

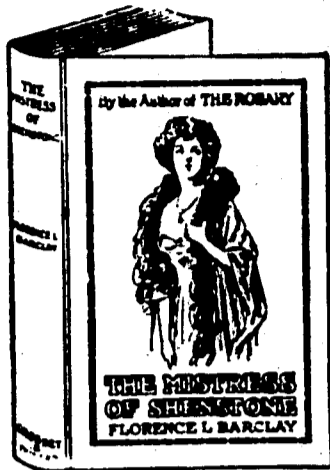
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# The Sabbath Recorder

**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.

**—CONTENTS—**

EDITORIAL—Association Sabbath at Salem; Education Hour at Fouke .....	577-582	WOMAN'S WORK—The Living Present; Miss West Writes from Mokanshan; Little So- phia's Story .....	596
Bible Interpretation .....	582	Our Denominational Auto—The Lubrication	598
SABBATH REFORM—Jesus the Sabbath-Keeper	584	YOUNG PEOPLE'S WORK—The Place of Music in Public Worship; Young People's Hour at the Southeastern Association; Discon- tent or Praise; Meeting of the Young Peo- ple's Board .....	600-603
Medical Missionary Conference .....	586	Josephine Burdick Langworthy .....	603
Conference Papers, 1913—Business Methods in the Church .....	587	SABBATH SCHOOL—Good Books for Sabbath School Workers .....	604
Memorial Board—Annual Meeting; Quarterly Meeting .....	589	Home News .....	604
MISSIONS—Observations From Shanghai; The Present Missionary Crusade; Monthly Statement .....	591-594	MARRIAGES .....	606
Lone Sabbath-keepers: Last Year—Next Year	594	DEATHS .....	606

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# The Sabbath Recorder

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WHOLE NO. 3,584.

## Association Sabbath at Salem.

The church was crowded when the hour for preaching arrived on Sabbath morning. To the editor it seemed like a home-coming. For sixteen years he had ministered and taught in this land, and now to return and find both school and church prospering, and to stand in the pulpit with the president of the college on the one hand, and with the pastor of the church, one of his old students, on the other, was a pleasure which language is too feeble to fully describe. The words of introduction by Pastor Bond, and the welcome clearly seen in the faces of the congregation were deeply appreciated by the speaker. It was indeed a pleasure to be with the West Virginia friends once again, and to preach to them the gospel of the higher life in Christ Jesus.

The afternoon was given to the young people. Miss Lucile Davis was the leader. After prayer by Pastor Bond, the associational secretary, Orla Davis, presented a report of the year's work, which will soon appear in the young people's page, as will also the paper by Courtland Davis.

A new and interesting feature of this session was Pastor Bond's explanation of his plans for mission study by his young people. The table was piled with new books that had been ordered by six classes for text-books in this work; each class to study in its own chosen line. The number of books in each of the six piles corresponded with the number in each class, and each book contained eight chapters. These groups of students will study and report alternately to Pastor Bond, and at stated times all will meet together in a general review. The course will require four months for completion. The title of these text-books are: *The Church and the Open Country*, thirteen in the class; *The Challenge of the City*, eight in the class; *Day-break on the Dark Continent*, eleven in the class; *Aliens or Americans?* a study of foreigners in America, ten enrolled; *The Uplift of China*, four enrolled; and one

other which, I think, is *The Study of the Upward Path*; but the pen did not catch the number. This movement seems like the best up-to-date step in practical work in religious education that we have seen.

### OUR HIGH CALLING.

Dean Main spoke of the high calling of Seventh Day Baptists as being, in part, to stand by the Sabbath of Christ. Not so much for a particular day as between "Saturday and Sunday," as for the Sabbath principle, expressed by the seventh day of the week, since no other day can be called the Sabbath. Christ was, beyond all question, a Sabbath-keeper.

Good Bible scholars know that the disciples were also Sabbath-keepers, and that there were many Sabbath-keeping Gentiles during the days of the apostles. For five or six hundred years the Sabbath was almost universally kept in the church. Sunday had for a long time been a noted day among the Gentiles. The early church adopted some of the tenets of the Roman Catholic Church, and that church brought over some of the paganism which has survived in Christianity. We can not find authority for infant baptism, or for the Sunday, or Lord's day, in the New Testament, for the teaching is not there. History shows that one of the leaders in the Reformation was a Seventh Day Baptist. The Puritans kept Sunday from sunset to sunset. It was holy to them and they did sabbatize. But the Puritan Sunday is a thing of the past, because it is unnatural in the divine plan to connect the Sabbath idea with the heathen Sunday.

Scholars freely say they are sorry the church left the Sabbath of the Bible, and that they wish the church would again take up the Bible Sabbath so there would be some ground for an appeal to conscience. I am a Sabbath-keeper, and on that account I keep the last day of the week. The Sabbath was the last day in the week both in history and in the Bible. The day of resurrection has no claim as a Sabbath.

It is our high calling as a people to stand

by the Sabbath of Jehovah. We are Sabbath-keepers because Christ was, and we are standing for the Sabbath of history and the Sabbath of the Bible because God has tied them together.

#### WHAT DO YE MORE THAN OTHERS?

This was the theme and the text of Rev. H. C. Van Horn's sermon, which came next on the program.

After a brief review of the years spent as pastor in West Virginia, Mr. Van Horn spoke of the good and commendable things sometimes done by ungodly men, and went on to show that Christ wants men to go farther than these. The standard of many worldly people is indeed high, but the Christian must have a higher one.

Even the world has been unconsciously coming up to the standard of the church, and conditions outside the church are better than they were two hundred years ago. The influence of Christianity has made itself felt in the great world, until the standard of living is much improved, and many altruistic movements have come as a result. Had it not been for the church, there would be no asylums, and no schools supported by the state. Worldly organizations have adopted many things from the church and from Christianity.

The ideals being worked out in the social reforms of our time were taken from the church, and Christian civilization has produced the men who are carrying them forward. Unconsciously the reformers have taken on so much of the spirit and teachings of Christ.

There is something in this text for us all to think about. It is not enough for the Christian to do as well as worldlings do. If we have some ill feeling against a brother and just manage to get along with it some way, yet holding it, what do we more than they? Do not even the sinners so?

In our Sabbath-keeping and Christian experience we must have higher ideals and do more than the world. We must be more than "Saturday"-keepers. If the Sabbath is of sufficient importance to make of us a separate people, we should cherish it and have a high standard concerning it. The prophets of old had higher standards than we have. To how many of us is the Sabbath truly a delight? The promises that we shall ride upon the high places

of the earth are for those of us who make the Sabbath a delight.

Doctor Lewis' question, "Are we more spiritual for being Sabbath-keepers?" has to be answered in the negative because we persist in thinking our own thoughts, walking in our own ways and finding our own pleasures so completely that the Sabbath is *not* a delight!

We are not aggressive enough in soul-saving work. We do not enter into our work as though we realized the value of souls. We are too perfunctory in our services for the cause of Christ. Does the Master find you at the family altar, in church or in prayer meetings, or giving for his cause, all in a cold, formal and perfunctory way? If so, what do ye more than the worldling? If as Sabbath-keepers our business goes on during the Sabbath, how can we expect to ride upon the high places of the earth and be prospered of God in spiritual things? If we do no better than the worldling, what can we expect at the hands of a righteous God?

We study the life of our Master and find him at worship, teaching, preaching, ministering to the afflicted and healing the sick. He was always doing good on the Sabbath day. He wants his followers to do likewise, but too many are living no better than do those who know him not. The world has a right to know from our lives the great and important truth that makes us a separate people, and to know also from our example just what spiritual blessings true Sabbath-keeping brings.

At the close of this sermon the congregation sang, "Where he leads, I will follow," and were dismissed until the evening. This had been a Sabbath day filled with good things.

#### THE WOMAN'S HOUR.

Mrs. M. G. Stillman had charge of the program for the woman's hour in this association. After devotional services by Mrs. Nettie M. West, a ladies' quartet sang the hymn beginning—

"Somebody did a golden deed  
Proving himself a friend in need;  
Somebody sang a cheerful song,  
Bright'ning the skies the whole day long,—  
Was that somebody you?"

The audience listened intently to this effective and inspiring song until the young ladies had sung all the stanzas through, and then Miss Susie M. Burdick addressed

the meeting on the subject of the new China. In addition to the general line of thought as reported from her address in another association, Miss Burdick spoke of the excellent work of Dr. John Mott in China during his visit to that country in the interest of world-wide missions. The outlook for Christianity in that land seems bright, and no one can behold the rapid progress due to mission work in China without believing in foreign missions. If one believes in the Lord Jesus Christ, he *must* believe in foreign missions. He may be ignorant regarding the work itself, still if he really believes in Christ he can not fail to do something toward sending the Gospel to those who have it not.

She spoke of the hindrances to the gospel work through the old, corrupt government, which discouraged everything in the line of education. This was especially true in regard to medical missions. The Chinese were reluctant to recognize foreign doctors. The suspicions regarding them were so great, and superstitions so strong, that many had been allowed to die who might have been saved by medical missionaries if the "foreign doctors" could have treated them.

In the earlier days, even during the war with Japan, patriotism was at a low ebb, and the common people could hardly be aroused to take any great interest in the nation's affairs. This seems to be completely changed now in the ripening up of the spirit of patriotism bringing about the revolution. In those days the soldier was looked down upon, but in these a complete change has come, and volunteers are anxious to go to the front, where they show no lack of courage and are willing to die for their country. There is a complete revolt from the misrule of other days. Nobody knows what the outcome will be, but one thing is certain: the Manchu government is gone forever. The people are divided upon the question of a republic, and the foreign influences there do not help much because prompted too often by trade interests.

The Chinese have remarkable ability in finding a way out of a dilemma. The new ideas of government by the people have made a change in the very deportment of the masses. Women are coming to be respected. Girls are proving to be excellent students. They are bright and intelligent. Foot-binding is giving way. Girls used to

be ashamed of their natural feet, but it is not so now. Men too have come to appreciate educated wives. Now, instead of the thousand-years-old school-books to which they clung so tenaciously, educators are demanding new and modern books.

Opium once held the people in most ruinous thrall. Now the nation arises and declares it will be free! This killing drug is outlawed, and the officials using it must give way.

The attitude toward Christianity has changed. The Christian convert used to be regarded as an outsider, and not of the nation; but a great change is even now at hand. Toleration has taken the place of persecution, suspicions are dying out, and Christianity is being courted and welcomed.

Miss Burdick then spoke more particularly of our own mission work in China, and the quartet sang, "What wilt thou have me to do?"

Then followed a report by Mrs. Stillman, of the year's work in the association. Two hundred and fifty dollars had been given for the work. We expect the woman's pages of the RECORDER will in due time contain a report, and the papers of this session. It was a strong and helpful program. After the quartet had sung the "Sweet story that never grows old," an offering of \$15.21 was received.

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#### Education Hour at Salem.

One of the strong sessions of the Southeastern Association was that in the interests of education, held on Sunday morning. Pres. C. B. Clark had charge and the first hour was devoted to general discussion of the benefits and blessings that come to a community through the college and higher education.

Dean Main was the first speaker. Aside from his usual talk about the Seminary, about what we as a people have invested in educational work, and the returns that such investments should bring, the Dean asked, by way of introduction, two pertinent and significant questions. They were forcibly put, and instantly attracted attention. In view of certain memories of other days, when these questions were living ones in Salem, and when all the future of the college was at stake, the editor could not help a feeling of deep satisfaction that they were put in such a clear-cut way, and also

that they had received such complete and convincing answer in the actual condition of things in this college town.

The questions were these: "Which is best for Salem, saloons and gambling dens, or the College?" and "In which do we find the best investments for the good of the people?" The Dean closed his remarks on this point by saying: "Let us teach that education and wealth are worth nothing to a people apart from consecration, truth, love and purity."

A few years ago these very questions were laid upon the hearts of the people, time and time again, when for several years the square-pitted issue was between the college and the homes of Salem on the one hand, and, on the other, the dens of shame that threatened the utter ruin of the school. The battle was between the evil and the good, and every effort was being made by liquor men to convince people that saloons would build up the town. It meant something in those days for men to be true to the right and to take up the fight against the enemies of all good. They were times that tried men's souls. But thank God, there were men of soul there, willing to risk all in the strife and to stand true against fearful odds. We praise the Lord for the victory he gave them. Had not this victory been won, Salem College would now be a thing of the past.

The very best answer that can be given to the questions asked by the Dean is the changed conditions in Salem seen on every hand today. Her fine paved streets, her new and prosperous business houses, her enlarged school buildings, her comfortable homes, and last but not least the splendid showings in her latest bank statements, all bear unmistakable testimony against the saloons and in favor of the schools and the churches. The old arguments that the town must have license money in order to pave the streets and build sewers and sidewalks are proved to be false from the very fact that so long as the saloons remained none of these good things came, but all have come under the temperance régime. Nobody now hesitates to say that the college and public schools and churches are far better investments for the good of the people than are saloons and gambling dens.

#### RESOLUTIONS.

When Dean Main was through with the opening remarks, President Clark read the

following resolutions, which after an interesting discussion, were adopted:

*Resolved*, That while in some instances circumstances may justify the ordination of a man to the ministry, who has not completed a course of study, this association recommends and urges that all young men who are looking forward to the ministry, do take, as a preparatory step, regular academic and collegiate courses of study under spiritual instructors, and second, that they take a regular theological course in our Theological Seminary at Alfred.

Never before in human history has the necessity for training and discipline and character and spiritual purpose been so marked as in our own day; and never before were opportunities for young men and women so trained more inviting. In the light of this fact we urge every father and mother within the borders of this association to think twice before they permit the temptations to commercial and worldly advantage to draw their sons and daughters into a life of immediate but secondary usefulness and service to mankind. We further urge upon parents and children alike the opportunity of doing great and lasting service to the young men and young women of their acquaintance by urging upon them the true aim of education.

Inasmuch as the strong commercial and material tendencies of our age are likely to exert an unwholesome influence upon the work and character of education in general, therefore

*Resolved*, That we urge upon the president and faculty of Salem College the necessity of holding in sincere loyalty to the high ideals of Christian education and spiritual efficiency which have historically characterized the activities of this denomination.

