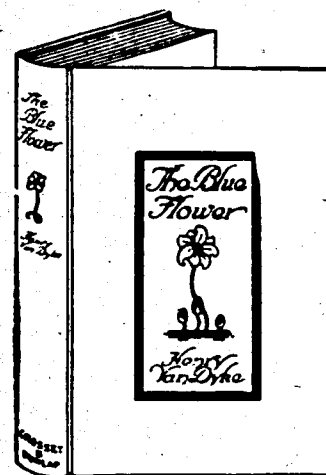


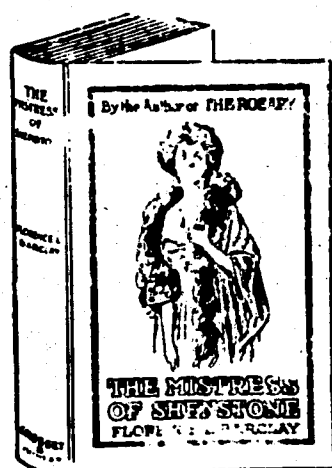
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The Sabbath Recorder

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.

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WHOLE NO. 3,583.

Last Day in Westerly.

On Sunday morning the association people were awakened before daylight by a severe northeast storm that continued most of the forenoon. This made the attendance rather light. Still there were more out than we had expected to see on such a day.

Business matters were first attended to. Resolutions were passed commending the messages from delegates and boards, and urging the people to pray and work for the welfare of our various causes. An Evangelistic Committee of three members was appointed, to promote the evangelistic spirit and evangelistic work in the association and to consult with the leaders and pastors in all the churches to this end. The fact that our pastors and workers are feeling a burden of soul for the spiritual upbuilding of the churches and that they are meeting together to consider the question of evangelical work gives us great hope. The delegate of one denomination in the Federal Council declined to approve the committee's proposition for special efforts in evangelical work, on the ground that his denomination educated its young people into the church. To this another replied in substance: "There is a difference between evangelism and revivalism. All revivalism is not evangelism, but true evangelism is always good revivalism."

One resolution was to the effect that the best welfare of our people requires a higher standard of living. A plea was made for a higher sense of our obligations to our covenant relations. We need a spiritual view of these rather than a commercial one. Too many mercenary influences are allowed to control us and to dampen our ardor for Christian living. We are too careless on many important points and too apt to tolerate really sinful practices.

THANKFUL FOR HOSPITALITY.

Of course the visitors could not overlook the gracious hospitality extended to them by the Westerly friends. So the last resolution of this business hour was one expressing their appreciation of the cordial

welcome and painstaking entertainment they had received. A standing vote revealed the fact that the congregation was almost entirely made up of visitors. We have often felt that it was too bad for the home people, when such meetings are held, to be compelled to stay at home so much in order to provide for the guests. But "careful to entertain" is a gospel precept, and we can testify that in all the associations it has been faithfully and beautifully observed.

OFFERINGS.

There were three offerings made during the association, one on Friday, one on Sabbath morning and one in the afternoon. The Sabbath morning collection was to be divided between the Missionary, Tract, and Education societies and, as we have stated before, amounted to \$52.82. The other two collections were for the Sabbath School Board, the Young People's Board and the Woman's Board. These amounted to \$31.33, making a total of \$94.15.

Messages From the Tract Board.

Jesse G. Burdick of New Market, N. J., read an interesting paper upon the Sabbath at the New Era Mission—the Italian Mission. This paper will be found on another page of this RECORDER.

Rev. E. D. Van Horn's subject was "The Sabbath and Denominational Helps in the Sabbath Schools." We can not be too careful of our attitude toward the Sunday while educating and training our children in the Sabbath school. No church would allow its pastor to be untrue or loose upon the Sabbath question. We expect our pastors to stand firm and teach the truth on this important point. They must not say it makes no difference, for it does make a difference.

We ought to be just as consistent regarding the teachers we put into the hands of our children in the form of Bible-school helps. Many of our schools use Sunday-school helps that keep the word Sunday constantly before the children's eyes in the

place where Sabbath ought to stand, until they are more familiar with the error than with the truth. This should never be done on a merely financial basis. Many do it because Sunday literature is cheaper than our own. Not long ago I saw one of these quarterlies in which it was taught that "the children of Israel gathered twice as much manna on Saturday afternoon, so they would have to gather none on Sunday"! It is too bad that Seventh Day Baptist children should be furnished with literature that constantly places before them such ridiculous teachings.

We have not been as careful to teach our children Sabbath truth as we should have been. Doctor Lewis often protested against false teaching in the form of lesson helps. It all tends to weaken conscience, and gives rise to the feeling that it doesn't make much difference after all. Doctor Lewis felt that a conscienceless people, unable to give a reason for the hope that is in them, makes a hard thing to face and a heavy burden for the leaders.

CHALK TALK.

Rev. Edwin Shaw gave a chalk talk in which he drew a picture of a vessel at sea with rocks ahead, and four anchors, with their cables, reaching to the bottom. The ship represented the Tract Board, the four anchors the helps it can use when it is likely to come upon the rocks. The anchors are (1) careful consideration; (2) Christian charity; (3) calm courage; (4) certified checks. Two of these belong to the board and two come from the people. All four of them were shown to be fastened firmly in the rocks at the bottom. A few strokes of the crayon made these rocks into the Bible and the cross.

The editor's message upon "The Sabbath and the SABBATH RECORDER," read at this session, will appear in due time.

THE MISSIONARY SOCIETY'S SESSION.

This session was in charge of Sec. E. B. Saunders. His paper read on this occasion may be expected in the missionary pages soon.

Miss Susie M. Burdick spoke, as in the other association, of the changing conditions in China, both in matters of social life and education. The Chinese welcome Christianity and modern improvements. Their attitude toward medical missions has completely changed. Great opportunities are now open to the Christian world.

There is need of Christian people to stand behind their rulers, and to whom the rulers can appeal. They need education, and the missions that scarcely favored this in early days now see the need, and education goes hand in hand with the Gospel. More attention is being paid to good literature. No humane work was ever undertaken by the Chinese themselves. They do not take the initiative. Christians must do this, and when the Chinese see the benefits they are glad to help.

Here the daughter of Dea. A. B. Burdick Jr., Mrs. Lena Starr, who has spent some time as missionary in British East Africa, spoke of the land of darkness and its cry for help. She began by saying, "I know a land in darkness, and I know a name that can set that land on fire." Mrs. Starr's description of conditions in Africa was intensely interesting, and so was her story of how they had to begin at the very foundations in order to show the black man that Christianity is for him and not for the white man alone. When the Africans can be made to understand that once our fathers were no more civilized than they are, and that all these blessings and comforts, all this civilization has come as a result of our embracing Christianity, then they are ready to hear. Just as soon as the African becomes a Christian, he too begins to want clothes and houses and the comforts of civilization. Mission work pays. She said: "It almost seems that some people have learned to read John iii, 16 as though it said: 'God so loved the world, that he gave his only begotten Son, that whosoever in the United States believeth on him should not perish, but have everlasting life.' We need to give more heed to the call of God to world-wide missions."

Farewell Meeting at Westerly.

The hour for the farewell meeting of the Eastern Association had arrived, and a large audience was on hand to enjoy it. Rev. J. S. Kagarise of Salemville, Pa., spoke briefly from the text, "Ye are laborers together with God" (1 Cor. iii, 9). He showed that we are partners with God. The farmer is such when he does his part toward securing a crop. We need the heavenly Partner in all our work as surely as the farmer does in his, and we can not succeed without him. Paul said he knew in whom he believed, and was willing to

commit all to him. He gloried in the cross of Christ and was conscious of God's presence and help.

Jacob at Bethel pleaded the promises and found that surely the Lord was in that place and he knew it not. Too many are like Jacob in this respect. One week ago at Nile the people were surprised when that revival broke out. The Lord was there and they knew it not.

We need Christ as a partner in our business. Don't you business men think you could do better if he were your partner? Christians would not rob God as men did in the prophet's day if Christ were their partner. Why not prove him now and see if he will not pour us out a blessing?

Following this address Dean Main preached the closing sermon, using Paul's words, "I press on," which in the New Version occurs twice in Philippians iii, 12-14.

Brother Main referred to the great printing-presses manufactured in Westerly and showed that they were the product of ideals or pictures, which existed first in the minds of inventors. Without mental ideals there can be no progress. He then proceeded to speak of four groups of ideals along which lines we may press on. The first group covers several points. We Christians profess to be new creatures; we profess to have experienced the new birth, to have obtained the higher life, to have new purposes and pure motives. If we do press on, it is because we are new creatures in Christ Jesus. Christ prayed that his followers might be kept from the evil, and taught that we can not serve God and mammon. But we can serve God and *master* mammon.

We profess to be led by the Spirit of God. If we are not, the costliest houses of worship, the most complete equipment, the most magnificent organ, the finest choir are of no avail. We may have excellent apparatus in the wireless stations, but all to no purpose unless the electric current energizes the machinery. So pulpit and choir will fail of their mission, unless the Holy Ghost energizes the oratory and inspires the songs.

Again, we profess to live for eternity. But we are now in eternity. Are we living with reference to eternity in the life that now is? This is a part of eternity.

The second group of ideals brings us face to face with God. We profess to be-

lieve in the Fatherhood of God. Do we live as though we were his children? All that is created belongs to my heavenly Father and if he is truly my Father I ought to trust him. This is not always easy. But we can do as Paul did when he wrote, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

A little child left alone in the lower rooms became worried over the loneliness, and going to the foot of the stairs called her mother. The reply came back, "I am here, my child," and then the little one felt perfectly contented and went on with her play. Do we do so with our heavenly Father when troubles come? Do we go to the foot of the ladder upon which angels dwell and say, "Father, give me comfort and help," and then become contented? We should rejoice to be under such grace, and trust and love the Father who deserves unquestioning obedience.

Again, because God has given us dominion over all nature, we have no right to disfigure or cripple the objects of his creation. The one who shoots a robin or beats a horse can not claim the right to do so on the ground of his dominion over nature. God knew all about electricity before man discovered it, but he waited for man to find it out. Wonderful is man's dominion over nature, and he is free to use all these things well; but if he exercises this freedom in cruel ways, if he disfigures nature, God will call him to account.

The third group of ideals brings us face to face with the brotherhood of man. The significance of this relationship can not be expressed in words. It avails nothing unless it is a sympathizing, energizing sentiment prompting to live out the golden rule. I wonder if we ministers try to do by the other man as we want him to do by us? I wonder if business men, in their dealings with their fellows, do as they would be done by? I wonder if husbands and wives, parents and children, friends and neighbors recognize this law of brotherhood and live out the golden rule day by day?

Why are we better than our ancestors in the old German forests? Because the Gospel has made us different. Out of gratitude to our drunken, pagan fathers, we today ought to send the Gospel on, westward and westward and westward, until it encircles the globe and reaches every land.

Brotherhood requires service. Some people are afraid of the words "social betterment." Christ said he came to serve. I tremble when I think of all the words imply. Social service means to discover the sources of evil things that ruin men, and to root them out; to find the sources of good things and to establish them.

The fourth group of ideals brings us face to face with *conscience*. We must not defile the temple of the soul, but present our bodies a living sacrifice, until they are bodies in which the Spirit of God can dwell. The personality that dwells in my body you can not see with physical eyes, but it is there, and it is that which is trying to inspire good in you. This ego is the man himself. Christ taught that if we are exchanging this *self* for a piece of the world we are the losers. If you have sold this self, you can not buy it back—all the world could not buy back a lost self.

Paul said, "I press on." If anybody here wants to be a Christian and a better preacher; if any one here wants to be a better boy or better girl; if any one wants to live a better life, then he wants to press on.

THE HAND-SHAKING.

At this point Doctor Main asked every preacher who desired to press on to come to the front, and a row of them reaching nearly across the house soon stood in front of the pulpit. Then, at the leader's request, everybody wishing to press on in the Christian life came forward to shake hands with them. A great hand-shaking season followed, while all joined in singing appropriate songs. It was a splendid closing service, and at last some one struck up, "Blest be the tie that binds," which was sung with much feeling. Then came a few moments of closing business, and the association adjourned to meet at Marlboro, N. J., on the Fifth-day before the third Sabbath in October, 1914.

Back to Salem.

What a flood of memories came rushing in as "No. 3" on the Baltimore and Ohio labored up the grades and wound around the hills, out from the Cheat River country into the lands about Clarksburg and Salem! There is scarcely a cross-road in all this country with which the editor is not familiar, and scarcely a hill

over which his faithful saddle-horse did not carry him in years gone by. Many of these homes among the mountains turnished young men and women for our classes in the college, and sent forth people to make the audiences to which we ministered, and now at every turn as we draw near to Salem the faces and forms of friends of other days come to mind until, for the time, we are scarcely conscious of the changes that have passed over this country in recent years. It almost seems like riding through dreamland as, instinctively we recall our first daylight ride over these mountains with Doctor Lewis, nearly a third of a century ago. Then there comes trooping by the long procession of faithful coworkers and yokefellows of sixteen years in the Master's service here. Every turn in the road, many a home by the wayside, and every church and schoolhouse brings to mind some scene or incident that took hold of our life and left a memory.

Thus we mused over the Salem country of other days until the slackening speed of our train reminded us that we were nearing the town, and brought us back to the present.

