

# The Sabbath Visitor



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The **SABBATH VISITOR**, PLAINFIELD NEW JERSEY

# The Sabbath Recorder

**I FEEL** that somehow the church is primarily responsible for infusing into society the principles of life and action taught and exemplified by Jesus Christ. Somehow our homes must be spiritualized, somehow our schools must recognize the personality of Jesus as the end and aim of all development, somehow our lawmakers must be made to put the principles of Jesus into our laws, somehow the business world must learn that the biggest business is to make men rather than to make money. Somehow, somehow, I feel that the church with its resources of the Infinite Spirit must take upon herself the conscious task of doing all this, for no other institution will, no other can. All authority has been given unto the Head of the Church, therefore her servants must go and teach the nations whatsoever he has commanded.—REV. H. W. VODRA, in "The Religious Educator and Modern Psychology." (See page 87.)

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# The Sabbath Recorder

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

VOL. 75, NO. 3.

PLAINFIELD, N. J., JULY 21, 1913.

WHOLE NO. 3,568.

## Unkind Christians.

There lie before me two pages of the SABBATH RECORDER shockingly pen-scratched and splattered with ink. The thing is repulsive, even to look upon, but when one comprehends all it signifies it gives a real shock to the feelings, because it reveals a venomous spirit on the part of one Christian toward another. The fact is, this blotting and scratching was deliberately done by some one in order to show contempt for what another had written. The writing in question had been done in an excellent spirit, and there was nothing personal in what was written. I know the author very well, and I do not think there is one among us who has God's cause at heart more than he, and no one more highly prizes the Bible as God's revelation to man.

The scratching was done to show contempt for the author's opinion regarding certain points of Bible interpretation. We are sure that both the writer and the scratcher accept and revere the Bible as their rule of life. Both believe in God the Father, in Christ the Son and Saviour, and in the Holy Spirit the Comforter and Sanctifier. Both believe in, and carefully observe, the Sabbath, so far as we know, and we believe both claim a desire to lead men to Christ. Presumably, both are striving to reach the same end in faith-life, only by a little different way as regards literal and symbolical interpretation of Bible language; and there is no reason why the two should not walk together in Christian fellowship, each exercising charity toward the other in regard to these points of honest difference.

We can hardly think of a more ungracious act. A man's honest thoughts, penned in a kindly spirit and under the force of a deep conviction of their truth, seem to me a good deal like the man himself. The printed page thus sent out does stand for the writer, just as a letter sent from one friend to another would represent the heart and spirit of the sender. And the spirit that prompts man or woman to blotch and stain such a letter and send it

back to the writer with no light as to who did it, is a spirit that would lead one to strike in the dark. It does not savor of the spirit of Christ. It must be that one who does such a deed really desires to hurt the heart of him against whom it is done.

The spirit of Christian kindness would have prompted the sender of those pages to mark carefully any points in the writing that displeased him, and openly and above-board to explain his objection to them. This he would have done if he had been charitable or if he held no bitterness toward the author. Nothing but a spirit of bitterness could have been behind the pen that blotted those pages! The scratches were just such as an ill-tempered, angry boy would make who wanted to hurt the heart of the writer just as much as possible!

Some time ago we received a copy of the RECORDER returned with the face of the picture on the cover all scratched and blotted with ink, and some bitter words against the man whose picture was thus smutched were written on the margin. The sender of this did not strike entirely in the dark, for he gave his name on a card. He too claims to be a follower of the loving Saviour. The impression given by looking on the blotted pages was very similar to that made by the scratched face. If we call those who do such things Christians, it is difficult to avoid the feeling that they are very unkind Christians.

In a world where there is so much chance for honest differences of opinion between men who seek the same ends, why should representatives of the Gospel of Christ be so unkind to one another? In an age where the combined forces of the people of God are all needed to overcome the combined influences of evil, why should any Christian want to scratch a brother's face or blot out the thoughts of another's heart! Something more than such zeal for mere doctrines is needed in real life if men are to be won to Christ. Deeds like these mentioned above will assuredly drive men away from the church, prejudice them against the Christian religion, and put them beyond the reach of the Gospel.

### Conference Right at Hand.

Four weeks from the time this paper reaches its readers the General Conference will be in session at Brookfield, N. Y. How quickly the year has rolled around! It seems but yesterday that we were enjoying that splendid session at North Loup, Neb. It was regarded as one of the very best ever held by our people. Steps were there taken in advance and the work of the entire session was most harmonious and satisfactory.

Now we are all looking forward to Brookfield in the hope that we shall not only hold what we gained last year, but still press forward to better things. While we have had some most perplexing and disheartening problems to solve during the year, and many have been put to their wit's end to know what was best to be done; while our boards have been worried over debts, and the work has gone more slowly than many have wished, still there are many cheering things for which we should thank God and take courage.

Never in all our denominational history have we done so much to enlist the scattered ones, and to search out the lone Sabbath-keepers, as during the present year. And we know from many letters received that the efforts of our churches in these lines have been greatly appreciated by the lone ones. To be sure, all have not responded as we hoped they would; there have not been so many additions to the SABBATH RECORDER list as we had reason to expect; but there are other tangible evidences of good coming from the work in behalf of the scattered ones. Many have been touched by the interest manifested in their welfare. This is shown not merely in expressions of appreciation and of thanksgiving in written words, but in the records made by Treasurer Hubbard of the year's receipts for the Tract Society's debt. We understand that something like \$1,000 of the money sent to pay this debt has come from lone Sabbath-keepers who have been reached in the canvass, and that possibly five hundred names appear, of those who may be regarded as new givers for denominational work. We have not made an actual count, but it is certain that lone Sabbath-keepers from the Atlantic to the Pacific have done much this year to strengthen our good cause. We wish that many of

them might come home for a good visit and reunion with their brethren in Conference at old Brookfield.

As a people we should strive to make the Conference this year a mighty uplift in spiritual things, that shall send the workers out with a new consecration, and a stronger purpose to do practical work for Christ. Let all the churches pray for this. Let the people go up to our annual convocation burdened in heart for the welfare of the cause for which we stand. Let there be nothing to grieve the Holy Spirit, and in the spirit of unity may the problems that trouble us be met and solved to the glory of God.

If Seventh Day Baptists are to be used of God for the advancement of his truth in the earth, they must stand together. Every influence in the world about us tending to draw us away from the Sabbath; every denomination standing out against us in the effort to supplant God's holy day by man's substitute; every sign of weakness and of dissension within our own borders—all these should admonish us to stand by each other and to labor with zeal as one man in order to fulfil our mission.

Brethren, may we not hope and pray and labor for this glorious uplift in spiritual things at Conference, and for that single-mindedness as a people that shall make us mighty in the hands of God through the coming year?

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### A Gracious Act.

While the house of worship of the First Baptist Church in Plainfield, N. J., is undergoing extensive repairs, the people of that church are using the Seventh Day Baptist house for their services. On July 6, their first Sunday in our house, they placed on the first page of their program a cut of our church, and on the last page they gave the following account of the "Origin and Development of the Seventh Day Baptist Denomination in New Jersey."

The Seventh Day Baptist church of Plainfield, N. J., was publicly organized February 9, 1838, with 57 members, having previously built a meeting-house and formally dedicated it the day before.

The society built a second house of worship in 1864-67, on Central Avenue, moving it, 1888, to Madison Avenue to make place for the present edifice erected just afterward.

This church had its earliest origin in the Piscataway Seventh Day Baptist Church, organized

1705-07, and most of all of the 57 constituent members were lineal descendants of the old parent stock, who comprised the regular Piscataway Baptist Church now worshipping at Stelton.

Probably the origin of the Seventh Day Baptist Denomination in the Christian world as a continuous organized religious body may be placed as early as the century immediately following the great Protestant Reformation.

The first Seventh Day Baptist church in America was publicly planted at Newport, R. I., in 1671. The Sabbath question had been frequently discussed in that little colony with Roger Williams, the pioneer of soul liberty in the new world, after he founded, at Providence, R. I., the earliest regular Baptist church on this continent, in 1639.

The only other place (known to the writer) where the "Sabbath Question" was publicly agitated in this country outside of New England prior to 1700 was in eastern Pennsylvania in the vicinity of Philadelphia. To a very limited extent the agitation spread temporarily into South Jersey.

Just after the great Reformation of the sixteenth century many Protestants from Germany emigrated to Pennsylvania. Some of them were pious Mystics from the Palatinate, who brought Sabbatarian views with them, as they observed the seventh day for religious worship before emigration.

But history and tradition are silent as to any public discussion of the question prior to 1700 in this section of New Jersey. The three little Baptist churches at Piscataway, organized 1686-89; Middletown, 1688, and at Cohansey, 1690, had not been disturbed on the subject up to these respective dates.

The first person who is said to have publicly preached Sabbatarianism in Jersey was Abel Noble. Yet no local disturbance has ever been noted among the Baptist brotherhood in any of the three mentioned places earlier than the date of the Bonham-Dunham controversy in 1705-07 at Piscataway.

The constituency of the original Piscataway (First-day) Baptist Church embraced six brethren: Edmund Dunham; two brothers-in-law, John Fitz Randolph and Hezekiah Bonham; the latter's father-in-law, Hugh Dunn; John Smalley, and John Drake. Of this number John Drake, Hugh Dunn and Edmund Dunham acted as exhorters and lay preachers and the first named was chosen in 1712 as stated pastor of the flock, whom he served till his death in 1741.

The starting of the parent church of the Seventh Day Baptists in New Jersey arose out of a personal controversy between two members of the old First-day Baptist church of Piscataway, Deacon Edmund Dunham and his brother-in-law, Hezekiah Bonham.

The occasion, as reliable tradition has recorded it, was the performance by Hezekiah one Sunday of some servile work, when Deacon Dunham on his way to church admonished Brother Bonham for violating the law of the land and profaning the Lord's day by such worldly occupation. The controversy set Deacon Dunham to examine the question from the Scriptures, resulting to his mind that the fourth commandment was morally

binding and unchangeable. He at once discussed the matter publicly, which soon became so serious that several members coincided with him and withdrew from the parent Baptist church.

In 1705 the Sabbath-keepers, to the number of seventeen, raised a banner of their own, having inscribed on it, "The seventh day is the sabbath of the Lord thy God."

This was the beginning of the religious society by this name in New Jersey, "The Piscataway Seventh Day Baptist Church."

The only other Seventh Day Baptist church in America was the one founded at Newport, R. I., in 1671.

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### Don't Fail to Read It.

The article on "The Religious Educator and Modern Psychology," in the Sabbath School department of this RECORDER, should not be passed by on account of its length. We know that occasionally the length of an article discourages some people from reading it, but it frequently happens, also, that the one who passes such a writing by is the loser by so doing. The cover today contains a gem from this article, and we give here a few good thoughts from it by way of bait to lead you on to its reading. It is worthy of careful attention.

Not feelings, not sentiments, moral sensibilities, or aspirations, not principles, not good resolutions, even, but only action, born of the will, truly reveals us.

I have no patience with that type of psychology which leaves out sin and professes to believe that the tendency of human nature is upward, and all that is necessary is to change the environment in order to redeem nature from the ravages of sin.

It is my observation that the men and women who are turned from lives of sin to lives of righteousness under the inspiration of the ideal manhood of Christ have received early Christian training.

If there were no divine element in man, the appeal of God would have no effect.

It seems to me that the time has come for the preacher to put more emphasis upon his function as a teacher. Not less of the preacher but more of the teacher.

I believe that the church will have to stop thundering against the past and present generation to do some head-off work, in order to avoid preaching to empty pews in a not very far-off future.

Christ is in us in order that he may be seen through us, in all the activities of our lives and influence of our character. . . . If one is seeking, first and only, his glory, then there is little doubt as to the clear shining of the light, and but little doubt also as to its influence.—J. Stuart Holden.

## EDITORIAL NEWS NOTES

### The Turks Score a Point.

The disgraceful Balkan muddle has evidently started the Turkish armies on a new campaign. Rumors had it that Turkey had started her army toward Adrianople for the purpose of recapturing that city. But later advices say the Turk has no intention of recapturing Adrianople, and that he intends to stand faithfully by his treaty as made by the powers, and give up Adrianople. If he does this he will put the so-called Christian nations in the Balkan regions to shame, and score a point against them. They have flatly ignored all their treaties and gone into a most villainous war with each other. If the Turk should follow their example the Sublime Porte would tear up the treaty of London and re-take Adrianople. He could probably do so now with the allies at war with one another, and the Bulgarians in a state of complete collapse.

The allies have thrown faith and honor to the winds, apparently lost their humanity, and the last hope of the Balkan Confederation with its great possibilities has been completely shattered. Bulgaria staked everything on a struggle for the unquestioned chiefship of the Balkan region and has lost all. It is now doubtful if Greece and Servia will be able to seize what Bulgaria has lost. All three nations are terribly exhausted. Thousands of their young men are slain, their treasuries are empty, their debts are crushing them, and their industries are paralyzed. Yet these exhausted nations seem possessed of a most brutal spirit of butchery wherever an opportunity to get revenge is offered. It is enough to curdle the blood of the nations to read of the alleged atrocities perpetrated even upon innocent women and children. Indeed, if half the dreadful things they charge one another with are true, some of these nations do not deserve to live.

The opinion as expressed by representatives of the powers is, that there is no hope of peace until the Balkan states have completely exhausted themselves and are able to do nothing more. Neither Servia nor Greece has paid any attention to Russia's proposal that they cease fighting and

submit to arbitration. Both seem determined to arbitrate only on the field of battle and by the sword.

### Value of Real Estate in New York City.

Some interesting figures comparing the price of real estate in New York City with the prices paid for territory purchased at different times by the United States were recently published by one of the great realty companies. The price paid for the Louisiana Purchase, which includes several great States, was \$15,000,000. This territory is rich in natural resources, and lies in the best farming belt in all the land, yet it cost no more than was received last fall for a single block in New York City.

We paid \$10,000,000 to Mexico for the State of Texas, a State larger than France, while the Woolworth Building on Broadway cost \$13,000,000. The Waldorf-Astoria Hotel is valued at more than \$7,200,000, the price paid for Alaska.

Captain Meyer, of the North German Lloyd steamer *Koln*, brought home the ashes of his mother-in-law who died in Germany and her body was cremated there. New York was her home, and the ashes were brought here for burial. The customs officers in Philadelphia, where the ship landed, had no data as to duties on human ashes, and notwithstanding the captain's desire to bury them before he has to sail again, the officers are holding them for a decision from Washington. According to a dispatch published in the *New York Tribune* it is feared that the red tape in the customs department is likely to prevent burial until Captain Meyer has to make another round trip.