As an association of churches and individuals, we repose our confidence in the work of our college, and pledge our love, loyalty and support to her, not because it is Salem College but because we believe in her ideals and her aims for our young men and women. And we further pledge our support to her in all efforts of her president and faculty to maintain a high standard of college ethics and morals. In our efforts to increase the extension of her patronage, we shall seek to interest in her behalf high-minded young men and women of worthy aim and of lofty ambitions.

*Resolved*, That we hereby express to our General Conference of Seventh Day Baptist churches our sincere appreciation of its kindly support and commendation to our sister churches, of the effort of the trustees of Salem College to complete all payments for the recent improvements on the college campus; and we do also express with hearty appreciation our obligation to our sister associations, churches and individuals who in response to the action of the General Conference so generously and sympathetically assisted the president of the college in his efforts to carry out the purpose of the trustees. We also acknowledge with gratitude the con-

tinued interest and generous support of the Seventh Day Baptist Memorial Board, who by their help from discretionary funds have alone made it possible to continue the mission and usefulness of our beloved institution. We commend the trustees and faculty of the college in their efforts to manage its financial affairs in a wise and economical manner, and we do heartily pledge ourselves to give them our financial support and backing, to make good any possible deficiency in meeting its running expenses.

Whatever else our readers may fail to read in this write-up we hope they will not skip these resolutions. Of all the good sayings in the discussion one was most significant and impressive. We give it here: "There is a crying need for young men and women well trained in the higher college work. But young people have not the patience to complete the college work necessary to make them proficient. When we want a teacher in the college we have to rake the country as with a fine-toothed comb to find one competent and consecrated. This is too bad!"

President Clark referred to the addresses of our early educators, like Kenyon, Allen and Whitford, as published in the *Year Books*, and told the people what an inspiration and help they had given him. Their high ideals just suited him and enabled him to feel at home when he came among us.

#### DEAN MAIN'S SERMON.

We hesitate to attempt anything like a complete report of the Dean's excellent sermon from the text, "And God spake unto Moses, and said unto him, I am the Lord: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known to them" (Ex. vi, 2, 3).

We need more education in the Bible, and more religion in education. The speaker referred to religion as the attitude of mind and heart toward God and his universe, and the expression of that attitude.

After a brief review of God's dealings with Israel in leading his people out of Egypt, he referred to three ways in which Bible history is interpreted and understood, and emphasized the thought that the main thing in them all is to find Jehovah God, and the lessons he would have us know.

(1) When the new king arose who knew not Joseph, there was no fellowship—no heart and mind connection between them. Friendship is the master passion. If Salem College is to succeed and the church's purpose to fight Satan in this town is to

end in victory, college and church must know each other and the Bible.

(2) Jehovah heard the groans of the oppressed in Egypt. And in all ages, wherever in city slums and sweat-shops, or in the toils of white slavery, the cry goes up, "O Lord, how long before our redemption draweth nigh!" there Jehovah hears. He spends ages in accomplishing his purpose with the children of men.

(3) Mark the progressive revelation of God. In the ages before Moses he was known as God Almighty but not as Jehovah, the great *I Am*. Now in the fullness of time he makes himself known as Jehovah. Moses was chosen as his leader. Education alone did not fit him for his work, he needed the vision at the burning bush, and the promise of God as the God of Abraham, Isaac and Jacob. And Moses was called to hasten the fulfilment of the promises. Christ spoke of these very words at the bush, and made them mean, God is not the God of the dead, but of the living. A dead stone may have a Creator, but only living men can have a God. Men have his promise, "I will be with thee." Moses had it. And President Clark, the trustees and the faculty of the college may also feel called of God to carry out his promises; and they may hear him say, "I am Jehovah God; I will be with thee; I am supreme."

The Bible story is a record of two contending forces. There were the unseen and the visible kingdoms striving for supremacy. Moses was the human representative of the one and Pharaoh of the other. There was the Sun-god against Jehovah God. At every turn Jehovah was shown to be supreme. The same forces are still here contending for supremacy. Just as soon as we will let him, God will give the victory.

The priests of Egypt could seem to do many wonders. They patterned after Moses, but only in form. Mere forms can not avail. We see those today who by some kind of modern magic would find power in mere forms of godliness; but there is none.

Skeptics quibble over the hardening of Pharaoh's heart as though the expressions, "God hardened," and "Pharaoh hardened," were contradictory. Science shows that both expressions are correct. There are two view-points. In the one, if a man puts his finger in the fire, God burns it under his own law governing fire. God's laws

in this case are in force the same as are his laws in matters of religion. On the other hand, if a man deliberately puts his finger in the fire, he burns it himself. The two points of view are (1) in regard to God's laws, and (2) in regard to human responsibility. Both are literally true. So of intemperance and of many sins.

Pharaoh's offers to compromise by allowing Moses to worship in the land, to go a little way only, and to leave the wives and children and property in Egypt, were used to show how sin treats us today. The only thing for us to do is to go clear out of Egypt, with our children, our flocks and herds and all we possess consecrated to God.

#### THE LAST AFTERNOON.

Sunday afternoon was given mainly to the interests of the Sabbath School Board, with Prof. S. B. Bond, leader. The recommendations of the General Conference were discussed and approved, institute work in the associations was presented by Rev. H. C. Van Horn, the graded lesson system by May Dixon, teacher training by Mabel West, and the business of the association was completed.

The editor had to leave before the evening session, in order to see his grandchildren at Lost Creek a little while before going on to Hammond, so no report can be given of the final meeting. Those who were there spoke of its high evangelical character and of the many testimonies in the after meeting. We trust that great good will come from the spiritual, helpful meetings of the Southeastern Association.

#### Bible Interpretation.

The millennial dawn preachers are here. On Sunday night they call the citizens to the Curran Theater. Two copies of their monthly paper have come to my home. What is said about Genesis vi, 1-5 is strange, very strange. Verse second reads: "The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." The millennial paper (Vol. v, No. 2, p. 1, col. 2) assuming "the sons of God" to be angels, thus comments: "Instead of those angels helping mankind out of sin they helped themselves into sin. . . . The particular sin of those angels was that when they were

granted the privilege of materializing—of taking human bodies for the sake of helping and instructing mankind—they misused this power and took to themselves the daughters of men for wives. Thus these angels came gradually to prefer to live as men among men and rear earthly families, rather than to abide in the condition in which they were created—spirit beings—higher than humans."

There is nothing in all the holy Book to uphold such an interpretation. Heavenly angels, multitudes of them, have come to men as God's messengers. Some of them have taken the bodily form of man a few seconds, minutes or perhaps hours, when necessary to do their appointed work. But there is not the least hint in all the Scriptures that any angel ever permanently clothed himself with flesh and blood, took to himself a wife and continued to remain upon the earth as a man among men.

Let us now see what some of the standard Bible commentators say about this same second verse of the sixth chapter of Genesis:

(1) Matthew Henry of England (1662-1714), one of the most renowned men of his time says: "The sons of God, that is, the professors of religion who were called by the name of the Lord, and called upon that name, married the daughters of men, that is, those that were profane and strangers to God and godliness. The posterity of Seth . . . intermingled with the excommunicated descendants of Cain."

(2) Adam Clarke (1762-1832), a noted Wesleyan minister of England: "As there is a distinction made here between men and those called sons of God it is generally supposed that the immediate posterity of Cain and that of Seth are intended. The first were mere men, such as fallen nature may produce, degenerate sons of a degenerate father, governed by the desire of the flesh, the desire of the eye, and the pride of life. The others were sons of God, not angels, as some have dreamed, but such as were, according to our Lord's doctrine, born again, born from above (John iii, 3, 6, 7, etc.) and made children of God by the influence of the Holy Spirit (Gal. v, 16)."

"Not angels as some have dreamed." We see the thought of calling the sons of God angels was suggested a hundred years ago, but found no favor with Bible students.

(3) Jamieson, Fausset and Brown—Jamieson of Glasgow, Scotland, Fausset of York, England, Brown of Aberdeen, Scotland, three stalwart theologians, in their *Critical and Explanatory Commentary*, published in this country in 1872: "The sons of God saw the daughters of men. By the former is meant the family of Seth who were professedly religious; by the latter the descendants of apostate Cain."

(4) The family Bible with brief notes published in 1861 by the American Tract Society: "Sons of God, his visible worshippers who had remained in the house of Adam; daughters of men, the openly wicked who seemed to have belonged to Cain's descendants."

(5) In *Notes on the Book of Genesis* by C. H. M. (pp. 90, 91) Mr. McIntosh, evangelist, makes this practical application: "If we look at it in the light of God's presence, we can not imagine any advantage is gained when the people of God mingle themselves with the children of this world. . . . In the narrative now before us we see that the union of the sons of God with the daughters of men led to the most disastrous consequences."

The above quotations cover a period of two hundred years. On the Scripture, millennial dawn commentators are at variance, not only with the Bible scholars of the world, but with the common sense understanding of ordinary Bible readers.

No, the blessed Book does not tell about good angels coming down from heaven and becoming bad men, corrupting their fellow men. But it does tell how sinful men, bad men, and desperately wicked men can become sons of God and still remain inhabitants of earth. Here is the recipe for this great transformation of character: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John i, 12). "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ" (Rom. viii, 16, 17). This divine recipe is free, free. Whosoever will may come and partake of the water of life freely (Rev. xxii, 17).

S. R. WHEELER.

—*Daily Herald, Boulder, Colo., Oct. 18, 1913.*

#### A Nation Evolving From Chaos.

To endeavor to prophesy concerning the future through all these baffling tendencies, even to attempt to depict the forces which are now working in these kaleidoscopic changes surging about the empty Dragon Throne, is truly difficult. I have asked scores of prominent Chinese the question, "Just what is happening at present in China?" In most cases they answer truthfully, "We do not know." One is at least convinced that it is not a new order so much as it is a *no* order. If it is a democracy, it is a democracy tempered with despotism. The true meaning of the word "republic" has hardly dawned upon the minds even of New China's political leadership. The whole nation is a melting pot of disjointed ideas and ideals, the old and the new, the Confucian and the Christian, the governors and the governed having been cast suddenly and promiscuously into a great seething cauldron of change and forces which are only partially understood by the participants themselves. Who can tell which or what will finally struggle to the surface and survive? It is certain that the great deeps of China's repressive conservatism, her huge inertia, have been broken up, to leave the giant nation struggling and wallowing in the wreckage of its own elements. But to call this half-formed, incoherent uproar of clashing interests a republic, or as one of the new leaders of China has expressed it, "the declaration of the will of the Chinese people," is to be blest with a higher degree of imagination than is vouchsafed to the common man.

\* \* \* \*

Those who know the Chinese best believe that they will bring victory out of defeat in accordance with their immemorial habit of stumbling along through chaos to order, accomplishing often the seemingly impossible. It is always to be remembered that Chinese merchants do not want war, that the people are tired of revolution, that national patriotism does not run in the Chinese veins as it does in Japan, but that China craves, beyond all else, peace, and, with it, prosperity. If the present political leaders can convince the people that the new government will bring about these essential conditions for happiness the republic may be considered assured.—*Correspondence of The Christian Herald.*

## SABBATH REFORM

### Jesus the Sabbath-Keeper.

REV. EDWIN SHAW.

*A sermon preached at the Eastern Association, 1913.*

I have set for myself today a most difficult task. For it I have sought divine guidance in prayer again and again, for I realize that I am treading on especially sacred and holy ground when I undertake to interpret the words and the actions of Jesus in reference to his personal conduct. With all my heart I desire to understand aright, regardless of consequences, what was the attitude of Jesus toward the Sabbath, as to what it means in man's religious life, and as to when and how it should be observed in human conduct.

Jesus is our perfect pattern, and if we can know what he did, and what he taught about any institution or about human conduct, we can not be far out of the way when we gauge our conduct by his. "Back to Jesus" has been the theme, the watchword, in many lines of religious discussion during these last years. They tell us to cast aside the growth of the centuries that has gathered about the church, almost enveloped the church it sometimes seems, cast aside these traditions of men and get back to Jesus, to the simple gospel message. This endeavor, this quest, this purpose, has been of great help, and is bringing peace and harmony among men. People are finding that when they take the life and the words of Jesus as the foundation for their religious thinking and action, then schisms vanish and denominational fences fall and fade away to mere lines or shadows drawn along the ground.

And so today as a help to us, as a guide to us, let us consider this theme, "Jesus the Sabbath-Keeper." And in the first place, Jesus recognized the institution of the Sabbath and nowhere so much as hints or infers that the time would ever come on earth when the Sabbath would cease to be. You may have noticed that Jesus did not lay emphasis upon institutions. He did establish one, the Lord's Supper, and he did submit to one, baptism by immersion. Jesus did not organize a church as

we think of it today, he left no form of service except the brief Lord's Prayer. The Sabbath as an institution existed when he came. The cycle of the week of seven days, the last or seventh being a Sabbath, existed among many nations, and was the same among them. With God's chosen people, the Hebrews, the sacredness and holiness of the Sabbath were more clearly understood and better observed than among the other nations. But the cycle of the week was known.

Now this institution Jesus found existing when he came, and he recognized and accepted it. And his attitude towards it is found in his attitude towards the law of which the Sabbath is a part. He says he came not to destroy but to fulfil. That is, his attitude was not that of *revolution*, but *reformation*. His mission was not that of *destruction*, but of *construction*. He did not come to *annul* the Sabbath, but to *interpret* it. It was not his to uproot the Sabbath, or transplant it, but to prune it and cultivate it. He recognized the Sabbath as an institution. This he did by observing it, by keeping it, more than by any direct command. It was a part of his life. Luke says, "And, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read." The observing the Sabbath was a part of his life.

People who were trying to find errors and mistakes in his conduct accused him of not observing the Sabbath as they thought it should be observed, but they never brought against him the charge that he was trying to annul or abolish the Sabbath. This is of course indirect testimony, but of the strongest kind. Here were people who were watching constantly for some cause of accusation against Jesus. They did charge that he and his disciples did not observe the Sabbath according to their laws, but they never claimed that he was trying to do away with the Sabbath. If Jesus in his teaching had even suggested that the Sabbath was merely a temporary institution, a type or symbol, the need of which was to pass away with him, why these people would have eagerly caught it up as a charge for punishment. No, Jesus recognized and observed the Sabbath, and if we would follow in his footsteps as he has bidden us do, and prove our love to him by doing his will, then we too will recog-

nize the Sabbath as a divine institution and do our best to observe it.

