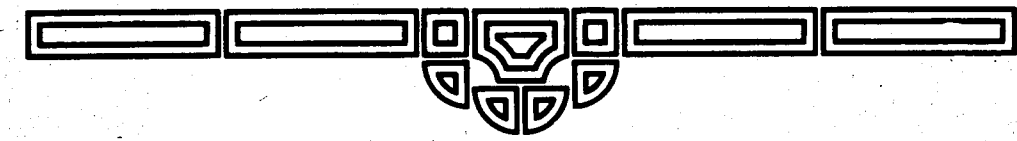


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The SABBATH VISITOR, PLAINFIELD NEW JERSEY

The Sabbath Recorder

THE MASTER SCULPTOR.

'Tis the Master who holds the mallet, and day by day
He is chipping whatever environs the form, away;
Which under his skilful cutting, he means shall be
Wrought silently out to beauty of such degree
Of faultless and full perfection that angel eyes
Shall look on the finished labor with new surprise,
That even his boundless patience could grave his own
Features upon such fractured and stubborn stone.

'Tis the Master who holds the chisel. He knows just where
Its edge should be driven sharpest to fashion there
The semblance that he is carving; nor will he let
One delicate stroke too many, or few, be set
On forehead or cheek, where only he sees how all
Is tending, and where the hardest the blow should fall,
Which crumbles away whatever superfluous line
Would hinder his hand from making the work divine.

With tools of thy choosing, Master, we pray thee, then,
Strike just as thou wilt, as often and where and when
Thy vehement stroke is needed; we shall not mind
If only thy chilling chisel shall leave behind
Such marks of thy wondrous working and loving skill,
Clear carven on aspect, statue, and face, as will,
When discipline's ends are over, have all-sufficed
To mold us into the likeness and form of Christ.

—Margaret J. Preston.

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The Sabbath Recorder

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The Gospel According to Exodus.

Some months ago we wrote of the "Gospel According to Genesis," in which we saw the beginning of the Gospel of Christ and some foregleams of his coming day. Even during the dark ages of the deluge glimpses were seen of that glory, first revealed when the serpent bruiser was promised, and the sword and cherubim (justice and mercy) shekinahed at the gate of Eden to keep the way of the tree of life.

In our recent Bible studies about God's chosen people in bondage, we have caught another glimpse of this shining emblem of Jehovah's presence in the burning bush, and have heard the call of God to one who was to become a real deliverer of his people.

Before Moses could stand on hallowed ground and commune with Jehovah, years of preparation were necessary. His noble choice had to be made, when he rejected the opportunities of high positions in the greatest nation then on earth, "choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." His discipline as a good shepherd in the "back side of the wilderness" had to be endured; his heart had to be subdued and his spirit humbled, until he could be used of God as a leader and deliverer. We have now seen what a mighty work such a man of God can do by faith and obedience. In last week's lesson we saw him facing the king time and again with his Master's message, holding true under the greatest discouragements, and exalting Jehovah in every test of gods which was made in the Egyptian capital. Before these lines reach our readers, the lesson of the Passover and the deliverance will have been studied, and the story of a nation born to God will have been learned. While these matters are fresh in the minds of our Sabbath-school students let us look carefully at some of the practical gospel lessons we have studied, that we may not so easily forget them.

MOSES' NOBLE CHOICE.

Moses' choice was made against all the alluring and really promising openings that could be offered to a young man as a member of the royal family and adopted son of the king's daughter. The very best this world could offer, of riches and honor and official position during life, and certain monumental glory after death, were all discarded for a humble place with the lowly people of God, because to choose the latter was right and to accept the former was wrong. He chose loyalty to God, even when there was promise of nothing but poverty and affliction, and life among the lowly, rather than the best things a great nation could offer by way of riches and honor, with a life of luxury. It was a noble choice. Moses saw life in its true light. He felt that it would not pay in the end to barter away his conscience for all the riches and glory and good times Egypt could offer. He saw far ahead into the future life—the real life—and decided that it would not pay an immortal soul to live for this life only, and neglect the spiritual life that could make him an heir of heaven. "He had respect unto the recompense of the reward"; he saw that "the pleasures of sin" were only "for a season," and therefore chose for eternity. It sent him to the wilderness for a time. His choice brought him to a life of self-sacrifice and privation, as the world counts it, but it was a life of communion with God, a life in which he enjoyed the highest blessing of earth, a clear conscience. It led him to holy ground, and to fellowship with the best and truest people on earth. It gave him self-respect, made him a blessing to his fellow men as no other choice could have done.

In after years, as Moses stood on Nebo's height, looking off into the land beyond the Jordan, with his life-work ended, his record well remembered, does any one think he then regarded his choice as a mistake? How different the outlook then was from what it would have been at the end of a

life given to the world, in search of the things that perish with the using!

Seventh Day Baptist young people are sometimes placed where the choice must be made between the open doors offered by a great nation, in the wealth-gaining world of business, and the consecrated life of a humble child of God willing to go where his Master leads and to give his life for the uplifting of men and for the promotion of truth and righteousness. If they desire to become a blessing to men, if they cherish the spirit of loyalty that leads to the "holy ground" and the "burning bush," and that yearns for fellowship with the Divine, they too will have respect unto the recompense of the reward, and make the important, all-decisive choice that leads, in life's sunset days, to the glorious outlook of a promised land. If they let the nearby attractions of the world, and "the pleasures of sin for a season" blind their eyes to the "greater riches" of heaven; if they do not "desire a better country, that is, an heavenly," then they will choose Egypt, and obtain Egypt's reward. But what is that reward? How must it look to Moses now from his vantage ground in glory? The riches and honors of Egypt,—where are they today? Who cares for the Pharaohs? Who is the better today because the priests of Osiris and the great men of Egypt once lived and flourished in the great civilization along the Nile? The crumbling ruins of their sand-buried temples, the broken idols of their palaces scattered among the palm-groves of a desolate land, the few pictures and inscriptions on the broken walls of vaults and tombs in their ruined necropolis, and the dried-up mummies of a few men and women for whom nobody cares, are all that is left of Egypt today.

But it is not so with Moses. What if he had made the mistake which so many are making, and chosen "the pleasures of sin for a season"? Supposing he had rejected the call of God and cast in his lot with the Egyptians? He too would have been forgotten, or held in contempt by the children of earth. He would never have stood on Pisgah's summit, with Jehovah as his friend, and had that glorious outlook on the promised land. Moses, because he made that wise choice, has for ages been enthroned in the hearts of men, all civilized nations have framed their laws after

the precepts of his teachings, and there never was a time when he was doing more to lead men to a better life than he is doing today. It pays in every way to choose the service of Jehovah. It is sure to bring joy and blessings to the man himself, and it ensures blessings to the race. It is a good way to perpetuate one's memory, and to make one a power for good to all generations.

Offers to Compromise Rejected.

Last week the Sabbath schools studied the story of the several meetings of Moses and Pharaoh, which were arranged for the purpose of persuading the king to let the children of Israel go. The lesson was a psalm, and recounted the wonderful works of Jehovah for the Hebrews. But the real lesson that had to be studied covered several chapters in Exodus, telling the story of the ten plagues, so many of which brought the square issues between the God of the Hebrews, represented by Moses and Aaron, and the gods of the Egyptians, represented by Pharaoh and his wise men and sorcerers.