Finally, when we stood upon the platform of Salem's new depot, the visions of dreamland departed and we found ourselves amid the scenes of a new Salem. Really this was its name a hundred years ago, but the "New Salem" of that day could not have had even a dreamland vision of the one we see today. This fine new depot, the well-paved streets, the homes climbing tier by tier up the hillsides, the new enlarged public-school building in its sightly place upon the hill, the fine modern building of the Baptist church, the splendid new college, and the State Home School for Girls—all these remind us that the Salem of today is not the Salem of yesterday. It is infinitely better. With no saloons or speak-easies now to curse its children, we bespeak for it a degree of prosperity which could never come while these were allowed to exist. All this splendid advancement, these evidences of genuine prosperity, these peaceful and quiet streets, have come since the saloons were driven out of town. Many of the fine homes have been built by those seeking the quiet and peace-

ful life always found in a clean, temperance town.

We hail with joy the new Salem! May the blessed work of church and school go on until, more than ever before, it shall become all its name implies, "*the habitation of peace.*"

Opening of the Association.

Our train was fifty minutes late, and friends at the station took our baggage home with them so we could go right to the church. As we entered the house the congregation, led by pastor A. J. C. Bond, was singing, "Where he leads I will follow." We had seen no signs of autumn frosts outside, but looking upon the audience we used to know here, we were reminded that the frosts of life's autumn had touched many heads, tinged them with gray. But the zeal with which the people joined in this song showed clearly that no frosts had touched their hearts.

The old gospel hymns that were sung in other days, when our dear ones found a precious Saviour and when all felt added inspiration and strength for life's heavy burdens, touched our hearts with a new power as we listened to them during the meetings at Salem.

The words of welcome had already been spoken by the pastor when we arrived, and to these Pres. Wardner Davis added words of cordial greeting, and welcomed the visitors to the homes, to the town and to all the good things in store for them in these meetings.

The Executive Committee of this association gave an interesting report of the work of the year in the mission fields of this section. Great regret was expressed over the illness of Elder Seager, which had compelled him to leave the work in West Virginia, where he had labored so successfully for many years. Rev. Wilburt Davis had been secured as Mr. Seager's successor and had taken up the work the first week in July. He spoke of his impressions of the field after three months of service, and urged the stronger churches to send helpers when extra meetings were started in neighboring feeble churches.

The first sermon of the session was

preached by Brother Davis. He read the familiar passage about the disciples' being the salt of the earth and the light of the world, and took for his text, "Ye shall know the truth, and the truth shall make you free."

We wonder at the Jews' failure to understand the Saviour. It seems to us that so perfect a man as Jesus should have been accepted at once. But having ears they heard not, and having eyes they saw not. We feel it was most unfortunate that the Jews refused to hear Christ. But people are just as perverse today. They fail to understand the gospel message and stop their ears to the truth.

One of the conditions Christ placed upon believers was that they continue in his word. The Jews had the commandments, but knew nothing of the spirit and real meaning of the law. They did not understand that men could commit murder or adultery in the heart, that sin is not confined to the overt act, but lies also in the evil thought.

They had a false conception of religion. Christ expects us not to be content with mere profession. If men would work in Christian service with as much persistency and faith as they do in seeking for oil and gas, the cause of God would go forward. In the oil fields all obstacles are overcome, but not so in the church. When professed Christians are asked to overcome hatred, evil habits, they say, "It can not be done; it is impossible and ought not to be expected!" As God covered the coal and oil where we would have to dig for them, so he places spiritual riches, the best of treasures, where we have to work for them.

MESSAGES FROM DELEGATES.

The messages from other bodies were the principal matters in the afternoon. In these messages the people were much interested. As the delegates told the story of the spirit of evangelism which prevailed in the other associations, it was evident that hearts in this association too were anxious to see a fresh outpouring of the Holy Spirit. The pastor expressed the hope that a pentecostal season might follow the association here, and called for a special season of prayer that it might be so. By request of the president, Doctor Main and Brother W. D. Burdick led in this prayer service. The delegates also

referred to the encouraging signs of an uprising spirit of evangelism in the churches.

The new missionary pastor in reporting his work made a strong plea for better support of the mission work, for a world-wide spirit of missions, and for the consecration that dedicates both powers and money to the cause of missions. At this point Rev. M. G. Stillman spoke of Brother Seager's devoted life in West Virginia, and of his untiring efforts to build up the cause of Christ in the Southeast. The churches here are bearing the main financial burdens of this work, and while they have done well they might still do much more. There is a lack of systematic benevolence in this field. If all would take hold of the plan as some have done, there would be ample means for carrying on the work. The churches receiving the missionary's services should do more for themselves than they have done. The cost of living has greatly increased, yet no more is given for the support of the missionary pastor.

Five men are needed where now only one is laboring. If all who could help were really in the work, we would have five times as many as we now have. Too many in West Virginia are making no sacrifice for God's cause. Better organization in the small churches would mean stronger support for the missionary.

IN HIM WAS LIFE.

This was the text chosen by Rev. G. P. Kenyon on Thursday evening, for a brief sermon. What if Christ should enter the door yonder and stand here in our midst? A great light would shine into our hearts, and fill this room. The life of Christ is a wonderful life in the home, in the sick-room, in the store or shop—everywhere. Christ in us should flow out into other hearts and bring blessings of peace. Christ's call on the sea, "Be not afraid," may still be heard on life's troubled sea. If your own cup is full it will overflow to others, but it never will if only half full. Since we started to go to the Association we have seen good evidences that a new era is coming and the interest in God's cause is to be revived.

A good testimony meeting followed this sermon.

Missionary Hour at Salem.

The attendance was all too small on the first two days of the Southeastern Association. On the second day, when the hour came for beginning the important work of the Missionary Society's program, there were just twenty persons in the church. This fact impressed the thought that if any considerable number of the membership, even in West Virginia, are to receive special benefit or help from some of these services, it must be through the SABBATH RECORDER. This of course is the only way the denomination at large can receive any uplift from the yearly associations; and this method at its best must lack the inspiration that comes from the personal presence and the spoken words of our leaders. Where people live within easy walking distance of the sessions, it is far better to attend than to wait for the printed page.

Secretary E. B. Saunders had charge of the Missionary hour in this meeting. He told the people who were there something about the plans of the Missionary Board as laid out in its annual meeting held the week before, in which appropriations were made for the coming year, amounting to between \$11,000 and \$12,000. Reference was made to the work of the year as reported to Conference and as published in the RECORDER. It was also shown that there is no such thing as standing still in this work. We are either going forward or drifting back. The best things of the years are being done by the smaller churches. The last quarter's mission work has resulted in from thirty to forty baptisms and some twenty-seven converts to the Sabbath.

The debt has not discouraged us. A parcel of land in the city of Peoria, Ill., belonging to the board by bequest, has just been sold, netting something over \$9,000. This is some \$3,500 more than was inventoried to the board, thus enabling the latter to place this amount in the fund for current expenses, and so lift the society almost entirely out of debt. The Missionary Board has a permanent fund, interest only to be used, amounting to \$95,000. Some of the \$18,000 expended for missions last year was paid by the Tract Board in joint work. The board

has just appropriated \$1,000 for evangelistic work during this year.

Brother Saunders spoke of the desolation seen in Bible Lands, all because Christ was rejected centuries ago. The difference between the light and civilization of our land and the darkness and degradation of heathen countries is due to the difference in their religions. The price paid for rejecting Christ is a condition of misery and shame for generation after generation, while the blessings that come from accepting the Gospel are seen in the better conditions and the altruistic institutions of Christian America.

SELF-SATISFIED AMERICA.

Yet there is danger of America's losing much of her blessed Christian inheritance. "I am," said the speaker, "more worried over America than over China." China really *wants* something. She is waking up to the need of a better life. America is self-satisfied, and great multitudes have no hunger and thirst for good things.

Why are we in this Christian land so utterly wrapped up in ourselves and so indifferent to the welfare of millions in darkness? When the heathen ask of us bread shall we give them a stone? Shame on a people that have been blessed as Seventh Day Baptists have been, only to sit down and enjoy themselves!

NUMBERS DON'T COUNT.

"I believe," said Mr. Saunders, that it is just as wrong for us to stop and count our numbers and bank on them today as it was for Israel of old." We act as though we could do but little for God simply because we are a small people, just as though success in God's work depended upon numbers! If it is really God's work and he is behind it, numbers do not count. His work in all ages has been pushed forward by small minorities—yea, even by a little handful of men when compared with the world's millions.

The world's great mission movements, pushing into all lands today, are calling for our help. Our own higher life depends upon our attitude toward these. We shall suffer at home if we fail to respond to the calls from abroad; for a people who have no religion to export will soon find that

it needs to have some imported. Oh the desolation of a country that runs after nothing but pleasure. A country gone mad after sports and recreation and picture shows can not be very strong in missionary enterprises.

GIVING A DOLLAR NOW AND THEN.

The giving now and then of a little money for missions is not enough. This alone will never wash our hands from responsibility for the heathen at home and abroad! Let us give the world better things. Personal and consecrated service, upright spiritual living, fervent prayers and uplifting influences, encouraging and hopeful words filling the communities about us with a spiritual and missionary atmosphere are worth as much as gifts of money. These things give power to our offerings and make our money count to the utmost for good.

DON'T BLAME THE FOREIGNERS.

Upon seeing great companies of Italians homeward bound, a man entered as a steerage passenger to investigate, and found that the company of aliens in one ship had upon their persons some millions of dollars, which they had earned and were taking home to their families. This fact was made use of by those who wanted a case against the foreigners and the Italians were denounced for carrying United States money away from our land. But if people would stop to think, they must see that American millionaires carry away for pleasure and spend in foreign lands a thousand dollars where foreigners carry away one! The true missionary spirit would prompt those who thus sling their millions for self-gratification, and often for that which does more harm than good, to spend some of this money to make the world better through the uplifting power of Christian missions.

The Association's Missionary Work.

By the time Rev. M. G. Stillman was ready to speak upon the mission work in the Southeastern Association the audience had doubled and about forty were present to hear him. After noting this fact Mr. Stillman paid a high tribute to Elder

Seager and his family for their devotion to the work in this field. He then referred to the plan by which the stronger churches here had helped the weak ones by aiding in the support of workers. After all is said and done, we spend too little for this work. Our burden is comparatively light, amounting to only about five cents a month for each member of the churches. No one can regard this as a burden.

We might do much more and do it easily if we had some system about it. Systematic benevolence cordially accepted and faithfully applied is the one great lack, which if supplied would make missions here a complete success. Our new missionary comes to the work with high hopes and holy faith, and with a burden of heart for lost souls. If all the West Virginia churches would take hold of the work in the same consecrated spirit, great things would be accomplished for the Master.

SOME DIFFERENCES OF OPINION.

Pastor Bond of the Salem Church spoke of the hopes entertained by his people when the Salem Church entered this work. At that time it was thought that the feeble churches receiving the benefits of the missionary's services would appreciate the plan so much that they in time would increase rather than diminish their gifts for support of the work. This hope has not been realized and year by year Salem's portion in the expense has been increased rather than diminished. Times are harder and the cost of living in Salem is much more than it used to be. If the churches where the work has been done had shown their appreciation by increasing their gifts, Salem might have been relieved of the extra expense and so would have been enabled to do more for the general cause of missions.

Some here feel that instead of the present plan by the association, the funds should all go to the general board, and that board should care for this field as it does in other cases.

Miss Susie Burdick assured the people that while she is identified with the foreign work, still she is intensely interested in the home work, and will be glad to help in this whenever she can.

The Tract Society's Hour.

The entire afternoon session on Friday was given to the interests of the Tract Society. The editor of the SABBATH RECORDER had charge and explained the work of each committee of the board and the general work of the year as set forth in the annual report. The interests of the SABBATH RECORDER were discussed at considerable length by the people, and much interest was manifested in the work of the publishing house. Many good words were spoken and much encouragement was given, for which we are thankful, and of which we record here our appreciation.

Doctor Main gave an excellent talk upon the reasons that should actuate us in observing the Sabbath. Attention was called to our literature, and people urged to subscribe for the denominational papers. In no association was there a more hearty response to this appeal than in the South-eastern.

THE PRAYER MEETING.

On Sixth-day evening Rev. W. D. Burdick had charge. His text was, "For thou hast made him a little lower than the angels" (Ps. viii, 5). The theme was "The Choice Life," and was made impressive by the practical way in which it was presented.

He showed how men search for the choice and the beautiful in nature among flowers and fruits, and that they are willing to pay good prices for the choicest. Men take pride in choice cattle and in the best of all kinds of stock, but are too careless about their own boys and girls. Points of excellence are carefully sought in cows and in fowls, and the standard is placed high in order to realize the choicest results.

Why should we not be as anxious to be choice men? Does the standard of excellence in manhood differ in different ages, or races, or countries? Some make riches the standard; but being rich is no real mark of excellence. The world needs not more rich men, but it needs more men who make right use of riches.

The real standard of excellence is given in Christ. We have his words, "Be ye therefore perfect." This means, seek your own fullest development, bring out all the powers that are implanted in you, and make the most and the best possible of

yourself. Live the choice life. Seek the highest marks of excellence.

The text contains several points, giving reasons why we should seek excellence: (1) God has made us, in his own image, a little lower than the angels. (2) We should be choice men because of the future life. (3) In view of the guide-book, our Bible, we should live the choice life. (4) In view of the needs of humanity we should try to make the most of ourselves. God does all he can to lift us up, and the devil does all he can to drag us down. Satan's chains are hard to break, but God is stronger than Satan and we may win. Let God come into our hearts and lives, give Christ full possession, and we shall live the choice life.

CONFERENCE MEETING.