Ex-Foreign Minister of Japan, Count Tadasu Hayashi, a leading statesman of Japan, died on July 10, after an operation made necessary by injuries received in a jinrikisha accident. He was one of the first students sent by Japan to England for an education. Besides holding many minor offices in his country, he has served as Minister to Peking, to St. Petersburg, and Ambassador to St. James. He was a prolific writer and translator.

A Pittsburgh man who had lost confidence in the banks, withdrew \$700 from the savings bank and hid it in the kitchen

stove without telling his wife. After two weeks she decided to make a fire and after it had got well under way her husband came in. On seeing the fire he rushed to the stove and poured in water, but his money was gone up in smoke.

## On the Trail.

No. 3.

REV. GEO. W. HILLS.

The Puget Sound country has well-nigh unlimited resources. The great forests of great trees are rapidly disappearing before the lumberman's ax, while the agricultural possibilities have never yet been tested. Here and there a little opening is cultivated, enough to prove the great fertility of the soil, though in most other places the soil of pinelands is very sandy, and not infrequently almost barren.

At Seattle we found our old Kansas friend, D. E. Roberts, and family. They are Methodists, yet they had a cordial welcome for the Seventh Day Baptist wandering parson. We spent one night with them very pleasantly. They are favorably located in that hustling city on the Sound. Dave is confidential clerk in the cashier's office of the Chicago, Milwaukee & Saint Paul Ry. Co., with still another promotion in sight, which he evidently merits.

We reached Lewiston, Idaho, in the night. Next morning we found Dr. Paul W. Johnson and family in the city of Clarkston, just across the river in the State of Washington. The Doctor has a very large practice, but more, the voters of the city showed their good judgment by electing him mayor, which office he fills very acceptably to all, excepting to "boot-leggers" and other law-violators. Legally, Clarkston is a dry city, by vote of the people. Practically, it is a dry city by the backbone and watchfulness of the mayor and city councilmen elected by the voters to do their duty in executing the people's wishes in the matter. Prohibition prohibits in Clarkston. We first knew the Doctor as a student of Milton College, and his wife was one of our own girls during our pastorate at Milton Junction, Wis., Lura Burdick, daughter of Silas Burdick. The latter was one of the best church workers and staunchest friends your scribe ever had. One way in which he served his Divine Master was by

helping his pastor, which service was highly appreciated by the pastor.

It is the custom of this family of lone Sabbath-keepers to have a study of the Sabbath-school lesson on Sabbath afternoons. This we greatly enjoyed with them one Sabbath.

Eight miles out from Kendrick, Idaho, is the family of V. A. Randall. This family is the remnant of the Seventh Day Baptist settlement that once was at this place, in which so many had high hopes. There was about a week of very warm weather while up in that northern country. The result was that the melting snows caused the rivers to overflow their banks and sweep across the bottoms. As we came along the Clearwater River in Idaho, we saw wrecked houses and other buildings floating down-stream. The train was run cautiously along the river until within about ten miles of Lewiston where the railroad crosses the river. As we approached the bridge the train stopped and we were informed that it could not cross, but we might have the privilege of walking across. This we did and found that another train had been backed up on the other side to take us to the city, where we arrived safely, several hours late, but in time to catch the train for Portland. This was a fortunate "get away," for that night a warm rain "up country," and a cloudburst swept some of the small towns off the map, and some of the bridges down-stream. Our train was the last to come out for some time.

The whole country of western Idaho and eastern Washington is of volcanic formation. In many places masses of rocks were thrown up in a melted state, then in cooling were broken into columns where they stand much as they stand at Fingal's Cave, and at the Giant's Causeway on the north shore of Scotland. Much of this formation is tilted "out of plumb," and faulted into many angles. We passed several old craters. We ran so close to one that we could look from the car window down its yawning throat.

"The many-sidedness of Christ reminds us that disciples may be different from one another yet all be like unto him. For Christ ministers to his friends in many ways."

## SABBATH REFORM

### The Work in England.

Rev. T. W. Richardson of the Mill Yard Seventh Day Baptist Church in London, Eng., is keeping the Sabbath question before the people in a very clean-cut and definite way. If the people of that land do not receive the light; if they heed not the sound of the trumpet, and take not warning, the fault will certainly not be with the watchman. No man within the range of Brother Richardson's influence can truthfully say, "I have had no warning." And no one can miss seeing the truth because it has not been clearly and strongly put.

Two little circulars and the *Sabbath Observer*, published by Brother Richardson in London, came to hand by yesterday's mail. In the *Observer* we find an article on the "Jewish Sabbath," in answer to some minister who, writing upon that subject, had tried to prove the Sabbath to be only a Jewish ordinance. It goes without saying that this minister is no match for Brother Richardson in an argument upon the Sabbath question.

The two dodgers referred to were evidently printed for circulation in communities where Brother Richardson is expected to preach or lecture. He is an Orangeman and is called upon to deliver annual addresses and to preach sermons before that order in the towns and cities of England. We give a sample of the dodger here to show his striking way of bringing the truth before the people whether they go to hear him or not. No man can pick up and read this leaflet without receiving light enough to set him to thinking.

CROMWELL HALL,  
Health Green Road, Birmingham.

- Q. Who brought Sunday to England?  
A. The Papist Augustine.  
Q. Who made the first Sunday law?  
A. The Pagan Emperor Constantine.  
Q. To whom belongs the Seventh-day Sabbath?  
A. Jehovah and Jesus. Ex. xx, 10; Mark ii, 28.

COME AND HEAR

REV. T. W. RICHARDSON,  
(of London),

On Tuesday, 15th July, 1913, 7.30 p. m.,  
at the above Hall.

Subject—"THE FAITH WHICH WAS ONCE DELIVERED  
UNTO THE SAINTS", (Jude iii) v. ROMAN APOSTASY.

Col. Richardson will (D. V.) preach an Orange  
sermon in the same Hall on Sunday, 13th July, at  
6.30 p. m.

God is the source and center of all spiritual life. True worship has its dwelling in the soul. Spiritual life and growth spring from the soul. True worship is not form nor ceremonies, but communion with God, and such thoughts, acts and deeds as spring from this communion. It is the outward manifestation of the soul which is loving God and living in him. The recognition of God's presence is a fundamental element in worship. Knowing him to be present, men draw near to him with pure hearts, fervently. True worship brings men to the fountain of spiritual life. It begets strength, faith, power, rest, sanctification, peace. The Sabbath, as God's day, draws men to him and promotes such communion and worship. The influence of the Sabbath also goes out into the week, holding men nearer to God, and, in a greater or less degree, continuing this communion, and repeating this worship. But since the earthly life of the week must be filled with things which are more specifically earthly, the weekly Sabbath must continue. "Universal Sabbathism" is not for this life, although he who "keeps the Sabbath holy" realizes more and more the ideal and unending Sabbath toward which we come, in heaven. Argument does not need to go farther to show that true worship and God's sacred day are inseparable.—*Abram Herbert Lewis, D. D.*

### Church Clerks Please Notice.

To make sure that returns from about 40 churches not yet reporting are received in time, this notice is sent to the RECORDER simultaneously with the mailing of another batch of blanks. Of course I am expecting a large number of reports from these churches within a few days, as we have only just passed the close of the Conference year.

But I wish to be entirely sure that all reports are in hand within three weeks. This precaution is therefore taken. Will you not cooperate for full returns this year?

Yours for better service,  
T. J. VAN HORN,  
Corresponding Secretary.

If you see a fault in others, think of two in yourself, and do not add a third one by your hasty judgment.—*Flammer.*

### Semi-annual Meeting at Hartsville.

The semi-annual meeting of the Seventh Day Baptist Western Association held its meeting with the church at Hartsville Hill, June 20-22. The general theme was Evangelism. The meetings were well attended and the interest was good.

FRIDAY EVENING.

The meeting opened by a praise service and Scripture reading by Wm. M. Simpson of the Nile Church, followed by prayer by Rev. E. E. Sutton of Little Genesee.

After the devotional service, because of the absence of Secretary Floyd Saunders of Richburg, Julia Grow was appointed secretary pro tem.

The opening sermon was preached by Wm. M. Simpson. The text was: "Sir, we would see Jesus" (John xii, 21). One of the thoughts expressed was: "Not only Christians try to find Jesus but others are wanting to find him also." Another: We are painting a picture of Jesus by our lives and we should try to make the picture recognizable. The sermon was a fine preparation for the rest of the meetings.

After an appropriate hymn, we were dismissed by L. O. Greene of Independence.

SABBATH MORNING.

After a heavy shower during the night, the bright sunlight and refreshing air was perhaps accountable for the large congregation present.

The services opened with the regular church services at 11.00. After two anthems by the choir and responsive reading, led by the president, H. L. Polan, Scripture was read from Matthew xvii, 1-21, followed by prayer by Rev. I. L. Cottrell.

The sermon for the morning was preached by Rev. E. E. Sutton. The theme was, "Christ in Daily Life," or, "Religion a Practical Thing." He used a part of Luke vi, 17 for his text: "And he came down with them, and stood in the plain, and the company of his disciples." This was a powerful and stirring sermon with a practical application to every-day life. The main thoughts may be given in brief: Christ when upon earth, although he occasionally was called to the mountains to commune with God and to be alone with God, came down to mingle with the people, to help them and to teach them. This did not seem to take away any of the reverence for him, but rather he seemed greater,

more wonderful, because of his coming down to their lives. Christ lost none of his purity or divinity in his walks with humanity. That is where we will find him, in practical life. Religion is not a transfiguration but is a practical, every-day companionship with Christ. Life is work. Life is duty. We should try to make all places sacred and attractive. The church is not the only way by which to keep in touch with Christ, but we must keep him in our every-day lives also. The churches should not exalt themselves above the poor, toiling, struggling masses. Christ is the people's Saviour. Christ's religion is the people's religion.

SABBATH AFTERNOON.

After an intermission for the noon hour the people assembled at 2.30 for the Sabbath School hour. This was led by Fremont Whitford, superintendent of the Hartsville Sabbath School.

The meeting opened with a hymn. After Scripture reading, we were led in prayer by Rev. D. D. Fisk.

The lesson, which was a temperance lesson, "The Blinding Effects of Sin" (Amos vi, 1-8), was read responsively and then after another hymn we listened to several interesting talks on topics treating on the lesson.

Dean Main spoke upon "The Life of Amos," and L. O. Greene of the Independence Church spoke upon "The Blinding Effects of Luxury." Frank L. Greene's topic was "The Blinding Effects of Procrastination and Self-Indulgence," and then "The Blinding Effect of Intemperance" was given by Mrs. Mary Odell of Alfred Station. The last talk was by Rev. E. E. Sutton, upon "The Results of These Sins upon the Spiritual Nature."

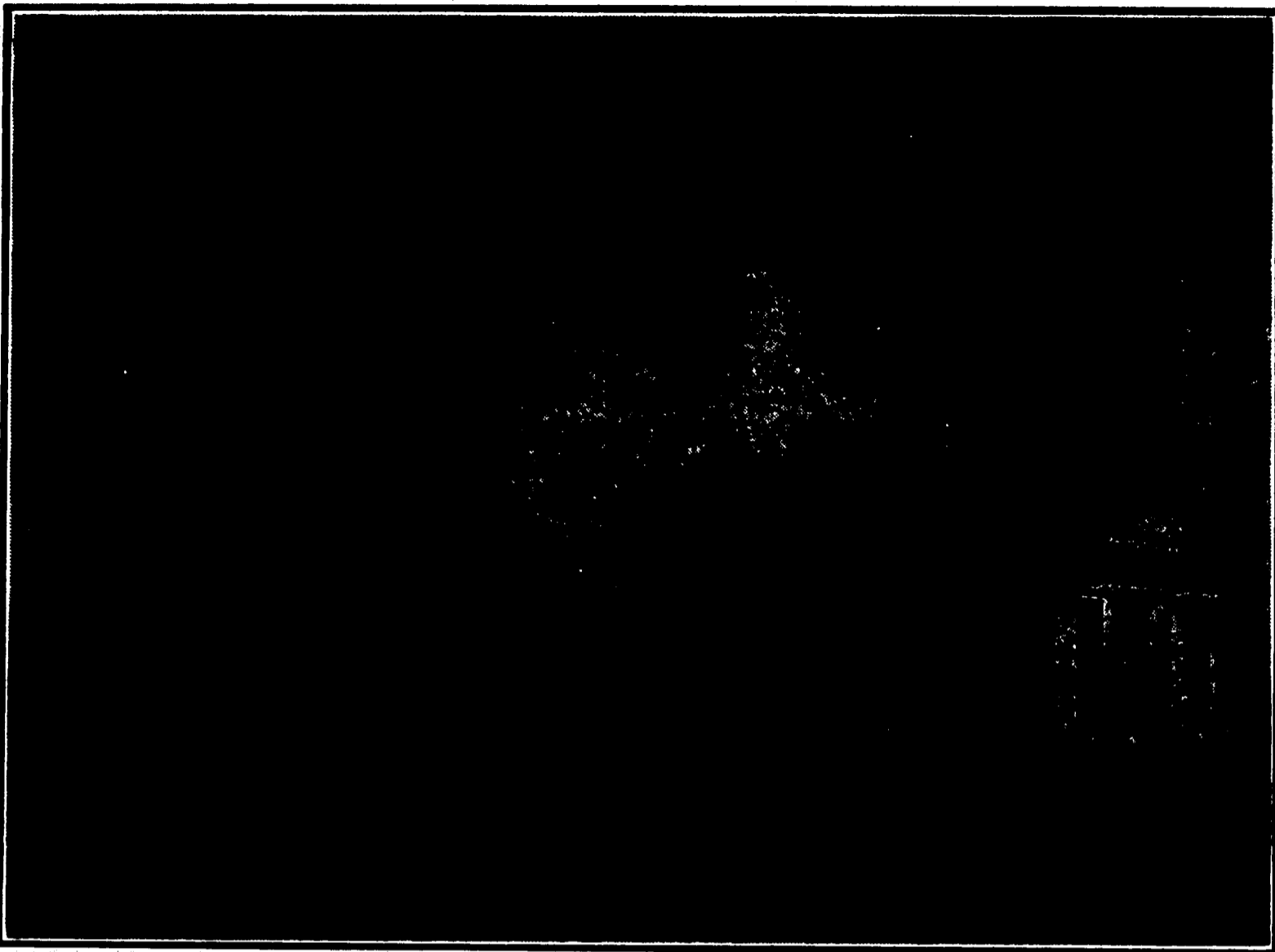
These talks brought out the sins and curses of intemperance very clearly and I think they were very thoroughly impressed upon the congregation.

After another hymn Sabbath school was dismissed by repeating the Lord's Prayer in concert.

Directly following Sabbath school was the Young People's hour, conducted by Agnes Whitford.