We saw how Moses' first efforts proved ineffectual and how the burdens of Israel were increased as a result, until the people blamed Moses, charging him with making them a "stench to be abhorred in the eyes of Pharaoh." We admired Moses' faith that first sent him to Jehovah in prayer, and then rested on the promises, "I will bring you out," "I will bring you in," "I will take you to me for a people," and "I will give you the land." The assurance that these promises would be fulfilled rested in the words, "I am Jehovah" (Saviour God). Thus in many ways has the gospel grown more specific and definite, shining forth in Exodus with clearer light than did its foregleamings in Genesis. We have come two thousand years nearer the days of the Son of Man, and now have not merely a shadow, but an actual savior working an actual deliverance, wonderful prototype of the coming One who should save his people from the bondage of sin.

There are two or three by-passages in this story, which might easily be overlooked in studying about the judgments brought on the hardened king to compel him to yield, and to these passages let us now look. Some of the very best suggestions of the

Bible are found in the incidental texts connected with the story.

Did you notice the four temptations to compromise with evil that were thrust upon Moses? If so, you must admire the spirit that led him to promptly say, No, to every one of them. When Pharaoh found the plagues becoming grievous, and that cruel threatenings with heavier burdens did not prevail, he adroitly offered to compromise with Moses, by giving him liberty to "Go, sacrifice to your God *in the land*." This was a master stroke of the enemy. If he could persuade the children of God to remain in Egypt, and not to come out from among them and be a separate people, he knew very well that their pretensions to serve Jehovah would come to naught. This compromise proves disastrous to many a child of God who really wants to serve him, but who is persuaded to try to do so without making a complete break with the world. The Tempter says: "You don't need to join the church and go off by yourselves, a company of Christians together, to worship. Don't break the ties of old companionship; keep the same old company, visit the same old haunts as much as you please; remain with us; don't join the church, but be one among us and take as much time as you need to sacrifice *in the land!*"

Moses could not think of making such a compromise. He knew that to do so would be looked upon as sacrificing "the abominations of the Egyptians to the Lord our God," and the world would not see any difference between them and worshippers of idols.

DON'T GO FAR AWAY.

When Pharaoh saw that his first effort at compromise had failed, he tried another scheme, and said, "I will let you go . . . only ye shall not go *very far away*." It was something like this: "Join the church if you wish to, only don't go too far with it. Harm often comes to the cause by too much zeal. It is well enough to join the church, but keep near enough to the world so you can have good times—worldly pleasures and amusements. Don't be too enthusiastic and go into revival work, and talk in meetings too much; just be a nominal Christian." Too many make this compromise and stay so near their old haunts, cling to the old habits, keep so close to their old sins and their old company, that it is all too easy to get back into Egypt.

This Moses would not do. They must go clear out of Egypt.

LEAVE THE CHILDREN AND THE PROPERTY IN EGYPT.

The next two efforts at compromise were, first, for the men to go alone and worship, leaving the women and children behind. Then when Moses said, "We will go with our young and our old, our sons and our daughters,"—the whole family should go along, not one should be left behind—Pharaoh tried once more. "Go if you must, and let your little ones too go with you. Take the whole family, but leave your flocks and herds in Egypt." This was the last desperate effort at compromise. Moses knew full well that men alone, going out to worship without the mothers and the children, would avail but little. The ties with Egypt would still be overwhelmingly strong. He also knew that property left in Egypt, unconsecrated to God, would prove a dangerous snare. So he said the flocks and herds should all go with them. They would need some of the property for real offerings and they could not well serve Jehovah with their property left behind.

These little touches in this wonderful story are all suggestive. When we enter the church and give ourselves to the service of God we should not be satisfied to leave our children behind. Take all the children with you into the Master's service. And don't forget and leave your money down in Egypt. The flocks and the herds, the houses and lands, all our possessions should be consecrated to God. We can not safely live Christian lives ourselves without the consecration of our business to the Master. And we can not be satisfied until we get our children clear out of Egypt and on the way to the promised land.

It Brought the Answer.

Two weeks ago we described the correspondence covering several weeks, in regard to a certain new Seventh Day Baptist church of which we had never heard. The object was to call forth more definite information regarding the matter, in order to know better just what to do. We find that the parties referred to are well known from clear back, and we now have, from several sections, all the information we need.

EDITORIAL NEWS NOTES

The Muddle Over Mexico.

Everybody was prepared for the retirement of Henry Lane Wilson from the ambassadorship of Mexico. So when the news came through the daily press that the President had accepted his resignation, the people were ready to say, "Just as I expected!" It might have been better if this resignation had been asked some time ago. To have an ambassador to a foreign country entirely out of harmony with the policies of his government could not be otherwise than a handicap in any diplomacy that might become necessary. To say the least, after such an ambassador had come home and publicly announced his antagonism to the Administration, there was nothing for the President to do but to ask and accept his resignation. This takes effect in October.

Since, under the present conditions, the appointment of an immediate successor to Ambassador Wilson is manifestly impossible, the President is sending ex-Governor John Lind of Minnesota as his special representative in Mexico, and "adviser" to the embassy there. Mr. Lind, with his wife, left Washington for Mexico on August 4, and at Galveston he will take the battleship *New Hampshire* for Vera Cruz. It is understood that Mr. Lind is instructed to confer with the various factions and report to the President. This will take something like two weeks, after which the President will make his plans known. The first business of Mr. Lind is to ascertain, as soon as he can, whether a peaceful settlement is possible. He will sound the Mexicans on the question of mediation. Officials of the government feel that this is a wise and safe step, both as regards the internal situation in Mexico, and the safety of foreign lives and property there. As an extraordinary representative of the President himself, Mr. Lind will have greater freedom and a stronger influence than he could if sent in the ordinary way. His liberty to discuss matters with all factions, and the liberty of Mexican leaders and Mexican rebels to talk freely with such a personal representative, will be very different from what they would be with one holding full plenary powers as ambassador.

So far as we can see from the public prints, the people heartily approve leaving the whole matter to the President. It would have been better if the Senate had had less to say on the matter at this stage of the case, and the House Committee showed sound sense when it decided not to call the Ambassador to Mexico before it. The case can be handled far better by the President and Secretary of State than it could be by Congress. When the sources of diplomacy are all exhausted, then it will be time enough for Congress to take a hand. Until that time comes, Congress would better not "butt in." As yet the resources of diplomacy have not been exhausted, and we are content for the present to leave Mexico to President Wilson. When he gives up, then he will undoubtedly turn to Congress for counsel.

This is evidently a time for discretion regarding the Huerta régime. If he should stand convicted of Madero's murder, of course his administration can not be recognized. And if he proves his innocence, and his ignorance of that dastardly crime, then by that very act he, as one of Madero's greatest generals and his defender, having charge in Mexico City, would prove his incapacity to keep order in a single city; and the folly of assuming to do so as president over the whole country would be too apparent to be tolerated. Upon him rested a peculiar and sacred responsibility to safeguard Madero. He utterly failed in that supreme duty. Mexico sees this as well as others, and it is out of the question to expect that all the people there can be persuaded to trust him. Ex-Ambassador Wilson should have seen this and should not have been so free to endorse Huerta and champion his cause before the world.

Prospects Brighter in the Balkans.

At last Bulgaria sees the fatal mistake made when she risked everything by plunging the allies into the last destructive war, and she is now a humble suppliant for peace on any terms that will leave her a nation.