The choice life now became the theme of the conference meeting. Many good words were spoken, of which we could catch and keep only a part.—"Let us live the choice life"—"It is a privilege to stand for Christ and the church, and to see so many here who are loyal to the Master"—"I began the choice life when I accepted Christ and I mean to continue unto the end."—"I rejoice that amid all the confusion regarding standards of life, in Jesus Christ there is no confusion, but all is certain."—"I am made sad as I go about this country visiting old childhood friends, to find so few family altars. How can the dear friends live the choice life without the altar of God in the home?"—"The effectual, fervent prayer of the righteous availeth much. What is the real prayer of Christians here tonight?"—"God gave his choicest gift for me, and I want to give the best of my life to him."—"I am impressed with the thought that we have the heritage of all the good and true who have gone before us, even that of the spirit and example of the only begotten Son of God our father. How choice, then, our life should be."—"I am anxious that all the young people shall choose this choice life. One thing is needful, and that is Christ in the heart."—"I am glad God has made man in his image and akin to the angels. It fills me with joy to think how God loves us and how much he cares about how we live. He wants us to live the choice life."—"The examples of good men who have gone before have indeed been

good for us; but I am most concerned about the examples we are setting before our children now."—"I knew the son of a minister who fell into a wicked life and went far astray. He was disheartened, and people thought one who had been so bad could hardly redeem the time. But he met a friend who said, 'It is not so much what you have been as what you want to be. God can make you a choice life yet.' Hope dawned again in the poor man's heart and soon out from that scarred life, there shone a wonderful beauty."—"Because of God's gift and of our inheritance in this Christian land, how faithful we should be!"—"God gives us eyes to see the good and the bad, and ears to hear. He made us free agents to choose the life we wish to live. I am glad we are not mere machines and that I have power to accept and live the choice life and to take the good things my Father offers me."—"I am glad to hear these testimonies. Good working Christians should talk these things over. 'Ye are my witnesses'; saith God, 'By thy words thou shalt be justified'; and I dare not keep still in a time like this. It should be a privilege and not a cross to witness for Christ."—"It is beautiful to see one living with Christ as his companion."—"The world has yet to learn the full power of the witnessing Church."—"Take out the mileage; said a man just alighting from the train, to the conductor who had forgotten to take it when he should. The conductor was vexed and said, 'That's nothing to you.' The man replied, 'It is something to me. I don't want to go away with this on my conscience.'"—"Is any business man hungry for something the world cannot give; let him begin to live the choice life."—"I don't want to be a stumbling-block."—"I want to live closer to God, and have larger views of his requirements."—"It is one thing to be innocent and another to develop character. It is one thing to meet and conquer the tempter, and another to live a secluded, inactive life and make no growth in grace."—"I am impressed more than ever with the beauty of this choice life in Christ. I believe it will do more to solve life's problems than anything else can. I can solve more problems when in harmony with God."—"The one hundred per cent life

always comes by way of the cross. Are you satisfied to live the fifty or the twenty-five per cent life, when Christ is ready to help us live the one hundred per cent life?"

The Sabbath at the New Era Mission.

JESSE G. BURDICK.

Tract Society's Hour, Eastern Association.

Probably the majority of those who have read, in the program of the Eastern Association, the topic that heads this article have no conception what that means and will wonder why it should have a place here. There are a good many Seventh Day Baptists who from personal experience or information gained from other sources know that there is such a thing as a Seventh Day Baptist Italian Mission situated in the township of Piscataway, county of Middlesex, State of New Jersey, and that it is within the sound of the bell of one of the oldest churches of our denomination.

Something like ten years ago a company of real estate promoters purchased a tract of farm-land of perhaps one hundred acres located about a mile from the village of New Market. This was plotted into building lots, placed upon the market for sale, and given the name of New Era. The first sales made were to Italians and for some reason all the lots that have been sold, with one or two exceptions, have been taken by Italian people, who have purchased them with the idea of making themselves permanent homes, until at the present time there have been built in New Era twenty-eight houses, occupied by possibly forty families. The houses are substantially built and are a credit to the neighborhood. The people are law-abiding and industrious. They are engaged in the various occupations that they can turn their hands to. They cultivate the soil, work in the shops, on the farms, on the railroads, and some of them carry on business for themselves. They are anxious that their children should come under the influences of American customs, and they send them to American schools until they are at least fourteen years of age. Taken as a whole, as a law-abiding community this company of Italians will compare favorably with any other of equal size.

It is into such environments as these that, through the providence of God, there

has been established an Italian Seventh Day Baptist Mission. It came about in a very simple and rational way. A family of Sabbath-keeping Italians connected with the Italian Seventh Day Baptist church in New York City and parishioners of Rev. Antonio Savarese desired to locate in the country. It so happened that they had friends located at New Era. They were pleased with the prospects and purchased several building lots and built themselves a home, thus becoming permanent residents of the place. The family was the only one in the settlement that regarded the Seventh-day as the Sabbath, but in a short time through their influence one or two other families became interested and began to observe the Seventh-day Sabbath.

As a result of this, Pastor Savarese of New York was asked by these Italian families—please note this—to come out and preach to them. This he did as often as he could, holding the meetings at the home of Mr. Nardei, the one who had come from New York with his family. About this time the corresponding secretary of the Missionary Board, learning through Pastor Savarese of this interest, came out with him and together they held a meeting at which there was an attendance of about forty Italians. At this time Pastor Jordan and members of his church became aware of the fact that there was a group of Italian Sabbath-keepers almost under the shadow of their own church and we "began to sit up and take notice." But there was another chain of circumstances that was to have an important bearing upon this little Sabbath interest at New Era.

Up near Uniondale, Pa., among the hills at Burdick Settlement, there had been for many years a Seventh Day Baptist church that in its day was a power for good in that community. But sharing the fate of many other Seventh Day Baptist churches, it had died out. For twenty years no services had been held in the church building. It had been standing unused, a mute witness of the past. In its time it had been a substantial structure and was in a good state of preservation. This building belonged to the Missionary Society any time it ceased to be used as a place of worship by Seventh Day Baptists.

Now if the Sabbath interest of New Era was to be fostered and supported by the denomination, it seemed imperative that it

should have a church home. To this end the Secretary of the Missionary Board had a conference at New Era with the members of the Tract Board, members of the New Market Church, and the Italian people at New Era who were interested in the movement. The earnest desire of the people at New Era seemed to be that a house of worship might be provided for them, and some of them offered to donate something towards the expense. After a very careful canvass of the matter an agreement was made for the purchase, from Mr. Nardei, of a lot 25 by 175 ft., for the sum of \$50.00.

This was deeded to the Missionary Society. It was thought advisable to make use of the unused church building at Uniondale, Pa. Secretary Saunders and myself went to Uniondale, tore down the old church, loaded it upon the cars, and having shipped it to New Market, carted it to New Era and had it rebuilt very nearly as it was in its original form. This was done at an expense of \$600.00, giving the mission a substantial and convenient church building capable of seating comfortably seventy-five people. A new building of this size would have cost at least \$1,000.00. It has good comfortable pews, it is well lighted, painted and papered, has a good chapel organ and a fairly good bell. Many of our own churches have not as good a building in which to worship. Now a long-silent witness of God's truth is again giving weekly evidence to the fact that the Sabbath of God still lives in the hearts of men. From the little nucleus of one-sabbath-keeping man and his family, the interest has grown until at the present time there are eleven different families with a total of fifty-four souls identified as Sabbath-keepers at the mission at New Era, besides Pastor Savarese and his family.

Up to this point I have endeavored to show the material side of conditions as they exist at the present time. What can be said for the spiritual side of the situation? Soon after the completion of the chapel, owing to the growing interest at New Era and to certain conditions that had been developed in the New York City Italian Mission, it was deemed best for the interest of both missions that Pastor Savarese should move his residence from New York to some place near the mission

work at New Era. So the first of January of this year he moved his family to New Market and was thus brought within easy reach of the mission center. This I am sure has been a wise move and one conducive to the success of the mission. Religious services are held every Sabbath day. Every Sabbath the church bell rings, calling the people to worship God on his Sabbath. Pastor Savarese holds a preaching service at 2.30 in the afternoon at which he gives his people good sound Christian doctrine. Singing and prayer by people and pastor are prominent features of his service. This first service is conducted entirely in the Italian language. The people are very attentive to what the pastor has to say to them. At 4 o'clock a Sabbath school follows the first service, conducted by workers from the New Market Church and one Sabbath in the month workers are furnished by the church of Plainfield. This service is primarily for the instruction of the children, but it is a fact that all the adults in attendance at the first service remain and are deeply interested in the Sabbath-school service. This Sabbath-school service is conducted along the same lines as any well-regulated Sabbath school. We open by all repeating the Lord's Prayer in English. Sometimes this is followed by its repetition in Italian, for the benefit of the older people. Then we have a song, and it would do you good to see and hear how they enter into the spirit, if not the complete harmony, of this part of the service. They enjoy singing. Then follow Scripture reading and prayer by some one of the workers, another song, and then the presentation of the Sabbath-school lesson. Always when practicable the uniform Sabbath-school lesson is used, with the help of illustrated pictures. I am sure it would do the hearts of many of the teachers and superintendents of our American sabbath schools good to look into the faces of these Italians and see the deep interest they exhibit and the close attention given to the speaker while teaching the lesson. This is often supplemented by a short talk or story told by some one of the workers who has come prepared for just that thing, another song by the school and a closing prayer usually by Pastor Savarese in Italian. Then comes the distribution of Sabbath-school papers.

Sometimes we ask them to sing a gospel song in the Italian, which is always done with a good deal of zeal. This Sabbath-school service usually lasts about one hour. We have an attendance of from ten to twenty-five Italians at this service, more than half of them being children, a good number of whom can read English. Pastor Savarese has about the same number in attendance at his preaching service. What they get out of the lessons taught is evidenced by the review questions asked from time to time. Some of these children can tell the story of Joseph and of Moses from beginning to end and tell it about right too.

But some one is asking, "How about those Italians—are they really keeping the Sabbath? Do they give up their business on Sabbath day and make a real Sabbath of it? Do they keep the day as we think it ought to be kept? Does the seventh day of the week have to them a spiritual significance that Sunday does not have? I must confess that I cannot answer an unqualified yes to these questions, for it is true that they do not all of them always attend church and Sabbath school on Sabbath day. They do sometimes go to Plainfield or New York on business Sabbath day. We sometimes see them at work in their fields on Sabbath day as we go out there to conduct the Sabbath-school service. We sometimes see the boys playing baseball as we go out to the work and as often these same boys or some of them will come into the Sabbath school. They are a scrappy people and have quarrels among themselves. If the pastor in his visits happens to stay in one home longer than he does in another, there is sure to be trouble. They do all these things, and call themselves Seventh Day Baptists. It wouldn't do to hold these people up to the world as models for Sabbath-keeping. We will have to take some of the larger American Seventh Day Baptist churches for that purpose.

Dear friends, there have been no miracles performed at New Era. These people are intensely human; they are still babes. Their spiritual life is not very deep, but they do have some conception of God's religion and his Sabbath, enough so that they are willing to attend two services every Sabbath day and give close attention to what

is presented to them. It must mean something to them or they would not do this much. I know too that some of them have made sacrifices because of their religious beliefs. To my mind the main success at New Era hinges largely on Pastor Savarese. He seems to have a hold upon the people that will keep them to the truth if anything will. I believe him to be a thoroughly consecrated Christian man who has the interest of his people heavily upon his heart and will do all he can to bring them to a higher plane of Christian living and make them a real Sabbath-keeping people. Again, some one is asking if it is worth while for the Missionary and Tract societies to make the expenditure of \$600.00 for a building and an annual outlay of \$700.00 to keep up the work just for a few Italians who have expressed a desire to be known as Sabbath-keepers? It costs more than the expenditure of money to keep up this work. It costs the best efforts of a consecrated pastor; the best work of the helpers in the mission who often if they should follow their physical need would take the time used in that work in rest, but who do this work cheerfully; it costs the best efforts of the boards, who disburse the money in order that this mission work may be carried on, to make a wise use of the monies entrusted to their care. Yes, it costs a great deal to run the Sabbath mission at New Era. God alone knows what the harvest will be.

The following, showing that the horse is holding his own against the automobile, is taken from the current issue of *Farm and Fireside*:

"Reports from the Union Stock-Yards of Chicago give the interesting fact that there are now employed in Chicago 72,939 horses, or only 287 less than a year ago. In Boston the number of horses is only 50 less than ten years ago. Minneapolis has 158 more, and St. Louis 730 more, than ten years ago. Inasmuch as the city driving and carriage horse has rapidly disappeared the figures show that more draft-horses are in use today than ever before, motor vehicles notwithstanding."

"We can inherit money but not manhood."

MISSIONS

The Present Missionary Crusade.

REV. E. B. SAUNDERS.

In the *World's Work* of October is an article entitled, "The Business of Christianizing the World." The author, Mr. Carl Crow, may have spoken better than he knew when he used the word "business" in connection with this world-wide missionary crusade. This word "business" has a universal grip on the Christian world never before known. It has followed in the train of the Gospel. To Mr. Crow and other authors I am indebted for some of the things which I shall say in this paper.

The "business" of this Gospel is to make of all men "princes." When Christ said, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached," he offered the world a panacea for all its ills; he provided for almost all its needs. This evangel has not yet reached one third of human kind. "If business is business," it is ours to proclaim it to the remaining two thirds of the world, and to do it straightway. The sample goods which the missionary has been carrying to non-Christian nations during the last hundred years of missionary endeavor has finally met with absolute approval. Recent persecutions have proved this armor invulnerable. The markets of the world are now open. We are unable to fill the orders, to ship the goods, although the Bible is now printed in more than four hundred dialects, and a thousand missionaries are furnished in a single year. While we have exported a thousand missionaries, we have also exported thirty thousand automobiles. This very invention has, under God, demonstrated that we Christians can do almost anything or buy almost anything we choose. It is said that Protestant Christians are now spending annually for missions \$30,000,000, while the gifts of the Roman and Greek Catholic Church raise this amount to \$100,000,000. Moreover, there are 50,000 workers on the field, and for each one of them there are five native workers, making in all 250,000. There are 500 societies in this country and

Europe, one hundred of which are strictly missionary. The budget of ten of them exceeds \$1,000,000 each. In many respects the missionary propaganda is the most far-reaching enterprise the world has ever known. It touches every country and every class.