In the second place I call your attention to the time when Jesus observed the Sabbath. It was the seventh day of the week. It is not my purpose today to notice that the Sabbath idea of *rest* has no meaning when applied to the *first* of a series of days. My purpose is to notice that Jesus, our example, kept the seventh day of the week. And in all his teachings as recorded in the four gospels, there is nothing that even in the remotest way suggests that after his death his disciples were to observe another day in place of the seventh. And there is nothing in the New Testament that indicates that they did. We are sometimes pointed to the statement that the disciples were met once, and possibly twice, after the resurrection of Jesus, "on the first day of the week"; but this was not as a Sabbath, nor even in honor of his resurrection for they did not yet believe in his resurrection. But this phase of the matter is foreign to my topic, "Jesus the Sabbath-Keeper." He observed the Seventh-day.

If, then, you ask me why I keep the Seventh-day, my answer is, Jesus Christ, whom I try to serve, whose example I try to follow, who loves me and whom I love, Jesus Christ in his life of purity and goodness and righteousness, interpreting the commandments, the law of God in the spirit as well as the letter, Jesus Christ kept the seventh day of the week. He who in interpreting the law of murder showed that murder could exist in the heart, by his example interpreted the Sabbath as being the seventh day. He who in interpreting the law of adultery showed that adultery could exist in the heart, by his example interpreted the Sabbath as being the seventh day of the week. He who was in the spirit of eternal love the great fulfiller, the great completer, the explainer, the interpreter of the law of God, with all the fulness of liberty and freedom of the spirit which were his, he by his example said that the Seventh-day is the Sabbath.

And so you may talk to me all you like about the order of the days of the week being lost in the early history of the world, you may bring arguments to show that among the ancient Hebrews the Sabbath was a changing festival, there is no question about any change or confusion or mistake in the days of the week since the time

of Christ, and I know what day of the week Jesus, the everlasting Son of the everlasting Father, in his humanity as a pattern for his brethren, I know what day of the week he kept.

Or you may talk to me from the standpoint of the evolutionist, that the Sabbath was, under God, a growth, that like the other elements in the moral law it came gradually to be revealed to men during the ages, as they learned by experience, and the sense of justice and other virtues little by little developed till these eternal principles were codified in the laws of the nations and especially in the law of Moses, I say you may talk to me from this standpoint till our thoughts are almost lost in the confusion of speculations, I am content amid these uncertainties to come "back to Jesus" for my interpretation of these laws, no matter what the detail of their historic origin; I am content as a follower of Christ to take his example, and I find without the shadow of a doubt that he kept the Seventh-day as the Sabbath. If I observe Sunday as the Sabbath I am not following his example, nor that of his immediate disciples, and so far as the Sabbath is concerned I should change my name, for there is no Christian Sabbath but the Seventh-day. True, a weekly celebration of the resurrection quite early grew up among the Christians, but it had no connection with the Sabbath for many years. Unless the Sabbath has been abolished, there is no Sabbath but the Seventh-day. Christ did not abolish the Sabbath. His example is my authority and my inspiration for being a Sabbath-keeper.

But in the third place let us notice *how* Jesus kept the Sabbath. "And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught" (Mark i, 21). "And when the sabbath day was come, he began to teach in the synagogue" (Mark vi, 2). "And, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read" (Luke iv, 16). "And it came to pass also on another sabbath, that he entered into the synagogue and taught" (Luke vi, 6).

These four references with others that I might quote indicate very clearly that it was the custom of Jesus to visit the synagogue on the Sabbath. The church edifice of today with its service of worship is the outgrowth of the synagogue and its service in the time of Jesus. His custom is our

example for divine worship and religious teaching in our churches on the Sabbath, worship in the form of prayer and praise and meditation, and teaching in the form of reading from the Scripture, preaching the truth, instruction in the Sabbath school, etc.

Again, we find Jesus healing the sick on the Sabbath, to which the religious leaders objected. "And he was teaching in one of the synagogues on the sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her unto him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her, and immediately she was made straight" (Luke xiii, 10 et seq.). This was a healing of the sick on the Sabbath in the synagogue. Luke xiv, 1 et seq. gives the story of a healing on the Sabbath in the home of a Pharisee with whom Jesus was eating dinner. In the ninth chapter of John is the story of the healing of the blind man on the Sabbath by the roadside. These are three typical cases of the healing of the sick by Jesus, in all of which he was criticised by his opponents for breaking some of the specific Sabbath regulations.

And then again Jesus did acts of necessity, to meet the needs of the occasion. His disciples were once walking on the Sabbath through fields of ripe wheat. They were hungry, and as the customs of the land allowed them to pick out what they wished as they went along the path, rubbing the heads to remove the chaff, they ate the wheat. The onlookers objected on the grounds that they were breaking the Sabbath law by threshing grain on the Sabbath. Jesus quoted the action of David and added, "The sabbath was made for man, and not man for the sabbath." Did you ever go into a home where everything was in perfect order, spotlessly clean, painfully neat? And have you not received the impression that the people were made for the house? That the father and mother, and the children, if there were any, and the servants, and even the guests, existed for the house? But is not that the wrong way to look at it? Does not the house exist for the people? To be sure it should be clean and neat and inviting, but the impression should be unmistakably evident that the house exists for the people. Such

is what I understand Jesus to mean when he said that the "sabbath was made for man, and not man for the sabbath." The Sabbath is not a "stunt" that is to be performed once a week, but a blessed opportunity for rest and worship and unselfish service.

In the early years of this century our people published for a time a little magazine called *The Sabbath of Christ*. On the outside cover were these words: "Christ kept the Sabbath. He rejected the false burdens which Judaism had placed upon it. He Christianized it for his kingdom. He did not abrogate it. His teaching and example concerning the Sabbath are binding on all Christians. *For this we plead.*"

### Medical Missionary Conference.

The sixth annual session of the Medical Missionary Conference will be held under the auspices of the American Medical Missionary Association, at the Battle Creek Sanitarium, Battle Creek, Mich., December 30 to January 2. Bishop E. R. Hendrix will preside. Many prominent missionary men and women are expected. Missionaries of all denominations are invited, and entertained by the institution. The secretary, Geo. C. Tenney, will be glad to correspond with those who are interested, and to impart any needed information.

### Salvation of Grace Through Faith.

It is not difficult for men to believe that salvation is by grace, but it is hard for the human heart to believe that salvation is by grace alone. Men want to contribute something to their own salvation. They do not desire to acknowledge that they are utterly unable to do anything to merit salvation. But eternal life is the gift of God. Where anything is given in payment for a thing received, it ceases to be a gift and becomes a purchase. Who can claim that he has any possession, spiritual or material, that is acceptable to God as the price of salvation? If man could claim any credit for his own salvation, then discord would be introduced into the "new song" which the redeemed sing in heaven, in which they ascribe all the glory of their salvation to the "Lamb that was slain." That soul sees the truth clearly who has learned to say, "Saved by grace alone."—*Christian Observer.*

## CONFERENCE PAPERS, 1913

### Business Methods in the Church.

ALLEN B. WEST.

The annual church canvass has been made in one of our churches in the Middle West. In this canvass the needs of the church for pastor's salary and incidentals have been provided for, the various amounts called for by the new Board of Finance for different denominational purposes have been pledged and a man with visions of "Business Methods in the Church" has been put at the head of the church finances. To say the least, things are looking upward. Money will pour into the treasury and there will be little for the new treasurer to do but to keep account of it. To do this right he purchases a complete set of books, —day-book, cash-book, journal and ledger.

On the first Sabbath, as the collection boxes go round, a hundred envelopes are dropped into them and a small amount of loose change. In the evening the new church treasurer begins his duties as church bookkeeper. He writes out in full the names of the hundred contributors in his day-book, with the amounts each has contributed for each of the ten funds for which he has pledged support. These amounts are largely in pennies, nickels and dimes. He also makes the proper entries in his cash-book. But now the clock, or is it his wife, tells him it is time to go to bed. Posting to the ledger can well be left for another evening.

On the next evening he opens ledger accounts with the hundred different contributors on as many different pages, and also accounts with the various denominational treasurers. He occupies himself a good portion of the evening in posting from his day-book to this ledger.

The second week's collection is after the same order, with some slight falling off in numbers as the enthusiasm wears off and the newness; but the same routine of bookkeeping must be adhered to, for that is a "business method." A hundred names must be placed under the new date in the day-book, ten items after each name, all these posted to the ledger accounts and the cash-book written up.

And so he continues to keep account of

the receipts to the end of the month. He now, on orders from the church clerk, forwards to the denominational treasurers the amounts raised for the various denominational purposes during the month, pays the pastor his monthly stipend, and the local church bills. Ten or fifteen orders are required, which are properly entered in his order-book in journalized form.

The second and third months are duplicates of the first, with the addition of a quarterly report to the church. In this report he gives the amount in each fund at the beginning of the quarter, the amount received for each of the ten funds, during the quarter, the amounts paid out and the amounts on hand at the close of the quarter, with the usual footings. To secure the proper balances, with the human weakness for arithmetical errors in adding long columns, a couple of days of solid time are consumed.

Our treasurer has now put in a good week's work and has drawn the usual compensation of a church treasurer. He has kept the funds deposited in the local bank, otherwise the use of them might add to his already munificent salary.

The remaining quarters of the year are followed up as conscientiously as the first, and in addition, monthly statements are sent out to the contributors, and at the close of the year a summary of the receipts and disbursements for the year is prepared and presented with the fourth quarter's report at the annual church meeting. These reports have all been adopted after having been referred to an auditing committee and spread out at length on the church clerk's records.

Our church treasurer now makes a few calculations. When 100 people contribute to 10 different objects 52 times a year, and the names of the contributors are written every week in a day-book, and every item entered, 5,200 names must be written and 52,000 entries made in the day-books alone, to say nothing of those made in the other books of the set. To do this work in this business fashion he estimates has taken him a good month of hard work. Oh, yes, he likes bookkeeping, he likes his job, but he is a day-laborer and has a family to support, and can ill afford to spend a month of time each year, gratis, in this work and in addition pay his share of church and denominational expenses in cash. He appreciates the completeness of his records,

their accuracy and their tangibility, but he realizes that he must either resign his position as treasurer, or the church must modify its system of weekly contributions, or he must modify his method of accounting. The church settles the point of resignation, the results of the weekly pledges justify the continuance of the envelope system of weekly collections. There is left but one alternative. He must simplify his methods. How can it be done without sacrificing business methods?

But modern business methods demand that very thing. They must be simple, and yet complete and tangible. This is how he works it out. He procures 100 small manilla envelopes. He turns the flaps in and writes the name of a contributor on the upper edge of each. These he arranges in alphabetical order in a corner of a convenient drawer. These envelopes take the place of a day-book for three months. As the contributors' envelopes are opened each week, they are dropped into these filing envelopes to remain to the end of the quarter. Our treasurer of modern business methods procures two cards of the same size as the manila envelopes. One is for receipts and the other for disbursements. On the first he writes each week three things—the date, amount from envelopes, and the amount of the open collection. On the other he enters disbursements for local purposes as they are made.

He now writes on the reverse side of each of the pledge cards the name of the subscriber and arranges them in alphabetical order. At the close of the first quarter he enters under the heading "March" on each card the amounts contributed for each fund during the quarter as ascertained from collection envelopes which have been filed in the larger envelopes. He now opens accounts with the various funds for which he has received money. This is done in a permanently bound book. He forwards the funds collected for denominational purposes to the proper officers at this time, thus balancing those accounts and makes his quarterly and yearly reports as he did the previous year.

As a banker returns the cancelled checks whenever the bank-book is balanced, so our treasurer returns the contribution envelopes to the contributors when he balances their accounts at the end of every quarter, in lieu of a statement of accounts and as reminders of pledges.

This treasurer took me into his confidence as I was preparing this paper and showed me his annual report for 1912. I noticed that he had received during that year something over \$1,400 as the contributions of about 100 people, which amount he had distributed to 14 different funds. I think I am not betraying his confidence if I tell you this, and say that he estimates that he has not spent more than eight days in the work.

Necessity is the mother of invention. So the necessity of this brother discovered for him a more satisfactory method of keeping account of church benevolences. Perhaps some other overburdened church treasurer hearing of it may take heart and try again.

Now it may be that the systematic handling of the funds of the church, the complete, businesslike and comprehensive reports of the church treasurer, have had a bit of influence in bringing about business methods in other matters. Be that as it may, at the annual church meeting, by concerted action, reports of general interest were presented by all the affiliated organizations of the church—the trustees, the Sabbath school, the Young People's societies, the Ladies' Aid and the Brotherhood. The pastor too told of the various phases of his work, and his hopes for the year to come. The trustees recommended needed repairs and improvements, and estimated the cost.

The Christian Endeavor reports showed the value of those organizations to the church. The Sabbath-school reports told of the cradle-roll, the primary department work, the home department, and the classes among the lone Sabbath-keepers. The Ladies' Aid and the Brotherhood told of the home and foreign missions for which they were raising funds.

What could do more to give the church its proper place in the society, the central organization to which the others are subordinate and helpers? What could be more inspiring to the church than to learn from these reports what the auxiliaries have been doing during the year?

From these reports it is not difficult for the trustees to make out a budget giving a fair estimate of the local expenses of the church for the coming year, and with the apportionment of the New Finance Board, to send out a committee to make an intelligent annual church canvass.

These businesslike people have visions of a better organized denomination, one that shall use its men and its funds with economy and effect.

Among other things they are coming to believe that our people should carry their own fire and wind insurance. They are coming to this belief because churches and parsonages are good risks, they seldom burn, and the old line rates are high. They see that other denominations are organized for insurance at a great saving, and they say, "Why is not ours?" Hardware men, retail lumbermen, counties and States are organized for mutual insurance. Why should we not employ similar business methods?

Some one has observed that the financial reports in our *Year Book* are not only misleading but inaccurate and incomplete, and suggests that the blanks sent out to the church clerks be revised. For instance, the amount raised for pastor's salary during the Conference year is not likely to be the pastor's annual salary. The pastor, too, may be furnished a parsonage or he may not. The rental values of parsonages differ greatly in different localities. They say that when reports are made, let them be intelligible and accurate.

It is from such dreams of business methods of the individual churches throughout the length and breadth of our denomination, that there are working out in the denomination better business methods, a more economical management of affairs, and less waste of the contributions of our people.

As the people realize that strict business methods are employed in the management of all our church affairs, the streams of resources will increase in volume, be more uniform in flow, and less subject to devastation or droughts.