Direct negotiations are now in progress for ending the struggle. Representatives of Servia, Greece, Montenegro, Bulgaria, and Rumania are holding deliberations in Bucharest, the capital of Rumania. Upon their work hangs the peace of Europe.

The situation is entirely different from that which confronted the plenipotentiaries who met in London a few months ago. Then the allies had driven the Turk out of Europe and were at peace with one another. Now they are bitter enemies, a part of their victories have been annulled by recent recaptures on the part of the Turks, and nothing but the so-called "concert of Europe" can save Bulgaria from utter annihilation. It is probable that the great powers will not permit the extinction of this nation; but she must pay dear for her mad ambition to become the "Prussia of the Balkans." King Ferdinand will lose a part of the territory captured from Turkey and will also be obliged to yield up to Rumania some of his own territory which was not in question until he made war with the allies.

The delegates now in Bucharest are required by the powers to find terms of peace, and they will no doubt succeed in doing so; for all parties are too exhausted to fight any longer. After the terms are settled, the great powers will exercise the right to ratify them and to dispose of the claims of Turkey.

The Rebellion in China.

Like the Balkan states, China too seems bound to throw away what she has gained in her advance steps for freedom. A formidable rebellion against Yuan Shih Kai threatening to sever the republic is giving that ruler plenty of trouble. Although at present he is gaining victories and one province has returned to its allegiance, still there is great unrest. Jealousies between the Manchus and the pure Chinese, together with financial troubles, have helped to provoke southern China to rebellion. The situation around Canton is very serious. Thousands of refugees, seeking places of safety, pack all trains, junks and other conveyances. A siege of the city is impending. Lung Chi-Kuang with government forces is hastening southward to quell the rebellion. Seventy traitorous soldiers there have been executed in one day, and a reward of \$60,000 has been offered for the head of the governor of Canton. Men from foreign warships are guarding foreign quarters.

Fifty thousand refugees, among whom are many missionaries, sought refuge in Hong Kong in one week.

The forts at Shanghai are said to have been bombarded, in an effort to hasten the surrender of rebels who were holding them. It is reported that no damage has been done in Shanghai. In some parts trade conditions are paralyzed, but foreigners are believed to be safe. Great hopes are entertained that Yuan Shih Kai will be equal to the emergency and put down the rebellion. The Cantonese rebel army is much like an undrilled rabble, while the government army of Lung Chi-Kuang in that section is well trained. The general himself is a German-trained officer.

It seems now that England, Russia, and probably Germany will take no part in the Panama Canal Exposition in 1915. Germany has not yet said no, but she is hesitating in a way that implies a "no" when the answer does come.

The British papers are protesting against the American papers' ascribing England's refusal to ill feeling over the question of canal tolls. This is denied in England as being too unworthy a motive, and other reasons are given. It is claimed there that owing to the great expense of transportation, enough manufacturers can not be induced to join the movement to make it successful. The cost of exhibiting at such a distance is very great, and the advantages to exhibitors would not be commensurate with the expense. Thus, according to British advices, the objection stands on a purely business basis.

The parcel post business has been the means of bringing the express companies to bay at last, and the Interstate Commerce Commission has been able to fix rates that give the people a show in business.

The express companies for many years fought every movement looking toward regulation, evading, time and again, their being classified as common carriers under interstate commerce laws, and finally doing all in their power to defeat the parcel post bill, until they were defeated, and the bill became a law. The parcel post soon proved to the public that their suspicions as to the exorbitant express rates were true, and gave to the Interstate Commerce Commission evidence upon which to proceed. The outcome of it is that orders have been issued reducing the legal rates of express companies from 10 to 60 per cent in all parts of the United States.

These rates become effective October 15 and continue for two years. Unless there should result a too heavy loss of income to the companies, the low rates will be made permanent.

The action was taken after a thorough investigation, and the aim is to help reduce the high cost of living.

New Jersey has purchased a thousand acres of fine farm-land in the southern part of the State for use of its state prison. Since contract labor in shops and mills is so objectionable, and since the idleness of prisoners is still more objectionable, and since farm work is considered the most beneficial and helpful, the State of New Jersey hopes this step will go far toward solving the problem of prison labor. In order to meet the objections against the competition of convict labor with free labor, these convict farmers are expected to raise only the supplies for the prison and for other prisons, and are not supposed to send produce into the general markets. A similar step is about to be taken in another part of the State where a large quarry is to be purchased, from which the prisoners can turn out road stone. Other prisoners then will macadamize the public highways throughout the State. Already many prisoners are employed in road-making with quite satisfactory results.

The *Olympic* of the White Star Line was held up near Quarantine the other day until she released a Greek boy who was being deported to the island of Cypress, because he did not have the necessary \$25 required by law for emigrants before they are permitted to remain here. He had expected his uncle in Jamaica, Long Island, to meet him and furnish the funds. But the uncle, who is a farmer, did not hear of his arrival until after deportation orders had been issued. He obtained as soon as possible a writ of habeas corpus and reached the dock just in time to see the ship disappearing down the river. Hasty use of telephone and wireless held the vessel while he and his lawyer chartered a tug and overhauled her, to get the boy.

In Delaware County, Pa., they have what they call a "Flag Jag Book," in which is registered more than a hundred names of those to whom liquor sellers must not sell liquors. They are names of common

drunkards or "habitual drinkers." In several cases the men themselves have asked that they be registered so dealers can not sell to them. And in some instances mothers and wives have requested the recording of their sons and husbands in this book.

The plan is approved by the Liquor Dealers' Association of that county, and so it is difficult for those whose names are in the book to get the drinks.

Great, isn't it, to license men to get their fellows drunk, and when they have legally been made drunkards, to make it penal offense to sell them liquor! It ought to be a penal offense to sell them the first glass. But government makes something in two ways by the liquor traffic. It gets a license fee from the seller until he makes a man staggering drunk, and then it has a cop ready to nab the poor fellow, drag him off to the lockup, and extort a fine from him for getting intoxicated! It is all done according to law, and that, too, of the "Christian" community that profits by it.

Considerable interest is being taken in the translations, by Dr. Arno Poebel, of several Babylonian tablets belonging to the University of Pennsylvania, which give the Babylonian story of Creation and of the flood. Some of these writings are supposed to be 4,000 years old, and they shed a world of light on the early ideas of the Babylonians and Sumerians regarding the beginning of things. The Bible story of Creation and of the flood is corroborated, in a general way, on many points, but there are many trifling particulars not found in Hebrew writings.

The Swiss Guards of the Vatican at Rome are in another mutiny—the third one in three or four months. The guards formulated the following demands, which the Pope promptly refused: (1) that their captain be dismissed; (2) that their number be increased from 80 to 100; (3) that the commander and officers be chosen from the members of the corps; (4) that the order forbidding them to visit the right bank of the Tiber be rescinded and permission given them to visit wine shops; (5) that a lighter form of drill and fire practice for imaginary assaults be granted; and (6) that all those concerned in this agitation be exempt from punishment.

When the Pope announced his refusal, and sentenced the leaders to expulsion,

there was something doing immediately at the Vatican. A state of siege prevailed until, in order to prevent bloodshed, the Pope ordered a total disarmament of the guard. Some of them left the Vatican in a huff, shouting as they went, "Viva Garibaldi!"