If only we were consecrated, we would give the Gospel to the entire world during a single generation. We do not know our power. We are not yet conscious of the source of power. We, like Jacob of old, have only started back to Bethel. We too have become rich in Assyria; but remember, it is the Gospel that has made us rich over and above non-Christian nations. The greatest problem before us now is to use our wealth wisely; to own it and not allow it to own us, to control us and drive us to break every commandment of God. Oh, the damning curse of the lust of gold! The sin of Aaron's golden calf does not approximate to it. Is there a cure? Yes, a thousand times yes. It is found in the night of wrestling at Bethel. This alone can prepare us to meet our non-Christian China brother Esau, and African brother Esau. We, like Jacob, think this meeting with him is a question of money. It is not; it is a spiritual question. We are rounding up our missionary receipts of camels, of cattle, and of goats, with which to appease Esau. Poor foolish me! We have not had our Bethel experience with the angel and with God. We have not yet been humbled, crippled, and crushed, but God is certainly driving us to our Bethel. He is preparing us to meet our brother. It is a question of the condition of heart and not of money. When Jacob said to Esau, "All these cattle are thine," Esau replied, "I do not want them, I have enough." The revelation of that voice and night had shown to both men that it was a brother's love and not money which lay between them. The craft in both men had been transformed to princely power. God had spoken: "Thy name shall be called no more Jacob (crafty), but Israel: for as a prince hast thou power with God and with men, and hast prevailed." They fell upon each other's neck, and wept and kissed.

God is as wonderfully working to save us and prepare us for this meeting as he is working in non-Christian lands. He is using them to save us as much as he is using us to save them. We shall meet either in love, as brothers, or else we shall

meet with clash of arms. Even though the people of China outnumber us five to one, those of India nearly four, and of Africa nearly three, they do not want to meet us in war. They crave a brother's love and help. It will come, "Not by might, nor by power, but by my spirit." A little less than a thousand years ago, devout men led bands of nominal Christians into lands of the heathen to rescue the Holy Grail, and to rescue the Holy Sepulcher to Christian ownership. The conquest by arms lasted nearly two hundred years, during which time millions of lives and money were sacrificed, but without rescuing the Holy Land. These countries want our churches, our schools, our hospitals, and our homes, by means of which to equip their sons and their daughters to develop the resources at their feet, and to give them rank among the nations of the earth.

Truth will finally triumph. This remarkable Missionary Crusade is breaking forth with all the more fury because so long pent up within the narrow confines of a few smaller nations. The Sabbath commandment, instituted at Creation for the good of man, planted in the heart of the Decalogue, and kept by Christ, is now undergoing the same struggle and persecution through which the cause of missions has passed. The longer this great Sabbath truth is ignored, the more momentum will it have when it finally spreads through the Sabbathless church and world.

The following are some of the struggles through which missions have passed:

When the Church Missionary Society of London was organized, no clergyman could be found to go as a missionary, and for sixteen years the work was conducted by natives. In 1796 the General Assembly of the Church of Scotland passed a resolution against missions. In 1810, when the American Board was organized, it met with opposition and did not have money enough to send Judson. The Baptist Society met with the same opposition when it was organized four years later. Not until 1813 did the English Parliament allow missionaries to go to India; and in 1812 the first five missionaries sailed for India from America; one year later the entire Christian world gave only \$200,000 for missions, while now it is giving \$100,000,000.

Moffat was in Bechuanaland eleven years before he baptized his first convert; Carey waited seven years for his first con-

vert in India, and John Beck was in Greenland five years before there was any indication of interest in his work. Morrison labored in more or less secrecy in China for twenty-seven years, praying for the time when he would be able to hold public meetings, and died without seeing that accomplished. Gilmour preached twenty years in Mongolia before he could report visible results. The first Zulu was converted after fifteen years of work.

In the end the missionary has always won against the opposition or indifference of the heathen. The present king of Uganda and the chief of Bechuanaland are Christians. The Christians in India are numbered by the millions, and the missionaries in China are now looking forward with a great deal of confidence to the time when they will be able to call that country Christian. In 1900 there was tragic testimony of the success of foreign mission work in China, for during the Boxer outrages more than 30,000 Christian converts chose to be killed, rather than deny their faith. A missionary was killed and eaten in the Fijis as late as 1867, but others took up the work, and now the dreaded Fijis are sending their own missionaries to less enlightened neighboring islands. In Japan, where for many years a proclamation was posted in every village forbidding the preaching of Christianity, the number of native Christians has increased 70 per cent in ten years. They now number about 200,000. Mission work was first started in Korea in 1882. Five years later there were only seven converts, but the Christians in Korea at the present time are numbered by hundreds of thousands. Indeed, Korea is so rapidly becoming Christian that the rulers of Japan are alarmed over the progress of the movement.

If the countries which are now Christian rise to their opportunity, the last continent will soon become Christian, the Bible the book of the world, and that principally in one language, the English.

We must do three things:

1. Maintain our own Christian standards at home.
2. Direct this great movement which is now on, with divine wisdom and power.
3. Send to the fields men who have the metal of Carey, of Judson, and of David Livingstone.

The *second* of these, the business end and base of supply, is being met by such

men as Mr. John T. Underwood, president of the Underwood Typewriter Company, who serves on the Presbyterian Board of Managers; Mr. C. Edgar Welch, president of the Welch Grape Juice Company, who is a member of the Methodist Board; Mr. H. K. Carroll, United States Commissioner to Porto Rico in 1898-9; Mr. George Warren Brown, shoe manufacturer; Mr. John R. Pepper, the Memphis banker; Mr. Samuel B. Capen, the Boston business man who is president of the American Board; and Mr. A. W. McKinney, the Chicago manufacturer, and a host of others whom I might mention.

The successful methods used by these men in their business have been applied to the work of the several boards to which they belong, and into which they are putting their life and their money. While their headquarters are usually in business centers like New York and Boston, yet the cost of administration, in some cases, is less than five per cent.

So much for the missionary question at large; the great question or problem for us as Seventh Day Baptists is, ourselves. What are *we* doing?

(To be continued.)

Evangelism in Social Life.

MRS. G. E. OSBORNE.

Presented at the semi-annual meeting of the Pacific Coast Association, Los Angeles, Cal., August 22, 1913.

Never in the life of the church has there been so many serious social problems to face, as at the present time. Until recent years the church has been content to leave the solving of these problems to the world, and has wrapped herself in theological theories and technical pieties. Indeed, even in our own day, many of the great leaders are spending their time quibbling and quarreling over the blessed truths of the Bible, while injustice, graft and immorality are stalking through the land, seeking whom they may devour. While misery remains in the land, while men are condemned to underpay and overwork, while that legalized institution, the saloon, is left unmolested, while women are forced into prostitution, while children are compelled to labor, there will be need for social evangelism. We pray daily, "Thy kingdom come, Thy will be done," and what are we actually

doing to bring in the kingdom? Is it God's will that all this misery exist?

Let us look for a moment at some of the causes of the wretchedness of our fellow men. Nervous prostration is becoming a characteristic disease. Leisure is a word we do not find in our vocabulary. Meditation is next to impossible. Quietness, reverence, and consciousness of the presence of God are hindered. For the most part men and women live as in a mill. The air is full of the din of the streets. People rush here and there and one wonders where they are going and why in such haste. If they take a street car, it must be a flyer. Automobiles are run at their utmost speed. In the midst of all this, men lose sight of the welfare of their fellow men. The gaining of the world and the salvation of souls seem inconsistent.

Together with this haste a certain condition of unrest prevails among us. We move about from place to place. The houses we live in are for the most part temporary structures, built for the present and decorated with notices of "For Sale" and "For Rent." A new spirit of independence comes with these frequent changes and people lose their right relations to the church. The daily paper, with its brief paragraphs, its exciting headlines, its news good and bad, great and small, confirms the habit of unsettled thinking. One moment we attend to this, the next to that, never thinking anything through. The consequence is that the same trouble overtakes the mind, as is brought upon the body by ill-assorted and undigested food. Such thinkers are no more fit for serious thinking than a sick man is for gymnastic exercise.

Thus it sometimes happens that, with the best intentions, people continue on the lower levels and are really indifferent to the best, because they are lost in the temptations of this restless time.

The ills that trouble society and threaten the future are rooted in the *love of money*. Men undersell their neighbors, pay starvation wages, maintain sweat-shops, adulterate goods, bribe and are bribed, lie and cheat, steal and commit murder, for love of money. Newspapers print matter which lowers the moral tone of the community, because it sells. Plays are presented in the theaters which corrupt the mind. What man, woman, boy or girl can sit evening after evening and watch the pictures which

are thrown upon the scenes, containing murders, plots, indelicate caressing, and immoral acts which appeal to all that is debasing and demoralizing, and still retain the purity of heart and mind with which their Maker endowed them? They tell us every picture is subject to the approval of a board of censors, but God pity the censor who can see nothing demoralizing in many of the pictures which are reeled off. Much has been said of the harm to girls and boys from the dime novel, but what more are most of our moving pictures than dime novels pictured out and placed before the public? What a pity that one of God's gifts to mankind, which might be made so educational and uplifting, should be used for such purposes.

Charles Sheldon, in an address before the late Christian Endeavor Convention, spoke of the pictures which adorn our billboards. His attention was called to them by one who was working for the betterment of his city. After spending a day going about the streets and finding many objectionable pictures, Mr. Sheldon asked one of the city council to accompany him around the city. This official said, "I can see nothing objectionable on these boards." "But," Mr. Sheldon said, "suppose for a moment that one of these nude figures should step down from the board and walk along our streets. What would you think about it then?" The councilman had nothing more to say.

And, indeed, we do not need to think these indecencies are confined to billboards and picture-shows. One only needs to walk a few blocks in Los Angeles, to see women dressed in such outlandish costumes that it makes one blush with shame; or to go to our near-by beach resorts, where it seems the bars are let down, all conventionalities are laid aside and men and women mingle together on the sand, half nude and in such shameful postures that pure-minded people feel like crying out with the horror of it all. Innocent children and young people can not view such sights and long remain pure and unspotted from the world as Christ would have them. What immodesty or indelicacy could possess a woman to adorn herself in a costume of present-day style, with its low neck, thin hose, tight skirt and, to add to the horror, skirt slit to the knees. I say shame, *shame* to the woman who should be working for the safeguarding of our boys and

girls, instead of leading them down to degradation and ruin.

God be thanked for such a principal of a high school as the one in a near-by city, who had enough interest in the moral welfare of the young people under his charge to send home two young girls who appeared at school in slit skirts. Upon their return home the mother called the principal, over the telephone, thanked him for his kindness, and admitted her inability to manage her own girls. Tell me, what is the matter with our mothers? It has been truly said, "Character is in the marketplace and souls are for sale." Much might be said about the popular songs of the present-day.

The suggestive song is one of the developments when there seems to be a general loosening up in the matter of modesty. Chicago is after these songs hard, and so ought other cities to be. People should be ashamed to listen to them, publishers to print them and parents to tolerate them. The period of puberty is difficult everywhere, but this difficulty is increased by these present-day customs.

The dangers and death-dealing results of the liquor traffic are well known to all of us, but it is only recently that the horrors of the white slave traffic have been brought to light. It has been considered a subject too delicate to be talked about. Nothing has pleased these traffickers more than to have their evil deeds kept quiet, but the time has come when the church and state, every father and mother, every sister and brother, must know the situation and rise up in the might of Jehovah with determined effort to drive out every house of vice and every human bloodhound. Is it not an appalling situation when our precious innocent girls are not safe on the streets day or night without trustworthy escorts?

Many and varied are the methods used to lure these young lives from their homes into the most terrible slavery. Look for a moment into one of the ways by which this is accomplished. In an address by Mrs. Young before a mother's meeting, on behalf of the National Welfare League, the following account was given, told by the mother of a girl whose abduction was attempted last fall. The girl graduated from the polytechnic high school in June. Last summer the mother was called East and left her daughter in the house of a brother. The girl had been attending the Methodist

Sunday school, but was persuaded by a deaconess in the Nazarene Church and through a friend in that Sunday school to go there. Mission work was taught and the girl's feelings were so worked upon that she had consented to go to Africa as a missionary. The mother, returning home, was not pleased with the condition of affairs and was suspicious. One evening she returned from Los Angeles to find a little circle at prayer in the house and the burden of the prayer was, "O Lord, make her willing." The mother broke up the prayer circle, but soon afterward went to her daughter's room and found her packing her clothes. The girl informed her mother that she was going to Pasadena that evening and the next day with five others and the deaconess to San Francisco, where she would sail for Africa to enter the mission field; that all transportation was bought and that they had been praying for the Lord to make her mother willing to let her go. She also informed the mother that she was to meet the deaconess at Tenth Street and American Avenue at 10 o'clock that night, ready to take the car. The mother was determined that she should not, and consulted the police, had one officer watch her house, informed the girl of the fact, and with another officer waited at the appointed place for the woman. The deaconess did not make her appearance until the car was ready to start; then she darted out from behind a tree and caught the car as it was moving. Los Angeles and Pasadena were notified and five weeks later the woman was arrested on a white slave charge, having sold the girls she had duped to a San Francisco dealer for \$300 apiece. For six months she had been posing as a deaconess in the Nazarene Church, working in Long Beach and Pasadena.