This was opened by a praise service led by William Simpson, followed by prayer by L. O. Green. Five very interesting and inspiring papers were then read.

The paper by Miss Nina Palmiter of



SEVENTH DAY BAPTIST CHURCH, HARTSVILLE, N. Y.

Alfred Station, on "Religious Education," is to be found in another column of this RECORDER.

In the paper, "Success as a Key-note to Happiness," by Bertha Whitford of Alfred Station, the thoughts were expressed that true happiness can be obtained only by trying to cheer and brighten the pathway of others, and that real success is not acquiring riches and honors but in being a veritable sunbeam, a source of strength and help to others, success, therefore, being the key-note to happiness.

On account of the absence of Mrs. Bessie E. Clark of Independence, Mrs. H. L. Polan read her paper on "Christian Work in the Church." In speaking of the work of the Christian Endeavor she summed it up in the words: "Anything we can do to help along the cause of Christ and make the world better, is our work." She also spoke of the need of Seventh Day Baptist churches, which need is the plain old-fashioned Gospel, and God-fearing men and women who place loyalty to God and the church above the acquisition of wealth or social prominence.

The paper, "Young People's Work out in the World," written by Mark Sanford of Little Genesee, gave as the leading thought, We must make our religion show in our lives out in the world.

The last paper was written on the topic, "Paul's Missionary Tours," by Elizabeth Randolph of Alfred. This topic was chosen because the regular Christian Endeavor topic for that afternoon was Missionary Tours. This also was a very interesting and instructive paper.

During the hour Miss Emma Robinson and Mrs. William Burdick of Alfred Station rendered a beautiful duet. The hour was closed by the Mizpah benediction.

## SABBATH EVENING.

The Sabbath evening meeting was opened by music by the Hartsville orchestra followed by a praise service led by S. S. Whitford. The Scripture read by H. L. Polan was found in Luke xxii, 31-62. Mr. L. O. Greene led in prayer.

Then followed an excellent sermon by Rev. I. L. Cottrell. His text was found in Luke xxii, 31, 32: "And the Lord said, Simon, Simon, behold, Satan hath desired

to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren."

He made a threefold division of the text: (1) Satan's desire for us. Satan walks about seeking whom he may devour. Satan tempts men and his hold is powerful; but God's hold is more powerful if sought for. (2) Christ's desire and prayer for us. Christ's prayer is for all and is for our redemption. Christ is willing to give us more than one chance. He was even willing to die for us. (3) What is our work as sane men and women? Telling others and helping others by our example to follow Christ.

## SUNDAY MORNING.

After the regular devotional service, with which each service was begun, came Scripture reading by Prof. W. C. Whitford, prayer by Dean Main, and a solo by Mrs. H. L. Polan, which we all enjoyed very much.

The morning sermon was preached by Prof. Wm. C. Whitford. This was a very instructive sermon. His text was: "And they read in the book, in the law of God, distinctly, . . . so that they understood" (Neh. viii, 8). Some of the remarks noted were: (1) The Bible should stand out from all books preeminently. (2) We should study the Bible so as to be able to put into life the ideas which Christ has given us. (3) Study frequently so as to refresh our memory. Some of the principles whereby the Revised Version is to be preferred to the King James Version: (a) King James' Version is three hundred years old. Language has been growing, so the language of the old is different from that of the new. (b) Translators did not possess as much scholarly ability as the people of today because of the lack of schools, etc. There are mistakes in the grammar. (c) We have thousands of manuscripts, which we can use for reference, where in the time of King James they had only scores of manuscripts. Old manuscripts have been found, so that we are much nearer to the real text than they were in olden times. (d) Because of so many different translators of the Bible, much has been added that should not be there. These additions are left out in the Revised Version. (e) Some translators translate one word in several different ways in the King James

Version, where perhaps the writer meant the word to have the same meaning every time. We should use the best translation available.

After the appropriate hymn, "Teach me Thy will," which blended well with the thought of the sermon, Prof. W. C. Whitford pronounced the benediction.

## SUNDAY AFTERNOON.

At 2.30 a short business meeting was held. A necessary bill was voted and the amount not needed for expenses of the semi-annual meeting was turned over to the Missionary Committee of the Western Association. The amount thus available is \$6.00.

The president, H. L. Polan, handed in his resignation, as he goes to Dunellen, N. J., directly.

It was then voted that E. E. Sutton, the former vice-president, act as president in his place.

It was voted that the place of the next semi-annual meeting be left with the Executive Committee.

The following resolution was unanimously voted upon: "That we give expression, by a rising vote, of our sincere appreciation of the generous hospitality of the Hartsville Church and congregation during the session of this semi-annual meeting."

The choir took their places and sang again. After devotional service a Scripture lesson was read from First Samuel, second chapter, and I. S. Goff of Alfred preached from the text: "Talk no more so exceeding proudly; let not arrogance come out of your mouth: for the Lord is a God of knowledge, and by him actions are weighed." God judges from the heart. He weighs the actions by the innermost workings of the heart. God works through men to solve social problems. A man can not rise above his environment; therefore the environment must be bettered. The church must lead the nation. Prayers of Christian people can bring this about. Blessed is the servant who is found so doing.

## SUNDAY EVENING.

After the regular praise and devotional service and a beautiful duet by William Simpson and Mrs. H. L. Polan, the evening sermon was preached by A. Clyde Ehret of the Andover Church.

The text was: "Thy God whom thou servest continually, he will deliver thee." The sermon was an appeal for every Christian to continuous perseverance in serving God. God is caring for us, keeping our lives; therefore we should continually serve him. As an illustration of the text, the speaker told the story of Daniel.

This sermon was inspiring and helpful and such a fine preparation for the testimony which followed, together with the duet sung by Pastor and Mrs. Polan to show their appreciation of the Hartsville Church.

To the tune of "The little brown church in the dell," they sang a parody, "The little white church on the Hill."

There's a church on the hilltop at Hartsville,  
The loveliest place on the Hill;  
No spot is so dear to the people  
As the little white church on the Hill.

CHORUS.

Oh, come to the church on the hilltop,  
Oh, come to the church with a will;  
No spot is so dear to the people  
As the little white church on the Hill.

How good on a clear Sabbath morning  
To drive in the fresh mountain air.  
Where the wind blows a gale on the hill-crest—  
Yes, indeed, we are glad to be there.—*Cho.*

Let us come every week to the meeting  
And help those we can every day,  
Then the church will grow dearer in memory  
And we'll miss it so much, if away.—*Cho.*

So when all of life's journey is over  
And we take our last drive on the Hill,  
May they say that we loved the old church-house  
When we lie 'neath the sod, cold and still.  
—*Cho.*

This song touched the hearts of so many of the people present to whom "the little white church on the Hill" is very dear.

In the testimony meeting a great many expressed the thought that the meetings had been a great source of strength and inspiration throughout.

After the benediction, by Pastor H. L. Polan, the choir sang, "God be with you till we meet again," during which the congregation shook hands in farewell to Pastor and Mrs. Polan, who left the next morning for his new pastorate at Dunellen, N. J.

JULIA GROW,  
*Secretary pro tem.*

"Only through God's grace can man reach God's glory."

### Crooked Dividends Bring Wrinkles and Worries.

A contributor to the *May American Magazine* says:

"When you get up in the morning take a look in the glass. How do you look to yourself?"

"If you can look yourself right in the eye and not be ashamed of anything you've done, you are far better off than many a man with lots more money than you.

"Of course it is nice to be successful, to have money. No matter what the game is—whether it's marbles or business—it is nicer to win than to lose. Success brings happiness, but it must be real success. If you've cheated to win, you've destroyed the pleasure. There is no satisfaction in being ahead of the other fellow if down in your heart of hearts you know he is rightfully entitled to be ahead of you.

"Win if you can win fairly. The knowledge that there isn't a page in your past to which you dare not turn, that there isn't a man in the world can put his finger on any crooked thing you've done, the feeling that whatever happens you have played the game straight, is worth more than all the money and all the power and all the position in the world.

"If you are in business, no matter what the other fellow does, be content with smaller profits and a square deal. Clean money pays best. Crooked dividends bring wrinkles and worries with them.

"It is worth a lot to yourself to know you're square. Maybe the man who plays the game straight will go down and out financially, but if he does he will still be happy. Yet men who play fair don't often fall.

I really believe that the men truly filled with the Spirit are the men least conscious of that fact. When everything is normal physically you are not conscious of the physical organs, and when the respiration and circulation and the nervous functions are all natural you are not conscious of them. When everything is normal spiritually, you walk together with your Lord, you get into sweet fellowship with him, he is guarding you all the time by his Spirit, while you are probably not conscious of the Spirit.—*Charles R. Erdman.*

## MISSIONS

### Africa.

REV. H. D. CLARKE.

When the question of sending men to Africa came to a vote among us, some of us accompanied our votes with offerings to help defray the expense. When the report of the investigation was finally given, it seemed favorable to establish a mission in Africa—at least the report gave that impression. Some oppose sending missionaries where other denominations have already established stations. Now we do not act on that principle in home mission work. If we did, there would be no home missions (so-called) by Seventh Day Baptists in America. When we find a few who have embraced the Sabbath truth, no matter if there are a dozen other churches in the country or town, we are ready to encourage them with a home missionary and ready to help build a church if necessary. Why not? What is that Italian Mission for? Are there not other denominations trying to help Italians to accept their faith? Why has money been spent by our Missionary Society for work at Los Angeles? Are there not other churches there? Why have tents been set up and preachers and quartets sent to teach civilized people the way more perfectly?

God wants a people in Africa as much as in America to preserve the knowledge of his holy Sabbath; and why not, when there are hundreds who have accepted this important doctrine in localities where others are building stations to teach error? The heralds of Sabbath truth are called to proclaim that truth *everywhere*.

Others seem to oppose such a mission because of the ignorance of the African in his way of keeping the Sabbath or his liability to go to another denomination if work or "getting a living" stands in the way of his faith. Now we have little to brag of in this country in the way of stability along those lines. Young people are leaving the Sabbath who have been brought up in Christian families and have been in our colleges, and who have at some time given promise of great usefulness among us. And yet we do not give up our churches or home missions. Possibly it may take years

and years to develop a race that will meet our expectations or come up to our standards. Are the colored people visited by Wilcox and Moore less likely to prove true after years of education than cannibals and Hottentots? But these have justified the efforts put forth to save them. Such arguments as the above for neglecting Africa are not worthy the attention of Seventh Day Baptists.

Others say we have not the money. That may be true; and yet that too has been the excuse many have made in opposition to every advanced movement among our people.

The work of winning the world to Christ and to his more testing truths is a fearful warfare with principalities and powers. It is a task of great significance, demanding the best gifts of our people. That is what we are organized for and living for. And "the love of Christ constraineth us." No other constraint can accomplish the task. All conditions tend to depress us and we get no stimulus from any worldly motive. It is only that we have a life-work along these lines and have the command of our Lord to go to all nations with this life-saving truth. We have undertaken to present God's word to both the non-Christian world and to the nominal Christian, and to present also a great fundamental truth fearfully neglected by the Christian world. And we well know that God has nearly always chosen or permitted a small minority to accomplish such tasks. He has never said, When you get plenty of money and have sufficient numbers go to all nations and preach and teach and baptize.

It is ours constantly to make the attempt, and we go to stand face to face with all systems of faith that have much to say for themselves, and face to face with Christian men who have blindly accepted their belief and for centuries stubbornly refused light on the Sabbath question. Africa is a part of "all the world." And there are the same classes there that we find here, only many of them have black skins. But God made the skin and its color. Lincoln is reported to have said, "All blood is of one color." Christian blood must run through African veins—and Sabbath-keeping blood too. Why is not this the time to start it? Why wait until all have been led into the Sunday error and are more difficult to reach?

Have we not arrived at a crisis in the progress of our work at home and abroad? Some are constantly talking about the "new conditions" prevailing. All right. New conditions do not change the "great commission." They call for greater consecration and zeal. How many prayers these years have been offered for open doors and enlarged opportunities? And now we see the doors wide open and the opportunities such that we are amazed, and yet we hesitate and see lions in the way. Must it be said, "Seventh Day Baptists are not on time"?

Have we not bright and choice men and women ready for Africa? Have we no Davids, fearless and ready for any giant of error? Oh, stop talking about our small numbers and small purses. Such talk kills a young heart throbbing with divine impulses. To be sure we are small as the world looks at us, and Gideon was very much smaller. David was a "stripling." But God knows how to use striplings and he knows how to feed multitudes with a few barley loaves. The non-Christian giants and the Sunday Goliaths are clad with immense amount of armor. Their spears are greater than ancient weavers' beams and their swords seem to strike terror to many a Sabbath-keeper. That African giant appears to send many Seventh Day Baptists flying over the hills with the yell, "He's too big for us to attack. Let the Presbyterians and the Methodists and Mr. Russell go forth to meet him; we are too weak for that job."

Now what did Goliath's armor and spear and sword effect? Simply nothing. God had made a small smooth stone and raised up a "stripling" to sling it, and down went the giant. It has always been so and probably always will be so in the work of subduing the enemies of truth. If Seventh Day Baptists go forth in the power of God's Spirit, no walls are too high and no giants too tall and no numbers too great to encounter, all opposition *must* yield and truth must win. Have we the truth? Then we have the men and the means for Africa and every other corner of this globe. Every person or organized body that has a single truth has power to advocate successfully anywhere on earth that truth. The matter of time required to prove it does not enter into the calculation. History gives abundant proof of this.

Our men have been to Africa. They have seen bodies of Sabbath-keepers there. They have reported that we have an opportunity. Opportunity means obligation. Obligations never met prove unworthiness. They prove more than unworthiness; they prove us a people hiding the talent in a napkin. But no doubt after a little more honest discussion and prayer we will all see more clearly on this question. Let us hope so.

*Haskell Home, Battle Creek, Mich.*

#### Monthly Statement.

June 1, 1913, to July 1, 1913.