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Helen had set her worldly little heart on going to the theater in spite of family scruples and prohibitions. To a tearful and importunate appeal her mother said with final decision, "Well, Helen, we'll pray about it." "Yes," sobbed Helen, wringing her hands in desperation, "and while we're praying all the best seats will be taken!"—*November Woman's Home Companion*.

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"Real wealth is not in mines but in manhood."

## Memorial Board.

### Annual Meeting.

The forty-first annual meeting of the Trustees of the Seventh Day Baptist Memorial Fund was held at the home of the Treasurer, J. A. Hubbard, October 6, 1913, at 6 p. m.

Present: H. M. Maxson, J. A. Hubbard, W. M. Stillman, J. D. Spicer and Orra S. Rogers.

Owing to the unavoidable absence of the Secretary, Mr. Orra S. Rogers was elected Secretary pro tempore.

The Secretary reported that Joseph A. Hubbard, David E. Titsworth and W. M. Stillman had been elected Trustees at the General Conference.

The minutes of the last annual meeting were read.

The President stated that the object of this meeting was the election of officers, the appointing of committees and the fixing of salaries.

Upon a ballot being taken the unanimous choice for officers resulted as follows: for President, Henry M. Maxson; Vice-President, David E. Titsworth; Treasurer, Joseph A. Hubbard; Secretary, Wm. C. Hubbard; Attorney, Wm. M. Stillman.

The committees were upon nomination elected as follows:

*Finance Committee*—The President and Treasurer, and David E. Titsworth and Orra S. Rogers.

*The Auditing Committee*—Wm. M. Stillman, J. D. Spicer, Geo. L. Babcock.

Orra S. Rogers was authorized to get a bond of \$5,000 for the Treasurer and be custodian of the same.

Voted that all other business be postponed till the regular meeting on October 12, 1913.

Board then adjourned.

O. S. ROGERS,  
*Secretary pro tem.*

### Quarterly Meeting.

The first quarterly meeting of the Board of Trustees of the Seventh Day Baptist Memorial Fund for the year 1913-14 was held October 12, 1913, in the office of the Treasurer, Joseph A. Hubbard.

Present: Henry M. Maxson, Joseph A. Hubbard, William M. Stillman, Stephen Babcock, Orra S. Rogers, William C. Hubbard, and Accountant Asa F. Randolph. Visitor: Elisha S. Chipman.



Minutes of the last quarterly, and the annual (1913) meeting were read.

Correspondence was read from Dean Arthur E. Main, advising the Board that five men, as follows, A. Clyde Ehret, Ira S. Goff, Leslie O. Greene, William M. Simpson and Erlo E. Sutton, were studying for the Seventh Day Baptist ministry in Alfred Theological Seminary and deserving of help; also application of Herbert L. Polan of New Market, N. J., who is studying in Union Theological Seminary, New York City.

The Treasurer was instructed to send to each of the above fifty dollars, also to Peter Taekema fifty dollars upon receipt of proper credentials that he is studying for the Seventh Day Baptist ministry.

Voted that Dr. Edwin S. Maxson's request be referred to the Tract Society.

The Finance Committee's report was received, read, approved and ordered placed on file.

The Treasurer's report was read in detail and having been audited, on motion, was approved and ordered placed on file.

The Treasurer was, on motion, authorized and directed to send various beneficiaries the amounts which accrue during the year.

The George H. Babcock Discretionary Fund of \$65.13 was on motion sent to Salem (W. Va.) College.

On motion, the salary of the Treasurer was fixed at six hundred and of the Accountant at four hundred dollars for the ensuing year. The Treasurer was also authorized to employ the Accountant.

The President was appointed a committee to confer with Roland M. Davis and advise on what terms he can be employed to act as an additional auditor of the Treasurer's accounts.

Orra S. Rogers reported that he had secured a bond of \$5,000 issued by the Fidelity and Casualty Co., of New York, as bond for Joseph A. Hubbard, Treasurer.

Minutes read and approved.

Board adjourned.

WILLIAM C. HUBBARD,  
Secretary.

The payments to schools, etc., are: to Alfred University \$638.63; to the American Sabbath Tract Society \$222.93; to Milton College \$334.47; to the Missionary Society \$110.22; to the five young men at

Alfred Theological Seminary \$250.00; to Rev. H. L. Polan \$50.00; to Salem College \$65.13. Total: \$1,671.38.

### The Book of Books.

But apart from and above all other books is the Book, the Bible. Alone it has civilized whole nations. Be our theories of inspiration what they may, this book deals with the deepest things in man's heart and life. Ruskin and Carlyle tell us that they owe more to it in the way of refinement and culture than to all the other books, plus all the influence of colleges and universities. Therein the greatest geniuses of time tell us of the things they caught fresh from the skies, "the things that stormed upon them, and surged through their souls in mighty tides, entrancing them with matchless music"; things so precious for man's heart and conscience as to be endured and died for. It is the one book that can fully lead forth the richest and deepest and sweetest things in man's nature. Read all other books, philosophy, poetry, history, fiction; but if you would refine the judgment, fertilize the reason, wing the imagination, attain unto the finest womanhood or the sturdiest manhood, read this book, reverently and prayerfully, until its truths have dissolved like iron into the blood. Read, indeed, the hundred great books. If you have no time, make time and read. Read as toil the slaves in Golconda, casting away the rubbish and keeping the gems. Read to transmute facts into life, but read daily the book of conduct and character—the Bible. For the book Daniel Webster placed under his pillow when dying is the book all should carry in the hand while living.—*Newell Dwight Hillis.*

Wrote Henry Ward Beecher: "It is not what we read, but what we remember, that makes us learned. It is not what we intend, but what we do, that makes us useful. It is not a few faint wishes, but a life-long struggle, that makes us valiant." Each lesson mastered makes the next one clearer, each good intention acted upon makes decisive action easier for us, each determined struggle adds to our courage and strength.—*Baptist Commonwealth.*

## MISSIONS

DEAR RECORDER READERS:

Brother Gardiner will tell you of the associations and what spiritual meetings they have been. I am waiting for my train, going from the association at Hammond, La., to spend the following Sabbath with the church at Stone Fort, Ill. Some of the "best of the wine" was saved for the last of the feast. This is what I wish to tell you of, since Editor Gardiner left for his home on Monday morning, Brother Randolph of Fouke at the same time, Brothers W. D. Burdick and H. C. Van Horn, after the Sunday night meeting. I was the "left over" delegate.

We decided to hold a Monday night meeting, too late to give public notice, so the congregation was mostly confined to our own people. At the Sabbath night meeting, when Brother W. D. Burdick preached, he gave the invitation for any who wished to decide for Christ, or come out openly to commence the Christian life, to come up front and give their hand to Pastor Ashurst. Several accepted the invitation and came. Now at this Monday night meeting another young man, one of our boys, came, confessed Christ, and was received into the church for baptism. The father, and head of one of our nice families, was reinstated to membership. About every one in the church spoke one or more times. We sang, prayed and shook hands as often as some new voice, or some voice which had been silent for a long time, was heard. God has most wonderfully answered prayer in this closing meeting of the associations. Before the Sunday night service, the greater share of the delegates, with others, gathered at the parsonage to engage in prayer.

Brother Gardiner preached the last sermon on Sunday night. A few of us were detained with personal work, and did not get to the last meeting, or the one which was expected to be the last. I am told, however, that it was a most excellent meeting and that our church was filled to its seating capacity. Some of us had misgivings as to the wisdom of the expenditure of time and money in order to attend this association. While it is wise to lay our plans in prayer and economy, the greater

question is, what are we going to ask God for, and what are we going to attempt for him and for the people where the meeting is held?

Fortunately the four delegates sent to the Southwestern Association from the other associations, and sent by the two boards, had the benefit of an excursion ticket from Cincinnati to New Orleans and return. This ticket is sold on the first and third Tuesdays of the month. Now, if the Northwestern and Southwestern associations could be held together, and not at times requiring the return of delegates fifteen hundred miles east between the time of holding them, economy in time and travel might be the result. Our "overlapping" which we are talking of, is not in work for the Lord as much as in traveling long distances to attend short meetings where not a soul is saved. This can not be said of two of the associations at least, this year—the Western and the Southwestern. We thank God for the outpouring of his Spirit at these two.

What plans are we making for revival work during this fall and winter? Let us ask great things of God, and go about bringing it to pass. The prophet Micah said, "It shall come to pass," then guided himself to bring it to pass. Let us go into the field praying.

In conclusion, let me say, Pastor Ashurst expects to administer baptism next Sabbath afternoon. God be praised for this work; may it continue.

Your brother in Christ,

E. B. SAUNDERS.

Paducah, Ky.

### Observations From Shanghai.

REV. JAY W. CROFOOT.

Today is the second anniversary of the beginning of the republic, and being a holiday seems to be the time for me to address my friends through the pages of the RECORDER. The republic has at last chosen a president and been recognized by the powers, so we hope it is to prove a stable government. One can hardly avoid a feeling of disappointment at the fact that the parliament has seemed to accomplish so little. About the only thing they have agreed upon is the amount of their own salaries. As to the presidency, the general feeling seems to be that though Yuan Shih Kai is un-

scrupulous, he is the only man who can fill the place at all acceptably. Certainly his prestige has been increased by the failure of the recent rebellion.

The suffering caused by the rebellion is by no means over. The stories told by friends from Nanking certainly are pitiful. Perhaps, as is said in some quarters, President Yuan was obliged to give General Chang Hsun command of the northern army sent to Nanking in order to keep him loyal to the government, but the sack of the city has left a bad blot on the name of the administration. The middle classes have suffered most, for most of the wealthy had fled before the entrance of the northern troops and the very poor got some of the loot. As is now recognized to be the regular thing, the missionary doctors were the means of saving many of the people. The missionaries are nearly all back there now and a strong committee is doing much to relieve the widespread distress.

There have been some incidents not without a humorous aspect. For instance, Doctor Macklin went to see Chang Hsun and protest about the widespread looting. The old rascal denied that there had been any since he entered the city, the looting having been done by the rebels before they left. But when Doctor Macklin went out he found that his horse, which he had tied before the door, had been stolen while he was inside. Of course he reported it at once and that horse was found and restored, but the general must have lost face by the incident. This, so far as I know, has not been reported in the papers in China.

Another incident of a like interest was the general's apology to Japan for the killing of three Japanese who were shot after the northern troops entered the city. Japan had demanded that Chang Hsun should go with a body of soldiers to the consulate and make an apology. This he finally did after many delays, but he immediately went on to the consulates of the other powers that are represented in Nanking, making it appear that he treated them all alike. Great is face.

There are still many evidences of the fighting to be seen in this vicinity. The house where we live was struck by only a few bullets, being covered by the church and the new dwelling in front, but several bullets did enter the school building. Not

nearly so many though as there were that struck the old house and Girls' School, which were much more exposed. The fact that the attendance in both schools is less than last term is at least partly to be attributed to the fact that many people fear that there may be more fighting.

People who live in Shanghai continue to have troubles with their digestive systems. Burdet has just got up after about two weeks in bed, and Miss West has not yet entirely recovered from a siege of a month of it. Doctor Wilder, the American consul-general, has finally had to give up, and leaves for "home" today, I think. He was in the United States for several months last year hoping to recover, but since his return, has not been well and has now asked to be transferred to another post. We hope his successor will be like him, a Christian who works at it, but we have not always had that kind.

A few days ago I was talking with my Japanese friend, Mr. Sato, who is in the passenger department of one of the big Japanese steamship companies, and said something about the foreign superstition about the number thirteen. He told me that in their new steamers they are leaving out stateroom thirteen because foreigners object so much to using a room with that number. I said that was a curious sidelight on the meeting of the Occidental civilization with the Orient, and he said he was not so sure that it is civilization. Wasn't he right?

*West Gate, Shanghai,  
Oct. 10, 1913.*

### The Present Missionary Crusade.

REV. E. B. SAUNDERS.

(Concluded.)

What are *we* doing? We are doing some good work, but we are not doing justice to ourselves. We have been conducting Bible classes and mission classes in some of our churches and schools, but we are not as enthusiastically engaged as we might be.

The Missionary Board is especially anxious about the churches which are unable to secure and support pastors. In the Eastern Association two such churches are found. They are as large and strong today as they were twenty years ago. They have sustained their Sabbath schools and occasional preaching appointments; one of

them has a Sunday-night meeting attended by from forty to sixty people. Another small church, the Second Hopkinton, has recently lost its pastor, the Rev. L. F. Randolph, of blessed memory. If the church shall prove unable to longer support a pastor, a man should be located on this field, who might serve all three churches.

In the Central Association the board is assisting the churches at Syracuse and at Verona, N. Y. The church at Scott is receiving assistance from the Missionary Committee. It is in especial need of a series of meetings and a settled pastor. The church is located in a good farming community, on a state road, has some fifty Sabbath-keepers, a good church building and parsonage. Prof. Esle F. Randolph has spent three summer vacations supplying this church and has recently come from this field.

The Western Association has perhaps the greatest number of small churches. Most of them are supplied by Alfred students. The two Hebron (Pa.) churches are in need of a settled pastor. They are three miles apart, with good church buildings and a parsonage. The student, Brother Ira S. Goff, has supplied them during the past year, and his work has resulted in the conversion and addition to the church of several people.

In the Northwestern Association among the hopeful fields is Grand Marsh, Wis. The church has recently been located in a growing village on the railroad. Sister Angeline Abbey and a student, Brother Fred Babcock, with Doctor Tickner as pastor, have built up a good interest there.

The church at Cosmos, Okla., has moved its center of work several miles to the growing village of Elkhart, Kan., situated on the new railroad. Pastor A. L. Davis of Boulder, Colo., makes regular visits to this field. Our people here are renting the First Day Baptist church in which to hold Sabbath school and occasional services. They are in great need of a church building and are calling for help.

Brother George W. Hills of Los Angeles, Cal., writes that he is expecting soon to organize a church at Long Beach.

In the Southeastern Association Brother Wilburt Davis, successor of Rev. L. D. Seager, is joint pastor of the four small churches.

In the Southwestern Association there is need of a missionary at Attalla, Ala. The

church at Gentry, Ark., is looking for a pastor. All the above churches are sustaining a Sabbath school and other stated appointments.

Our city work is not slacking in the least. Battle Creek is growing. The headquarters of the Italian Mission have been transferred from New York City to New Era, N. J.