Only a week or two ago an attempt was made upon a young girl within one block of this church, and only for her screams and cries for help she would have been numbered with the missing.

A young girl recently died and her body was placed in the morgue for identification. In a short time 500 persons viewed the remains or wrote letters of inquiry in an attempt to identify their missing girls. On the outskirts of one of our cities 451 nameless girls are buried. Nearly every paper that one picks up contains accounts of these tragedies. Do you know that white slave dealers have contracted for 2,000 girls for

the Pacific Coast during the San Francisco and San Diego Exposition year? Since the first of July 25 have disappeared from Venice alone. Millions of dollars and thousands of lives were given to emancipate our colored brothers and sisters. When a colored man insults a girl he is mobbed and hung, many times without mercy, and still we sit idly down and let our girls and boys go to ruin. The disorderly house means *money* for some one. If it can be protected by law, instead of the bribery of the police, it will mean more money. This ruin of body and soul goes on because it puts money into somebody's pocket.

Time forbids the mention of child labor, where God's "little ones" are forced to work and to live in unhealthy, revolting surroundings; of the injustice of wealth on the one hand and misery on the other, but have we not investigated enough to awaken us out of our lethargy and to make us cry out, "Lord, what wilt thou have *me* to do?"

For the correction of these evils we must look to the churches and to the schools. The church is made up of individuals and only as *each* member is doing his or her "dead level best" can we work with the greatest efficiency. The most formidable obstruction to reforms is indifference. The reformer is discouraged, not because his enemies hate him, but because most people are indifferent to his cause. The kingdom of God is kept back by respectable people who live in comfortable houses and have no dread of the policeman, but are simply indifferent to the best interests of the community. The rich man in the parable awoke in torments, not because of the bad things he had done, not because he had had money and lived pleasantly, but because he had had a chance to do good and did not do it. He was simply indifferent to the needs of his fellow men.

Not all are indifferent: some lack opportunity; others, knowledge of what ought to be done. A young woman who had completed her education and had been impressed with the necessity of Christian activity in aiding in the suppression of some of the evils of the present day, went to her pastor and begged of him to give her suggestions for social usefulness. His only suggestion was, that she furnish fresh flowers for the pulpit each week. This might satisfy a girl of ten or twelve years, but for a college graduate it did not fit in with

the vigorous efforts she had been told were necessary in order to make our social relations more Christian. When we think how God loved the world so much that he gave his only Son to die (not alone for you and me) and is not willing that one of these little ones should perish, it should spur us to action.

First, let each one of us be Bible Christians. Our own lives must accord with our profession. The best argument for Christianity is the example of a Christian who is living out Christ's commands, "Love for God and love for humanity." Let us go "out of the way" to lend a hand to those in distress. "Weep o'er the erring ones, lift up the fallen, tell them of Jesus the mighty to save." When Jesus Christ is brought into the hearts and lives of both the oppressor and the oppressed, when every man loves his neighbor as himself, then the kingdom of God will be ushered in, but in the meantime let us remove some of the causes and better the environment.

The Christian Endeavor slogan for the coming years is a saloonless nation in 1920. Shall we not join heart and hand in this crusade against the liquor traffic? Some will say, "Oh, there is no use, it can't be done; let's try some other method than prohibition by law." To make compromise with evil serves but to increase the evil. It is plain that punishment and reformation are both of them ineffectual so long as the temptations are unmolested which lead men into sin. No more can the liquor evil be blotted out by "wishy-washy" methods than a sore can be healed over on the outside and left to fester inside. No, we must strike at the root of the matter. Let us work for the amendment to the Constitution, for state-wide prohibition in California before 1915. The saloon men are getting ready for the fight; so must we. God has promised to be on our side if we work *with* him. Who can he depend upon if not on his followers?

At the same time—and *now* is the acceptable time—let us work and pray for the destruction of the white slave traffic. No one could wish to be an alarmist, but for the protection of womankind in America the *dangers* that threaten every walk in life while this traffic goes on, should be made known. Let us arouse people to the *enormity* of the situation and cause them to demand better laws, officers who will execute such laws, and policemen who will

not be bribed to aid in eluding justice.

Let us make our school a preparation for intelligent and righteous living, in the midst of the responsibilities of the present day, and not mere places for instruction in the art of money-making. Our boys and girls are being ground through the school system like grain through a mill, emerging with shattered health, crushed souls and individuality marred, thoroughly unprepared for the battles of life. Our schools are the places in which to teach good health and good morals as well as good grammar. Children should be given, not only a better understanding of the dangers of life, but a keener appreciation of its high opportunities. Let us demand that teachers be employed with regard to the personal influence which they are likely to exert on the growing citizen.

Many and varied are the ways in which we can aid in destroying vice and uplifting mankind. We do not want it said of us, that we are too lazy to get angry at wrong. The writer has always had a great respect for Carrie Nation; for while she may not have always employed the right methods, she at least *did something*.

"Yet, after all is done, the problem of reform can be completely solved only by the offender himself. The idea that man can be driven into goodness or that he can be washed and dressed and fed and housed into goodness, or that he can be transformed into a decent citizen merely by locking the doors of temptation, is a mistake. All these things help, but the great thing is, to get at the man himself. There is only one influence that has ever really succeeded in doing that, and it is the influence of the religion of Jesus Christ. Explain it as you may, the fact is beyond question. He who came to save sinners is still saving sinners. Many a man low down, the companion of malefactors and the disciple of the devil, who had lost the respect of his friends and of himself, has somehow lifted up his head, and taken a new start and got out into the light and become a man. That is what religion does. Because it is doing it there is hope that we may see the solution of the problem of moral reform."

[For information contained in this paper I am indebted to George Hodges, in *Faith and Social Service*, Scott Nearing, in *Social Religion*, and Dr. O. Edward Janner, in *The White Slave Traffic in America*.—AUTHOR.]

WOMAN'S WORK

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

True Progressives.

There are those who tread the grooves of time
With clumsy steps and slow,
Whose filmed eyes behold no crime,
Whose ears are deaf to woe,
Whose feet are plodding to the rhyme:
"It always has been so."

And those there are whose pulses thrill
With high adventurous life,
A-leap to master any ill,
A-thirst for noble strife,
Their thoughts alert with trenchant skill,
Their speech a cutting knife.

They traffic not with gain or ease,
They pay no pledge to fear;
While men they pain or men they please,
They hold a steady spear;
Nor dally with the golden keys
That foulnesses ensmear.

They meet, and spirits join in one;
They call, and armies rise;
They march, and triumph like the sun
Athwart the welcoming skies;
They strike, and shades of evil run,
The heart of evil dies.

They ever know a better morn,
And hail a happier day;
For them the times are newly born,
The year is always May;
Through cheers or hisses, palm or thorn,
They keep a sturdy way.

Thus brother-hearted, hand in glove,
Right merrily they go;
For they are swift in what they love,
And strong in what they know;
Their faith is aye in God above,
Their trust in men below.
—Amos R. Wells, in *The Independent*.

A Bundle of Fagots.

MRS. T. J. VAN HORN.

(Conclusion)

And there I will meet with thee, and I will commune with thee.—Ex. xxv, 22.

The Ladies' Aid has just finished the redecorating of the church interior. A new steel ceiling, fresh paint, and tasteful paper have quite transformed the erstwhile shabby room.

It was the regular monthly meeting and reports were to be heard from the various

committees to whom this work had been entrusted. Rumor had it that the expense had far exceeded the first estimate and numerous expedients for raising the required funds were being chatted about.

After the meeting was called to order, the president chose for the Scripture lesson the twenty-fifth chapter of Exodus. As the reading progressed, there gradually rose before the minds of the listeners a picture of the beautiful tabernacle with its rich and costly appointments. They had not realized before how carefully God had given the instructions for his dwelling, nor how much he seemed to delight in the beauty of it. If he cares as much as that, how should we feel about it?

As the president closed the book she added: "This chapter seems especially appropriate, in view of the work you have just been doing. I am sure God must be pleased that you have tried to make his temple just as beautiful as you could."

The prayer that followed spoke for every heart, the humble offering of the work of their hands, and asked for a blessing on the work and the workers.

Was it surprising that one and another quietly said, "I want to give a dollar, *now*, to help pay these bills," and the talked-of plans for "making money" dropped into the background?

Somehow, it seemed more fitting to do it that way.

Feed my lambs.—John xxi, 15.

"Yes, we had a revival in our church last winter, and all the young people were gathered in. Some of the older ones said, 'Now we can turn our attention to other matters.' But I do not feel that way, myself, about it. I think the work for them is just begun, and the church needs to look after them and watch over them as much as it ever did."

Then this wise young mother looked up through her tears and added softly; "You don't know how interested I am in those young girls, especially those of Angie's age. Since she slipped away from us, I have taken them *into my lonesome spot*."

Wasn't that a beautiful way to use the grief that had come to her own life?

Let this fagot blaze up on the hearth-fire of all our hearts, sending its glow and warmth out beyond our own fireside circle.

Lazy Daisy's Way.

"But how on earth did you dare to leave the kitchen for even a second?" I said in bewilderment. "You've got a roaring hot fire here; and, yes, among all those other things that are boiling so furiously I see the milk for your tomato bisque. How do you propose to keep them from burning and sticking on to the sides and bottoms of the kettles while you are gone? Why, I wouldn't dare leave my stove alone two minutes while I am getting dinner. I'd be sure to find everything scorched and spoiled when I got back."

Daisy laughed merrily.

"Well, I might be a little afraid," she admitted, "if I didn't have any assistant cooks on duty while I am gone." I looked at her, wondering whether the heat of the kitchen had gone to her head. She laughed again as she saw the bewilderment in my face; and, reaching down a big iron spoon from the rack, she dipped it into the kettle of boiling soup, and brought to light a large glass marble.

"That's one of my assistant chefs," she said. "I keep a number of them on hand; and, whenever I have anything that I want to leave boiling, I drop one of these into it. The action of the liquid in boiling sends the marble round and round and from side to side, so that it stirs the mixture constantly. It positively prevents its boiling over, and unless your stove is unusually hot nothing, not even milk, will stick or scorch. It's one of those many ridiculously simple little aids that are so indispensable after you've once heard of them."

And subsequent experiments in my own kitchen have proved that she was right.
—*Martha Haskell Clark, in C. E. World.*

Letter From T. L. M. Spencer.

DEAR RECORDER READERS:

After an absence of four months I arrived at Georgetown on October 6. Found all my people anxious to welcome me back. A brother was so eager to greet me that he rushed on board as the ship came alongside, threw his arms around me and presented me with a lovely bouquet of flowers.

I am quite busy searching for a hall in which to hold meetings.

During my visit to the United States I

had the privilege of speaking of my work in the following churches: First Hopkinton, Niantic, Second Hopkinton, Westerly, Plainfield, New Market, DeRuyter, Adams Center, Shiloh and Marlboro. The pastors of these churches were very kind to me and manifested an interest in my work. I am thankful to God that the Missionary Society made it possible for me to return as a missionary to this people. I shall do my best to build up the work here, and sincerely hope that from this colony the truth may be planted in many of the adjacent places. Pray for us. I must take this opportunity of thanking those persons and churches that contributed towards my expenses.

T. L. M. SPENCER.

*Georgetown, British Guiana,
South America,
Oct. 8, 1913.*

Report of Quarterly Meeting, Walworth, Wis.

The quarterly meeting just closed at Walworth was one of the very best. The well-prepared program was carried out, as printed in the RECORDER.

The opening service on Friday evening, "A Call to Prayer," was most appropriate for the beginning of such a meeting; and from the effect of the service upon the people, there must have been many calls to prayer, previous to the meeting. Rev. L. C. Randolph gave one of his best sermons, the key-note of which was prayer, and which was followed by a short and impressive prayer and testimony service.

Sabbath morning dawned bright and clear and after a funeral service held at ten o'clock one of our dearly beloved members, Mrs. C. C. Clarke, we came together at eleven o'clock to listen to Rev. W. C. Daland, whose subject, "A Call to Higher Worship," was listened to with earnest attention. He showed us that in our worship, both of prayer and praise, we should give due reverence to the Giver of all good, who delights to have his children praise and adore him.

Sabbath afternoon, at three o'clock, the subject, "A Call to Effectual Bible Study," was carefully presented by Prof. E. A. Whitford, who told us some of the "Plans and Problems of the Sabbath School Board." Prof. Nelson Inglis, speaking on

Teacher Training," showed the importance of teachers being so thoroughly prepared for their work that they may become "workmen that needeth not to be ashamed." Mrs. Cunningham gave some good ideas upon how to equip our schools to make them attractive and interesting to the children.

The paper by Prof. Stringer, on "Relation of the Individual Society to the Young People's Board," Miss Godfrey's paper on "Christian Efficiency," Rev. C. S. Sayre's paper on "The Churches' Responsibility to the Young People," and that of Miss Ingraham on "The Young People's Responsibility to the Church," were all of merit and deserve a larger hearing. Surely our young people seem to be in earnest and interested in the Master's service.

Sabbath eve Prof. A. B. West gave an "Outline of the Finance Board" in an interesting paper and Doctor Post of Chicago gave an excellent paper on "Denominational Giving," which should be read through the length and breadth of our denomination. Rev. W. D. Wilcox was not present, but we shall anticipate hearing his paper on "Spiritual Giving" some time in the future.

Sunday morning Rev. Henry Jordan, being a new man in the quarterly meeting, was listened to with rapt attention. His subject, "Our Call to Practical Christian Living," brought out the thought of consistency in our Christian life: of being helpful in many ways to our fellow men by our right way of living, as well as to ourselves.