On the Trail.

No. 5.

REV. GEO. W. HILLS.

The work of visiting the isolated members of our Pacific Coast Association has been very pleasant, and full of rich experiences. The work and the territory were new, although a large majority of those visited we had met before, east of the Rockies. Your correspondent is fully of the opinion that the Pacific Coast region and its people are rapidly "finding themselves," and are successfully working out their development and destiny in a commendable manner as far as physical and commercial interests are concerned. In these they are attracting the attention of the world and its recognition in a remarkable degree. Here, great ideas prevail, and great things are being done. The Pacific-West follows no blazed trail, and copies after no other land or people. It is distinctly original in plans, methods, and execution.

Los Angeles, the foremost city on this coast, is just completing an aqueduct—the greatest the world has ever seen. It is 250 miles in length, and its cost of construction is \$24,000,000. It passes over gulches and valleys, and is siphoned over hills and mountains, to bring snow-water in an airtight conduit to this city of over half a million people, and it has a possible capacity of supplying over 2,000,000 people. Its waters are to be distributed over the city this fall. When this is accomplished and its power fully developed, its total cost will be about \$36,000,000. This city is also making a harbor "to order." When it is completed, it will take a prominent place among the harbors of the world.

At Berkeley the State University has an amphitheater fashioned after the Greek, which is said to be the finest in the world. At Tacoma, Wash., close by the massive city high school buildings, was originally a yawning, unsightly gulch, which it would have consumed a fortune to fill up. This

gulch has been recast by the hand and brain of man into the greatest stadium in the world.

Nature has done great things out here, and she encourages man in doing great things. She furnishes him with suggestions and inspiration. Her great mountains, rivers, forests, trees, plains, and the great throbbing sea, bid man to his highest and best.

Although deeply interested in the great and grand of nature and the unsurpassed achievements of man's hand and brain as we find them here exemplified in physical expressions, the truly great and consecrated lives, as they are being lived in lonely isolation by some of the loyal sons and daughters of God, appeal to your correspondent much more strongly. Not all, not even a large percentage of those who have come to this coast from our eastern homes and churches, have stood the test of the pressure of their environment, as they have found it here. Yet the faithful ones illustrate and emphasize the fact that those who *will* may prove true and masterful, in Christ be overcomers indeed, and grow in Christian character in the ratio of their expenditure of energy and consecrated will-power, as they master their environment and live victorious lives.

"Does such a trip of more than 3,300 miles pay?" has been asked. As a money speculation or investment, no, it does not pay, although liberal contributions were received on the field to apply on the expenses of the trip. But could the questioner have seen the joyous expressions that came over some of the faces, the renewed hope that sparkled in some of the eyes, and have heard the words from some of those lips that simply expressed heart-throbs, he could then realize more nearly what it means to be loyal, though isolated from those who could give them the companionship and sympathy their hearts hunger for in their struggles and tests. The silent voices of eyes and faces would have told him, with an eloquence greater than that of words, of their joy and encouragement as they received tangible evidences that they were prayerfully remembered by the Pacific Coast Association of kindred souls. He could then have judged more nearly of the real value of such a trip to those scattered ones. He who takes alone the selfish view, of the amount of collected money on

the field, will say, "It does not pay." But when we see the results of the trip in trusting hearts and lives, we are constrained to say, It is one of the greatest investments ever made by our people on the Pacific Coast. Our feeble words in cold printer's ink can never answer the question, "How much does it pay?"

That Father who watches over his own, knows "how much" it is worth to those lonely, scattered ones, who see none of our people oftener than once in a year or more. He knows how much those hungry hearts were cheered and encouraged. But don't think they received *all* the "pay." They did not. To go into homes where the Father above is really revered, his word really honored, his Sabbath really kept holy, and where the good old SABBATH RECORDER is treated as a guest of first honors, with real joy and affection, and its weekly visits looked forward to with loving interest,—this gave your scribe a fuller knowledge of what it means to live a faithful Christian life, though isolated from those of like faith. To him it was an inspiration. He was paid.

We are fully convinced that "pay" means more, much more, than money. The greatest pay of the trip was in the encouragement of hearts, the strengthening of worthy purposes, the brightening of hopes, and the binding of kindred spirits in closer bonds of our faith and in firmer ties of Christian sympathy and fellowship, and in giving a closer unity of aim. Yes, it pays. The pay is great, very great—how great, the Father of love alone can tell.

A Prayer.

Lord, bless my body. Thou, Lord Jesus, who wast once enshrined in flesh like mine, make me to understand the sacredness of my body. Make me to realize its value, for only as I keep it strong and well can I do good work for thee. Help me to keep it pure, Lord, for it is a temple of the Holy Ghost. Keep me from injuring myself by carelessness or overwork. Keep me, if it be thy will, from illness, from the pestilence that walketh in darkness, and from accident, the destruction that wasteth at noonday. And whether I eat or drink, or whatever I do, may it be all for thy glory.—*Lucy Rider Meyer.*

Through Human Means.

C. H. WETHERBE.

God has done many wonderful works independently of human instrumentality. He created a vast number of worlds by the direct out-working of his infinite power. But he has also accomplished an inconceivably great amount of imperishable work through human means. It is a thrilling thought. It is enough to awaken in us most profound gratitude and praise to God that he should use such imperfect and unworthy beings as we are to accomplish invaluable results, many of which extend into the vastness of eternity.

In Paul's first letter to the Corinthian Christians he says: "Neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: but each shall receive his own reward according to his own labor."

Paul rightly accords to God the pre-eminence in all efficient Christian work, and its results. Believing ones are the instruments through whom God exerts the plenitude of his glorious power. It is through people of faith, and not doubting ones, that God works out his plans and purposes. Through them he is reconciling sinful men to himself. They are the agents of his grace in redeeming a lost world.

A gifted writer says: "How much more mightily God can work through us when we are overwhelmed, all the time, with the consciousness that God in Christ, our Life, is the only worker. It relieves us wholly of anxiety, and wholly from pride, if we are letting him work through us, steadily, by our sustained faith and surrender. Then, in every blessing that comes to us through others, and in every blessing that goes to others through us, we shall see preeminently Christ."

How much we need to pray for fitness to be used by God in serving his pleasure in behalf of his cause! A great responsibility is upon each one who would do God's will. We should daily pray that we may be kept from making mistakes in our work for God. We should pray that God's directing hand shall so guide us that the utmost possible good shall result from our work in behalf of those whom we may reach.

SABBATH REFORM

"Sabbaths" and "Holyday" in Colossians ii, 16, 17.

The following circular letter explains itself. Accompanying it was a personal letter to the editor, requesting an explanation of the terms "holyday" and "sabbath days" in Colossians ii, 16. How to distinguish between them is the point in question.

DEAR FRIEND:

An Elder Barton, in Vol. II, No. 1, of the *Bible Students' Monthly*, published by the Millennial Dawn people at 82 Beekman St., New York City, calls the attention of Seventh-day Sabbatharians to Colossians ii, 16, 17, by pointing out that Paul, in his usual systematic way, has arranged the festivals observed by the Jewish people of his time in regular order, to wit, yearly ("holydays"), monthly ("new moon"), weekly ("sabbaths"). He claims that all the yearly sabbaths, like those of the Passover, Tabernacles, Pentecost, etc., are classed as "holydays," whereas we have invariably connected them with the "sabbaths" of Colossians ii, 16.