The Hungarian Mission in the city of Chicago is being continued.

The year has been one of prosperity in all lines of our work, both at home and abroad. We have been unable to supply the demands for men and means. God is actually sending people to us faster than we can provide for them. He is making us a foreign missionary people whether we will or not.

Brother Gerard Velthuysen reports a newly organized Seventh Day Baptist church of sixteen members in the Argentine Republic. There is another group of about forty Sabbath-keepers at Georgetown, British Guiana, under the leadership of Rev. T. L. M. Spencer, with whom many of you are acquainted. He has returned home under the auspices of the Missionary Society. It is expected that he will organize his people into a Seventh Day Baptist church. A picture of a part of this group will be found in our annual report.

God has most miraculously spared the lives of our workers in China, both at Lieu-oo and at Shanghai. If you have not already done so, please read Doctor Davis' account of his narrow escape with his life, as published in the RECORDER of September 8.

Give us your prayers that God will direct us in great wisdom, to spend your gifts for the salvation of lost men.

### Monthly Statement.

October 1, 1913, to November 1, 1913.

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

<i>Dr.</i>	
Mr. G. S. Truman .....	\$ 10.00
"A Friend of Missions" .....	5.00
G. P. Kenyon .....	2.50
T. A. Saunders .....	5.00
S. C. Maxson .....	5.00
Mrs. L. F. Davis .....	1.00
<b>Churches:</b>	
Second Westerly supplying pulpit .....	4.00
Second Hopkinton, supplying pulpit .....	12.00
New Auburn .....	1.80
Riverside .....	25.30
North Loup .....	10.00
Plainfield .....	18.82
Milton Junction .....	31.40
Adams Center .....	20.00

Milton .....	68.39
Cumberland .....	10.00
Farina .....	20.03
Little Genesee .....	17.50
First Brookfield .....	14.00
Syracuse .....	1.28
"A Lone Sabbath Keeper," Wis. ....	10.00
Young People's Board .....	25.00
Y. P. S. C. E. of Piscataway Church ..	5.00
Young Ladies' Missionary Society of North Loup, for Woman's Board .....	10.00
Farina Sabbath School .....	9.67
Northwestern Association .....	15.00
Western Association .....	6.53
Memorial Board, income from Utica Church Fund .....	14.65
Memorial Board, income from Missionary Society Funds .....	34.76
Memorial Board, income from 1/2 D. C. Burdick Bequest .....	60.81
Rebate of interest on note .....	8.31
Income from Permanent Funds, profit on sale of Lyons & Scott Land, Peoria, Ill. ....	3,587.61
Balance in bank September 30, 1913 .....	540.21

\$4,610.57

Cr.

J. E. Hutchins, acct. salary Apr. 1 to Oct. 1 ..\$	50.00
J. G. Burdick, Italian appropriation for Septem- ber .....	23.00
Ira S. Goff, acct. salary Oct. 1 to Dec. 31 ..	50.00
A. P. Ashurst, acct. salary July 1 to Sept. 30 ..	50.00
Susie M. Burdick, acct. salary Oct. 1 to Dec. 31 ..	75.00
E. B. Saunders, acct. September salary .....	75.00
D. B. Coon, acct. September salary .....	41.66
J. J. Kovats, acct. September salary .....	20.00
Gerard Velthuysen, acct. salary Oct. 1 to Dec. 31 ..	75.00
Marie Jarsz, acct. salary Oct. 1 to Dec. 31 .....	37.50
Wilburt Davis, acct. salary July 1 to Sept. 30 ..	50.00
R. R. Thorngate, acct. salary July 1 to Sept. 30 ..	12.50
G. H. F. Randolph, acct. salary July 1 to Sept. 30 ..	75.00
A. L. Davis, acct. salary July 1 to Sept. 30 ..	96.22
R. G. Davis, acct. salary July 1 to Sept. 30 ..	25.00
Geo. W. Burdick, acct. salary July 1 to Sept. 30 ..	25.00
J. S. Kagarise, acct. salary July 1 to Sept. 30 ..	25.00
J. H. Hurley, acct. salary July 1 to Sept. 30 and expenses .....	126.50
G. P. Kenyon, acct. salary July 1 to Sept. 30 ..	25.00
Loyal Hurley, acct. salary July 1 to Sept. 30 ..	25.00
Ira S. Goff, Student Fund .....	50.00
Angeline Abbey, acct. September salary .....	10.00
George W. Hills, acct. salary July 1 to Sept. 30 ..	62.50
J. A. Davidson, acct. salary July 1 to Sept. 30 and expenses .....	130.15
Exchange .....	.75
Mrs. A. E. Whitford, Treasurer Woman's Board, contribution from North Loup Young Ladies' Missionary Society .....	10.00
Washington Trust Company, payment of loan ..	500.00
Treasurer's expenses .....	23.80

\$1,769.58

Balance in bank November 1, 1913 .....

2,840.99

\$4,610.57

Notes outstanding November 1, 1913 .....

\$3,500.00

Bills payable in November, about .....

400.00

S. H. DAVIS,  
Treasurer.

In the moments of utter discouragement—when we can neither feel God's loving-kindness in the daytime nor hear his song in the night—a question full of passionate protest sometimes rises to our lips: "Of what use, Father, is it all? Why is life what it is?" To these questionings God makes answer in his own way.—*May Brown Loomis.*

Home is the chief school of human virtues.—*Channing.*

## Lone Sabbath-keepers: Last Year— Next Year.

REV. G. M. COTTRELL,  
(General Field Secretary.)

### LAST YEAR.

Eight hundred Sabbath Directories with letter of greeting sent to as many lone ones. Six hundred circular post-cards sent to another list of Sabbath-observers. Four hundred circular letters sent out in the interests of the SABBATH RECORDER to those not taking it, also three free copies of the paper mailed from the RECORDER office to each of 300 or 400 non-subscribers. One hundred and fifty letters and post-cards received, and as many, or more, sent out.

One thousand dollars (a liberal estimate) contributed by the lone ones for our denominational causes. Some new subscribers secured for RECORDER. An article furnished for the SABBATH RECORDER perhaps on an average of every other week.

### NEXT YEAR.

We may alarm some of you, but we are going to set our standard high. "Aim high," is old advice. "Aim at the sun, and you may at least hit the moon."

We expect about 40 added helpers for next year, and they should be a tremendous force for accomplishments. We have set \$10,000 as our mark for the financial budget. Impossible? Not exactly. Beyond all reason? Well, then, we will go by *faith*. And yet we may reason a little about it if you like. This means only about \$10 a member for the 1,000 isolated ones. A little high, I know. Some can not give it; others of us can give ten or twenty times the amount. It really is not so much a question of whether we *can*, as it is whether we *will*. We *can* if we *will*, I feel very sure of that. It is more a question of our consecration, of our selves, and our means.

Do you know, there's lots of money lying around loose (or tight) that belongs to the Lord and that never comes out of hiding. What we want from both the isolated ones and the members in the churches is a proper recognition of God's claims upon them and theirs. I heard this summer of a Seventh Day Baptist who was netting \$20 a day right along in his business, and yet didn't sign a dollar for his pastor, who is working on nearly starvation wages. I don't sup-

## A New Light on the Bible.

A most remarkable "find" has been announced from the territory of ancient Mesopotamia. Abbe Henri de Genouillac has laid the matter before the French Academy of Inscriptions and it is evident that a wealth of material has been turned up by the pick and shovel. The ruins of the original Tower of Babel are reported to have been discovered. We have heard much lately of the "fiction" of this Tower, of its "legendary character." It remains to be seen how much light will come from this most recent discovery, but it seems to be "comparable only to the sensational discovery of Pompeii and Herculaneum."

Forty feet below the surface level has been unearthed Assur, one of the earliest of the Assyrian capitals, revealing massive gateways, conduits, arches, mosaic tiles and imposing monuments. Text-books on mathematics, natural history and geography, besides an abundance of "tablets" filled with poetry, poetical legends and mythological lore have been laid bare. We are taken back into four thousand years of history and made to realize what an inventive and artistic people were these folk who dwelt by the Euphrates and with whom dwelt and quarreled the givers of our Bible.

Most wonderful of all, and most meaningful to us Bible readers is the inscription deciphered on the Tower of Babel: "The Temple of the Foundation of Heaven and Earth." It will be recalled that the story in the Bible says: "And they said, Come, let us build us a city and a tower, and let its top be in the heavens." It is found also in plan and structure the Hebrew Temple at Jerusalem after the captivity resembles very closely the Esagil Temple at Babylon.

It has been long known that the two countries which influenced most the Hebrew nation were Egypt and Babylon. Volumes have been written on the former; it seems now that we are on the eve of another library of rich biblical information from the land of Babylon. We may find that our God, Jehovah, had something more than we have thought to do with Babylon and Assyria as well as with Israel.—*Baptist Commonwealth.*

"Respectful tongue and civil mien  
May help one through the roughest scene."

pose he went to church either, and probably doesn't take the RECORDER, and will not see this. If he should, I hope he will take this kindly, see his mistake, and reform his practice. It is still easier for us who are away from the churches to fall into such careless and neglectful habits.

Last year the Seventh Day Adventists reported, I believe, some \$23 per member as their yearly contributions. This is fine. But we are asking only \$10. Can't we do about one-half as well as they? Let us try anyway. Let us hold up the \$10,000 as the ideal before us.

Five hundred new RECORDER subscribers—another big stunt. If there are only 400 not now taking it, we will be satisfied with that.

And then in spiritual results we expect to keep pace with these other efforts. Such results are not so easily put into figures; but it means the reclaiming of some who have strayed from the faith, the quickening of the religious life of many, the conversion of some to the Sabbath, and the strengthening in every way of the individual, family, and social life of one thousand isolated ones who need us and whom we need for the greater and grander work to which God has called us.

Can we not be enthusiastic? Shall we not rejoice at this wide, big, open door of opportunity?

Let us not be weighed in the balance and found wanting, but in the presence of great opportunities make the year great in resultant blessings.

## Sin Destroys.

A large bald eagle was shot in the Alleghanies. When the hunter went to examine the prize, he was surprised to find one of the eagle's claws held firmly in a strong steel trap having a chain five feet long, both of these showing the marks of the blows given them by the eagle in his efforts to free himself. Although the trap and chain had not been heavy enough to prevent the eagle from flying, they wearied the bird, and brought it within reach of the rifle. This is but an illustration of how men and women of talent and education, capable of attaining and holding positions among the highest and best, are entrapped and chained by sin, and rendered incapable of rising to the heights they might have gained.—*Homiletic Review.*

## WOMAN'S WORK

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

### The Living Present.

Over my head the stars, distant and pale and cold;  
Under my feet the world, wrinkled and scarred and old;  
Back of me all that was, all the limitless past,  
The future waiting beyond, silent, untenanted vast;  
I at the center of all that has been or that is to be—  
The world lying under my feet and the stars looking down at me.

Babylon lies in dust; never a sentinel calls  
With fear on his parted lips from any of Nineveh's walls;  
Troy is only a name; Caesar is deaf to praise—  
Back of me spreads the past in numberless yesterdays!  
Under my feet the world; over my head the sky,  
Here at the center of things, in the living present am I.

Out in the far beyond, waiting for God's good time,  
Splendid cities may rise, heroes may be sublime;  
The past may measure against the future that is to be  
As a fleeting day compares with a storied century;  
Prophets unborn may see with a vision that shall be clear,  
But the future is dumb, and I, dowered with speech, am here.

I stand at the end of the past, where the future begins I stand;  
Emperors lie in the dust; men may live to command;  
But greater than rulers unborn and greater than kings who have reigned  
Am I that have hope in my breast and victories still to be gained!  
Under my feet the world, over my head the sky—  
Here at the center of things, in the living present am I. —S. E. Kiser.

### Miss West Writes From Mokanshan.

*To the Woman's Board:*

DEAR FRIENDS: Vacation has passed very rapidly here on Mokanshan and it will soon be time to go down to the plains and the work again. Mokanshan has proved almost an ideal place for spending the summer, and since I've never before lived in the mountains it has been full of new and pleasant experiences for me.

I wish you might have taken the trip up here with us and been with us these last six weeks. We came from Shanghai by Chinese house-boat—a most delightful trip, for the weather was cool. I had heard so much about the unpleasantness of house-boat traveling that I was most happily disappointed in it. We had a roomy boat for three people and with all our own bedding and provisions made ourselves most comfortable for the day and a half we were on it. While it was not traveling by a big steamer, I enjoyed it quite as much—and there was no opportunity for seasickness! Though slower, on cool days it is much ahead of train travel—to my mind.

The second day's trip took us through the silk-raising district, and groves of mulberry trees lined the banks of the canal. The afternoon brought us in sight of the green hills, and the next morning native coolies "shouldered" us and our many bundles, boxes and trunks, and carried us up the mountain. I marveled at their strength, for when we came to the steep places I preferred using my own feet and I found that I had quite enough to carry without any load at all!

The hills are wonderfully pretty with their covering of soft, feathery bamboo trees, and from the house here the valleys with their light-green rice-fields and white-washed villages nestling among clumps of trees look most attractive. The more distant ranges of hills are usually covered with a blue haze and are most restful to the eye. The first week here was damp and rainy and I enjoyed watching the clouds as they roamed about up and down the hillsides and in and out of the houses. Early morning would often find them down below us covering the valley and all but the tops of the mountains—like a great billowy sea from which a few rocky islands protruded. The past week the weather has been hot and dry—unusually so for this mountain, and the moonlight nights have been so clear that from "Pagoda Hill," the highest peak about here, we have seen the moonlight reflected on the Hang-chou River, thirty miles away.

Exploring trips into the valleys on all sides have proved that even China can be beautiful. (Broad stone-paved roads, winding creeks, pretty little villages, old

temples, green rice-fields and wonderful real woods (not bamboo trees, but like those at home) make a tramp in the valley very interesting. Had I been told that such pretty country, under cultivation, existed so near us, I should have had difficulty in believing it. In the first valley I visited I felt all the time as if in a dream, or as if suddenly transported to a Swiss valley. 'Twas all so old, so neat, quiet and restful! I would go again were it not so far and such a hard climb in returning.

But the natural beauties of the place have not been the only means of inspiration. There is a splendid company of over two hundred missionaries here from various parts of China, Japan and Korea. There has been the inspiration of people as well as of nature.