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

Dr.	
Balance in treasury June 1, 1913	\$3,813 29
J. T. Davis	5 00
R. J. Davis and family	40 00
Mr. and Mrs. John Kolvoord	10 00
"A Friend, Dunn's Corners"	25 00
Mr. and Mrs. Elmer Kemp	10 00
Irving A. Hunting, Life Membership	25 00
S. H. Babcock	5 00
Churches:	
Milton	60 99
Plainfield	23 86
Friendship	26 38
Second Westerly	6 00
Scott	4 50
Roanoke	26 00
Little Genesee	22 00
Independence	13 00
Syracuse	1 00
Fouke	11 65
Shiloh	50 00
Hornell	10 00
Plainfield Sabbath School	22 46
Riverside Sabbath School	25 00
Young People's Board	25 00
Woman's Board	427 50
Income from permanent funds	1,220 07
Washington Trust Company, loan	500 00
Interest on bond coupons	100 00
	<u>\$6,508 70</u>

Cr.	
J. J. Kovats, account of May salary	\$ 20 00
D. B. Coon, act. of May salary and expenses	47 25
E. B. Saunders, acct. of May salary and expenses	114 86
Curtis Randolph, bal. of Dr. Crandall's salary, Jan.-Apr.	20 00
Calvin Crandall, acct. of Dr. Crandall's salary, Apr.-July	75 00
J. H. Hurley, balance of expense account	7 25
F. J. Hubbard, Treas., portion of Roanoke Church contribution	5 29
Paul E. Fittsworth, Treas., portion of Roanoke Church contribution	2 77
W. H. Greenman, Treas., portion of Roanoke Church contribution	1 30
Wilburt Davis, acct. of salary, Apr.-July, and exp.	92 56
Angeline Abbey, account of June salary	10 00
J. G. Burdick, Italian appropriation for June	23 00
Mary S. Damerel, loan of Fisher Legacy	3,480 00
Washington Trust Co.:	
Interest on note	14 05
Payment of loans	1,000 00
Salaries and expenses on China field	797 50
Treasurer's expenses	42 00
	<u>\$5,752 83</u>
Balance in bank July 1, 1913	755 87
	<u>\$6,508 70</u>

Bills payable in July, about \$1,000 00  
Notes outstanding July 1, 1913 2,500 00  
E. & O. E. S. H. DAVIS,  
Treasurer.

## WOMAN'S WORK

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

### Turn o' the Tide.

The tide flows in to the harbor—  
The bold tide, the gold tide, the flood of the sunlit sea—  
And the little ships riding at anchor  
Are swinging and slanting their prows to the ocean, panting  
To lift their wings to the wild wide air  
And venture a voyage they know not where—  
To fly away and be free!

The tide runs out of the harbor—  
The slow tide, the low tide, the ebb of the moonlit bay—  
And the little ships rocking at anchor  
Are rounding and turning their bows to the landward, yearning  
To breathe the breath of the warm sweet strand  
And rest in the sight of the high hill land—  
To hold their haven and stay!

My heart goes round with the vessels—  
My wild heart, my child heart, in love with the sea and land—  
And the turn o' the tide passes through it,  
In rising and falling with mystical currents, calling  
At morn to range where the far waves foam,  
At night to a harbor in love's true home,  
With the hearts that understand!

—Henry Van Dyke.

### Letter From Miss West.

To the Woman's Board:

DEAR FRIENDS: Is it because we are on the other side of the globe that time passes so rapidly and letters that should be written are neglected?

The months since school opened for the second semester have been busy ones, as an entering class meant nearly an hour a day more teaching for me. Twenty-six of the old girls came back and there were five new girls—keeping the number about as that of the first half of the year. Of these we have already lost two; but both have gone out to greater fields of usefulness, so we can not but be glad for them. About the first of April one of the older girls, who has long wished to take the nurses' training course, had an opportunity to enter that course in the American Episcopal Hospital for Women. The other was a girl who had been in school under the old system and her term of indenture was more

than finished. A friend in the Southern Methodist Mission came to us saying she must have a teacher for a day school immediately. Could we help her out? It seemed to be the opening for our Sing-di, so I took her out to them the middle of last month. She writes that she is very pleasantly situated, living with a Bible-woman in the same building where the school is held.

You will be interested to hear of the May-day exercises given by a number of the girls' schools of Shanghai under the leadership of Miss Mayhew, Y. W. C. A. (Perhaps some of you know her at home, as she was physical director and dean of women for many years in the State University at Madison.) These exercises were held on the lawn of the Baptist Compound at the other end of the Settlement. They consisted of dumb-bell, and Indian-club exercises, as well as various pretty drills and marches, ending in the winding of the May-pole. As the girls were all dressed in light colors and wore wreaths of flowers it was a very pretty affair. During the course of the afternoon we saw an old Chinese scholar standing in an opposite window which overlooked the lawn and we could imagine that it seemed to him a new and strange China when the girls came out and did such things before the public.

You will be glad with us to know of the joy that has come to us in these last few days. All the year, I have felt very keenly my inability to help the girls much religiously—I mean, when I have tried to talk with them my limited Chinese has not allowed me to say what I wanted to say and as I wanted to say it. But God has worked where we have failed and in these last two Sabbaths thirteen of the school-girls have written their names as probationers. Two of these have been in the school a number of years and most of the rest have been in at least two years, so they have had good opportunity to know what the Christian religion is. One little girl said that she had believed for a long time but the thought that after death she would be thus separated from her mother had kept her from acknowledging her faith. They said that another dear little girl wrote her parents that they wanted her to be a good girl, and to do that she must become a Christian—and they *must* give



their consent. A day or so later her father came to see her, and when she returned to the schoolroom we knew he had given his consent, as her face quite beamed with joy.

You will unite with us, I am sure, in praying that the faith of these girls may increase, that they may grow in grace and in the knowledge of a life with Christ Jesus as their Friend.

Sincerely yours,  
ANNA M. WEST.

West Gate, Shanghai,  
June 9, 1913.

**The Joy of It.**

Had you seen the tender expression on the placid face, and the eager light in the dark eyes of an aged neighbor, as she read a message from a near-by city in which were these words, "Grandma, I know you will be filled with joy, for on last Decision day I gave my heart to Jesus and am to be baptized and join the church," you would quite clearly understand the spirit of Christ's words, "There shall be joy in heaven over one sinner that repenteth, more than over ninety and nine . . . which need no repentance."

The knowledge that a beloved child of twelve years has heard the call of the Spirit and accepted the divine leading to live the Christ-life, is a source of great joy to one who has earnestly, however stumblingly, followed the teachings of the Bible for more than threescore and ten years; and it comes with special sweetness as she remembers bygone years when her own sons and daughters followed Christ in baptism and began Christian service with hearts filled with hope.

Then came the thought that each grandchild who had reached the age of twelve years had also chosen to follow the Master in the consecrating service of baptism with its attendant blessings; and now to have this promise of blessedness in the oncoming generation brought a joyful peace that nothing could destroy, and the aged pilgrim said: "O that the sons and daughters of men would, every one, take up the service of Christ, seek first the righteousness of his kingdom, and so find the lasting joy of honest living both in the sight of God and of men. Then would they possess the peace that passeth knowledge, be-

cause having accepted the truth, and having earnestly striven to live it out in every line of life, they would find themselves abiding in Christ, and his promise to abide with them would be fulfilled."

The calm, hopeful serenity of this aged grandmother's life in these later years is like a benediction to all who come under her influence. She advises all, old and young, to make the Scriptures a daily teacher, companion and guide in settling all the questions of life. She would have them so love the Bible that they would be actuated thereby in all plans for recreation and amusements, as well as in their ministries to the afflicted and the sorrowing. She feels that no child who can understand "yes" and "no" is too young to be taught Bible truths and to be led by them. Right here, in early childhood, is where she thinks the mothers should begin instilling Bible truths. At this early stage in child life the mother starts the holy or the unholy tendencies, according as she cherishes and practices the daily Bible studies or neglects these. The mother needs daily communion with the Master through careful study of his words, in order to be able to judge rightly whenever she is called upon to make decisions. The closer our lives conform to the Christ-life the safer guides we become, and the richer and more intense will be all life's enjoyments.

A. K. WITTER.

**Minutes of the Woman's Board Meeting.**

The Woman's Executive Board met in Milton, July 7, with Mrs. S. J. Clarke. The members present were: Mrs. West, Mrs. Clarke, Mrs. Morton, Mrs. Crandall, Mrs. Babcock, Miss Phoebe Coon, and Mrs. Maxson.

There were four visitors: Miss Susie Burdick, Mrs. L. A. Platts, Mrs. E. S. Pullman, and Miss Cora Clarke.

The President opened the meeting by reading Psalm xci and offering prayer. The minutes of the previous session were read.

The Treasurer's report for June was read by Mrs. Babcock. Receipts \$422.00; disbursements \$873.75. This report was adopted. The report for the quarter ending June 30 was also read and adopted.

The Corresponding Secretary read an interesting letter from the Pacific Coast

and one from the Eastern Association. The latter contained a request for a message from the Woman's Board to be read at their coming association. It was voted that Mrs. West prepare this message. The Corresponding Secretary also presented the Mission Study leaflet prepared by her for August on The Young People's Board, and this was adopted as read.

By vote the use of the Board's Milton College Scholarship was appropriated for the ensuing year.

Mrs. West read a letter from Anna West written to the Board on June 9 and containing the joyful news that thirteen of the Chinese schoolgirls had written their names as deciding to be Christians. At the request of those present Miss Burdick talked to us concerning these girls, and also of many things pertaining to our school and mission in China.

Mention was made of the fact that there were present with us two of the original members of the Woman's Board, namely, Mrs. L. A. Platts and Miss Susie Burdick. Mrs. Platts was asked to tell us of the work and the conditions prevailing in the Board at that time. This reminiscence was most interesting.

After the reading of the minutes the Board adjourned to meet August 4 with Mrs. Morton.

DOLLIE B. MAXSON,  
Recording Secretary.

**Treasurer's Report.**

For three months ending June 30, 1913.

MRS. J. F. WHITFORD, Treasurer,	
In account with	
THE WOMAN'S EXECUTIVE BOARD.	
<i>Dr.</i>	
To cash on hand March 31, 1913	\$ 398 13
Schofield Barracks, Hawaii, Mrs. Elmer Kemp:	
Marie Jansz	5 00
Unappropriated	5 00
Westerly, R. I., Mrs. Daniel B. Rogers, via	10 00
Woman's Society for Christian Work:	
Tract Society	2 00
Missionary Society	3 00
Salemville, Pa., Collection at S. E. Association	5 00
Roanoke, W. Va., Mrs. S. D. Bond:	
Missionary Society	5 00
Lost Creek, W. Va., Ladies' Aid Society:	
Miss West's salary	12 50
Brookfield, N. Y., Woman's Missionary Aid	
Society:	
Miss Burdick's salary	20 00
Milton Junction, Wis., Church:	
Miss West's salary	5 75
First Verona, N. Y., Ladies' Benevolent Society:	
Unappropriated	20 00
Alfred Station, N. Y., Ladies' Evangelical Society:	
Tract Society	1 85
Missionary Society	1 85
	3 70

DeRuyter, N. Y., Ladies' Benevolent Society:	
African Investigation	15 00
Leonardsville, N. Y., Woman's Benevolent	
Society:	
Tract Society	45 00
Missionary Society	45 00
Welton, Iowa, Woman's Benevolent Society:	
Miss West's salary	10 00
Albuquerque, N. M., Reta I. Crouch:	
Dr. Rosa Palmborg's salary	2 50
Lost Creek, W. Va., Ladies' Aid Society:	
Miss West's salary	6 00
Westerly, R. I., Woman's Aid Society:	
Tract Society debt	20 00
Fouke School	20 00
Milton, Wis., Circle No. 2:	
Tract Society debt	10 00
Fouke School	5 00
Nortonville, Kan., Woman's Missionary and	
Benevolent Society:	
Unappropriated	25 00
Alfred, N. Y., Woman's Evangelical Society:	
Tract Society	12 00
Missionary Society	2 00
Marie Jansz	10 00
Fouke School	5 00
North Loup, Neb., Woman's Missionary Society:	
Missionary Society	15 00
Milton, Wis., Circle No. 2:	
Milton College debt	25 00
Ministerial Relief Fund	5 00
Battle Creek, Mich., Ladies' Aid Society:	
Unappropriated	10 00
Milton, Wis., Mrs. J. L. Shaw (African In-	
vestigation)	1 00
Ashaway, R. I., Ladies' Sewing Society:	
Unappropriated	10 00
Brookfield, N. Y., Mrs. Anvernette Clark:	
African Investigation	10 00
Ashaway, R. I., Ladies' Sewing Society:	
Miss Burdick's salary	25 00
Salem, W. Va., Ladies' Aid Society:	
Tract Society debt	5 00
Missionary Society debt	5 00
Chicago, Ill., Ladies' Society:	
Unappropriated	10 00
Little Genesee, N. Y., Woman's Board Auxiliary	
Society:	
Miss Burdick's salary	10 00
Board expenses	3 00
Fort Wayne, Ind., Mrs. Nellie G. Ingham:	
Tract Society	10 00
Missionary Society	10 00
Miss Burdick's salary	5 00
African Investigation	10 00
Dr. Palmborg's salary	5 00
Board expenses	5 00
Milton, Wis., Woman's Benevolent Society:	
Milton College debt	20 00
Milton, Wis., Mrs. S. J. Clarke:	
Milton College debt	2 00
Nile, N. Y., Ladies' Aid Society:	
Tract Society	5 00
Missionary Society	2 50
Miss Burdick's salary	10 00
Board expenses	2 00
Fouke School	2 50
Andover, N. Y., Ladies' Aid Society:	
Fouke School	5 00
Albion, Wis., Mrs. Eliza Crandall via Mis. and	
Benev. Society:	
Missionary Society	5 00
Milton, Wis., Circle No. 3:	
Miss West's salary	15 00
Milton College debt	25 00
Fouke School	10 00
Rockville, R. I., Mrs. A. G. Crofoot:	
Tract Society	1 00
Missionary Society	1 00
Hammond, La., Ladies' Missionary Society:	
Unappropriated	10 00
Adams Center, N. Y., Ladies' Aid Society:	
Unappropriated	75 00