If Elder Barton is correct in thus classifying them, please advise as to what the word "sabbaths" refers if not to the weekly Sabbath days; if he is incorrect, then please advise as to what is included in the expression, "an holyday" (translated from the Greek, "feast day"), and indicate why the feast—or annual—sabbaths are not included.

Please give this matter your earliest attention, consulting with your best advisers, and informing me as to your conclusions in the very near future.

Yours, in the defense of the Faith,
R. B. ST. CLAIR.

226 Dovercourt Road,
Toronto, Ontario, Canada.

When one reads some of the modern methods of reasoning designed to set aside the Sabbath Paul and Christ kept all their lives, it is evident that Paul's wise words of caution, given in the eighth verse of this chapter, are still needed: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

It is evident from the context that the object of the Epistle to the Colossians was to guard the early church against errors in doctrine rather than against improper conduct. There is no mention of sins among the members at Colosse, as there is regarding those in Corinth. But this church was exposed to false teachers who urged rites

and ceremonies not essential to Christianity. It was near enough to Greece to make it necessary to warn the believers against "Philosophy and vain deceit"—a philosophy based on "traditions of men," and doctrines growing out of pagan as well as Jewish rites.

The apostle cautions the Colossians against letting any man judge, or pronounce sentence against them in regard to eating, drinking, the observance of a holyday, new moon, or of sabbaths, "which are a shadow of things to come." Only those things which were shadows of things to come were included in this sentence. The word holyday means feast or festival, and according to Barnes, alludes to the festivals of the Jews. The new moon festivals belonged to this list. These days were also called sabbaths, but had only a ceremonial sacredness. John W. Nevin, in his *Biblical Antiquities*, says: "They (the ceremonial sabbaths) lost all their distinction, whereas the Sabbath, to this day, retains the whole of its essential nature, and the full measure of its earliest authority" (p. 371).

Doctor Barnes, in his notes on this passage, says: "The word sabbaths in the Old Testament is applied not only to the seventh day, but to all the days of holy rest that were observed by the Hebrews, and particularly to the beginning of their great festivals. There is, doubtless, reference to those days, in this place, as the word is used in the plural number, and the apostle does not refer particularly to the Sabbath properly so called, . . . for there is not the slightest reason to believe that he meant to teach that one of the Ten Commandments had ceased to be binding on mankind." Doctor Barnes further says: "The use of the term in the plural, and the connection, show that he (Paul) had his eye on the great number of days which were observed by the Hebrews as festivals, as a part of their ceremonial and typical law, and not to the moral law or the Ten Commandments."

Jamieson, Fausset and Brown, in their comments on this verse, say: "holyday—a feast, yearly. *New moons*—monthly. *Sabbaths* (not the Sabbaths) of the day of atonement and feast of tabernacles have come to an end with the Jewish services to which they belonged. The weekly Sabbath rests on a more permanent founda-

tion, having been instituted in Paradise to commemorate the creation in six days. Leviticus xxiii, 38 expressly distinguishes 'the sabbath of the Lord' from the other sabbaths."

The term "holyday" occurs several times in the Bible, sometimes in connection with the weekly Sabbath, as synonymous with it; sometimes the first day of a feast is called "holyday," and so are certain consecrated days of holy convocation aside from the Sabbath. In the passage under consideration the phrase stands in connection with eating, drinking, new moons and sabbaths, all of which are evidently covered by Paul's expression, "handwriting of ordinances that was against us, which was contrary to us, and therefore blotted out."

It is clear that the weekly Sabbath could not be classed with "handwriting of ordinances." It is not so classed in the Bible. It was not "against us," neither was it "contrary to us" as were the things Paul had in mind when he wrote this passage. Therefore the "holyday" spoken of *could not* refer to the Sabbath of the Decalogue. It must mean, here, some of the sacred festival days to which it refers when used elsewhere in Holy Writ.

The Sabbath law stands among the ten precepts given direct to God's people, and it was founded long before there were any ceremonial laws. Jesus, its maker, said it was made for man, and Paul, who wrote the Epistle to the Colossians, expressly says of the law in which the Sabbath stands, "Do we then make void the law through faith? God forbid: yea, we establish the law."

In closing we give the words of Dr. A. H. Lewis on this passage: "Looking at the passage more closely, we find that four of the things mentioned are certainly ceremonial: eating, drinking, feasts and new moons. The fifth item, 'sabbaths,' is in the same construction, and stands in the midst of a sentence. If the expression does include the weekly Sabbath, it is an illogical and unwarrantable effort to take an eternal law from the heart of the Decalogue and class it with temporary ceremonial precepts, for the sake of abrogating it. Christ never ventured such an attack on the law of God, as Paul makes here, if he means the weekly Sabbath. But we are not left in doubt as to what 'sabbaths' are meant, for, without stopping to take

breath, Paul defines them as being, like the other items, shadows, types of Christ. This definition can not include the weekly Sabbath. That antedated the ceremonial code many centuries. The law of the fourth commandment was placed in the heart of the Decalogue before the ceremonial code was compiled. God knew where it belonged. The reason given for enacting the fourth commandment is perfectly plain. It was a memorial of God as Creator. It is never spoken of as a type of Christ."

If this "handwriting of ordinances that was against us" is the same as the royal law of James, then these two inspired writers squarely contradict each other. We believe both Paul and James wrote the truth. James' unabridged law refers directly to the Ten Commandments. Hence it is certain that Paul could not have referred to this same law as being "nailed to the cross," "taken away" and abolished.

Christianity Within and Without the Church.

ELSIE GAIL BABCOCK.

Paper read in Riverside church, Cal.

Until recent years Christians inside the church have been unwilling to acknowledge that one could be a Christian and be outside the church. To be a Christian meant conversion, profession, baptism, and church membership. But we have come gradually to a realization that *all* good comes from God. If a man has good thoughts or does good deeds he is inspired of God so to think and to do. To be a Christian means to follow Christ's teachings and example. We may do so consciously and we call it conversion, or we may do it unconsciously, because of training and hereditary tendencies. In either case we are Christians. According to Christ's own creed, to love the Lord God with all the heart and to love thy neighbor as thyself constitute practically the whole of Christianity.

Within the church men have taught and still teach that the first great necessity is to look out for one's individual salvation; that until this is surely accomplished nothing else matters. This is done through the teachings of the Bible school, the home, the Christian Endeavor, and private personal work.

The second necessity was to preserve one's creed. To a Methodist other creeds were perhaps good but none as good as his own. Whether Baptist, Presbyterian, or of any other denomination, each church member felt the same way; each believed his own the only right creed, and no matter what new light might be gained or new knowledge acquired, that creed must stand unchanged. Not so long ago the great Presbyterian Church refused to drop from its written creed the monstrous doctrine of infant damnation, although few thinking Christians tolerate such a belief, not even the majority of the Presbyterians themselves.

Third came attendance on church services. One showed one's piety by attending church services and could not be a Christian unless he did.

Fourth came right living, and this should be first. We have had an idea that if one became converted and joined a church, to do right would follow as a matter of course. Some went so far as to say that they had reached that stage, called sanctification, where they could do no wrong. Until there ceases to be evil in the world, until men have acquired all the wisdom God can give them, there will be wrongdoing. Constant, prayerful, consistent effort to make every thought and act of one's life conform to God's conception of right eventually makes right living easier, but there never comes a time when one can be absolutely sure that he never sins. And the greatest amount of our time and energy should be devoted to the study of how to live right ourselves and teach others to do the same.