Next week we go back down to the plains in the strength of our "mountain-top experiences," ready to begin again with renewed vigor the Master's work there. Pray for us all that in our school and other work it may be a year of increased usefulness on this field.

Yours in His work,

ANNA WEST.

*Mokanshan, China,*

Aug. 22, 1913.

### Little Sophia's Story.

Sophia Cohen of 1506 South Beulah Street, Philadelphia, is a soft-voiced, gentle-mannered, frail little girl of thirteen. Anxiety and overstrain have cut premature lines of hopelessness on her pallid face and caused a weary bending of her tired shoulders.

Time was when Sophia's father looked forward eagerly to the day when his small daughter should be a real American, perhaps—one might hope—even a "Lady Teacha." For the little girl, hardly four years out of Russia, was already in the tenth grade, had written a composition which his honor, the mayor, chose as the very best sent him from the city schools. The Land of Promise opened its gates to the weary wanderers.

Then, suddenly, Juda Cohen died, stricken by the heart weakness of pitiless overwork. Within a week his widow, unable to speak English, found employment in a countryman's sweat-shop, desperate to earn the

\$3.50 a week that must support her little brood.

Sophia, the scholar, came home to keep the house in a ramshackle tenement, that four little brothers and sisters might not want loving care. Only when the two rooms were clean as hands could make them did the little girl, hoping against hope some day to be a "Lady Teacha," go back to her books. Presently the overwrought mother fell ill and was taken to a hospital. Next day Sophia, just "thirteen with one day more," started out to support "the children."

"I just couldn't bear to hear Baby Leon and little Bessy crying for something to eat. My mamma is all alone with us five children and I knew my fader would want me to help her. Everything would be so different if my fader was alive. Now everything just depended on me. Beckle Weimer, in the next block, got me a job by Schwartz shirtwaist factory. Beckie's fifteen an' a quick finisher, doing eighteen dozen a day. But she only gets \$1.94 a week.

"Me, I began as a trimmer. Perhaps you don't know how it is, but trimming shirtwaists is terrible hard work. My shoulders ached so from bending over sometimes I cried with the pain. And it was hot enough to stifle you, with the irons and all. Sometimes I would get dizzy and almost fall to the floor. The other girls did, too. There was ten other girls, all about as big as me. The boss' wife was the forelady. So she made us work awful fast.

"That first day I trimmed 192 shirtwaists (16 dozen), but the next day my head ached so I only did 144. I don't know how many I trimmed after that, for the forelady took away my slips with the number marked on them and never gave them back. We worked from eight o'clock till six, so it must have been more than fifty dozen (600 shirtwaists).

"All the time I kept thinking about my pay envelope and what I'd buy for the children. It made me so glad. I wasn't even sorry about not going to school. When pay day came the boss never gave me any statement, just handed me an envelope. I thought the surprise would cure my mamma, so I carried it to the hospital. My mamma almost cried with joy when

I gave her the envelope. She could hardly bear to tear it open.

"And when she did—when she did, out came a fifty-cent piece and one nickel—that was all. After I had trimmed more than fifty dozen shirtwaists. Then we saw how little use it is to work when work does not keep you from starving."—*Mary Boyle O'Reilly*.

## Our Denominational Auto—The Lubrication.

No. 4.

REV. C. S. SAYRE.

Every one who knows anything about machinery is acquainted with the importance of proper lubrication of the parts that turn in their supports. Whatever part slides or rolls upon another surface, there is friction, no matter how smooth and hard the surfaces may be. And it has long been known that this friction can be greatly reduced by the simple application of oil.

A great many simple and effectual devices have been provided by which oil can be applied to the bearings of a machine steadily and regularly, so as to prevent the dreadful results of friction.

And the results of friction are briefly summed up thus: (1) heating of the bearings; (2) heavy running of the machine; (3) rapid cutting away of the parts; (4) the complete disability of the whole machine on account of the failure of that one part.

In an auto it is quite a simple thing to lubricate the differential, the transmission, the road wheels and the steering device. But to lubricate a hydro-carbon engine—the type of engine almost universally used in autos—is not so simple a thing. The rapid and powerful explosions inside the cylinder tend to blow the oil away, rather than to permit it to drop into it and lubricate its walls so that the piston can move smoothly and freely back and forth within. Then, too, the intensely hot flame that occurs at each explosion calls for an oil with great heat-resisting properties. This oil has been produced, and two effectual devices have been put on the market that successfully deliver the oil to the needy parts. One is called the "Multiple Oiler." Here the air pressure from the crank case is pumped into the oil reservoir, and by this

means forces the oil to the part needing it. The other is called the "Mechanical Oiler." Here the oil is delivered to the needed point by means of a small but powerful pump. This latter is the most effectual and satisfactory, and therefore the most used.

These oilers are so arranged that they can feed a large or a small amount of oil just as the case demands; so that, when the oiler has been properly set, other things being normal, it will deliver the needed amount of oil to the proper places whenever the engine is in motion, as long as the reservoir is supplied with oil.

It is plain to all that if sufficient oil is not delivered to the cylinders, the inside surfaces will become dry, and then the burning gases of the explosion will ooze around the piston at each stroke, and not only is the power of the *stroke* greatly reduced, but on account of the leak around the piston, the inrushing charge is greatly reduced, and also impoverished on account of the extra amount of air that comes in around the leaky piston. So that we realize a threefold weakness from lack of oil. But when the walls of the cylinder have thus become dry and hot, and the piston continues to pass back and forth, small pieces of the metal will roll up between the piston and the cylinder, causing deep grooves to be cut in the smooth walls and damaging the cylinder practically beyond repair.

Having learned the danger of permitting the cylinders to run dry, it often occurs that the owner opens up the oilers too much, and the engine gets too much oil. In that case the combustion chamber, or head of the cylinder, as we sometimes call it, burns up large quantities of this oil, leaving a residue adhering to the walls, called carbon. This reduces the capacity for the charge of gas, and soon becoming red hot, ignites the charge too soon, causing the engine to thump and pound on account of trying to make the stroke before the crank passes center. But that is not all the trouble caused from too much oil. Just as soon as the two electrodes of the spark plug are spanned by the capillary action of a drop of oil, there will not be another explosion of gas in that cylinder—except by the red hot carbon—until that oil is removed. Thus we see that both too *little* oil and too *much* oil end in the same way—inaction.

I am told that the ministers in our denomination, years ago, used to have fearfully hot times at our Conference and other gatherings. I have also read of this in the earlier *Year Books* and in our histories. One of my aged deacons a few days ago told of a Conference that he attended years ago at Brookfield, N. Y., where the ministers and others got into a quarrel, because an Eastern man had said the farms in New York State were better and more productive than those of the West. This seems hardly credible, yet such was the spirit manifested in those days. But mostly their wrangles arose over questions of doctrine, discipline, politics, polity, etc. So it is plain that there was a time when our Denominational Auto did not have proper lubrication. And it is natural that those who realized the desperate danger of such friction, would be likely to open up the oilers too much, and would not realize it; for while the extra amount of oil needed in the heated parts was cooling and smoothing things up, and things were beginning to run smoothly, one would hardly suspect that there would come a time when we would have too much of this good thing. But the time has come. And we have men now whose motto seems to be, "Peace at all hazards." And they roll in the oil. And things are getting pretty greasy. Some do not dare express themselves for fear it will cause friction. Several brethren have expressed surprise at the things that have been stated in these articles. One good brother wrote me asking me to bring into these articles a particular phase of denominational work in which he is especially interested, stating that he feared if he should say anything it would offend some of the "D. D.'s." These are sure signs of too much lubricant. When men withhold information and instruction that are vital to the welfare of the denomination, simply because it may touch some one who is a little higher up in the social scale or in position, there is too much oil. When men are kept on our boards that are a clog to denominational progress, just for the sake of keeping peace, there is too much oil.

When the larger interests of the denomination are allowed to suffer because some one man opposes every movement in the direction of relief, and that one man is maintained in that position year after year simply to avoid hurting his feelings, I declare, there is too much oil!

Some pieces of machinery can flourish just deluged with oil, but the engine in our Denominational Auto has accumulated dreadful carbon deposits on account of this prodigal use of oil. And now the space—if you please—for the exertion of divine power has been so reduced there is but little doing. Not only so, but when men get so dreadfully fearful to declare the truth for fear it will stir up something, God can't work. It is bound to spread a film of this namby-pamby oil across the electrodes, absolutely prohibiting another stroke, and the whole machine must stop.

Too little oil will work ruin in the end, and too much oil will bring the machine to a standstill just as surely. But of the two evils, we can wisely choose the latter; for cylinders flooded with oil, and partly filled with carbon can be fixed. So we are safe to declare that though the old machine is at a standstill, we are in a far more hopeful condition than if we were in this condition for *lack* of oil, with bearings cut and cylinders scored, as is the case with a much larger and more prosperous denomination than ours.

But brethren, what's the use of standing here tinkering with the levers, and the coil, and the carburetor, and trying to coax each other to give her a crank or two—everybody afraid if he tries it, he will get a kick? Every member of every church in this denomination is a *cylinder* in our Denominational Auto. Brethren, sisters, let's get down in the very dust on our knees, and with tools of steel, eradicate this carbon deposit of worldly things that closes up our capacity for the exertion of divine power in our lives. Let us cut down the oil supply until every one will be willing to declare all the truth; and then, mark it, the wheels will turn. There will be progress, and the old Auto will carry her full quota of passengers.

There are problems which will need purity and an integrity of purpose such as have never been called for before in the history of this country. I should be afraid to go forward if I did not believe that there lay at the foundation of all of our schooling and of all our thought the incomparable and unimpeachable Word of God—*President Woodrow Wilson*.

## YOUNG PEOPLE'S WORK

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

### The Place of Music in Public Worship.

There can be no doubt that music has a most important place in public worship. Nothing soothes and softens and inspires the human heart as does music. He who declared, "Music hath charms to soothe the savage breast, to soften rocks, or bend a knotted oak," knew full well the power of melody within the human soul. Many a one, distracted by the cares of life, has found his spirit soothed by the rich tones of some melodious instrument, or by the reverent strains of some truly worshipful hymn. Many a hardened sinner's heart has been melted by the appeal of some tender invitation song, which gripped him with a strange, impelling force. Such was the appeal made to Melvin E. Trotter to draw him into Pacific Garden Mission, Chicago, there to find Christ. Then he was a poor, alcoholic wreck. Today he is conducting one of the largest rescue missions in the world. And many a faltering, discouraged one has been inspired to new effort and determination by some such soul-thrilling piece as "Onward, Christian Soldiers," or "The Fight is On."

But much of our hymn music is not suited to public worship. As President Daland pointed out in his excellent remarks at Conference, not only is the music itself bad, but much of the poetry and content of thought of our hymns is bad. And Seventh Day Baptists are not the only ones to recognize this and point it out. The great preacher, Dr. J. H. Jowett, has vigorously called attention to this in a chapter on public worship in his recent book of lectures on preaching. Doctor Jowett says: "Many of the hymns we sing are artificial. They are superficial and unreal. They frequently express desires that no one shares, and which no healthy, aspiring soul should ever wish to share. Some of our hymns are cloistral, even sepulchral, smelling of death, and are far removed from the actual ways of intercourse and the throbbing pulse of common need. The sentiment is often sickly and anæmic. It has no strength of penitence or ambition. It is

languid, and weakly dreamy, more fitted for an afternoon in Lotus-land than for pilgrims who are battling their way to God. And yet these hymns are indifferently chosen, and we use and sing them with a detachment of spirit which makes our worship a musical pretense."

It is true, as Doctor Jowett has said, that these hymns are indifferently chosen. I believe that it is possible to seriously detract from the force of the strongest sort of sermon by the choosing of improper or inappropriate hymns. I am not sure but that the use of just such hymns as have been mentioned has had no small part in causing the revulsion of feeling against religion which has been so marked in some particular instances on the part of young people. The extremely irrational sentiments contained in such hymns have been repulsive to them. The hymns used in public worship should be reverent, dignified, and soul-inspiring; and in addition they should be rational in their thought content.

In no better way could the taste for excellent music be stimulated and developed in our young people than by placing before them the classic hymns of the church that shall be selected by a denominational committee competent to judge of the real merit of such hymns, both as to their music and their thought value. This was the object aimed at, I believe, when such a committee was appointed by Conference.

### Young People's Hour at the Southeastern Association.

[Our department is indebted to a Christian Endeavorer of the Southeastern Association for the following account of the young people's hour at the recent session of that association, at Salem.—ED. Y. P. W.]

The young people's meeting was well attended and their program appreciated by all those present. In order that others may know what is being done by the young people of this association, we hope to have published later in the RECORDER two of the papers read at this meeting.

After devotional exercises by Pastor A. J. C. Bond, the report of the associational secretary, Orla Davis, was given. This put us in touch with the work of the young people in the different societies of this as-

sociation. Miss Arah W. Kinney's solo, "Nearer, My God, to Thee," was sung in a very effective manner.

Following this was an address, "The Quiet Hour," by Courtland Davis. We hope it will be read when it appears in the RECORDER.

Five minutes were then given to Pastor Bond to explain to all interested the plan of the Mission Study classes in our Christian Endeavor society. Probably others would like to hear about it. We have six different classes, each of which is studying a mission book. Every other Sabbath, after a brief devotional service, the members meet in their respective classes. On the intervening Sabbaths joint meetings are held in which one member from each group reports to the whole society the lesson of the previous Sabbath.

The remainder of the hour was very profitably spent in listening to Dean Main, who addressed us on the subject, "Our High Calling." His talk was full of helpful facts and suggestions concerning the Sabbath. What could be a higher calling for us as young people than a careful and thoughtful consideration of the Sabbath? This address was greatly appreciated by young and old alike, and doubtless set some to thinking of their attitude toward the Sabbath day.

### Discontent or Praise.

REV. HENRY N. JORDAN.

*Christian Endeavor topic for November 22, 1913.*

#### Daily Readings.

Sunday—Discontent through fear (Ex. xvi, 10-14).

Monday—Discontent is fatal (1 Cor. x, 1-11).

Tuesday—Sacrifice of praise (Heb. xiii, 12-16).

Wednesday—Why be thankful? (Deut. viii, 2-10).

Thursday—Saved and grateful (Col. i, 9-15).

Friday—The thankful man (Luke xvii, 11-19).

Sabbath-day—Topic. Discontent or praise, which in your life? (Psalm c, 1-5). (Thanksgiving meeting).