North Loup, Neb., Woman's Missionary Society: Missionary Society	10 00
Dodge Center, Minn., Woman's Benevolent Society:	
Tract Society	\$15 00
Missionary Society	15 00
Miss West's salary	10 00
Marie Jansz	3 50
Board expenses	1 50
Educational Fund	5 00
<b>Fouke, Ark., Ladies' Aid Society:</b>	<b>50 00</b>
Tract Society	\$7 00
Missionary Society	8 00
<b>Gentry, Ark., Ladies' Aid Society:</b>	<b>15 00</b>
Unappropriated	6 00
<b>Milton, Wis., Circle No. 3:</b>	<b>10 00</b>
Marie Jansz	10 00
<b>New York City, Woman's Auxiliary:</b>	<b>20 00</b>
Miss Burdick's salary	\$10 00
<b>Independence, N. Y., Ladies' Aid Society:</b>	<b>5 00</b>
Miss Burdick's salary	5 00
Miss West's salary	5 00
Dr. Crandall's salary	10 00
Fouke School	10 00
<b>Plainfield, N. J., Woman's Society for Christian Work:</b>	<b>30 00</b>
Milton College Endowment	\$10 00
Alfred University Endowment	10 00
Salem College Endowment	10 00
<b>Jackson Center, O., Ladies' Benevolent Society:</b>	<b>30 00</b>
Unappropriated	2 50
<b>New Market, N. J., Ladies' Aid Society:</b>	<b>10 00</b>
Miss Burdick's salary	10 00
<b>Salem, W. Va., Ladies' Aid Society:</b>	<b>12 00</b>
Miss West's salary	12 00
<b>Milton, Wis., Circle No. 2:</b>	<b>15 00</b>
Marie Jansz	\$ 5 00
Milton College Endowment	10 00
<b>Westerly, R. I., Woman's Aid Society:</b>	<b>42 00</b>
Missionary Society debt	\$ 2 00
Miss West's salary	40 00
<b>Welton, Ia., Woman's Benevolent Society:</b>	<b>7 50</b>
Tract Society	5 00
Miss West's salary	2 50
<b>Riverside, Cal., Dorcas Society:</b>	<b>25 00</b>
Unappropriated	25 00
	<b>\$1,372 76</b>
<i>Cr.</i>	
By cash paid Davis Printing Co., leaflets	\$ 2 00
F. J. Hubbard, Treas. Tract Society:	
General Fund	\$60 85
Tract Society debt	30 00
<b>S. H. Davis, Treas. Missionary Society:</b>	<b>90 85</b>
General Fund	\$56 85
African Investigation	15 00
Dr. Palmborg's salary	2 50
<b>Davis Printing Co., leaflets</b>	<b>74 35</b>
<b>C. E. Crandall, Treas. Milton College, M. C. debt</b>	<b>2 00</b>
<b>Rev. L. C. Randolph, for M. C. debt</b>	<b>25 00</b>
<b>Davis Printing Co., 200 report blanks</b>	<b>22 00</b>
<b>C. E. Crandall, Treas. Milton College, M. C. debt</b>	<b>2 75</b>
<b>S. H. Davis, Treas. Missionary Society:</b>	<b>25 00</b>
General Fund	\$66 50
Missionary Society debt	5 00
African Investigation	21 00
Miss Burdick's salary	75 00
Dr. Crandall's salary	5 00
Miss West's salary	150 00
Dr. Palmborg's salary	5 00
Marie Jansz' salary	100 00
<b>F. J. Hubbard, Treas. Tract Society:</b>	<b>427 50</b>
General Fund	\$38 00
Debt Tract Society	5 00
<b>G. H. F. Randolph, Fouke School</b>	<b>43 00</b>
<b>Curtis F. Randolph, Treas. Alfred University, University Endowment</b>	<b>200 00</b>
<b>C. E. Crandall, Treas. Milton College, Milton College Endowment</b>	<b>50 00</b>
<b>A. S. Childers, Treas. Salem College, Salem College Endowment</b>	<b>50 00</b>

J. A. Hubbard, Treas. Memorial Board, Ministerial Relief Fund	21 00
Anna S. Booth, So. Africa—Unappropriated	2 50
Davis Printing Co., leaflets	2 00

Cash on hand June 30, 1913	\$1,089 95
	282 81
	<b>\$1,372 76</b>

Mrs. J. F. WHITFORD,  
Treasurer.

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

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, July 13, 1913, at 2 o'clock p. m., Pres. Stephen Babcock in the chair.

Members present: Stephen Babcock, J. A. Hubbard, Corliss F. Randolph, Edwin Shaw, W. M. Stillman, F. J. Hubbard, J. D. Spicer, D. E. Titsworth, W. C. Hubbard, T. L. Gardiner, Asa F. Randolph, J. G. Burdick, L. A. Worden, C. W. Spicer, J. B. Cottrell, M. L. Clawson, F. A. Langworthy, A. L. Titsworth.

Visitors: Rev. H. L. Polan, Halsey B. Greene.

Prayer was offered by Rev. H. L. Polan. Minutes of last meeting were read.

The Committee on Investment of Funds reported having increased the loan to Wm. Coban on property 206 Duer St., North Plainfield, from \$800.00 to \$1,000.00.

Action approved.

The Committee on Distribution of Literature reported the following for the month of June: Tracts distributed, 11,410 pages; books sold, 14 copies Doctor Main's *Bible Studies*, one copy *Paganism Surviving in Christianity*; increase in RECORDER subscribers, 3.

The Treasurer presented his reports for the fourth quarter, and for the year ending June 30, both duly audited.

Reports adopted.

Correspondence was presented relating to the Marilla B. Phillips bequest and the action of the Treasurer relating thereto was approved.

Voted to acknowledge the receipt of correspondence from John H. Austin, and in compliance therewith the following appointments were made for the Tract Society hour at the Eastern Association: "The Sabbath: The Business Man's Point of View"—Clarence W. Spicer (20 minutes); "The Sabbath, at the New Era Mission"—

Jesse G. Burdick (20 minutes); "The Sabbath, and the Value of Denominational Helps in the Sabbath School"—Rev. Edgar D. Van Horn (15 minutes); "The Sabbath, and the SABBATH RECORDER"—Rev. Theodore L. Gardiner (15 minutes).

Correspondence from J. A. Davidson, relating to the use in Canada of the tent now in southern Illinois, was referred to the Advisory Committee with power.

Voted, that until further action, the funds for the New Era Italian Mission be forwarded to Jesse G. Burdick for distribution.

The Corresponding Secretary reported having sent copies of the resolutions presented at the June meeting of the Board, relating to the employment of a General Secretary, to the members of the Board, and replies thereto were read.

Voted that the resolution be taken from the table. After general discussion it was voted that the resolution be referred to a committee consisting of W. C. Hubbard, J. B. Cottrell and D. E. Titsworth, for revision and completion, with power.

Pursuant to the report of the committee the following preamble and resolutions were unanimously adopted:

*Whereas*, These are days of combined effort when wise coöperation promotes economy and increases power—not only in the business world, but also in religious matters; and

*Whereas*, In our opinion the time has now come when a closer coöperation in all our denominational work is called for and when co-ordination and concentration which shall economize both men and means is necessary to reach the fullest measure of success; and

*Whereas*, The mission of the Seventh Day Baptist Denomination, in motive and end, should be thought of as one providentially appointed task; and

*Whereas*, While in desire and purpose our people are united, interested and loyal, we all need the stimulating influence of enlightening information and of personal appeal; and

*Whereas*, The several branches of our work are not extended enough, nor our membership large enough, to justify a field secretary for each division, however desirable such a secretary might otherwise be: therefore

*Resolved*, That we recommend the election by the General Conference of a Central Committee of five (5) members, one of whom shall be the President of the Conference, one to be nominated by each of the following Societies, namely, The Seventh Day Baptist Missionary Society, The American Sabbath Tract Society and the Seventh Day Baptist Education Society, and the fifth to be named by the Nominating Committee of Conference, as the representatives of the other Boards and permanent committees of Conference. This Committee shall act as a Board of

Estimate and Apportionment and shall employ and direct a General Denominational Secretary, who shall plan, speak and write in the interests of all the work committed to us as Seventh Day Baptists.

This committee shall fix his salary and shall apportion it and his expenses among the different bodies represented, in proportion to their respective annual receipts for the five years last past.

This committee, upon its organization, shall arrange by lot which of the members other than the President of Conference shall serve for the terms of one, two, three and four years respectively, so that at each succeeding session of the General Conference one member shall be elected to serve for the term of four years, thus providing for sufficient permanency to permit the committee to perfect and carry out far-reaching plans, and also to allow for a reasonable infusion of new men and new ideas.

The Board or Society which originally nominated the retiring member shall nominate his successor.

Should any member of this Central Committee resign during his term of office, or it become necessary for any reason to fill a vacancy, the Society which is represented by the outgoing member shall elect his (or her) successor.

In case this member of the Central Committee is either the President of Conference, or the representative of "the other Boards and permanent Committees of Conference" his successor shall be elected by the Commission of the Executive Committee of Conference.

We believe that an early result of such a movement as is here proposed would be a deepening interest among our churches, and greater unity, strength and efficiency in our organized activities.

*Resolved*, That a copy of this minute shall be sent to all Conference Committees, Commissions and Boards, and to our schools and it shall also be published in the SABBATH RECORDER.

The outline of the annual statement to the General Conference, presented by Corresponding Secretary Shaw was adopted.

Voted that the Business Manager be authorized to print the usual number of copies of the reports for use at Conference.

Voted that the Business Manager be authorized to send copies of the reports to a list of names to be prepared by the Treasurer.

Correspondence was received from I. Edwin, Rev. E. H. Socwell, Rev. George Seeley, John H. Austin, Jim Phiri, Rev. E. B. Saunders, James A. Davidson, Mil-lard C. Loomis, Rev. Geo. W. Hills, D. M. P. Chinyama, Agrippa Andrew Shaba, George Amon Malinda, Rev. A. J. C. Bond, Thomas Trenor, Rev. Geo. W. Burdick, Rev. Royal R. Thorngate, Rev. Boothe C. Davis, N. O. Moore, Rev. Jesse E. Hutchins, Loyal F. Hurley, Rev. Bishop

Schrader, Rev. T. J. Van Horn, Howard C. Stewart.

Voted that Corliss F. Randolph be elected a member of the Committee on Nominations, to fill the vacancy caused by the death of Clarence C. Chipman.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,  
Recording Secretary.

#### The American Sabbath Tract Society.

Treasurer's Report for the Quarter Ending June 30, 1913.

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

Dr.  
To balance on hand April 1, 1913 .....\$1,957 18

To funds received since as follows:

Contributions to General Funds as published:  
April .. \$283 60  
May .. 260 90  
June .. 192 81

Contributions to apply on Debt and for cost of African Investigation, as published:

April .. \$125 06  
May .. 193 10  
June .. 62 00

Payment on Life Membership:

Clarence Witter Knapp ..... 10 00  
E. B. Saunders, 2/5 mileage returned ..... 3 52

Income on Invested Funds:

April .. \$473 68  
May .. 28 29  
June .. 190 00

Interest on Bank Balances ..... 691 97

Publishing House Receipts:

RECORDER .....\$610 54  
Visitor .. 227 81  
Helping Hand .. 316 87  
Tracts .. 4 92  
Bible Studies .. 75  
Recorder Stock Sold .. 117 38  
Visitor Stock Sold .. 5 42

1,283 69

\$5,074 57

Cr.

By cash paid out as follows:

G. Velthuysen, appropriation for Boods-chapper .....\$ 151 50

George Seeley:

Salary .....\$75 00

Postage ..... 15 00

90 00

Joseph J. Kovats, salary ..... 60 00

Marie Jansz, appropriation ..... 37 50

E. H. Socwell, salary ..... 37 50

George W. Hills, salary, Los Angeles Church Italian Mission, New Era, N. J., through Henry N. Jordan ..... 80 00

Sabbath School Board for Junior Quarterly S. H. Davis, Treas., Missionary Society, 1/2 March expenses E. B. Saunders, Missionary Secretary ..... 100 00

22 98

Sabbath Reform Field Work:

E. H. Socwell, expenses .....\$ 5 04

H. N. Jordan, expenses to Snow Hill ..... 10 00

Edwin Shaw, do. .... 7 70

George W. Lewis, expenses to Battle Creek ..... 8 20

James H. Hurley, 1/2 expenses New Auburn to Attalla ..... 60 09

Edgar D. Van Horn, expenses to Rutland, Vt. .... 30 00

Loyal F. Hurley, expenses to Welton, Iowa ..... 5 02

126 05

Transferred to Sabbath Reform Field Work Acct. .... 800 00

Edwin Shaw, Cor. Sec., stenographer and postage ..... 3 00  
F. J. Hubbard, Treas., stenographer and postage in re. Est. Marilla B. Phillips ..... 1 40  
Grace D. Myers, Deputy Cd. Clk., copy of will of Adelia Kenyon, decd. .... 1 50  
Nathan Bernstien, interest allowed on bank balance on amount his loan pending payments on mortgage ..... 13 29  
Loans and Interest paid ..... 1,015 00  
Publishing House Expenses:  
RECORDER .....\$1,233 76  
Visitor .. 181 90  
Helping Hand .. 202 53  
Tracts .. 23 24  
Tract Society expenses ..... 20 84

1,662 27

By balance cash on hand .....\$4,264 49

810 08

\$5,074 57

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

Plainfield, N. J.,  
July 1, 1913.

Life Member added during the Quarter:  
Clarence Witter Knapp, Nortonville, Kan.

Examined, compared with books and vouchers and found correct.

D. E. TITSWORTH,  
ASA F. RANDOLPH,  
Auditors.

Plainfield, N. J.,  
July 11, 1913.

### Milton College.

At a meeting of the stockholders of Milton College, held July 9, 1913, nine trustees were elected for the term of three years. All those whose terms of office expired at that date were reelected, except that Mr. E. D. Bliss of Milton was chosen in place of Mr. W. W. Clarke.

At the annual meeting of the trustees of the college held the same date Mr. F. C. Dunn of Milton was elected president of the Board of Trustees, in place of Mr. Paul M. Green, who declined a reelection on account of infirmities. Mr. Green has been president of the Board of Trustees of Milton College for sixteen years and has been for forty-two years a trustee of the institution. He has faithfully and honorably served the college and all friends of the college regret that he is obliged to relinquish his office. Mr. Dunn has long been connected with the board and will prove a worthy successor to the retiring president.

"And are your daughters musical?" we ask.

"I guess so," he replies, rather sadly. "One of 'em can sing things at the top of her voice so you can't understand a word, and the other can play the piano with her hands crossed."—*Teachers' Magazine.*

## YOUNG PEOPLE'S WORK

REV. H. C. VAN HORN, Contributing Editor.

### Christian Perseverance.

Christian Endeavor topic for August 2, 1913.

REV. C. S. SAYRE.

#### Daily Readings.

Sunday—Persevere in loving (Gal. vi, 1-10).

Monday—In the Gospel (Heb. iii, 12-19).

Tuesday—In prayer (Luke xviii, 1-8).

Wednesday—In Scripture study (2 Tim. iii, 14-17).

Thursday—In duty (Heb. xii, 1-6).

Friday—Through trials (1 Pet. i, 1-8, 13).

Sabbath day—Topic: The ideal Christian.

VIII. His Perseverance (Heb. vi, 10-20). (Consecration meeting.)

"God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister" (Heb. vi, 10). Paul here not only commends these people for what they had done, but also for what they were *continuing* to do: "in that ye have ministered to the saints, and *do minister.*"

People are likely to bank on some good thing which they have done in the past, and hope it will remove the curse from any relaxation in that line at present. A farmer had been very faithful in attending church all winter and the children had become quite interested in the meetings where the minister had always ended with an invitation to accept Christ. But when spring's work opened up, every day was put in to its full capacity getting in the crops. Instead of saving up the strength of one of the teams Friday afternoon so as to go to church, every one was worked steadily all day, and then Sabbath morning the teams were too tired to drive to church. On being questioned by his pastor about this he replied: "I attended all winter, and this is a very busy time now, and I must make everything count." "But your children," said the pastor. "The net is being drawn now, and they are clear out of our reach. Is your crop of more importance than the conversion of your children?" "When the rush of the work is

over, I will get out again." But when the rush was over, and that farmer and his children again came, the harvest was over, and those children were not saved. That good man needed perseverance in church attendance; for just the time when he relaxed was just the vital time in the lives of his children.