Christianity outside the church has been primarily inspired by the Christians in the church. But the Christian outside is interested first in social rather than individual salvation, and his efforts have been directed to such lines of work as health, sanitation, and efforts to uplift mankind as a whole. Under that head come the best in socialism, and the efforts to equalize the distribution of money, to the end that the poor may have wholesome food, comfortable homes, and some leisure, without which all efforts of a religious nature will amount to nothing.

Christians without the church give of their money for certain lines of benevolent work instead of giving for the support of

the churches. For instance, they contribute to homes for the aged, the infirm, and orphans; to the building of model tenement houses, the establishment of day nurseries, soup kitchens, clubs for working girls and boys, playgrounds, and associated charities. In short, their work is of the broad nature that includes all mankind. They may not call you brother, as your fellow church member does, they may not even think of you as a brother, but their efforts are tending to make men brothers in the broad sense that comes from the belief that we are all children of the same father, our heavenly Father. Some of the Christian work of the world is done by the two bands of Christians working together. Temperance work in all its phases is done in this way. The best work for God and humanity can not be done, however, until Christians of all kinds are more tolerant, unprejudiced, and loving. The Christians outside see that church members are weak or erring, indifferent or intolerant, as the case may be, and seeing faults in a few condemn all as hypocrites.

The Christians inside are loath to admit that any good man can be a Christian unless he belongs to the church. He must profess by word of mouth, even though his daily life is one continual profession, that he is living according to Christ's ideals.

In California we spend money, make laws, use every effort to keep out of our State infected fruit or nursery stock, so anxious are we to keep our citrus trees and fruit free from animal or vegetable life that will injure them. Fly or fungus are alike fought vigorously and it is right that we should care for a valuable industry. But what about the human crop? We allow diseased and criminal men and women to marry and bring into the world sickly and crippled children inheriting criminal tendencies. When these children have been allowed to grow up haphazard, often in the worst of surroundings, we begin to realize that something must be done and we in the church hasten to organize settlement work, start missions and churches, spend time, money, and effort to undo the evil that our ignorance, carelessness, and indifference have brought about. The Christian outside the church is more interested in trying to prevent. When will the church wake up to the fact that the truest work for God is not that which tries to

make over, but that which prevents? Isn't God's power and love shown just as surely in the clean, wholesome boy or girl who has grown up close to him as in the one who has wandered far from him and been brought back? Then think of the time, strength, and energy lost in those wasted years while the wanderer was away from God. Let us start a campaign of prevention, devote all our energies toward starting the children right, and then keeping them right.

The Circulating Library—List of Books.

The following is a partial list of our books; and they will be sent to any address, post-paid, upon application.

- On Social Service—*
 American Social and Religious Conditions
 Spiritual Culture and Social Service
 The Growing Church
 The Social Significance of the Teachings of Jesus
 The Church and Modern Life
 Christianity and the Social Crisis
 Jesus Christ and the Civilization of Today
 The Educational Ideal in the Ministry
 Social Duties from the Christian Point of View
 The Social Application of Religion
 The Christian Pastor in the New Age
 Socialism and the Ethics of Jesus
 Scientific Management in the Churches
 The Church in Modern Society
 The Labor Question
 The Social Task of Christianity
 Ethics for Children
 Social Progress in Contemporaneous Europe
 Social Creed of the Churches
 Christianizing the Social Order
 Social Solutions
On Rural Life—
 The Country Church
 Rural Christendom
 The Country Church and the Rural Problem
 The Rural Church and Community Betterment
 Farm Boys and Girls
 The Rural Life Problem of the United States
 The Challenge of the Country
 Chapters in Rural Progress
Some New Books—
 The Days of His Flesh

- A Plea for the Younger Generation
 Introduction to the Study of Comparative Religion
 Jowett's Lectures on Preaching
 Report of the Federal Council of Churches
 International Review of Missions
 Higher Criticism
 The Personal Touch
 Historical Narrative of the Old Testament
 The Land of Living Men
 On the Open Road
 This Mystical Life of Ours
 Seed Thoughts for Right Living
 Old Age Deferred
 The Coming Generation
 Ethics for Children
 The Sunday School
 History of the Sabbath

*Alfred Theological Seminary,
 Alfred, New York.*

The Circulating Library—Annual Financial Statement.

Alfred Theological Seminary.

Aug. 18, 1912, deficit	\$ 7 94
Thirty-three new books	33 25
700 catalogs	9 50
Clerical help	8 56
Postage and express	10 11
	<u>\$69 36</u>
Received from Dr. Geo. W. Post	\$40 00
From Dr. and Mrs. A. S. Maxson	13 00
From Mrs. Mary M. Church	1 00
From Prof. Holly M. Maxson	1 50
For book sold	40
From Dr. W. D. Tickner for postage	1 04
Aug. 1, 1913, deficit	12 42
	<u>\$69 36</u>

The collection of books, though not large, is a valuable one. The circulation has again been about 200 volumes. We wish this might be doubled, next year.

ARTHUR E. MAIN,
 Librarian.

*Alfred, N. Y.,
 Aug. 1, 1913.*

"Self-control may be developed in precisely the same manner as we tone up a weak muscle—by little exercises day by day. Let us each do, as mere exercises of discipline in moral gymnastics, a few acts that are disagreeable to us the doing of which will help us in instant action in our hour of need."—*W. G. Jordan.*

MISSIONS

Missionary Board Meeting.

A special meeting of the Missionary Board was held in Westerly, Sunday, August 3, 1913, at 9.30 a. m., the following members being present: Wm. L. Clarke, E. B. Saunders, Geo. B. Carpenter, H. C. Van Horn, Alex. C. Kenyon, A. G. Crofoot, I. B. Crandall, J. F. Palmer, P. M. Barber, H. M. Swinney, C. H. Stanton, J. A. Austin, J. A. Saunders, A. J. Potter, Frank Hill, A. S. Babcock.

Visitors: Prof. A. E. Whitford, Prof. A. B. Crandall.

Prayer was offered by the Rev. H. C. Van Horn.

The Board having received certain preamble and resolutions from the American Sabbath Tract Society regarding the employment of a "General Denominational Secretary," the following action was taken, the vote being unanimous:

"Whereas, The Seventh Day Baptist Missionary Society employs and assists in the support of from twenty to thirty missionaries and pastors, also, is assisting some twenty churches not able to support a pastor without financial aid, all of which churches are widely scattered; and there are other small churches without pastors which are looking to this Society for assistance both in securing a suitable pastor as well as in his support; and, as our Corresponding Secretary often visits such fields to provide the Board with necessary information in order to assist in wisely meeting their needs; and that more than half of the Sabbaths during the year are occupied by our Secretary supplying the pulpits and in otherwise assisting such needy and pastorless churches; and as we now have arrangements with the missionary committees of the several Associations whereby we are able to keep in touch through our Secretary and with economy immediately to meet many of their needs; and also, the cost to this Society under this plan would seem to be nearly as great for a portion of the time of the 'General Secretary' as it now is for the entire time of its Corresponding Secretary; hence no economy; and

"Whereas, Since in our judgment the varied and extensive work of this Society

requires the entire time and attention of one man; therefore,
 "Resolved, That, with all respect to other Boards and their work, with the greatest desire for harmony, economy and efficiency in promoting the missionary work of our people, we do not think it wise at this time to attempt to unite in the employment of a 'General Denominational Secretary.'"

