3. Once every term at the call of the director there shall be a meeting of all the teachers of the Bible classes for consultation with one another and with the committee in charge of the work.

4. Class lists of all students enrolled for credit must be filed with the director upon his request early in each term.

### RECOMMENDATIONS.

The committee recommends that every class elect a president and secretary and such committees as may be helpful in making the work of the Bible classes most efficient from every point of view. The presidents of the classes, besides performing the customary duties of their office, may serve as the official media between their

classes and the director in many matters of necessary routine.

### PRIVILEGES.

College students may enroll for credit in these classes without payment of any additional fee. The classes are all open alike on a non-credit basis either to students of the college or patrons of the various churches without payment of a fee. Members of these classes not enrolled at the college who may desire credit for their work should make arrangement for the same with Dean Hays in advance, or not later than the end of the first term of work.

### Marriages.

GREENMAN-COONRADT.—At the home of the bride's parents, Mr. and Mrs. Ward, on October 14, 1913, by the Rev. H. L. Cottrell, Mr. George N. Greenman and Mrs. Caroline Coonradt, both of Berlin, N. Y.

### Deaths.

SWAN.—Dea. Squire J. Swan was born in Watson, N. Y., July 31, 1847, and died in Pueblo, Colo., September 28, 1913, in the sixty-seventh year of his age.

When fifteen years of age Brother Swan made a public profession of his faith, was baptized and united with the Seventh Day Baptist church of Watson. On coming to Boulder some years ago he united with the Seventh Day Baptist church of this city, and was ordained deacon of said church. He served in the United States Army, being a member of the One Hundred Eighty-ninth Regiment, New York Infantry.

On April 5, 1890, he was united in marriage with Mrs. Nancy Potter, at North Loup, Neb., who still survives him. He leaves no other immediate relatives.

Funeral services were held at the home in Boulder, Colo., on Wednesday, October 1, 1913, conducted by the pastor. Interment was made in Park Cemetery. A. L. D.

MAXSON.—Sylvia Eunice Maxson, eldest daughter of Jacob D. and Electa Maxson, was born near Jackson Center, Ohio, September 21, 1840, and died at the home of her daughter, in Brookfield, N. Y., September 18, 1913.

Almost her entire life was spent in Jackson Center. On May 4, 1867, she was married in Sidney, Ohio, to Wm. B. Simpson, who died November 29, 1901. To this couple were born four children, two of whom died in infancy. Much of her time since the death of her husband has been spent in Alfred, N. Y., and Hebron, Pa., with her only daughter.

At about eighteen years of age this sister was converted and with several others joined the Seventh Day Baptist church, where she held membership at the time of her death. She was an active and faithful worker in the church, when strength and family duties would permit. Aside from her daily cares, a great burden of her soul was to aid her children in securing a thorough and practical education. Her high hopes were gratified in witnessing the graduation of her only son, from Alfred University, on June last. A loving mother and a thoughtful worker

has gone to her home above. She leaves to mourn their loss one sister, Mrs. Mary McBurney of Jackson Center, Ohio, the daughter, wife of Pastor W. L. Davis of Brookfield, N. Y., and her son, Olin Huffman Simpson of Alfred, N. Y., besides several more distant relatives and a large circle of friends and acquaintances.

Farewell services were conducted on the Sabbath, September 20, in the Brookfield parsonage, by Rev. J. T. Davis, in a way much appreciated by the family.

Further services were held in the Jackson Center church, September 23, conducted by the pastor, assisted by Rev. D. K. Davis. The body was laid to rest in the Jackson Center Cemetery. "Blessed are the dead who die in the Lord." G. W. L.