But the ideal Christian is the one who has the determination and continuity to try again in case he fails to live up to his ideal. There are so many who do fail, so many who stumble and fall. The ideal Christian rises and confesses his fault, and tries again. The confessing is as essential as the rising; for if we do not acknowledge our fault, then the onlookers will say, "That's hypocritical; for I saw him do so and so, and he pretends he is all right; he does not own that he has done wrong." The ideal Christian confesses his faults, and rises up and tries harder than ever. I dare say the ideal Christian is not the one who never does wrong, the one who is always right; for such are namby-pambies—negatives—minus quantities when you want things done, never do any harm nor any good. The ideal Christian is up and at it three hundred and sixty-five days in the year. He tackles jobs; blunders, and tries again; is no quitter because he did not make a howling success at the very start.

The ideal Christian is always at the prayer meeting. He may not make as nice prayers and speeches as others, but he's always there, and takes part every time. He's steady, he's regular, he's persevering. He may not be able to sing, but he can get the books around, and see that all who can sing have a book. "God is not unfaithful to forget his work and labor of love."

This is the meeting to consecrate yourself afresh to all the work of the Christian life, and especially that part that pertains to the work to which you are called. And you are definitely called to the work belonging to that committee of which you are a member. Living the ideal Christian life does not lie beyond you. Keep at it, day in and day out, rainy or clear, winter or summer; all the time and everywhere see that you are doing the thing that's next you, and your Christian Endeavor society will grow, and it will be *ideal* because its members are *persevering Christians.*

News Notes.

ALFRED STATION, N. Y.—An ice-cream social was held in the church parlors, June 14. A short program was given, and about \$7.50 was received. Another ice-cream social was held June 28 when about \$5.00 was received. These socials are being held for the purpose of arousing more interest in Christian Endeavor work.

SHILOH, N. J.—The W. C. T. U. gave a reception to nine new members on the evening of June 24, at the home of Mrs. Sarah Davis. An interesting program was given, after which ice-cream, cake, and crackers were served. About fifty were present.—The Ladies' Benevolent Society gave an entertainment composed of living pictures called "The Belles," the evening after the Sabbath, June 28. Over \$10.00 was added to the treasury. This society has recently voted to send the SABBATH RECORDER for one year to several young married couples.—The joint communion of the Shiloh and Marlboro churches was held with the Marlboro Church June 28. Pastor Skaggs preached the sermon.

To All Churches of the State of New York.

At the session of the Central Association held at Verona October 10-13, 1912, it was voted as follows:

We recommend:

- 1. The incorporation of this association.
2. That the corporation be "The New York Seventh Day Baptist State Association."
3. That the number of trustees be nine.
4. That the trustees be elected for a term of one year.
5. That all the Seventh Day Baptist churches of the State of New York be invited to unite with this corporation.
6. That at present it seems to unite in holding the religious services, now held at the Western and Central associations; that in the event that the churches of the Western Association unite with the proposed corporation, and if agreeable to the Western Association, it be known as the Western Division of the Seventh Day Baptist State Association, the Central Association as the Central Division.

7. That there be a committee appointed to draft by-laws for the corporation.

8. That a committee of three be appointed to perfect the incorporation.

9. That when this association adjourns it adjourn to meet with the church at Brookfield, N. Y., on Wednesday, the second day of General Conference, in 1913, at 4 p. m., for a business session.

10. That all churches in favor of joining this corporation be invited to send delegates to this session to be held with the Second Brookfield Church.

11. That the trustees for the first year be the following: Joel Witter, R. J. Severance, Grant Burdick, C. J. York, Welfred Perry, John M. Satterlee, Ernest Barber, R. G. Davis, G. W. Davis.

Pursuant to the above the certificate of incorporation has been prepared. It was thought advisable that there be a session of the association held at Brookfield at the time of Conference to do what may be necessary to perfect the incorporation.

It is expected that all the churches of the Central Association will send delegates to this session. The delegates can be the same as those who are delegates to Conference or they may be other persons. That the sentiment of the churches of the Western and Eastern associations in the State of New York as to becoming a part of this corporation may be known, it is recommended that these churches also send representatives to this session to be held at Brookfield, and that these representatives be given such instructions and powers as their respective churches deem advisable.

E. A. WITTER,
C. J. YORK,
G. W. DAVIS,
Committee.

"My father and I know everything in the world," said a small boy to his companion.

"All right," said the latter, "where's Asia?"

It was a stiff question, but the little fellow answered coolly: "That is one of the questions my father knows."—Teachers' Magazine.

Self-control, I say, is the root virtue of all virtues. It is at the very center of character.—Henry Churchill King.

Railroad Rates to Conference.

The Conference will be held with the Brookfield (N. Y.) Church from August 19 to 24 inclusive. Because of the inconvenience, the slight amount of money to be saved and the restrictions as to date of travel, it has been thought best not to sell tickets on the certificate plan.

Brookfield lies between North Brookfield on the Delaware, Lackawanna and Western Railroad, Utica Branch, and Leonardsville on the Unadilla Valley Railway. In general, it will be more convenient for the Brookfield friends to meet delegates and visitors at the North Brookfield station.

We suggest that the delegates coming from Rhode Island, New York City and New Jersey travel from New York City via the D. L. and W. R. R. Through trains leave New York at 10 a. m. arriving at North Brookfield 5.20 p. m., and the night train leaving at 9 p. m. and arriving at North Brookfield next morning at 6.53.

The fare from New York City to North Brookfield is \$5.00; round trip \$10.00. From Chicago, southern Wisconsin and points west, delegates will find that train #4 on the Erie R. R. is a good train leaving Chicago at 11 a. m. and reaching Binghamton at 10.35 next morning. It will be necessary to remain over in Binghamton until the 2.40 p. m. local or 3.30 p. m. express, leaving on the D. L. and W. and reaching North Brookfield at 5.32 p. m. This will enable the delegates to arrive in Brookfield before dark. Details of transfer will be announced by the local committee.

The Erie R. R. will sell individual tickets for any number of people from Chicago to North Brookfield and return for \$25.85. These tickets are limited to thirty days from date of sale and are on sale only August 16, 17, 18, 19 and 20, at this price. The Erie also makes a summer tourists' rate from Chicago to Buffalo, Niagara Falls or Jamestown, N. Y., \$17.00 for the round trip, and the excursion rate, round trip, from Chicago to New York is \$27.00—good to stop off at Binghamton. Passengers must travel from Binghamton to New York to have the ticket validated.

Delegates from Nile, Friendship, Alfred and other points on the Erie can assemble at Binghamton and travel to North Brookfield on the D. L. and W. with the delegates from New York and Chicago.

It is anticipated that the majority of delegates will endeavor to be in Binghamton Monday, August 18, in time to take the train leaving 2.40 p. m. on the D. L. and W. traveling north. The rate, round trip, from Alfred to North Brookfield is \$9.20.

Delegates from Adams Center, Berlin and other points north of Brookfield can travel via the New York Central to Utica, and from Utica on the D. L. and W. to North Brookfield.

Below you will note the time of the departure of trains on the D. L. and W. Railroad from Binghamton, N. Y., and Utica, N. Y., with the time of their arrival in North Brookfield.

Table with columns LEAVE and ARRIVE, listing train schedules between Binghamton, North Brookfield, and Utica.

Consult your local ticket agent for further information.

IRA J. ORDWAY, Chairman,
1447 West Monroe Street,
Chicago,

WILLIAM C. HUBBARD,
Plainfield, N. J.,

W. A. HOOD,
Hornell, N. Y.,

H. C. BROWN, M. D.,
Brookfield, N. Y.,
Railroad Committee.

Disappointments should be taken as a stimulant, and never viewed as a discouragement.—C. B. Newcomb.

## CHILDREN'S PAGE

### The Red Crown.

"Why must we stay in camp?" asked Joe. It was their first day in the mountains, and the six cousins were all in a row in front of the redwood cabin which for the next two weeks was to be their home.

"I guess they wanted us to watch things," said Josie.

"Boo Chy could watch things," suggested Wallace.

Boo Chy was the Chinese boy who cooked and washed dishes.

"Surely," said Ethel, "and I'm tired of playing here."

"But if it wasn't just to watch the camp"—began Wallace.

"Oh, I think it must have been that," said Josie, confidently.

"Maybe there's bears in the woods," whispered little Frank. "Maybe—"

But the other cousins all shouted in derision and it was partly just to show how brave they were that they went.

"You watch camp, Boo Chy," directed Agnes, who was the oldest.

"All light," answered Boo Chy, nodding and smiling. Boo Chy's words they did not always make out, but they never had much trouble to understand him, for he nodded and smiled beautifully, and nodding and smiling are just the same in Chinese as in English.

"What shall we play?" demanded Josie.

"Explorers!" returned Joe.

"A May-day party," suggested Ethel.

"But it isn't May day," protested Joe.

"Well, we can play it is, can't we?" said Ethel.

The wild flowers were all gone from those woods—they would have known that if they had been used to California—but they found some beautiful ferns, and finally little Frank raised a great shout.

"Come quick," he called. "See what I've found."

Growing near the ground, in a thicket of underbrush, were bright little leaves, red as candle flame, and they picked as fast as they could and carried them to Agnes, who plaited a beautiful crown of them, mixed with the fern fronds. Josie they chose May Queen, because she was the lit-

tlest girl cousin. Wallace put the crown on her head; they all danced around her singing; and they made a procession, with little Frank at the head, and carried Josie back to camp.

Boo Chy stood on the back steps, nodding and smiling, but as they came nearer he suddenly did a most surprising thing, he rushed at them and with his iron spoon knocked the crown off Josie's head. Then he drove them all into the kitchen, poured water into half a dozen pans, sprinkled some white powder into it and made them all scrub their hands and faces. Josie he scrubbed himself, and scrubbed her hard, and all the time he jabbered excitedly.

"Why did he do that?" demanded Wallace, when, a little bit frightened, they had drawn off by themselves.

"I didn't want him to wash my face that way," protested Josie, tearfully.

"I heard him say 'Velly bad,'" said Ethel.

"Maybe he meant we ought not to have left camp," suggested Agnes. Her conscience, you see, was a year the oldest.

When the fathers and mothers returned, Boo Chy, with the red wreath still on the end of the iron spoon, met them and began once more to jabber.

"How is this?" asked Uncle George of the cousins.

They had listened with dismal forebodings. Now Agnes, being the oldest, told the story.

"When we had said not to leave camp!" exclaimed Agnes' mother. "I'm afraid some one will have to be punished."

"I'm afraid the punishment is already begun," said Uncle George, and he was right.

Next morning Agnes' fingers were all blistered and sore, poor little Josie could hardly see out of her eyes, and it was almost time to leave camp before the face of a single cousin looked like the face of a healthy, happy child. They had learned two valuable lessons though: one that it is always safer to mind fathers and mothers. The other lesson was that those bright, flame-colored leaves were poison oak.—*Frederick Hall, in Sunday School Times.*

"The prayer of the servant reaches heaven just as quickly as the prayer of the master."

## SABBATH SCHOOL

REV. WALTER L. GREENE,  
Contributing Editor.

### LESSON IV.—JULY 26, 1913. MOSES REQUEST REFUSED.

Lesson Text.—Exod. iv, 29—vi, 1.

Golden Text.—"Blessed are they that mourn: for they shall be comforted." Matt. v, 4.

#### DAILY READINGS.

First-day, Exod. iv, 29—v, 9.

Second-day, Exod. v, 10—vi, 1.

Third-day, Exod. vi, 2-13.

Fourth-day, Exod. vi, 14-29.

Fifth-day, 1 Kings xii, 1-20.

Sixth-day, Matt. xxiv, 32-51.

Sabbath-day, Psa. cv, 1-22.

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

### The Religious Educator and Modern Psychology.

REV. H. W. VODRA.

*A paper read at Alfred, N. Y., before the Ministers' Association of Hornell and Vicinity.*

The first problem confronting us in this discussion is to determine just what we mean by "religious education." Professor Horne has said in his *Philosophy of Education* that education has a history, an ideal, a practice and a philosophy. We might say of religious education that it has a history, an ideal, a practice and a philosophy. But education may be looked at from the point of view of the forces which educate, and within these forces we may subdivide yet again and say that there is a broader and narrower idea of education. I can do no better than to quote a few short paragraphs from Professor Horne's book: "There are five great agencies of civilization which conserve the past, preserve the present, and make possible a progressive future. These agencies are the home, the school, the vocation, the state and the church. Each of these agencies discovers the social nature of man, revealing him as they do in a series of widening relationships with other things. In the home the child stands in relation to the father, mother, brothers and sisters. In the school the youth stands in relation to teachers and fellow pupils. In his vocation man stands in relation to his fellow laborers.

In the state man stands in relation to his fellow citizens under the law. And in the church man stands in relation to the ideal person—to God—the widest relationship possible to man. . . . Each of these institutions of society is based upon an underlying idea which explains their service to civilization and which justifies their existence. The underlying idea of the home is obedience, of the school development, of the business world unity, solidarity, interdependence; of the state, justice; of the church, righteousness. It is the destiny of every man to receive successively these continually widening views of his nature. Man comes into the fulness of his growth and into the final consciousness of himself through these elements of his social environment. Only by subjecting himself to them, and learning their lessons and habituating his conduct to their ideas can he rise through them to the full measure of his own self-consciousness. The mottoes of spiritual growth are three. In childhood, in the home, the child must be another, imitate others, obey others. He can become himself only by subjecting himself all unconsciously or with effort to others. In the school, which compasses the adolescent period, the youth must be himself, develop his powers, become all his nature permits, and gain the sense of his individuality and interdependence as a man. And in the business, state and church worlds, during the period of manhood, he must find himself in the service of others, must make himself a contributor to the life of society, and must find his self by losing it. First obey, then become, then contribute—these are the natural stages of self-realization as indicated by the social institutions."

I will pass by the discussion of education from the narrower point of view, which is the influence exerted by the school, technically so-called, upon the individual.