WM. L. CLARKE,
President.
 A. S. BABCOCK,
Recording Secretary.

Monthly Statement.

July 1, 1913, to August 1, 1913.

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

Balance in bank July 1, 1913	\$ 755 87
Marie Miller	10 00
Robert Van Horn	50 00
Mrs. Flora Bess	5 00
W. Frank Johnson, account of Life Membership	5 00
G. P. Kenyon	6 69
Mrs. D. E. Titworth	10 00
G. M. Cottrell	100 00
"A Friend of Missions"	5 00
Mrs. J. D. Washburn	1 20
Mrs. E. J. Van Horn	1 00
Mrs. P. A. Shaw	5 00
"A Friend"	3 00
Mr. and Mrs. D. W. Inglis	2 50
Miss P. C. Crandall	3 00
"In Memory of Ezra Crandall, Milton, Wis."	25 00
"A Lone Sabbath-keeper"	27 00
Churches:	
DeRuyter	39 40
Second Alfred	24 80
Farina	17 68
First Brookfield	9 90
Riverside	3 30
North Loup	21 75
Plainfield	15 82
Salem	98 10
Los Angeles	7 22
Milton Junction	71 60
Walworth	31 17
Roanoke, to be divided between the four Boards	13 50
Nortonville	14 52
Rockhouse	10 57
First New York	14 58
Gentry	6 50
Richburg	2 29
First Westerly	5 51
Lieu-oo	7 00
Carlton	20 00
First Genesee	5 00
Syracuse	1 11
Cosmos	12 50
Second Westerly	2 00
Salemville Sabbath School	10 40
Farina Sabbath School	9 45
Shiloh Ladies' Benevolent Society	5 00
Young People's Board	25 00
Missionary Society income	14 38
Income from Sarah Potter Bequest	26 61
1/2 Income from D. C. Burdick Bequest	260 73
1/2 Income from D. C. Burdick Farm	15 28
Income from Henry W. Stillman Estate	100 00
	<u>\$1,937 93</u>

Cr.
 E. B. Saunders, acct. of June salary and ex. .. \$ 86 62
 J. J. Kovats, acct. of June salary .. 20 00
 D. B. Coon, acct. of June salary .. 41 66
 A. L. Davis, acct. of June salary and ex. 98 05
 H. L. Polan, acct. of salary April-June .. 23 00
 J. S. Kagarise, acct. of salary April-June 25 00

J. G. Burdick, Italian appropriation for July ..	23 00
G. Velthuisen, acct. of salary July-Sept.	75 00
F. J. Bakker, acct. of salary July-Sept.	75 00
Marie Jansz, acct. of salary July-Sept.	37 50
Madison Harry, acct. of June salary	25 00
J. H. Hurley, acct. salary April-June	103 99
G. H. F. Randolph, acct. salary April-June ...	75 00
L. F. Hurley, acct. salary April-June	25 00
Ura S. Goff, acct. salary April-June	50 00
Geo. W. Burdick, acct. salary April-June ...	25 00
G. P. Kenyon, acct. salary April-June	25 00
R. G. Davis, acct. salary April-June	25 00
A. P. Ashurst, acct. salary April-June	50 00
R. R. Thorngate, acct. salary April-June	12 50
Geo. W. Hills, acct. salary April-June	62 50
J. A. Davidson, acct. salary April-June, and expenses	131 72
Susie M. Burick, acct. salary July-Sept.	75 00
A. L. Davis, acct. of traveling expenses	24 50
Angeline Abbey, acct. of July salary	10 00
Washington Trust Co., interest on note	28 25
Washington Trust Co., exchange	60
Treasurer's expenses	16 00

Balance on hand, August 1, 1913 \$1,269 89
668 04

\$1,937 93

Bills due and payable in August (about)\$ 400 00
Notes outstanding August 1, 1913 2,500 00

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

More Names and Changes for the Lone Sabbath-keepers' Directory.

[The following names and addresses are furnished by Rev. G. W. Hills for the Pacific Coast.—G. M. C.]

California.

- Mrs. Charles Lutz, San Diego, Route 1, box 162a.
- Darwin E. Furrow and family (Riverside Ch.), Santa Yuez, R. D.
- Mrs. Francis Davis and Miss Edith Davis (First Alfred). Change Escanto to Encanto.
- Add Mrs. Byron D. Maxson to husband's name. (Riverside Ch.) Fresno, R. 5, box 6.
- Add Mrs. C. N. Maxson to husband's name. (Lost Creek, W. Va., Ch.) Trimmer.
- Mrs. Roy Woodard (Nile, N. Y., Ch.), Fullerton, R. D. 2, box 180.

Colorado.

- H. N. Wheeler (Boulder, Colo., Ch.), moved from California to Ft. Collins.
- Mr. and Mrs. D. E. Hummel (Nortonville, Kan., Ch.), new address will be Boulder.
- Paul Hummel (Nortonville), Sheridan Lake.
- Mrs. Paul Hummel (West Hallock, Ill.), Sheridan Lake.
- Mrs. Eva Bonwell—not Bonnell—(Nortonville Ch.), Sheridan Lake.

Miss Olive Randolph (Nortonville, Kan.), Sheridan Lake.

Idaho.

V. A. Randall and family (Riverside, Cal., Ch.), Dearie.
Mr. and Mrs. S. E. Hills, at Berger.

Oregon.

Benj. and Miss Laura Stillman. Change street number to 1610 High St.
Rev. and Mrs. C. J. Sindall, Boring.
Add Mrs. D. O. Hurley's name to that of her husband. Both of these families are members at Riverside, Cal.

Washington.

Mrs. J. W. Wood should follow name of J. W. Wood, Sumner, Wash.
Mrs. Geo. I. Hurley should follow the Doctor's name, 219 Buchanan St., Hoquiam.
Mrs. Dunden's address is 521 Shannan Ave.

Vermont.

Mrs. R. T. Cook desires to be counted with us. Danville, Vt.

Notice to Conference Delegates.

To the delegates and friends who will attend the General Conference at Brookfield, Greeting. The Transportation Committee have arranged to meet all who come on the D. L. & W. trains at North Brookfield, August 18, and convey them to Brookfield for one-half fare, 25 cents. Distance 7 miles. Suit cases and grips free. Any having trunks will be charged a nominal fee. If any delegates come later than the 18th we have very good stage service. The morning stage meets the 8.28 going south and the 11.03 going north. The afternoon stage meets the 5.35 going north and the 6.02 going south. Should any wish to come on the noon train from the north, on the 19th, let them telephone J. D. Camenga, of Brookfield, and we will send a conveyance for them.

Fraternally yours,

J. D. CAMENGA,
L. P. BURDICK,
N. S. WHITFORD,

Transportation Committee.

"The man who is willing to take things as they come generally finds that some one else has headed them off."

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.