In the afternoon the women of the congregation held a meeting in the audience-room of the church, while the men held one in the basement. Mrs. A. B. West, president of the Woman's Board, and Mrs. J. H. Babcock, corresponding secretary, presented excellent papers in relation to the work of the Woman's Board; and at the men's meeting, Mr. Holston in his address gave some excellent ideas in regard to the work being done by different orders toward the uplifting of men, which should have been done by the church and thereby saved many men to church service. Mr. Rood not being present, Rev. Mr. Randolph gave some of his experiences with men, their clubs, etc.

After these meetings Pastor Davis asked for a short prayer service, that the Father's

blessing might remain with the people and the influence of the meeting go out to all the churches represented.

A Young People's Rally was held after the meeting, when lunch was served to them by the Walworth Endeavorers. The music, consisting of choir music, solos and duets, was well rendered and excellent.

The meetings have been helpful and inspiring. All must have felt that it was good to be here, and we think that much good must result from a meeting where so much of the Spirit of the Master was manifested in all the sermons and addresses. The services were well attended, many young people being in evidence. We were much pleased to have with us our beloved Dr. L. A. Platts and wife, who are always a help and inspiration in such gatherings.

Sunday evening Rev. L. C. Randolph gave an excellent address, under the auspices of the Anti-Saloon League of Wisconsin.

E. H. McLEARN.

Walworth, Wis., Oct. 21, 1913.

What is It That Makes a Man Popular?

In an interesting article entitled "Thought as a Force in Daily Living" Ralph Waldo Trine, writing in the November *Woman's Home Companion*, describes, as follows, what it is that makes a man or woman popular:

"We have heard much of 'personal magnetism.' Careful analysis will, I think, reveal the fact that the one who has to any marked degree the element of personal magnetism is one of the large-hearted, magnanimous, cheer-bringing, unself-centered types, whose positive thought forces are being continually felt by others, and are continually inspiring and calling forth from others these same splendid attributes. I have yet to find any one, man or woman, of the opposite habits and, therefore, trend of mind and heart who has had or who has even to the slightest perceptible degree the quality that we ordinarily think of when we use the term 'personal magnetism.'

"If one would have friends he or she must be a friend, must radiate habitually friendly, helpful thoughts, good will, love. The one who doesn't cultivate the hopeful, cheerful, uncomplaining, good-will attitude toward life and toward others becomes a drag, making life harder for others as well as for oneself."

YOUNG PEOPLE'S WORK

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

Clinched Fists; Not Fellowship and Clasped Hands.

The fight against the liquor traffic, like the fight against every wrong, is a stubborn one. It will not be easily won. This great monster evil is stubbornly and satanically contesting and resisting every effort that is being put forth to destroy it. But it is only a question of time, and not a very long time either, when it must release its man-destroying, soul-destroying hold upon humanity. There are many forces at work against it, and many encouraging things taking place, important among which are the plans that were made at the Los Angeles convention for Christian Endeavor to make war against the traffic in a most aggressive way. At the close of a strong address on "The Liquor Menace and How to Meet It," by Daniel A. Poling, national superintendent of temperance and citizenship for the United Society of Christian Endeavor, Mr Poling called on every man in the great convention to stand who would promise to join in an active campaign for the destruction of liquor. To a man the audience arose. Mounting a chair the speaker asked the great audience to raise their right hands, close their fists, and repeat this vow after him: "God helping me, from this day forth no political candidate or party not declaring for the enforcement of existing laws and for the destruction of the liquor traffic can have my support or vote."

Such action on the part of four thousand Christian men is significant. So far as Christian Endeavor is concerned, there is to be no fellowship and clasped hands, with this great curse of civilization, but open declared warfare. "A saloonless nation 1920" is the slogan of Christian Endeavor. Who doubts the sincerity of the slogan? For Christian Endeavor is representative of the manhood and womanhood of the Christian young people of our land.

Christian Endeavor a Mighty Influence.

Such action as referred to in another article, by a great religious organization like Christian Endeavor, on behalf of a great moral reform, has a far-reaching influence for good. The significance of it is recognized by those who are thoroughly competent to estimate its value. Recently the *Philadelphia North American*, one of the great newspapers of our country, in an article, "The Christian Endeavor Advance," commended and endorsed Christian Endeavor in such unqualified terms that those who may have had any doubt as to the influence which it exerts for good ought to condemn themselves for their lack of faith.

Says the article mentioned above:

Following hard upon the heels of a campaign for efficiency comes a definite turning of the members' attention to temperance work, trained social-service ministry, and specialized activity in the church herself.

There is more to this than lies on the surface. It strikes deeply into present problems, political, social, and religious. For if these ardent young people are going to dedicate themselves definitely to public and Christian service, there will be such an infusion of new life into the day's trained leadership that many present perplexities will be advanced toward a solution. Granted the entrance of the Endeavorers into the acute temperance fight,—and they have sounded the slogan, "A saloonless nation by 1920,"—and the consequences are likely to be direct and important.

For a Methodist General Conference or a Presbyterian General Assembly to adopt resolutions upon public questions is one thing. The members of these bodies are mature men, already engrossed with cares; and ecclesiastical resolutions are notoriously perfunctory and ineffective. But for these young men and women, full of zest for life and effort, and still in the glow of chivalrous ambition, to pledge themselves definitely to make it their life-work to serve the church and the country is really serious business. A percentage of these covenanted young warriors is sure to be heard from in actual fighting and service.

All great wars are won by mere boys. Christian Endeavor has seized upon a great principle in securing the pledged allegiance of youth to definite public activity. When the knightly passions of youth are enlisted, some dragons are bound to be slain.

All over the land the temperance question has become a critical political issue. The next few years will probably determine it, and, at the same time, settle the fate of the old political leaders and even parties. Behind it is massing a powerful moral force of public opinion. Instead of being the cause of a few "fanatics," as it was a generation ago, the temperance movement today is buttressed by the good will and active support of the medical profession, the educators, the economists, the social-welfare workers, and a

practically unanimous church. Only fools despise the temperance cause today.

Right into the thick of this critical situation the Christian Endeavor leaders have projected their forces. They have appointed a national superintendent of temperance and citizenship, Daniel A. Poling, of Ohio. They are rallying the young people of both sexes to definite and trained activity for temperance. These Endeavorers, with their proverbial enthusiasm, will do more tireless and effective service than a legion of political workers hoping for personal reward. In any critical State, as, for instance, Pennsylvania, the Christian Endeavor influence is quite sufficient to determine the issue of a political contest.

There are not lacking signs to indicate a widespread revival of interest in the Young People's Society of Christian Endeavor. It has passed through the period of phenomenal growth and world-arresting magnitude, through the period of criticism and neglect; and now pastors are turning to it once more, no better method of work with young people having been devised in the meantime. When sensibly used, Christian Endeavor works. But it is not a patent medicine for the cure of all churchly ills.

Young People's Hour at Eastern Association.

The program of the Young People's hour consisted of an address by Rev. Herbert C. Van Horn of Ashaway, and a paper by Miss Hannah Stillman of Westerly. Miss Stillman's paper will be published. Pastor Van Horn's subject was

SUPREME VALUES.

The following is a report in part of this splendid address:

He began by calling attention to two parables of Jesus. The first was that of the man who, happening to discover a treasure in a field, went and sold all that he had that he might go and purchase the field and possess the treasure. The second was that of the man seeking goodly pearls, who, when he found one of great price, went and sold all that he had that he might buy that wonderful pearl. The former had stumbled unexpectedly upon a thing of great value, the other in his search had come upon his ideal. Christian Endeavorers are not wandering aimlessly; they have an ideal of efficiency. It is important that that ideal be found, and that, like the men in the parables, they be willing to pay the price.

The letters C. E. S. suggest to our minds "Christian Endeavor Society." These letters also suggest three other words: Con-

secration, Enthusiasm, Service. These are names of essential features of the efficient Endeavorer's life.

It is just simple every-day consecration that is needed—consecration spelled with a small "c." We often talk about it, pray for it, but we are not willing to make the necessary sacrifice to get it. We sing, "I surrender all," when in fact we have not surrendered anything. We sing, "I'll go where you want me to go," but we do not go—not even to the prayer meeting or church service unless we happen to feel like it. We sing, "I'll say what you want me to say," and then not open our mouths in Christian testimony, or comment on the topic. The consecration which we need is such as will cause us to do these things which we know we ought to do. Consecration is of supreme value in the life of the Endeavorer and it is worth its price.

The Endeavorer needs enthusiasm. It is often lacking in Christian Endeavor work. Members do not attend meetings regularly. Meetings seem to be dead, leaders unprepared, committees have not done half their work. Of course enthusiasm must come from the inside. It must bubble out of a heart that is throbbing with interest. There is much enthusiasm just now in the world series of baseball games. Tens of thousands are thronging the athletic field, and our streets are blocked with throngs watching the advancing score on the bulletin board. Endeavor work is of great importance, and if we realize this we ought to be enthusiasts.

The Endeavorer must render service. The opportunity is a great one. Is it for service that we join the society? Surely it is. Then can we tell why we let so many opportunities go by? A life of service appeals to us as a grand ideal, but we seem to be unwilling to pay the price of attaining it. We need to bear in mind the fact that the world will remember what we do much longer than it will remember what we say. The world will read the Gospel according to the lives of those who profess to be guided by it. We must not allow ourselves to become so busy with trivial and unimportant things that we will not have time for Christian service. We must choose between the things which we

may do, in order that our time and abilities may not be wasted.

Pastor Van Horn closed his address with the use of the following prayer:

"O Master, point thou out the way,
Nor suffer thou our steps to stray;
Then in the path that leads today
We follow thee.

"Thou hast passed on before our face,
Thy footsteps on the way we trace;
O keep us, aid us by thy grace.
We follow thee.

Temperance Facts.

REV. HENRY M. JORDAN.

Christian Endeavor topic for November
15, 1913.

Daily Readings.

Sunday—A harvest of woe (Isa. v, 8-24).
Monday—Experience speaks (Prov. xxiii, 29-33).
Tuesday—The great deceiver (Prov. xx, 1-13).
Wednesday—The work of the saloon (Ps. x, 1-12).
Thursday—Drink and defeat (1 Kings xx, 13-21).
Friday—God gives water (Ex. xvii, 1-6).
Sabbath day—Topic: Temperance facts and figures (1 Kings xx, 1-21).

LESSON NOTES.

v. 1. Christian people and the friends of purity, sobriety, morality, and righteousness have joined issue with those who harbor and exploit the instruments of vice, iniquity, intemperance, which are the direct sources of moral, social and spiritual degradation and ruin.

v. 3. "Thy silver . . . thy gold . . . thy wives . . . thy children are mine." Never was written or spoken a sentence that better expresses the definite purpose, the avowed intention or secret determination of the traffickers in alcoholic liquors. They spend millions merely to tempt the appetites, to arouse the passions and to pervert the wills of their victims, for customers they must have.

v. 4. "I am thine and all that I have!" O God, what a pitiful spectacle of vacillating subserviency! Selling his honor, his soul, his opportunity, and his kingdom to avoid unpleasant relations with a formidable foe! A submission like this invites greater humiliation and prepares for absolute bondage.

v. 6. Nothing less than all we possess

will satisfy the greed of the liquor element. The comforts of home, the affection of children and parents, the virtue of women, the strength of manhood are relentlessly sought for and despoiled to satiate this lust for gain.

v. 10. The insolent liquor dealers leer at the seeming impotence of their opponents and defy them to do their worst. Saloon-keepers and brewers may boast of the might of their money, the power of the political pull; but the temperance forces who go against them, as did David against the Philistine giant, "in the name of Jehovah of hosts," shall utterly rout and break the power of the arch-enemies of men.

v. 14. "By the young men. "A most fitting testimony to the character and strength and formidable array of Christian young men and women. Their strength and enthusiasm, their consecration and determination,—these qualities count mightily in the fight against the rum fiend.

Facts regarding the liquor interest:

1. It is an insidious evil. Like a giant octopus, which it truly is, it is extending its arms in all directions in search of its victims. Under an innocent and plausible guise it endeavors to enter every locality and home, only to demoralize and ruin the moral and religious sentiment of the places where it enters.

2. It is utterly oblivious to the woe, the anguish, the pain and destruction which it causes. When confronted with the direct products of its works it denies responsibility for their condition. The cries of distress from women and children who have been cursed by the blight of the liquor evil in their home cause no sorrow or pangs of conscience. The liquor dealers laugh in derision and snap their fingers in scorn at the pleadings for help from those who are victims of the liquors they manufacture and sell.

3. The liquor interest shows utter contempt for law and public opinion. Nothing is so base and low but it will employ it to further its ends. At every turn it evades law and, regardless of the expressed will of the people, it enters forbidden places and pursues its iniquitous traffic. It enters the state and national legislative halls, and by bribes and threats

seeks to influence the enactment of laws favorable to its business and to defeat laws which threaten its destruction. Whenever any temperance legislation is planned you will find the saloon's henchmen on hand to defeat the will of the people who demand that its hold on state and national, yes, and on local affairs, shall be broken. "The liquor traffic has no politics and no patriotism but its own business."

4. The saloon is the breeding and fostering place of crime and vice. Here unscrupulous politicians gather to plan their nefarious work. In saloons or in places adjacent to them the immoral gather who lure into their toils and taint with their infamous sins the fair and pure of our young men and women. This sin itself is enough to brand the saloon as a monster whose tentacles grip with the grip of death those upon whom it fastens.

5. The liquor traffic, on every hand, is opposed to and lessens efficiency of skill and labor; throttles the prosperity of the masses; defeats success in any legitimate enterprise; and overthrows stability of character. It corrupts morals, is subversive of good order, and is an enemy to the health and safety of the people.