#### EDUCATION AND RELIGIOUS EDUCATION.

This is a very broad conception of education from the point of view of the forces which help in the development of the unfolding human personality. How can we tie this conception up to the concept of religious education? Education has an ideal, a history, a practice and a philosophy, and I think we can get at my meaning from the point of view of its ideal. What is our

ideal as Christian leaders and teachers? Is it not to bring men to accept Jesus Christ as their ideal of manhood, the typical man, who reveals to us what God wants a man to be and do in the world, and to submit their spirit in loving obedience to his spirit? Then the question of the religious educator is, "To what extent do these forces which educate in the broader sense aid me in bringing the human spirit to the point of surrender to Jesus Christ?" Is it easier to get men to accept Christ because of the positive influence of the home, state, school, vocational and church life of today? We have, then, the ideal of the religious educator; we have the forces upon which he must depend; how shall we state our problem? Let me state my point of view in this paper from the angle of the religious educator's purpose. His purpose is to consciously endeavor to spiritualize the forces of society which educate or develop the human personality. That is to say an effort should be made on the part of the church to inspire in home, school, political, industrial and church institutions such environmental conditions that when she comes to sow the seed of the Gospel she shall not find the spirit of youth materialized and benumbed to such an extent that the ideal personality of Jesus Christ can find no point of contact. That is to say that the aim of the Christian educator ought to be to Christianize the institutions of society, because the institutions of society have much to do with preparing the soil upon which the seed of the Gospel must fall. The spiritualization of the individual and of social institutions go hand in hand.

Now the problem of this paper is to show in a small way how some of the postulates of Modern Psychology aid the religious educator, preacher and teacher in realizing his purpose as stated above.

The educational process depends for its material upon the sciences of logic, esthetics, ethics, sociology, physiology and psychology, and because the religious educator has to deal with the same spirit as the educator, he is no less dependent, for an intelligent understanding of the spirit with which he deals, upon the same sciences. We single out from among these sciences psychology, to see what help we can get from her postulates.

#### INSTINCTS.

And first, I think, we ought to notice the primary importance placed by modern psychology upon the instincts. Much has been written about the instinctive life of the human personality, but all we need to notice here is that they are given a fundamental place as the basis of the whole educational process. The appeal of the educator must be made to the instincts. We need also to remind ourselves that the instincts are general, not specific. They are tendencies to act in response to stimuli. In this lies the hope of the educator. Nature has determined that the child shall act; just how he shall act will be determined by the stimuli provided by the educator. Take for example the instinct for acquisitiveness,—who shall tell whether the outcome shall be thrift or avarice? Take the instinct to give,—will the outcome be prodigality or the generous friend of deserving charities? This will be determined largely by the stimuli furnished by the environment. The instinct is inborn—the direction of its development depends on the character of the personal forces of the environment.

#### IMITATION.

Now, out of this natural endowment of tendencies to act, I wish to choose just one which is most germane to our discussion, namely, the tendency of the human personality to imitate. Without this faculty for imitation all our efforts to develop the personalities entrusted to our care would be fruitless. On the other hand this tendency lays upon us a heavy responsibility to provide the stimuli that will produce reactions calculated to develop the unfolding nature along the lines which lead to righteousness, truth and justice. It seems unnecessary for me to illustrate this law. The child's development up to a certain age depends upon its imitative faculty. Horne holds that the development of self-consciousness itself depends upon this faculty. James says, "All consciousness is motor." Horne in *The Philosophy of Education* shows how imitation plays a fundamental part in the moral and religious development of the human spirit. He says: "Morality is the recognition in conduct of the rights of other persons. Religion is the recognition in life of the rights of the Ideal Person. Since the imitation of other persons brings one to a consciousness of self, it is evident that self-consciousness

and the moral consciousness are a twin birth." He quotes Baldwin as saying that "my sense of myself grows by imitation of you, and my sense of yourself grows in terms of my sense of myself. Both *ego* and *alter* are essentially social, each is a *socius*, and each is an imitative creation." Horne then goes on to say that "this fundamental sense of the unity of human nature in all individuals is the basis of morality. To the child's consciousness this is not a reflective but an experienced truth. What his fellows approve is to him right, what they disapprove is wrong." We quote Doctor Gordy as follows: "From this it follows that the beliefs of the very young as to what is true, fitting, right, noble, beautiful, desirable must be the opinions of those by whom they are surrounded. There can be nothing else."

We ought to notice that imitation works in the interests of immorality, when the copies are bad, quite as readily as in the interests of morality when the copies are good. If there is no worthy model to offset the suggestions of the unworthy, the imitation is also of the unworthy. As the apostle Paul wrote to the Corinthians long ago, "Evil companions corrupt good manners." It is no less true in the realms of religion that development is through imitation of the superior spiritual attainments of another. It takes a person to reveal personality, and an ideal person, to reveal human personality completely to itself. The Ideal Person, as conceived definitely by any mind, is the unity of all the perfect characteristics one knows. This person may have been concrete once in human history, as in Jesus, in which case the process of imitation, and so religious growth, can go on far easier than when the ideal remains impersonal. The apostle Paul had this imitative process of spiritual development clearly in mind when he wrote, "But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit," and when he wrote, "Be ye imitators of me, even as I am also of Christ."

#### SUGGESTION.

This consideration of the fundamental place of imitation in the educative process leads me to speak of another shibboleth of Modern Psychology usually called "suggestion." The child reacts upon or imi-

tates that which is presented to him by the personalities or objects in his environment. He imitates what another suggests. Doubtless there is a good deal of truth in the contentions made by the advocates of this theory. At least it is true of childhood, and indeed we are all more or less suggestible even to the day of our death. When one moves from the farm to the city, one unconsciously takes on the dress, speech and customs of the city. One readapts himself to the city type. If one goes to live in a foreign country one soon readjusts oneself to the type of life found there. Out of the environment come the suggestions which set in operation the imitative faculty, and here again we come face to face with the fact that the elements of our environment determine to a large extent in our early years, and to a considerable extent in the life of most people, even in late years, the tendency of the development of the instincts.

#### THE APPRECIATIVE BACKGROUND.

Imitation and suggestion operate back and forth to determine what is called by psychologists the "appreciative background." "Appreciation" is a big word today in the psychological and pedagogical worlds. There are various terms used for the same mental process. Royce calls it assimilation. DuBois has a book entitled *The Point of Contact*, the theme of which is based on this idea. Assimilation or apperception are concepts which have for their content the simple fact that no new element of knowledge can be recognized or received by the mind unless it has some relation to the mass of knowledge already possessed. We are all familiar with this truth in a practical way. The traveler will pick out from his environment the objects, institutions and facts which "fit into" his own previous experience. This is the basis of the insistence of the modern educator upon the necessity of a wide range of studies and the use of the laboratory method. The effort is to give the child as wide a range of experience as possible and thus broaden his field of interests and so increase his enjoyment and appreciation of life. This is the benefit of travel, of outdoor life in field and woods, of athletics, of an experience gained in many walks of life. It is also the source of the broadest influence of the preacher. Paul could talk to the soldier, the sailor, the ath-

lete, the rabbi, the governor, the tent-maker. He had an apperceptive background which gave him a point of contact with all classes of people.

Remember that I said that imitation and suggestion play back and forth to form this apperceptive background in each human personality. If we wish to teach a new truth, or in other words to make a new suggestion, we must lay the proper background. A little later I shall apply this idea to the matter of religious education.

#### WILL AND ACTION.

This consideration of imitation, suggestion and apperception remind us of the central place given by modern psychology to will and action. The older psychology said, "A man does what he is at the time." The newer psychology reaffirms this, but adds with greater emphasis, "a man is at the time what he does." Not feelings, not sentiments, moral sensibilities, or aspirations, not principles, not good resolutions even, but only action, born of the will, truly reveals us. Höffding, quoted by Henry Churchill King, in his *Rational Living*, says: "Many people regard themselves as great heroes of the will, because they have reveled in great resolves, although these have never acquired the tangible and prosaic form of external actions." Stanley Hall, quoted by King, says: "To live is now to act: acts lay down the primitive strata in the soul, which determine even the deepest belief." This is the new emphasis of psychology. For the very sake of thought and feeling we must act. I can not enlarge on this extremely interesting phase of the teaching of Modern Psychology. Only let me add if it is true that attention is the focusing point of the will and that we tend to do that upon which our attention is continuously fixed, we can see what important truth this is for the religious educator. He will appreciate the responsibility of keeping the attention of the developing human personality fixed upon those objects and persons which will lead him to act according to gospel principles. He will now understand the basis of the modern emphasis put upon practical Christianity as seen in social service. We learn to be religious by doing religious things. We become loving by practicing love. Jesus himself is the perfect example of this principle. Here again we come face to face

with the necessity of throwing about the developing human personality, whom we are seeking to spiritualize, the right kind of an environment.

#### ENVIRONMENT.

And this brings us to the last concept emphasized by Modern Psychology which I shall mention, namely, the important place occupied by the environment in the spiritualization of the developing human personality. The personalities we imitate, the suggestions of all kinds which impinge against the points of our instincts, the concepts which make up our apperceptive background, the objects about which our actions center, the ideals which, like precious jewels, we select, all come to us mediated through our environment. Indeed, as Jones has said in his *Social Law in the Spiritual World*, "We can not separate ourselves from our environment and continue to exist. No such person ever existed as a human personality apart from his environment." Every concept we use which has any meaning is a social concept. Father, mother, son, daughter, are all concepts which depend for their meaning upon the existence in the environment of personalities standing in the relation designated by each word. The personality of Jesus is a part of our environment.

It is important here to remember that environment can not create life. Life has its source ultimately in God. "In him we live and move and have our being." I have no patience with that type of psychology which leaves out sin and professes to believe that the tendency of human nature is upward, and all that is necessary is to change the environment in order to redeem human nature from the ravages of sin.

#### PREPARED SOIL.

Let me change the term and use the word "preparation." Then let us say that the question of the influence of the environment on the spiritualization of human nature is the question of the influence of the home, the school, the state, the industrial and social system and the church in preparing the human spirit to receive the gospel message, to retain it and to bring forth fruit. A little reflection on the laws of nature will make more clear to our consciousness the fact that "fruit in proportion to preparation" would be a true statement of the law of harvest. No one has

ever yet reaped a harvest off absolutely unprepared ground. We sometimes deceive ourselves in the spiritual realms because we see conversions when we have made no definite effort to prepare the soil. But we need to remind ourselves that it is hardly possible for a man to live in this land without receiving some religious suggestion from his environment which prepares his spirit for the seed. It is my observation that the men and women who are turned from lives of sin to lives of righteousness under the inspiration of the ideal manhood of Christ have received early Christian training.

I believe that a careful and prayerful study of God's method as revealed in the Scriptures will support to a remarkable degree this statement. He works at both ends of the process. He made man in his image. He put the religious instinct into human nature. He put the spring in the bottom of the well. The appeal of God through Christ comes to the religious instinct already implanted. If there were no divine element in the man, the appeal of God would have no effect. There would be nothing to appeal to. Then God prepared for the appeal of the Cross by developing the sense of God in an entire nation. It was "in the fulness of time" that Christ came—when there was a human soil spiritually prepared to receive the seed. "We have found the Messiah." "We have found him of whom Moses in the law, and the prophets wrote," indicate that they were looking for the coming Messiah. It is significant for our purpose to note that Andrew and Philip were disciples of John the Baptist, whose commission was, "Prepare ye the way of the Lord." They were looking for him to come. They had been told that he was in their midst. Expectation and fulfilment met on the banks of the Jordan. Jesus himself worked and taught according to this law. He chose twelve men who should be with him, that he might teach them and send them out to preach—the inner circle, a group of men prepared to stand when the climax came on Calvary. He graded his teaching according to the breadth of the apperceptive background of their spiritual consciousness. We read that it was not till after Peter's great confession that he dared to begin to tell them that he must go up to Jerusalem and be persecuted, die

and rise from the dead. He had to wait until there was a background in their spiritual consciousness sufficiently developed to receive such a startling statement, and even then they almost stumbled over it.

Take the Parable of the Soils, sometimes called the Parable of the Sower. It is significant to note that the seed which finally reached maturity was the seed which fell out in the field on the prepared ground.

One more illustration must suffice. Peter planted the gospel seed in the heart of Cornelius. Note, however, that Cornelius was prepared by a special divine revelation to receive the seed. Prepared soil received prepared seed and a spiritual harvest was the result.

Time will not permit to show how this law works out in the subsequent history of the church. The apostles began their preaching in Jerusalem. Paul preached first to the Jews in the synagogues. The proselytes were the first of the heathen to receive the seed. The Jews had been dispersed throughout the world and their peculiar religious views had been disseminated through the Roman Empire. There was a nucleus of people who were prepared for Paul's message.

But enough has been said to show that God has always worked at both ends of the circuit. He has never planted seed on unprepared soil. His servants have not always been as wise as their heavenly Father. They have left him to somehow do the preparing while they have confined their labor almost exclusively to sowing the seed. I believe the significance of the modern emphasis upon the social teaching of Jesus, social settlement work, civic and industrial reform movements, is that it indicates that the church is just waking up to the fact that she ought not only to be faithful in sowing the seed, but also just as faithful in consciously preparing the soil for the seed.

Let us return to our original line of thought: the influence of environment in preparing the soil of the human heart for the seed of the Gospel. It is a case of an environment preparing an environment—the environment forces of home, school, vocation, state, and the church preparing the human spirit for the seed of the Gospel. We may say that these forces may work in two ways: either negatively by inhibiting or shutting out the thorns and

tares sown by the evil suggestions which appeal to the instinct of imitation, or positively by furnishing suggestions for good and keeping the human being so occupied with good reactions that the evil suggestions can find no point of contact. The latter is preferable, but probably both methods will have to be used until the kingdoms of this world become the kingdoms of our Lord.

Now the problem of religious education is that of spiritualizing the institutions of society until the net result of their influence shall be to prepare the human heart for the seed of the Gospel. This can not be said of them now. The ordinary American home, with its lack of prayer life, Bible teaching and Christian service, is not calculated to Christianize its youth in the broad sense of the term. Our public school system can not be charged with a too strenuous effort to Christianize the spirit of our youth. Our boasted democracy, which as a friend of mine has said does not democ, our industrial system, built on the selfish principle of free competition, and I am afraid that even our churches are to a too large extent guilty along these lines.

#### THE PREACHER AS A TEACHER.

It seems to me that the time has come for the preacher to put more emphasis upon his function as a teacher. Not less of the preacher but more of the teacher. Our young people need to be taught more about the ideal home. The new generation ought to be instructed about the sacredness of marriage and parenthood. Our youth need instruction as to the sacredness of the reproductive function, the effect of nicotine and alcohol on themselves and on the coming progeny. No one can do this so well as the minister who has made a careful study of the subject. Then the church needs to teach the effect on the moral and spiritual nature of the young of the obscene pictures, filthy stories and more vile advertisements published in the yellow journals of our day. We need not so much to denounce as to teach the evil effects of the suggestions found on the films run off in most of our nickel shows. These suggestions fill the spirit with moral and spiritual presuppositions which actually make the soil unfit for the gospel message and cause a distressing record in our criminal courts. Our young people are getting

their moral standards and ideals from these shows. Besides this the too frequent attendance upon these shows creates an intoxication of the nervous system to such an extent that we now have a kind of nickel-show-mania. Young people desert the church for the five-cent show. I believe that the church will have to stop thundering against the past and present generation to do some head-off work, in order to avoid preaching to empty pews in a not very far-off future.