#### LESSON NOTES.

v. 1. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

v. 2. Service with a thankful heart is real service. The heart of gladness is in tune with God's nature and purpose.

v. 3. The purpose of true worship is

adoration and exaltation of God. He knows God who enthrones him as King of his life, as the Father of his spirit.

v. 3. Do men need a reason for hearty, full-voiced thanksgiving? Let them find it in this, "He hath made us, . . . we are his." The divine solicitude calls forth praise.

v. 4. As the crowds entered within the Temple gates with every expression of gladness, so let us enter upon each day, each duty, each privilege with a joyful heart and a contented spirit.

v. 5. No one can fathom the goodness, the loving-kindness, the faithfulness of the Father. But the slightest insight into his gracious nature provokes heartfelt expressions of grateful appreciation.

"Let the saints exult in glory: let the high praises of God be in their mouth."

Discontent is a parasite which fastens upon the mind and soul and drains their powers. It causes irritation and unhappiness and makes one feel out of joint with the world, especially with his immediate surroundings. Discontent looks inward and imagines that everything is going wrong. It focuses its interest and attention upon *self*.

Discontent preys incessantly upon the faculties and virtues of life. It narrows the sphere of usefulness; hampers ambition; limits the prospects for success; prevents any thorough-going work or thought; and warps the spirit of gratitude and praise. It is a foe to one's spiritual happiness; it has no part in the mind of Jesus.

"As nothing weakens like worry and dissatisfaction, so nothing makes one strong like a contented spirit and a thankful heart."

"Godliness with contentment is a great gain." "I have learned, in whatsoever state I am, therein to be content."

"The Rest-giver can free the soul from the dominion of discontent, and give a motive equal to discharge every duty without spur of avarice and ambition."—*W. Haig Miller*.

Contentment is its own justification. The more it envelopes our purposes and desires, the greater our control over self. "Content and contain come from the same Latin word. Contentment contains one like a safe pleasant home."

A discontented one belittles his favors and forgets his benefits and is always looking and moving about to "make a strike."

There are some of our own people who are of this type. You can tell them when you meet them. An injured look, an ungrateful air, a disgruntled nature always betoken the type.

"Thanksgiving is to be a beautifier of the regenerate soul. Thanksgiving glorifies God. It is by the brightness of our praise that we offer the best witness to the goodness and power of our God."—*J. H. Jowett.*

"We extend our hands in supplication, we do not jubilantly uplift them in adoration. There are ten who cry, 'God be merciful,' for one who sings, 'God be praised.' There were ten lepers who possessed sufficient faith to cry for healing; there was only one returned to engage in the ministry of praise."—*J. H. Jowett.*

"A man who is bringing his whole heart to the contemplation of the Lord's mercies, and who is making them known to others, must be filled with the spirit of rejoicing."—*J. H. Jowett.*

"The echo of love which gives and forgives, is love which accepts and thanks."—*Alex. Maclaren.*

"When His grace is discerned, and His love is welcomed, there praise breaks forth as surely as streams pour forth from the cave of the glacier when the sun of summer melts it, or earth answers the touch of spring with flowers."—*Alex. Maclaren.*

"There is no fault more monstrous than ingratitude. Men who are full of gratitude are happier, more cheerful than those who are not."—*Benj. Thomas.*

Lord, for the erring thought  
Not into evil wrought:  
Lord, for the wicked will  
Betrayed and baffled still,  
For the heart from itself kept  
Our thanksgiving accept.

For ignorant hopes that were  
Broken to our blind prayer:  
For pain, death, sorrow sent  
Unto our chastisement:  
For all loss of seeming good,  
Quicken our gratitude.

*William Dean Howells*

For the earth and all its beauty  
The sky and all its light;  
For the dim and soothing shadows,  
That rest the dazzled sight;  
For unfading fields and prairies,  
Where sense in vain has trod;  
For the world's exhaustless beauty,  
I thank thee, O my God

For the hidden scroll o'erwritten  
With one dear Name adored;  
For the heavenly in the human,  
The Spirit in the Word;  
For the tokens of thy presence,  
Within, above, abroad;  
For thine own gift of being,  
I thank thee, O my God.  
—*Lucy Larcom.*

"Serve God and be cheerful." Religion  
Looks all the more lovely in *white*;  
And God is best served by his servant  
When, smiling, he serves in the light,

And lives out the glad tidings of Jesus  
In the sunshine he came to impart,  
For the fruit of his word and his spirit  
"Is love, joy, peace" in the heart.

"Serve God and be cheerful." Live nobly,  
Do right and do good. Make the best  
Of the gifts and the work put before you,  
And to God without fear leave the rest.  
—*William Newell.*

What causes discontent?  
What effect does thanksgiving have upon  
the character?  
How will praise lighten labor?  
Why does praise have so great a place  
in true worship?

### Meeting of the Young People's Board.

The regular monthly business meeting of the Young People's Board was held in Walworth, October 19, 1913, at 2 p. m.

Members present: Rev. H. E. Davis, Mrs. H. E. Davis, Helen Cottrell, Ethel Carver, F. I. Babcock, L. H. Stringer, George Thorngate and Carrie Nelson.

Visitors: Rev. Henry N. Jordan, Prof. A. B. West and Miss Mabel Maxson.

Prayer was offered by Rev. Mr. Jordan. Minutes of the last meeting were read and adopted.

The Treasurer's report was read.

The Corresponding Secretary reported that the statistical report of the Christian Endeavor societies for the Conference Year Book was nearly completed.

Action was taken by which the members of the Board were requested to correspond with the Christian Endeavor societies throughout the denomination for the purpose of acquainting them with the budget of the Board for this year, and to ascertain as far as possible what financial aid the Board may depend upon from each society.

It was voted that \$1.00 each be allowed

the President and Corresponding Secretary for postage.

Voted that a bill of \$4.95 for the printing of stationery be allowed.

Adjournment.

CARRIE NELSON,  
*Recording Secretary.*

### Josephine Burdick Langworthy.

There was tenderly laid at rest under the evergreen of Albion Rural Cemetery, on Sabbath afternoon, October 18, 1913, all that was mortal of Josephine Langworthy. For more than seventy years the influence of this beautiful character has been felt in the social and religious life of the town of Albion. Death has removed another of the few remaining pioneers of the early forties.

Josephine Burdick was born, the fifth in a family of ten children, to Adin and Martha Burdick, on April 10, 1824, at South Brookfield, N. Y. At the age of eighteen she came with her father's family to southern Wisconsin, journeying via the Erie Canal and the Great Lakes to Milwaukee and thence across seventy miles of wild country to the place of their future home. The influence of these pioneer days acting as a stimulus upon a nature naturally strong and independent, developed the traits that grew into a unique and winsome character. She was among the first to teach school in this territory, walking in the performance of these duties a distance of two or three miles between her father's home and the place of teaching, through the forest primeval, by a path marked by the ax.

She was married to Jacob Langworthy, by Eld. O. P. Hull, in the year 1851. Their home was chosen in the beautiful oak openings about two miles north of where the village of Albion now stands. Here for more than sixty years, with exemplary wisdom, firmness, and energy, she administered the affairs of her household. With the same mature and careful deliberation that characterized her other activities, she came to the decision of the great question of life, when she loyally offered herself in humble surrender to the Lord and Master. At the age of about thirty-seven years she was baptized by Eld. Joshua Clarke and united with the Albion Seventh Day Baptist Church. Here she remained a consistent member to the day of her death.

An only daughter came to bless the home,

and upon her was bestowed the affectionate care of the mother heart. It was the daughter who in return had the privilege of the tender ministrations bestowed upon the mother during the lingering sunset days. Everything that love could suggest was done that these days might be passed in the comfort and peace which, according to the divine promise, is the reward of a life spent in harmony with God's will.

"Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in its season."

No one of the many friends who knew and loved "Aunt Josie" will ever forget the bright intelligence sparkling in the face and speech of the winsome old lady as she greeted those who came to the home in this time of waiting. And to these "the shock of corn" standing in the mellow sunlight of the autumn is a fit emblem of this beloved woman sitting in the large window, the rays of the sun sifting through and falling upon the silvered tresses. The shock of corn holds the promise of nourishment, and men will not be slow to avail themselves of the help it bears. So the humility, patience, sincerity and devotion of this consecrated woman will be strength and inspiration to those who have observed her virtues. Such is the influence upon her former pastor, who for eight of these sunset years had the privilege of being with her often, and who is writing this appreciation.

A large number of relatives and loving friends gathered at the home of her daughter, Mrs. D. L. Babcock, on Sabbath afternoon, for the farewell service. It was my privilege, as one of her former pastors, to join with Pastor Sayre and another former pastor, Eld. S. H. Babcock, in the sorrowful leavetaking.

She was waiting and longing to go. So after all there could be no bitterness in the sorrow of seeing her going home. Among her treasures was found this passage from Psalms xvii, 15: "I shall be satisfied, when I awake, with thy likeness." And let us reflect that she had a promise infinitely richer than the one about the coming "to the grave in a full age." For she trusted him who said, "I am the resurrection, and the life." He said, moreover, "He that believeth on me, though he were dead, yet shall he live; and he that liveth and believeth on me shall never die."

T. J. VAN HORN.

## SABBATH SCHOOL

REV. WALTER L. GREENE,  
Contributing Editor.

LESSON VIII.—NOV. 22, 1913.  
JOSHUA, THE NEW LEADER.

Lesson Text.—Josh. i, 1-9.

Golden Text.—"Be strong and of good courage." Josh. i, 9.

### DAILY READINGS.

First-day, Heb. iv, 1-13.

Second-day, Acts xviii, 1-17.

Third-day, Zech. iv, 1-14.

Fourth-day, Isa. lii, 1-12.

Fifth-day, Isa. liv, 1-17.

Sixth-day, Rom. viii, 18-39.

Sabbath day, Josh. i, 1-9.

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

### Good Books for Sabbath School Workers.

The following are a few of the books on Sabbath-school work which may be had by addressing the Circulating Library of Alfred Theological Seminary, Alfred, N. Y. Any of these will be sent without cost and may be kept one month. The reader will be expected to pay return postage.

#### ORGANIZED BIBLE CLASSES.

*The Teaching of Bible Classes*, See.

*The Adult Class Study*, Wood.

*The "How" Book*, Hudson.

#### RELIGIOUS PSYCHOLOGY.

*Varieties of Religious Experience*, James.

*The Unfolding Life*, Lamoreaux.

*The Fight for Character*, King.

*The Religion of a Mature Mind*, Coe.

*The Psychology of Religious Belief*, Pratt.

*The Spiritual Life*, Coe.

#### HISTORY OF RELIGIOUS EDUCATION.

*Yale Lectures on the Sunday School*, Trumbull.

*Robert Raikes*, Harris.

*The Evolution of the Sunday School*, Cope.

#### RELIGIOUS PEDAGOGY.

*The Training of Children in Religion*, Hodges.

*The Spiritual Life*, Coe.

*Christian Nature*, Bushnell.

*Teaching and Teachers*, Trumbull.

*Studies in Character Building*, Kellogg.

*The Boy Problem*, Forbush.

*Beckoning from Little Hands*, DuBois.

*The Natural Way*, DuBois.

*The Point of Contact in Teaching*, DuBois.

*The Coming Generation*, Forbush.

*A Primer on Teaching*, Adams.

*How to Plan a Lesson*, Brown.

*The Making of a Teacher*, Brumbaugh.

*The Seven Laws of Teaching*, Gregory.

*The Teaching of Bible Classes*, See.  
*The Formation of Christian Character*, Bruce.  
*A Young Man's Religion*, Waters.  
*The Education Ideas of the Ministry*, Faunce.  
*Education in Religion and Morals*, Coe.  
*The Pedagogical Bible School*, Haslett.  
*Outlines of a Bible School Curriculum*, Pease.

### Home News.

SALEM, W. VA.—About seventy-five men and boys assembled around the tables in the Seventh Day Baptist church last Sunday evening to complete an organization which had been considered at two previous meetings. The Ladies' Aid society of the church had been engaged to serve supper, and when at seven-fifteen they announced it was ready, the chairs at the tables rapidly filled up until, with the few late comers, the places were all taken.

After supper a short program was given, Charles A. F. Randolph presiding. Deacon M. Wardner Davis spoke of the relation of the men and boys to the church, L. D. Lowther discussed their relation to the community, and Pastor Bond, their mutual relations. While the constitution which had been adopted at a previous meeting was being signed several were called upon for speeches, and among those who responded were Attorney Ernest Randolph, O. T. Davis, Prof. S. B. Bond, Dr. I. Kennedy, Prof. M. H. Van Horn and O. A. Bond.

When it came to the election of officers it was found that sixty-six men and boys had signed the constitution and become members of the new organization. Officers were then elected as follows: president, Oren Swiger; vice-president, Orville B. Bond; secretary, M. Berkley Davis; treasurer, Huffman Davis.

These officers with the pastor constitute the administrative board, and will appoint eight superintendents of departments. These in turn will appoint the members of the various departments, giving each member a place on one of the departments of work.

The avowed object of the organization is to promote the social, industrial, civic, moral and spiritual interests of the church and community. The departments are: financial, social, care of sick and distressed, civic betterment, business opportunity, prayer meeting and bible study, missionary and outpost, and messenger.

The brotherhood will meet twice a

month, the second and last Sunday evenings, in the church parlors.—*Salem Express*.

LITTLE GENESEE, N. Y.—The church voted at the Sabbath services to give Pastor Erlo Sutton a leave of absence for the month of November, the time to be spent by himself and his family in their old home in West Virginia.

Alfred University has been honored recently by the new governor of the state, Martin H. Glynn, by having its president appointed as a delegate to represent New York State at the international session of the Dry-Farming Congress, which is to be held in Tulsa, Okla., from the twenty-seventh of this month to November 1.—*Alfred Sun*.

The Blystone and Hickernell field was visited by Rev. Erlo E. Sutton, pastor of the Little Genesee (N. Y.) Church, this quarter. The congregations were small on account of stormy weather, but we enjoyed the good sermons preached to us and feel strengthened thereby. We hope Brother Sutton can visit us again.

Please remember us to the Throne of Grace that we may each remain faithful in upholding the banner of truth.

Your sister in Christ,

LUCIA M. WALDO.

Cambridge Springs, Pa.,

Oct. 24, 1913.