Such are some of the indisputable facts connected with the liquor business. What are Christian people going to do with the facts? What do individual and national welfare, social, moral and religious progress, the comfort, safety and prosperity of all men demand should be done?

1. That there shall be a united, persistent, finish-to-death stand taken against this monster destroyer. Its insidious advances must be checked; it must be destroyed root and branch. "We can do it if we will." This nation spends millions to prevent the terrible plague of Asiatic cholera from gaining a foothold in our land. And yet it fosters the liquor interests which are infinitely worse than the plague, for they are able to destroy both body and soul.

2. That everywhere by agitation and education the masses, especially our children, shall be informed of the facts about the liquor traffic.

3. That all, young and old, shall work, vote and pray for a clean, sober, prosperous, saloonless Christian nation. The cost to accomplish this result will be immense. It will cost time, money, exhausting effort,

even the life-blood of some. But the longed-for end will come. Right will surely triumph. Thank God for the dawning light which presages the coming of the full day of righteousness.

(A most helpful article which bears directly on the topic will be found in the SABBATH RECORDER for October 6, page 419, second column.)

News Notes.

WALWORTH, WIS.—On Labor day the Walworth Christian Endeavor had a stand in the park and cleared forty dollars.—A committee composed of Endeavorers has solicited the church society for money to paint the church. The painting has been done, and other needed improvements, including new steps and an enlarged platform, have been made.—Circle No. 2 gave a home bakery sale at which nearly twenty dollars was cleared. Another sale is being planned, the proceeds to be used towards purchasing windows for the church.

One Delegate Survives.

When the Eastern Association of the Seventh Day Baptist churches was held here a week ago the fact became known, through records furnished by J. Dennison Spicer of Plainfield, N. J., that only one of the officers or delegates to the association which was held here fifty years ago was living at the time of this last association. The person is E. R. Green, who, in 1863, was a delegate from the Berlin Church to the meetings held with the Pawcatuck Seventh Day Baptist Church. It will be interesting to many to read the list of officers and delegates of the Eastern Association who attended the session here fifty years ago, which was read as follows by Mr. Spicer at one of the meetings of the association last week:

Moderator—Isaac D. Titsworth.
Recording Secretary—George B. Utter.
Assistant Recording Secretary—Isaac H. Dunn.
Corresponding Secretary—Walter B. Gillette.
Treasurer—Eliphalet Lyon.
Auditor—Isaac S. Dunn.
Delegates from other associations:
Central—Stephen Burdick.
Western—Nathan Wardner.
Northwestern—Varnum Hull.
Delegates from churches:
New Market—Isaac D. Titsworth, Hamilton Clarke, Isaac H. Dunn.
Plainfield—James Bailey, Clark Rogers, John D. Titsworth, Daniel Rogers, Isaac S. Dunn.
Shiloh—W. B. Gillette, John Bright, Malachy Bonham, D. D. Shepard.
New York City—William B. Maxson, Jonathan Crofoot.

Berlin—A. W. Coon, E. R. Green, E. O. Green,
B. R. Randolph, N. Randolph.
Petersburg—Thomas A. Maxson.
Waterford—Edmund Darrow, George Potter,
David P. Rogers, Daniel B. Irish, Oliver Max-
son.

Greenmanville—S. S. Griswold, William E.
Maxson, Thomas S. Greenman, Welcome B.
Lewis, George Greenman.

First Hopkinton—Joshua Clarke, Nathan T.
Lewis, Nathan Saunders, Matthew S. Kenyon,
Thomas M. Clarke, Jacob D. Babcock, Joseph
Potter, P. M. Barber, H. C. Coon, P. L. Perry.

Second Hopkinton—D. F. Beebe, Peleg Clarke.
Rockville—L. M. Cottrell.

Westerly—C. C. Stillman, Sanford Noyes, Jo-
seph W. Bliven, N. B. Langworthy, Dennis Bur-
dick, G. T. Collins, Daniel Larkin.

Pawcatuck—Thomas R. Williams, Jonathan P.
Stillman, Nathan H. Langworthy, E. G. Champ-
lin, William Maxson, Charles Maxson, Asher
M. Babcock, Thomas V. Stillman, Ephraim Still-
man, Charles A. Stillman, Benj. W. Bentley.

Not mentioned above—A. B. Burdick, Darwin
E. Maxson, Henry Clark, T. A. Maxson, L. C.
Rogers, Charles Saunders, H. S. Berry, Clarke
Crandall.—*Westerly Sun*.

Oct. 20, 1913.

Soul Beauty Fadeth Not.

WILLIAM L. CLARKE.

A Word to our Sabbath Schools.

The children of fair Italy,
At morn and evening hours,
Adorn their arbors with bright wreaths
Of freshly gathered flowers.
'Tis wise in them to cull these gems
From heath and shady wood,
The pure is ever beautiful,
The beautiful is good.

The children of our favored land
A holier pastime find,
To well adorn with gems of truth
The arbors of the mind;
To find each day some pearl of price,
Some precious treasure new;
The true is ever beautiful,
The beautiful is true.

Within a well-skilled artist's mind
The cold and plastic clay
Assumes a form most beautiful,
As he from day to day
Gives outlined grace unto the thought
That fills his inmost soul,
Until at length his Ideal stands
A bright and perfect whole.

And then, perchance, he toils for years
Upon a marble block,
Until at last is reproduced
His dream, in solid rock;
All give him praise, it is his due,
For he has nobly wrought,
His skill inspires the silent stone,—
It seems a living thought.

But time's chill hand shall crumble it,
The stone shall turn to dust,

Devoid of life it wastes away
And yields to damp and rust;
The work was fair, because a soul
Breathed on the marble cold
And gave itself unto its task—
A price of worth untold.

But he who gives for others' good
His time, his care, his toil,
And builds them up, an artist is
Whose works time can not spoil;
And ages hence, a crown of joy
Shall rest upon his brow;
The fulness of God's promises
Is his, both then and now.

So, teachers, take these priceless gems
Entrusted to your care,
These tender, earnest, loving souls
Of children bright and fair;
Than gold or richest pearls, more dear,
Than worlds, of greater worth,
And polish them for holy life
That they may bless our earth.

Give them the artist's zealous care,
Deep draughts from wisdom's well;
The praises of your patient toil
Eternity shall tell;
The laurel wreath must fade and die,
For dust will claim its own;
You work for immortality,
To it, is death unknown.

Let not one gem escape your care,
One soul for whom Christ died;
Your inspiration ever seek
In him, the Crucified;
Work on in faith, in hope, in joy,
Lay not your treasures down
Until from heaven's high throne you win
An artist teacher's crown.

A crown bedecked with jewels rare,
Pure souls of those you love;
Whose beauty in the heaven-home
Your workmanship shall prove.
Glories unknown, undreamed of here,
In that celestial spot
Shall testify unto this truth,
Soul beauty fadeth not.

Ashaway, R. I.,
Oct. 19, 1913.

In the "Exchange" department of the
Woman's Home Companion—a department
devoted to household news—an Iowa
woman tells, as follows, how to make but-
tons stay on in the wash:

"At last I have found a way to prevent
the laundress from tearing buttons from un-
derwear. I button all garments up se-
curely and turn them wrong side out and
tell her not to turn them. They come clean
as easily as before, and I haven't lost a
button from the wringer since I tried it.
This is an amicable adjustment of a long-
standing source of friction."

CHILDREN'S PAGE

An Almond-eyed Mother Goose.

"Did you know there was a Chinese
'Mother Goose'?" asked Miss Gray of her
class.

"No; do please tell us about her," cho-
rused the children, in delighted tones.

"Isn't it funny," proceeded Miss Gray,
"to think of that dear old lady, whom we
are accustomed to see represented in a
peaked hat and long cloak, with a staff in
her hand, as having slanting eyes, tiny
Chinese feet and clad in a gay-flowered
kimono? But she is such a household
necessity in our country, with her charm-
ing jingles and stories, that it brings the
little Chinese children just a little nearer
to us to find out that they love and are
entertained by the same old dame, no mat-
ter what the difference in looks.

"The children in China have much in
common with those of other lands. We are
so accustomed to hear of their sufferings
and deprivations, that it is a pleasant re-
lief to learn something of the brighter side
of their funny little lives.

"They have their rhymes, games, stories,
kindergarten methods, traveling shows on
the order of our 'Punch and Judy,' jugglers
and tovs that are to us strange and amus-
ing. Everything in the way of custom in
China is just the reverse of what we think
proper, as you know. They shake their
own hands when they greet any one, in-
stead of the hand of the person greeted,
keep on their hats as a mark of respect, in-
stead of taking them off as our men do.
They wear white for mourning and wear
their vests on the outside.

"But when it comes to games and child-
ish stories and rhymes, we feel much more
at home with them. Dr. Isaac Taylor
Headland, of Peking University, our Meth-
odist college in China, has made a special
study of these things, and has collected
six hundred of their rhymes, putting them
into English jingles, so that we may en-
joy them.

"Their jingle of 'The Little Mouse' is as
popular with them as our 'Jack and Jill' is
in this country, and Doctor Headland made
fast friends with the people of that coun-

try by learning to repeat it in their lan-
guage. It goes like this:

"He climbed up the candlestick,
The little mousey brown,
To steal and eat tallow,
And he couldn't get down.
He called for his grandma,
But his grandma was in town;
So he doubled up into a wheel,
And rolled himself down.

"Some of their rhymes have a good
moral, as many of ours have, and some
are pure nonsense verses. One of the
latter is:

There's a cow on 'the mountain, the old saying
goes.
On her legs are four feet, on her feet are eight
toes.
Her tail is behind on the end of her back,
And her head is in front on the end of her neck.

"Because they shaved their heads, except
for a little spot on the crown, a small
blemish of any kind would show very
plainly, therefore one of their rhymes with
a moral warns them:

"If you steal a needle
Or steal a thread,
A pimple will grow
Upon your head.

"If you steal a dog,
Or steal a cat,
A pimple will grow
Beneath your hat.

"Similar to our 'Lady-bug, Fly Away
Home,' is their 'Fire-fly' rhyme:

"Fire-fly, fire-fly,
Come from the hill;
Your father and mother
Are waiting here still.
They've brought you some sugar,
Some candy and meat;
Come quick, or I'll give it
To baby to eat.

"Instead of our familiar little pigs going
to market, they count the fingers and toes
of their babies thus:

"This little cow eats grass,
This little cow eats hay,
This little cow drinks water,
This little cow runs away.
This little cow does nothing,
Except lie down all day.
We'll whip her.

"Then they playfully pat the bare feet.
"The cake-seller cries his wares in the
following verse:

"They cure the deaf and heal the lame,
And preserve the teeth of the aged dame.

HOME NEWS

"Doctor Headland says that it is a mistake to believe the Chinese do not love their children, and that their rhymes are full of affection; also that he has seen grandfather, father and sons flying kites together with evident enjoyment and playing other games. One of the pet names for a girl in that country is, 'A Thousand Ounces of Gold.'

"The children are dignified, but not doleful, as so many have led us to believe. Their parents take them to fairs, give them money for candy, firecrackers and shows. They have pet birds and gold fish, and for stories, there is a Chinese 'Joan of Arc,' who is the most popular woman in their history. Her father was a great general, but was too old to lead his troops, and her brothers were too young, so she put on male attire, joined the army, mounted her father's horse and led his troops to victory. Her name is 'Mu Lan,' and the children never tire of hearing her story.

"'Wang Chih' is their 'Rip Van Winkle.' The name means 'the stuff of which kings are made,' but he was only a common husbandman, plowing, planting and harvesting in the summer, and gathering firewood in the mountains in winter. Once, in the hope of finding better firewood, he took his ax and wandered far into the mountain of Chou-Chou, where he came upon some aged men playing chess in a cavern. He loved this game so much, and became so interested in watching these players, that he forgot his errand. One old man gave him a date seed, telling him to put it into his mouth. He did so, and lost all consciousness of hunger, thirst or time, and still stood watching the game.

"Finally, one old man said to him: 'You've been here a long time. Ought you not to go home?'

"This question aroused him from his queer state of absorption, and he looked about him in surprise. His ax was rusty and the handle had rotted away, but he felt no older than when he arrived at the grotto. He went home and found that centuries had passed. No one was left who knew him, and after wandering a while, he returned to the mountain and lived with the old chess players, who taught him such great wisdom that he finally became an immortal spirit without dying.

"There is the bell," said Miss Gray, "and I must stop for this time."—*Elizabeth Frye Page, in Baptist Boys and Girls.*

NEW MARKET, N. J.—At the beginning of our new year in July, the Ladies' Aid society began a course of study, meeting for that purpose one hour before the regular monthly business meeting. So far this is proving very helpful, both for the study, and also as a means of bringing out more members to attend the business meeting. Good music is also a feature of both meetings. Suppers are usually well attended, and the sociability which prevails is a means of keeping us more in sympathy with the interests of each other.

Most of our members attended a picnic held at Duke's Park, August 5, going by stage. The beautiful parks, fountains and drives were much enjoyed by all, and a rest for dinner in the shade where we could enjoy the pleasure of a cool drink brought up by the "Old Oaken Bucket" from a marbled well, will make our trip linger long in memory. A "shower" of postals was sent to our former pastor's wife, Mrs. Jordan, who for so long a time enjoyed with us the pleasures of many like gatherings.

Our church was well represented at Conference, there being twelve members in attendance.

The uplifting music given by the Iowa Ladies' Quartet is often spoken about by those who heard them, and the good which such soul-stirring music will do, can only be measured in eternity.

Our society is to hold a "sewing and canning bee" soon, for the purpose of helping the Children's Home in Trenton. This is a home missionary work in which we are deeply interested, and is worthy of much consideration.