The church must take into account these warnings flung out by Modern Psychology. We can not safely turn our backs upon the laws of imitation and suggestion. We can not scoff at the emphasis put by psychology upon the fact that all new knowledge whether intellectual, moral or spiritual can be retained only as it has some relation to the knowledge already possessed. If our homes and our schools, our political and industrial institutions do not positively help us to prepare the soil for the gospel seed, then I say the church has a right to call a halt. The day has come when no man can have the right to run a business which blocks my efforts to save my son or daughter. If the saloon and the modern round dance, the gaming-table and the yellow journal, the modern novel and the obscene advertisements, the immoral film, the brothel and the assignation houses, the white slave traffic and the modern industrial system with its brutal treatment of women and children, its long hours and short wages,—if these forces in society are preparing a moral and spiritual background which can not receive the seed of the Gospel, then it is time for the church to take notice and put new emphasis on the conscious endeavor to change the tendency of the home, the school, the state and social forces.

Will you bear with me if I venture upon a few practical suggestions growing out of the above discussion?

Out of the studies of child nature has come the readjustment of our Bible-school curricula. We are now adapting the Bible to the child's developing capacity. Our churches are meeting the child's demand for action with gymnasias, boys' and girls' clubs and in a large variety of ways. So far as my observation goes, a boy is just as ready to stand on his head under the auspices of the church as anywhere else.

But, mark you, stand on his head he will. Some one has finely said that "great evolution of physical energy produces an influx of emotional vitality which must go somewhere. If you repress it, there will be an explosion." Any pastor can learn a few dumb-bell exercises, a few calisthenics, and then take his boys to an old barn or the basement of his church and teach them. Most could find some young man and enlist him. No church building ought to be considered more sacred than the souls of the boys and girls if by using the session room for a few light gymnastics and games you can carry them through the turbulent adolescent period to the period of ideals. Ninety-nine per cent will accept the ideal personality of Jesus Christ if you have been patient with them, a friend to them during their seemingly uncontrollable years. You can not drive a boy or girl from twelve to eighteen years of age anywhere, but you can lead them anywhere. I visited a small town recently where the only place for a boy to get diversion was the pool-room connected with a saloon. Three or four churches seek to save the people, not one of them even endeavoring to offer a counter attraction for the young.

#### IMPORTANCE OF PERSONALITY.

One of the most important conclusions of psychology remains to be mentioned, namely, the important place occupied by personality in the creation of ideals in the life of the young. Doctor Bryan, of Colgate University, has said that we teach ideals but the young follow models. And so in our endeavor to make a proper environment for the young we must give the chief consideration to the matter of personality. We must plan all our effort so as to constantly bring the young under the influence of the great Ideal Personality, Jesus Christ. This is why our gymnasias, clubs, etc., should be under the auspices of the church. I would go so far as to exact Bible-school attendance as a condition of membership in the club. Young people really want to be Christian.

It surely is high time that the church bestirred herself in a conscious endeavor to prepare an environment in the home, the school, the state, industrial institutions and the church such that the spirit of youth shall be prepared to recognize Jesus Christ as the great Ideal Personality and submit

themselves in loving service under his leadership.

I have only touched the fringe of my subject. There is a wide field of thought and action in which Modern Psychology has room to exercise its influence and be of aid to the religious educator. The central place given to will and action in the development of knowledge and belief opens up a new world of thought as to our attitude toward the Bible and our interpretation of its principles of life and love. Into this realm and many others I have not sought to enter.

I have taken a few conclusions of the psychologists which seem to be more or less thoroughly substantiated and tried to show how they seem to me to aid us as religious teachers in the practical work of winning men and women to a definite surrender to the Lordship of our Divine Master.

I have tried to show how the laws of imitation, suggestion and apperception work together either to fit or unfit the soil for the gospel seed. I have tried to make it clear that too much emphasis can not be placed on the preaching of Jesus Christ as the only hope of men and society from the awful ravages of sin. I have tried to make it clear that Modern Psychology has helped to open our eyes to the fact that the time has come for the church to consciously adopt the method of the Creator and put no less emphasis upon the effort to spiritualize and Christianize the institutions of society, as they are seen in the home, school, state, location and church, since these institutions play a tremendous part in preparing the human spirit for the gospel message.

I have not sought to lay much emphasis upon the method which the church shall use except in a minor way. I have no program which will serve as a panacea. I suppose that different churches will work in different ways, if you please, each according to its environment. The program for a city church will not work in the country and vice versa. The program for the down-town church will not work up-town. But whatever our program it behooves us to burn some midnight oil trying to find out just what our environment is and to get some program that will help us to more efficiently Christianize men and society.

I feel that somehow the church is pri-



marily responsible for infusing into society the principles of life and action taught and exemplified by Jesus Christ. Somehow our homes must be spiritualized, somehow our schools must recognize the personality of Jesus as the end and aim of all development, somehow our lawmakers must be made to put the principles of Jesus into our laws, somehow the business world must learn that the biggest business is to make men rather than to make money. Somehow, somehow, I feel that the church with its resources of the Infinite Spirit must take upon herself the conscious task of doing all this, for no other institution will, no other can. All authority has been given unto the Head of the Church, therefore her servants must go and teach the nations whatsoever he has commanded.

It is a mighty task, but we have a mighty Lord. "Now unto the king, eternal, invisible, the only God, be honor and glory for ever and ever."

### Home News.

DODGE CENTER, MINN.—A committee for the Y. P. S. C. E. served ice-cream and the D. D.'s sold lemonade and pop-corn in a tent on the street, last Thursday, during market day.

On Friday, June 27, Miss Susie M. Burdick of Shanghai, China, came to spend a brief time with old friends, Rev. and Mrs. T. J. Van Horn. Miss Burdick has been engaged in mission work in China during a period covering nearly twenty-four years, and in that time has seen wonderful history made in the Celestial Kingdom. On Sunday evening she was present at the open-air meeting on the gas-plant lawn, and held a large audience spellbound while she spoke clearly and convincingly of the "New China" as she has watched it in the making. The new thought in China as shown in the altered conception of patriotism, education, dress, women and religion, reveals the wonder-working of a mighty God, who rules the nations. It was a rare treat to hear these big themes handled by one who has been an eye-witness and student of the times.

Children's day was observed in a very simple manner by the Sabbath school, the morning service and the school exercises being merged in one session. Miss Burdick spoke most entertainingly to the chil-

dren, telling them of the dear little black-eyed, black-haired, rosy-cheeked children of her acquaintance in China.

The Sabbath-school picnic was held in the grove by the river on Sunday and a goodly number were present and enjoyed the quiet and comfort of this cool retreat, on such a hot day. Miss Burdick was present here also and talked very interestingly of her personal work in Shanghai.

Miss Burdick left on the early train Monday morning for New Auburn, Minn., for a brief stay. She returns to Shanghai in November.

The Men's Brotherhood hold their annual session on Monday evening, July 7, at the parsonage. It will be ladies' night and a large attendance is expected. A fine program has been prepared, including short speeches on some of the great ocean currents of thought which are just now moving men's minds; also some good music, and refreshments. The invitation to all the men of the church and society to be present accompanied by their ladies is a very cordial one.—*Dodge County (Minn.) Star.*

BLYSTONE, PA.—The Blystone Church was visited this quarter by Rev. Ira Lee Cottrell from Alfred Station, N. Y. All enjoyed his visit much and all felt strengthened by it. Quite an interest was shown all through the meetings. We hope Brother Cottrell may come again. An offering of \$1.32 was taken.

We ask you to remember us at the Throne of Grace, that all may remain faithful and still uphold the banner of truth.

Your sister in Christ,

LUCIA M. WALDO.

Cambridge Springs, Pa., R. F. D. 25.

RIVERSIDE  
CALIFORNIA?

## DEATHS

AYARS.—Near Shiloh, N. J., on Sunday, July 6, 1913, Mr. George Ayars, aged seventy-six years.

Brother Ayars was a lifelong resident of the community in which he died. Fifty-three years ago he was married to Cornelia West of Shiloh, and they together built up and enjoyed a home on the pleasant farm about two miles north of Shiloh. During the pastorate of Dr. A. H. Lewis in Shiloh, in one of the sweeping revivals the church enjoyed, Brother Ayars and his wife and one daughter gave their hearts to Christ and united with the Shiloh Seventh Day Baptist Church, where he retained his membership until his death.

Brother Ayars had always been a hard worker, attending to his own business early and late, scarcely knowing what it was to be tired out, until a few years ago, when his health began to break, and for two or three years he was quite an invalid. During his last days he was anxious to have all the family about him. As the end drew near he would say, "Are all here?" and when assured that they were beside him, his exclamation so long as he could speak was, "It is all right; I'm going home." A faithful husband and loving father has gone to his reward. He leaves a wife, one son, four daughters and six grandchildren to mourn their loss.

Interment was in the Shiloh Cemetery. r.

### Denominational News.

#### Miss Susie Burdick Honored.

The Women's Executive Board of the Seventh Day Baptist Conference held a reception in honor of Miss Susie M. Burdick on President Daland's lawn on Monday afternoon from four till six o'clock. The day and the place were ideal for such an occasion and some sixty or more ladies from both villages gathered to meet Miss Burdick and hear her talk of her work and of her pupils in the Seventh Day Baptist girls' boarding school in Shanghai, China, where she has been a teacher for twenty-four years.

Miss Burdick is a person who wins the attention and the hearts of all who listen to her conversation, and she is so entirely devoted to her work that it seems almost incredible one could be in her hearing long and continue a disbeliever in foreign mission work. The people of these towns are more interested in the work in China since Dr. Grace Crandall and Miss Anna West are both there, Miss West being Miss Burdick's assistant and in charge of the work during her absence.

Miss Stephanie Daland, assisted by Misses Phoebe Hewitt, Helen Cottrell and Nina Coon, served lemonade and wafers. This added to the pleasure of the afternoon.

Miss Burdick was also tendered a reception at the home of Miss Mercy Garthwaite Monday afternoon from four till six o'clock. The guests numbered eighteen and were friends of Miss West. Miss Burdick told of her work with Miss West and showed several pictures of scenes in China. The hostess served refreshments.

Miss Burdick went to Walworth to spend Tuesday and will be in Chicago over the week-end, after which she will go to her home in Alfred, N. Y.—*Milton (Wis.) Journal-Telephone.*

#### Pastor Jordan Surprised.

The parishioners of Pastor Henry N. Jordan stole a march on him and his family Sunday night. While they were out making pastoral calls the lock in the front door of the parsonage was picked, the gas lights were lighted and friends gathered in large numbers filling the house. The family was then called home by telephone and they were surprised indeed.

An hour of music, speeches and social intercourse which none could call dry or formal in the least, suggested to the pastor and his family the cordial welcome which is accorded them in their new parish. The guests also added to the value of the occasion to the pastor by carrying with them many pounds of such articles as will come handy in the culinary department in the future.—*Journal-Telephone.*

Dr. L. A. Platts is supplying the Seventh Day Baptist pulpit in Chicago. He is making the trip from here each week for the present.—A large number of friends of Dr. and Mrs. L. A. Platts gathered at their home on the evening after the Sabbath to remind them of their forty-ninth wedding anniversary.—*Journal-Telephone.*

"Ma! ma!" sobbed Willie, "do my ears belong to my neck or my face?"

"Why, what is the matter?" was the temporizing reply.

"Well, you told Mary to wash my face, and she's washing my ears, too!"—*Sacred Heart Review.*

**SPECIAL NOTICES**

The address of all Seventh-day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds Sabbath afternoon services at 2.30 o'clock in Snow's Hall, No. 214 South Warren Street. All are cordially invited. Rev. R. G. Davis, pastor, 112 Ashworth Place.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, 450 Audubon Ave., (between 187th & 188th Sts.) Manhattan.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

The church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42d Street and Moneta Avenue, every Sabbath afternoon. Sabbath school at 2 o'clock, preaching at 3. Everybody welcome. Rev. Geo. W. Hills, pastor, 264 W. 42d St.

Persons visiting Long Beach, Cal., over the Sabbath are cordially invited to the services at the home of Mrs. Lucy Sweet, 17th and Cedar Streets, at 10.30 a. m. Prayer meetings Sabbath eve at 7.30.

Riverside, California, Seventh Day Baptist Society holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Junior Christian Endeavor at 3 p. m. Senior Christian Endeavor, evening before the Sabbath, 7.30. Cottage prayer meeting Thursday night. Church building, corner Fifth Street and Park Avenue.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2.45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium), 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Rev. D. Burdett Coon, pastor, 198 N. Washington Ave.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p. m., at Mornington Hall, Canonbury Lane, Islington, N. A morning service at 10 o'clock is held at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

Seventh Day Baptists planning to spend the winter in Florida, and who will be in Daytona, are cordially invited to attend the Sabbath-school services which are held during the winter season at the several homes of members.

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Per copy ..... .05

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It is the part of wisdom to spend little of your time upon the things that vex and anger you, and much of your time upon things that bring you quietness and confidence and good cheer.—*Henry Van Dyke.*

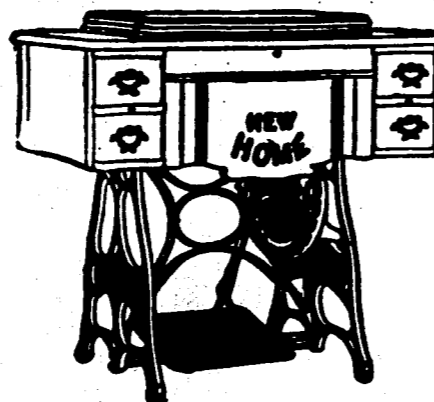
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## A PSALM OF PRAISE.

MRS. M. E. H. EVERETT.

O Lord, at eventime my lips shall praise thee,  
When sunset fires on forest altars burn;  
Though in a moment's wrath thy hand chastise us,  
With everlasting mercies thou wilt turn!

At midnight, Lord, my soul shall wake and praise thee,  
When star-lamps fill the vast high arch with light!  
A broken heart, a contrite heart I bring thee  
And thou wilt give thy child a song at night.

How pure and perfect, Lord, are thy commandments,  
Thy law most dear, and sweet thy precepts be;  
And all thy promises exceeding precious  
Thou hast bestowed upon a waif like me.

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