MILTON, WIS.—The celebration of Old Folks' day at the Milton Seventh Day Baptist church, October 25, was attended by about 350 people. The old people were brought to church in autos and those eighty years of age or over were decorated with yellow roses and seated in easy chairs near the pulpit. Some of them, however, in the spirit of youth and vigor, preferred to walk to church as usual and take their accustomed seats.

Sabbath day, October 25, was President Daland's birthday, and the students, to show their love and esteem for him, presented him with the master switch to a complete system of electric lights which they are installing in the president's home. The presentation was made Friday morning by H. M. Pierce, who made a very neat little speech appropriate to the occasion.—*Milton Notes, Westerly Sun*.

Nov. 3, 1913.

RIVERSIDE, CAL.—A statement of the doings of our Sabbath school the past month may be of interest to some.

The first week in October was the time set for the consideration of the report of the Nominating Committee which had been appointed some weeks before. Officers were elected as nominated by the committee, none refusing to accept the responsibility of the office to which they were appointed. These officers assume their duties the first of the year, the election occurring early to give them a chance to prepare for the duties and be ready to work as soon as installed.

The second Sabbath a little exercise was given in connection with the birthday offerings. Mrs. Richmond gave a reading entitled "My Birthday," Mrs. Houston gave us a history of the custom, telling how we finally came to give the money collected in this way to the Fund for Aged Ministers, and urged that we do not become lax in keeping up the work.

At this point a little church, designed and built by the treasurer, Elverson Babcock, was presented, to be used as a receptacle for the birthday coins, a slot having been cut in the steeple through which to drop them. The primary department was the first to use it singing their birthday song, while the one whose birthday was being celebrated dropped in the pennies one by one. The main school then contributed its part, each one having some Scripture to repeat while depositing the money. Some merriment arose when some of the older ones who had been urged to bring small change began counting out the pennies.

The cradle-roll superintendent delighted us the third week with a splendid exercise in connection with her work. After the session the school voted to send the pastor and superintendent of the school to the State Bible School Convention at San Diego. The superintendent was unable to go, so Lyle Maxson was sent in his place.

They came back filled with good things to give the school, not only the last week in October, but every day and week for the next year.

P. B. HURLEY.

Never bear more than one trouble at a time. Some people bear three—all they have now, and all they expect to have.—*Edward Everett Hale*.



## MARRIAGES

**MAXSON-WHITNEY.**—At the home of Laura Van Horn, daughter of the bride, Gentry, Ark., August 27, 1913, by Rev. J. H. Biggs, Mr. M. L. Maxson and Eva U. Whitney, both of Gentry, Ark.

## DEATHS

**ENNIS**—Claude Ennis, son of Samuel P. and Mary L. W. Ennis, was born in Bradford, R. I., November 10, 1874, and died in Englewood, Colo., October 2, 1913.

Mr. Ennis became afflicted with tuberculosis, and about seven years ago the mother brought him to Colorado, taking up their residence at Englewood. During these long years, battling for health he has been optimistic, and was seemingly getting stronger, when he was taken away suddenly with hemorrhage of the lungs.

Friends who knew him in Englewood, but now living elsewhere, write of him thus: "Claude was a man of high moral principles, and in his death the forces of those who battle for the best things in Englewood will lose a loyal champion." "Your son was an exemplary young man, intelligent, conscientious and upright, and will be missed by the people of Englewood."

When about fifteen years old he made a public profession of faith in Christ and was baptized by the pastor of the Ashaway (R. I.) Church. Funeral services were conducted in the undertaking parlors, at Littleton, Colo., October 19, 1913, by Rev. A. L. Davis, pastor of the Seventh Day Baptist church, assisted by Rev. Mr. Wilson of the Englewood Methodist Episcopal church.

The body was shipped to Westerly, R. I., where a farewell service was held, Sabbath, October 25, at 2.30 p. m., from the residence of his sister, Miss Maud Ennis, 47 Granite St., conducted by Rev. Clayton A. Burdick. Burial in Oak Grove Cemetery, Ashaway, R. I.

A. L. D.

**POTTER.**—Mary Elizabeth Coon Potter was born July 8, 1849, and died at the home of her son, Chester A. Potter, Scott, N. Y., October 5, 1913.

Sister Potter was converted when twelve years of age, was baptized by Rev. C. M. Lewis and united with the DeRuyter Seventh Day Baptist Church. She was married to Harlen E. J. Potter, December 31, 1869. To this union were born four children, two sons and two daughters: Roselea Antoinette, Erlo Harlen, Ruby Algerose, and Chester Arthur Potter. Soon after her marriage to Mr. Potter, she secured a letter from the DeRuyter Church and joined at Scott. A little over five years ago, she became almost helpless as a result of paralysis and since that time has required almost constant care. Since the death of her husband, October 29, 1911, she has lived with her son and

daughter-in-law, Mr. and Mrs. Chester A. Potter, with whom she has received faithful care. She is survived by one son, one daughter, and three grandchildren. She also has two brothers residing in the DeRuyter community.

Sister Potter's beautiful Christian life is well known, not only by the people of her own immediate community, but by all who knew her. The patience with which she endured her suffering was indeed remarkable.

Funeral services were held in the home of her son, October 8, 1913, at 10.30 o'clock, conducted by Pastor R. G. Davis of Syracuse, and the remains were tenderly laid to rest by the side of her husband in the family plot near the church.

R. G. D.

**CLARKE.**—October 14, 1913, in Ashaway, R. I., Charles W. Clarke, only son of William L. and Mary Bassett Clarke.

Charles Wellman Clarke was born in the town of Hopkinton (Ashaway), R. I., April 1, 1865. He was educated in the common and high schools of the town, and in Alfred University. December 31, 1885, he was married to Elizabeth Briggs, youngest daughter of the Hon. Asa Briggs of Ashaway. He became interested in a number of business enterprises in the town as a director, and his judgment was considered good in these affairs. Several official places in the gift of his fellow citizens were held by him and at the time of his death he was serving his third year as member of the General Assembly of the State, being on the Finance Committee of that body. On May 24, 1894, he was baptized by Pastor G. J. Crandall, and united with the First Hopkinton Seventh Day Baptist Church. On January 1, 1899, he was chosen treasurer of that body, continuing in that office as long as he lived. Besides his wife and father, one daughter, Jessie Ada Clarke, survives him.

These few words are but the skeleton of the life. Fill in with the events which came day by day and you have the form of the man's years. A happy childhood in a Christian home; knowledge gained for use in the coming years; a home of his own of comfort and peace, where friends loved to go to find a warm welcome and good cheer; a profession of faith in the Master of us all and something to do in his kingdom; honors in business and political life, —these, with respect and love of all about, and some of the burdens and sorrows of life were his.

Mr. Clarke attended the celebration of Perry day at Put-in-Bay, Lake Erie, as one of the official party from Rhode Island, and with many others contracted typhoid, evidently from the cook of the steamer on which a part of the journey was made.

Funeral services were held in the church at Ashaway, Friday, October 17, at half past two in the afternoon, conducted by Clayton A. Burdick, a former pastor. The members of the Committee on Finance attended in a body with a number of other Representatives. There was present a multitude of friends and neighbors showing evidences of sincere sorrow for the loss to be borne by the family, the church and the community.

C. A. B.

## 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, 113 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.

Seventh Day Baptists living in Denver, Colorado, hold services at the home of Mrs. M. O. Potter, 2340 Franklin Street, at 3 o'clock every Sabbath afternoon. All interested are cordially invited to attend. Sabbath School Superintendent, Wardner Williams.

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.

"When a man conquers his adversaries and his difficulties, it is not as if he never had encountered them," says Phillips Brooks. "Their power, still kept, is in all his future life. They are not only events in his past history; they are also elements in all his present character." This is part of the blessing of him who overcomes, and a great part, too.—*Exchange*.

**LANGWORTHY.**—Josephine Burdick, daughter of Adin and Martha Chesbrough Burdick, wife of Jacob Langworthy, died October 16, 1913, in the ninetyeth year of her age. One sister, Mrs. Maria Coon, of Edgerton, Wis., her daughter, Mrs. D. L. Babcock, one grandson and one great-granddaughter, with a large number of relatives and friends mourn her loss.

A more extended notice will be found on another page. T. J. V. H.

## A Woman's Great Gift.

A gift of \$650,000 by Mrs. Elizabeth Milbank Anderson for social welfare laboratories to be conducted by the New York Association for Improving the Condition of the Poor was announced by the association recently. The gift is the largest single one ever made to the association and, so far as is known, to any organization for a similar purpose, except the separate foundations, such as the Russell Sage Foundation.

The gift is not for relief of dependent individuals or families, or for charity organization, but is to be used exclusively to foster preventive and constructive social measures. Establishment of experimental laboratories for purposes of testing proposed measures is a part of the program under which the fund is to be utilized. In general, it is intended to foster those activities which are calculated, in the words of the donor, "to prevent sickness and thus diminish poverty, such as the promotion of cleanliness and sanitation and aid in securing a proper food supply."

The gift, the association announces, makes possible a new social welfare department. Extension of public bath work, of the work of serving hot lunches to school children approximately at cost, and of increasing clinic facilities for treatment of physical defects of school children are among the lines of effort contemplated by this department. Establishment of public laundries and public bake shops in congested districts is also suggested.—*The Standard*.

"What could be more sad than a man without a country?" feelingly asked the high school literature teacher of her class.

"A country without a man," responded a pretty girl just as feelingly.—*November Woman's Home Companion*.

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Theo. L. Gardner, D. D., Editor.  
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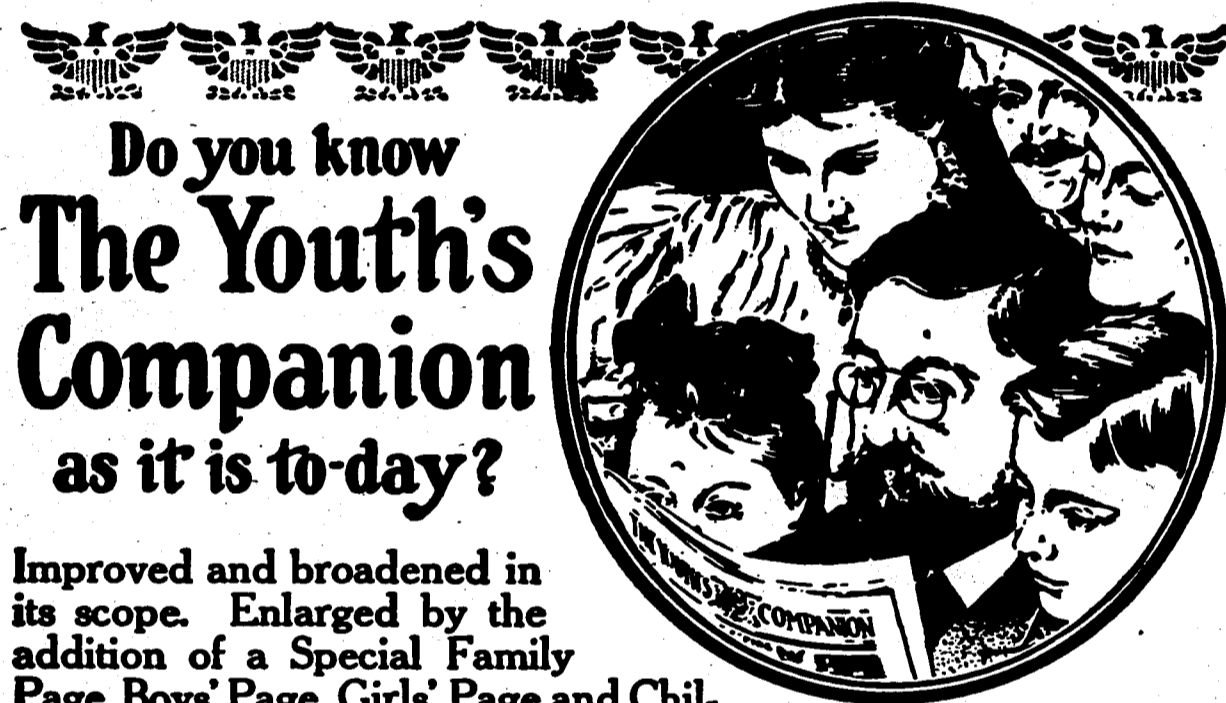
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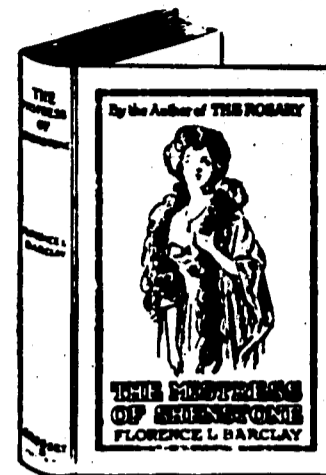
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I do so little when I strive my best,  
The shadows gather and my eyelids droop—  
I pray thee, let me go unto my rest."

Then my dear Lord smiled down and answered me:

"The hireling would turn and go his way,  
My daughter and my son will tarry still  
Though it is many hours since close of day.

"The little they have strength to do they will—  
Lighten with love the burdens that I bear,  
With faith and patience wait on my commands  
Till, the task ended, in my joy they share."

**—CONTENTS—**

EDITORIAL—Notes by the Way; Scenes About Hammond; The Association at Hammond; Impressions From the Associations; "He Rescued Me" . . . . . 609-614	Mission of the Church . . . . . 628
"Don't Blame the Foreigners" . . . . . 615	YOUNG PEOPLE'S WORK—Our Budget Again; Home Missions; Report of the Young People's Work in Southeastern Association for 1912-13; News Notes . . . . . 629-633
SABBATH REFORM—The Value of True Sabbath-keeping to the Christian Life . . . 616-618	Sixty Years of Married Life . . . . . 633
The Virtue of Honesty . . . . . 618	CHILDREN'S PAGE—Why the Leaves Turn Red; Missionary Pockets . . . . . 635
MISSIONS—Missions, Missions . . . . . 619	Tract Society—Meeting of Board of Directors . . . 636
Standards of Living . . . . . 620	HOME NEWS . . . . . 637
WOMAN'S WORK—The Gettysburg Address; The Girl Who Had the Password; Minutes of the Woman's Board Meeting . . 623-626	Denominational News . . . . . 638
A Plea for Higher Education . . . . . 626	MARRIAGES . . . . . 639
	DEATHS . . . . . 639
	Sabbath School . . . . . 639