A complete surprise was given to our pastor, Mr. Polan, and his genial wife, the evening of October 25, which took the form of a "pounding." Nearly fifty were present and the evening was pleasantly spent in a social way.

Our society is planning to serve a Thanksgiving supper Tuesday evening, November 25, which will be followed by an entertainment.

E. B. C.

Oct. 28, 1913.

"Ability plus opportunity equals responsibility."

SABBATH SCHOOL

REV. WALTER L. GREENE,
Contributing Editor.

LESSON VII.—NOV. 15, 1913.

THE DEATH OF MOSES.

Lesson Text.—Deut. xxxi, 1-8; xxxii, 48-52; xxxiv, 12.

Golden Text.—"Precious in the sight of Jehovah is the death of his saints." Ps. cxvi, 15.

DAILY READINGS.

First-day, Numb. xxvii, 1-23.

Second-day, Deut. xxxi, 1-13.

Third-day, Deut. xxxi, 14-20.

Fourth-day, Deut. xxxii, 1-25.

Fifth-day, Deut. xxxii, 26-52.

Sixth-day, Deut. xxxiii, 1-29.

Sabbath day, Deut. xxxiv, 1-12.

News Notes.

PETROLIA MISSION.

Petrolia Mission observed Rally day with twenty-three present, out of an enrolled membership of twenty-four. This will doubtless give them a place on the *Sunday School Times* Honor Roll.

FIRST ALFRED.

Beginning with the fourth quarter the Bethel class of the First Alfred Sabbath School is studying "The Background of Hebrew History," considering the salient features of Babylonian, Egyptian and Palestinian history and their contribution to Hebrew life and thought. The study is being directed by Prof. Walter L. Greene of the Theological Seminary.

LITTLE GENESEE.

The Little Genesee Sabbath School observed Rally day (its first) October 11. The program consisted of songs, five-minute talks by four members of the school, Mrs. Florence Hull, Rev. E. E. Sutton, Oscar M. Burdick and Dr. H. L. Hulett, each of whom chose a golden text from the previous quarter's lessons, and told what they had seen, recently, which showed how that text was being put into practical use in every-day life. Another interesting feature was the reading of letters from former pastors. These letters were greatly enjoyed and appreciated. A special collection was taken for the purpose of purchasing new singing-books, and fifteen dollars was realized therefrom.

Written on a large blackboard and read aloud by request were some of the things which have been accomplished during the past year. The list was as follows: A lecture course, individual communion set purchased, library fund of thirty-six dollars raised, lecture by Rev. L. C. Randolph, World's Sunday School day, Decision, Children's day, Mother's day, Christmas, Sport and Picnic day, Temperance day with nearly seventy pledges signed, Special Sabbath day, and Rally day, all observed with special programs; concert by the Iowa Ladies' Quartet, a Chautauqua Circle maintained during the year, a religious census of the town made, best average attendance at Sabbath school for years, several post-card showers from school to those in hospitals, parsonage reroofed, fifteen persons present every Sabbath so far this year, minister sent to Conference, the Graded System commenced, waste material sent to China Mission, one hundred new song-books purchased, birthday of scholars remembered by post-card, new organ, greater cordiality, better music and, best of all and that for which all the above had as their object, six baptisms and nine additions to the church.

This is a record of which the Little Genesee Sabbath School ought to be proud, and it should encourage them to a renewed personal activity and a deepened sense of responsibility. The attendance on Rally day was one hundred and twenty-five from an enrolment of one hundred and fifty-one with at least twenty-five visitors present. The school hopes to get a place on the Honor Roll to be published by the *Sunday School Times*. Certainly, the Sabbath school has a great opportunity for good which is not always duly recognized.

A friend is one who holds you to your best self, while an acquaintance accepts you, or leaves you, as you choose to be. An acquaintance studies to make himself pleasing to you, but a friend studies to make you pleasing to God. An acquaintance dares not or cares not to offend you. A friend does not dare not to offend you, if your displeasure is the road to your reformation.—*Amos R. Wells.*

You may never see the starry heavens till the sun goes down; darkness reveals to us worlds of light we never otherwise could have seen.—*John J. Lawrence.*

MARRIAGES

WITTER-ABRAHAM.—At Wausau, Wis., October 9, 1913, by Rev. E. C. Grauer, Mr. Jere E. Witter and Miss Amelia Abraham, both of Wausau.

DEATHS

ROBERTS.—Jane Botts Roberts was born of slave parents in Missouri, June 10, 1842, and died at her home near Sparta, Ill., August 4, 1913.

She took her name Botts from her master. When she was twelve years old her master took her to St. Louis, causing her to believe that she was going off to visit; but she never saw her mother again, for she was placed in the "nigger trading yard" where she was sold to a Mr. Dozier who lived up the Missouri River about twenty miles above St. Charles. Mr. Dozier agreed to pay \$1,200 for her. The following day he took her behind him on his horse and went home. The girl cried all day, but her master could not find out the cause of her crying. That night she told her master's wife that her feet were paining her and they tried to remove her stockings, but were unable to take them off till they had greased and soaked them. Her feet were in this terrible condition because her old master had compelled her to husk corn in the slush and cold till her feet and hands and arms were frozen. A doctor was called and he told them that her feet might have to be amputated, but that they would put cayenne pepper on them, and if she felt the effects of this within twenty-four hours they would not cut them off. At the end of twenty-four hours she slightly felt the pepper and her feet were spared, but they always troubled her. Her new master was kind to her, and although she was greatly damaged he would not return her to her old master, but he compromised and paid \$400.00 for her. She proved very helpful in his home, and cared for three of his children till they grew up.

The respect in which she was held is seen in that, after she left Mr. Dozier's home, his family paid her \$12.00 a month till about three years ago, and a grandson paid \$50.00 towards her funeral expenses.

She was twice married. By her first husband she had six children, all but one of whom are still living. On August 12, 1884, she was married to W. H. Roberts. To them were born two children, one dying in infancy and the other when she was fifteen years old. Mrs. Roberts joined the Baptists many years ago, and later she united with the Covenanters Church. When her husband accepted the Sabbath a few years ago, after having read the Bible through three times to learn its teachings on the Sabbath question, she continued to keep Sunday, but when Mr. Roberts visited the Farina Church last spring and united with the church, and returned to his home bearing the hearty invitations of many for

her to visit Farina, she yielded to her convictions and turned to the Sabbath. From that time to her death she was anxious to visit Farina and unite with the church—in fact, she had planned to do this early in August, but death claimed her.

Mr. Roberts has the sympathy of the Farina Church in his affliction and loneliness. W. D. B.

CHADWICK.—Phebe Ellen Coon was born in Amity, Allegany Co., N. Y., August 6, 1838, and died October 9, 1913.

Among the six children of Stephen and Esther Bliven Coon, Phebe was the last survivor. When she was eight years old the family moved west onto a farm near Milton. She was married to Ezra Chadwick on July 4, 1857. Four of their six children are living. There are eleven grandchildren and four great-grandchildren. She had a religious training in a Seventh Day Baptist home. She held to these beliefs through life, although not a member of a church of that faith. She was a beautiful singer in her younger days. After she became blind, and even after she was confined to her bed, she was heard to hum the hymns of Christian faith. She was afflicted many years with an eating sore that caused her death.

Services were held at her late home October 12, 1913. Several of her favorite hymns were sung. Pastor Randolph's text was Psalm ciii, 3.

L. C. R.

RANDOLPH.—John Fitz Randolph, son of Jonathan F. and Jane Maxson Randolph, was born near Salem, W. Va., August 27, 1842, and died at his home in Salem on Sunday, October 12, 1913, aged a little over seventy-one years.

He was married, May 19, 1864, to Prudence Melissa Davis, who survives him. There were born to this union ten children, seven of whom, with several grandchildren, are still living. There also survive him two brothers and one sister: Hon. Jesse F. Randolph, Christopher C. Randolph, and Mrs. Grandison Davis.

Mr. Randolph was baptized at the age of twenty years and joined the Greenbrier Seventh Day Baptist Church. Although he lived in the vicinity of Salem for more than thirty years he always held his membership with that church and took active interest in its work. He was a man of faith and conviction, and of upright Christian character.

Funeral services were held in the Salem Seventh Day Baptist church, conducted by Pastor A. J. C. Bond assisted by Rev. Wilburt Davis, pastor of the Greenbrier Church. A. J. C. B.

They tell you that habit reconciles you in time to many unwelcome things. Let us not trust to this alone. Custom, indeed, sweetens the rugged lot when the cheerful soul is in it; it does but imber it the more when the soul stays out of it.—*James Martineau.*

Praise is the best diet for us, after all.—*Sydney Smith.*

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.

"The Small Farm Well Tilled."

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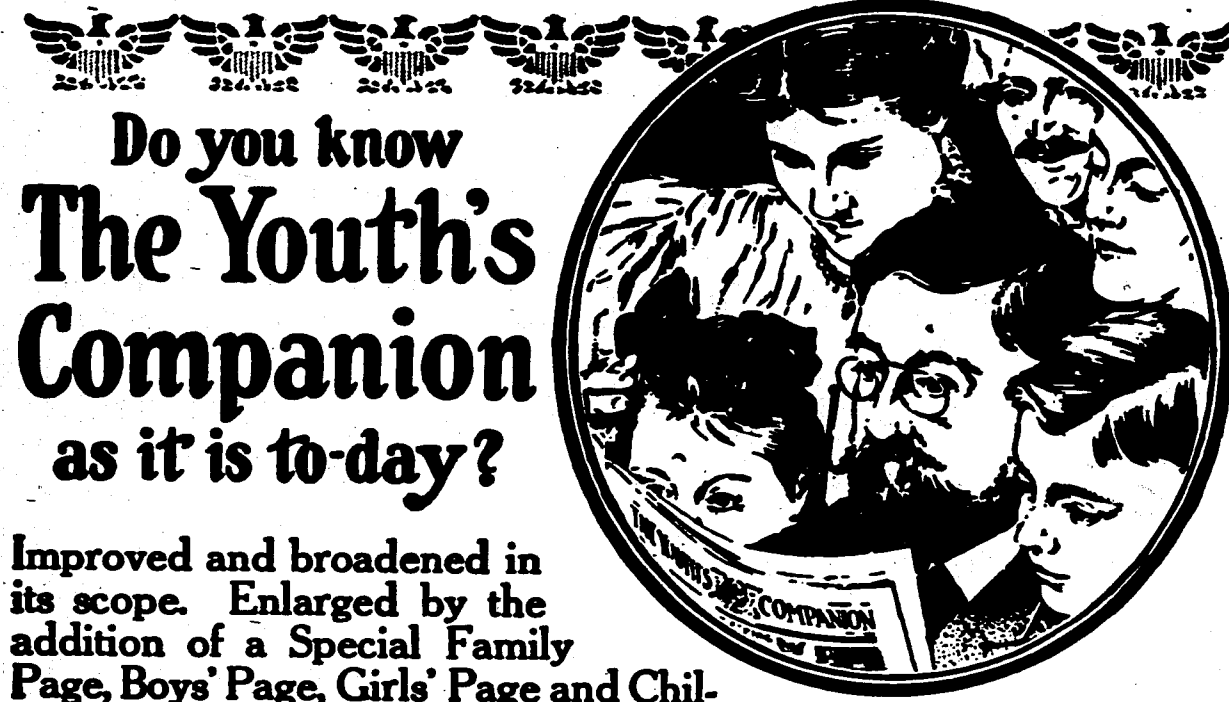
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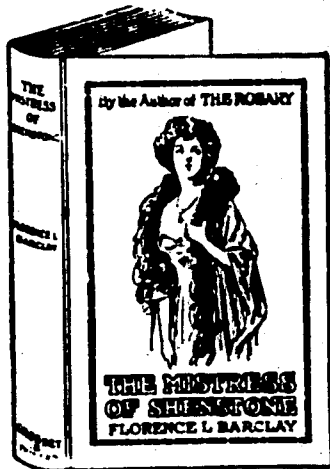
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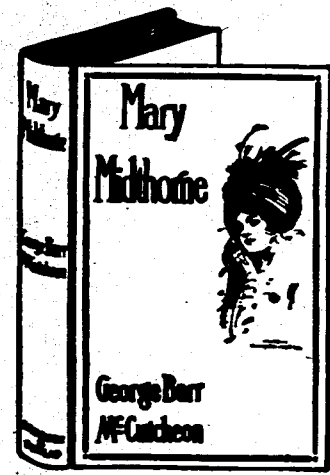
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THE HEIGHTS.

I cried, "Dear Angel, lead me to the Heights,
And spur me to the top."

The Angel answered, "Stop,
And set thy house in order; make it fair
For absent ones, who may be speeding there;
Then will we talk of Heights."

I put my house in order. "Now lead on!"
The Angel said, "Not yet;
The garden is beset

By thorns and tares; go weed it, so all those
Who come to gaze may find the unweeded rose;
Then will we journey on."

I weeded well my garden. "All is done,"
The Angel shook his head;

"A beggar stands," he said,
"Outside thy gates; till thou hast given heed
And soothed his sorrow, and supplied his needs,
Say not that all is done."

The beggar left me singing; "Now at last—
At last the path is clear."

"Nay, there is one draws near
Who seeks, like thee, the difficult highway:
He lacks thy courage; cheer him thro' the day,
Then will we cry, 'At last.'"

I helped my weaker brother. "Now the Heights—
Oh, guide me, Angel, Guide!"

The Presence at my side,
With radiant face, said: "Look! where are we now?"
And lo! we stood upon the Mountain's brow—
The Heights, the shining Heights!

—Ella Wheeler Wilcox.

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