### 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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Theo. L. Gardner, D. D., Editor.  
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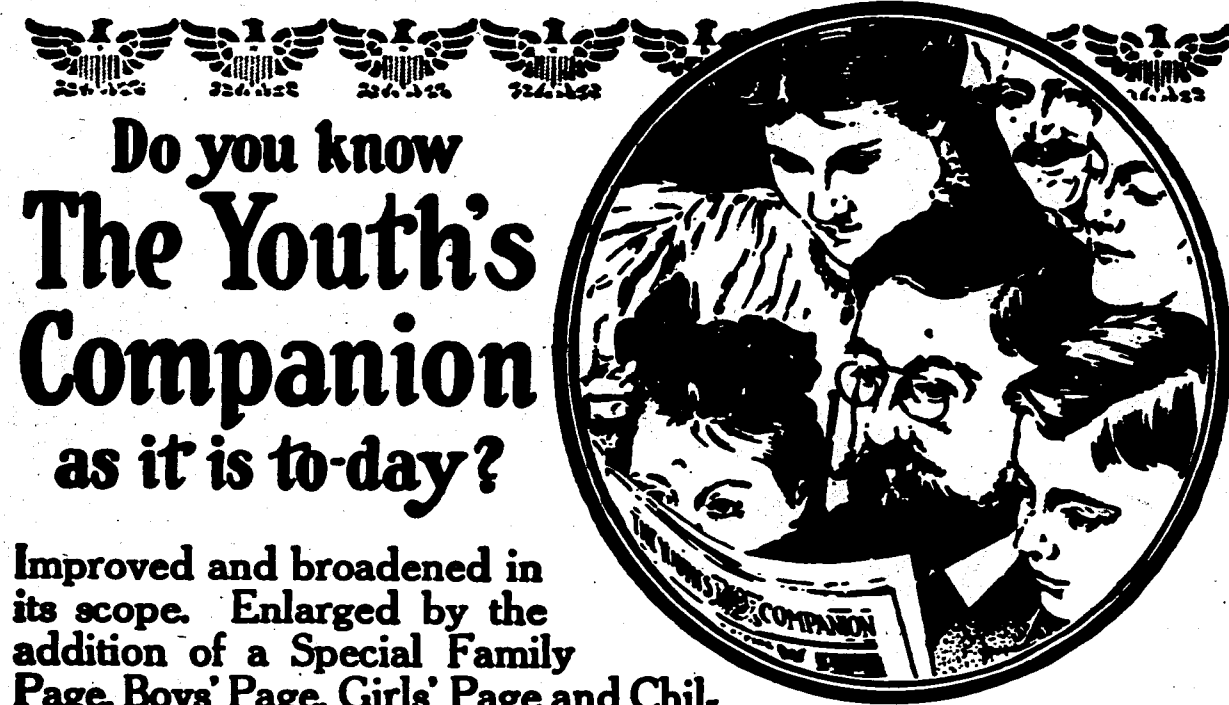
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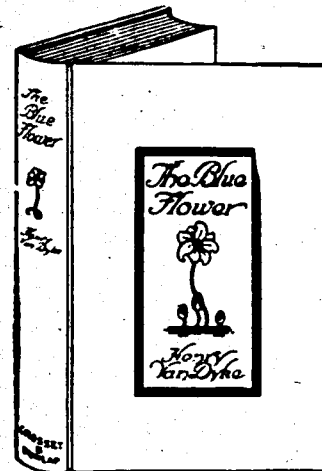
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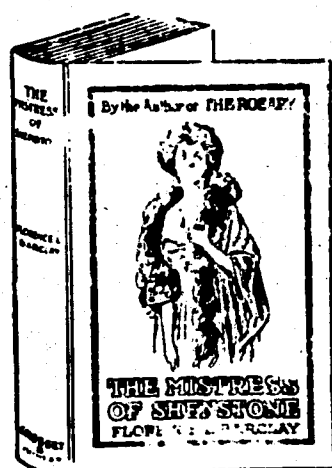
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**AUTUMN.**

Ere, in the northern gale,  
The summer tresses of the trees are gone,  
The woods of Autumn, all around our vale,  
Have put their glory on.

I roam the woods that crown  
The upland, where the mingled splendors glow,  
Where the gay company of trees look down  
On the green fields below.

My steps are not alone  
In these bright walks; the sweet southwest, at play,  
Flies, rustling where the painted leaves are strown  
Along the winding way.

O Autumn! why so soon  
Depart the hues that make thy forests glad;  
Thy gentle wind and thy fair sunny noon,  
And leave thee wild and sad!

Ah! 'twere a lot too blessed  
Forever in thy colored shades to stray;  
Amid the kisses of the soft southwest  
To rove and dream for aye;

And leave the vain low strife  
That makes men mad—the tug for wealth and power,  
The passions and the cares that wither life,  
And waste its little hour.

—William Cullen Bryant.

**—CONTENTS—**

EDITORIAL—Last Day in Westerly; Messages From the Tract Board; Farewell Meeting at Westerly; Back to Salem; Opening of the Association; Missionary Hour at Salem; The Association's Missionary Work; The Tract Society's Hour .....	545-554	Report of Quarterly Meeting, Walworth, Wis. 564
The Sabbath at the New Era Mission.....	554	YOUNG PEOPLE'S WORK—Climbed Fists; Not Fellowship and Clapsed Hands; Young People's Hour at Eastern Association; Temperance Facts; News Notes .....
MISSIONS—The Present Missionary Crusade .....	557-559	566-569
Evangelism in Social Life .....	559	One Delegate Survives .....
WOMAN'S WORK—True Progressives (poetry); A Bundle of Fagots; Lazy Daisy's way ..	563	Soul Beauty Fadeth Not (poetry) .....
Letter From T. L. M. Spencer .....	564	570
		CHILDREN'S PAGE—An Almond-eyed Mother Goose .....
		570
		HOME NEWS .....
		572
		SABBATH SCHOOL—News Notes .....
		573
		MARRIAGES .....
		574
		DEATHS .....
		574