LEAVE		ARRIVE	
BINGHAMTON		NORTH BROOKFIELD	
8.45 a. m.	.....	11.02 a. m.	
2.40 p. m.	.....	5.32 p. m.	
3.30 p. m.	.....	5.20 p. m.	
5.55 p. m.	.....	7.57 p. m.	
LEAVE		ARRIVE	
NORTH BROOKFIELD		BINGHAMTON	
8.28 a. m.	.....	10.40 a. m.	
11.44 a. m.	.....	1.50 p. m.	
6.30 p. m.	.....	8.15 p. m.	
11.00 p. m.	.....	1.05 a. m.	
LEAVE		ARRIVE	
UTICA		NORTH BROOKFIELD	
7.15 a. m.	.....	8.28 a. m.	
10.35 a. m.	.....	11.44 a. m.	
4.45 p. m.	.....	6.03 p. m.	
LEAVE		ARRIVE	
NORTH BROOKFIELD		UTICA	
6.53 a. m.	.....	8.00 a. m.	
11.02 a. m.	.....	12.10 p. m.	
5.32 p. m.	.....	6.55 p. m.	
7.57 p. m.	.....	9.05 p. m.	

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.

"Life is a race not for the finding of a treasure but for the making of a character."—Hannan.

WOMAN'S WORK

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

The Follower.

I looked where I heard them laughing—the wee little ones at play;
But I said, "I serve the great Lord Christ, and I may not pause nor stay."

I looked where I heard them weeping—the weary of woe and sin;
But I said, "I go for the great Lord Christ on his errands the world to win."

I looked where I heard them singing—the bride at her festival;
But I said, "Who follows the great Lord Christ is deaf to a lower call."

But lo, in the Book at nightfall in a mirror I seemed to see
(Or a vision sweet) the Lord of the work, as of old in Galilee.

And he had a smile for the children, and leisure to watch their play;
And they climbed on his knees and into his lap, and he would not send them away;

And in and out of the houses, wherever men worked or wailed,
I could see him pass with his healing touch and his love that never failed.

And up and down on the highways, where the common people go,
With a light in his face and help in his hands he was traveling to and fro:

The cripple that cried in his pathway—I saw him stand straight and tall!
And the beggared and blind crept close to his feet, and he had an alms for all.

His face flashed a heavenly pity that healed every human ill.
But I said, "Can this be the work of the Christ?" and I thought of Calvary's hill.

Then light from the Word brake forth anew, and a low Voice spake to me:
"Who would bear the cross of the great Lord Christ must mark where his foot-prints be."

—Anna B. Bryant, in *Christian Endeavor World*.

Twentieth Century Charity.

A little over a year ago the district attorney of a New England city telephoned the secretary of the local associated charities and told him about a young American mechanic then before the court for debt. He owed about \$200, his wife was apparently shiftless and "no manager," and he

was out of a job. He had been before the court several times and had been put on probation twice, but there was no noticeable improvement. For the sake of the four little children the prosecuting officer did not want to send the man to prison; and he really seemed too good for such a fate. The district attorney asked if the charitable society would take charge of the family if the man were again placed on probation. The secretary consented.

The first and most obvious thing was to provide food for the family until work could be found for the man. At the same time the secretary tried to discover the underlying causes of the present destitution. For one thing, he learned that the woman had gone to work in a mill at fourteen, and had stayed in the mill until her marriage—so had had no opportunity to learn anything of household management. The children had come quickly and there had been a great deal of illness. The husband was a good mechanic, could earn good wages, and was not lazy, but a man who is forever in debt, whose pay is constantly being attached, and who has been arrested, finds it hard to hold a position.

The first job which the secretary could obtain for the man paid only \$9 a week. Every cent of this pay was collected by the secretary in person, and he carefully supervised its outlay—so much for food, for rent, for clothing for the children, and every week a little on the debts. The secretary talked with all of the creditors and convinced them that the man this time really intended to pay, and they agreed not to push him but to take the few cents he could pay each week. The secretary also talked with the man, had him visit his own house evenings to consult about things, and finally gained his complete confidence. At the same time a visiting housekeeper was interested in the family, who showed the wife how to stretch the little sum set aside for groceries and how to prepare wholesome, appetizing food for the husband and children. Of course, there were times of discouragement; some of the creditors were not true to their word, and attached when payments did not come as rapidly as they thought they should; others, whose bills were almost outlawed, made attempts to collect, and collection lawyers for a while made things miserable for the man

through overcharging him, but in each case they were referred to the society's agent, and somehow or other the difficulty was straightened out. Then, too, a new baby came, with additional expense and worry; then there was illness, and one gloomy week when the man yielded to despair and its inevitable companion, the saloon. All this is of the past, however, for about a month ago the district secretary was able to report to the attorney that every cent of indebtedness had been cleared, that the man was working steadily, earning \$15 a week, that the woman had really become a competent housewife, and that in every way the family life was improved and improving.

This one instance illustrates the methods and aims of the newer charity. The family is regarded as the social unit and all its needs are considered. The charity worker endeavors always to be constructive—to bring the family to the point where it can maintain itself unaided; and more important still, to make that family function in the normal social life of the community of which it is a part. The big consideration is not the individual and his suffering, however that may touch the heart of the worker; it is not the family, per se, but it is the family as it affects the common good. The modern charity worker is, above all else, desirous not only to serve, himself, but to make those with whom he is laboring of service. He realizes fully that society needs the labor of each unit, and that his particular chore is to make certain inefficient laborers more efficient.

How different a conception of charity this is from that of the middle ages when alms were given for the sake of the giver, or even from the more recent conception in which the recipient was the chief consideration, or from the older forms of governmental charity, which was simply a sop thrown to the public conscience by politicians, and too often diverted to their own purposes!

The modern movement for "Organized Charity" has been hampered by a name still tarnished by these associations, but the spirit which animates it is far removed from anything resembling these previous interpretations. The ideal of true charity is to make itself unnecessary, not only by

bringing each family to the point where it can fulfil its obligations unaided, but also by waging incessant warfare against those forces in the community which impair the efficiency of individuals. If it sees, as it can not fail to see, that a low standard of wages means weakened children, alcoholic men, and outcast women, it ceaselessly brings this fact to public attention. If there is a particular disease scourging the community, it makes an attempt to ascertain its causes, and then to eliminate them. When one quarter of the needy families coming to it for assistance are in need because of the death of the wage-earner, it tries to provide some solution for the ever-present widow problem. In every way the newer charity tries not only to cure, but to prevent, and to make itself less and less necessary.

The things which the charity worker is called upon to do each day in carrying out these ideals are as varied as they are interesting. Everything from carrying a three-months-old baby across five States and a Territory from an orphan asylum to a waiting relative, to appearing before national investigating committees, or interviewing the governor of the State to induce him to lend his aid to a certain law before the legislature, or seeing that Mary Jones does not stay away from school while her mother goes out washing, all come in the day's work. It requires varied ability, a tireless physique, and most important of all, ingenuity and common sense. But to all those who are interested in plain people, to those who love their country and who dream of a time when social injustice shall disappear, this newer charity makes a powerful appeal.—*Elizabeth Williams Anthony, in the Missionary Review.*

Three Books.

If each pastor, and a few other interested and active persons, in every parish, including young men who may be thinking of entering the ministry, would read the three books named below, I believe our churches would be likely to enter upon an era of new life, efficiency, and growth.

The New Opportunities of the Ministry, by Lynch;
The Inside of the Cup, by Winston Churchill; and
The Country Church, by Gill and Pinchott.

These books can be drawn from our Circulating Library.

ARTHUR E. MAIN.

Alfred, N. Y.

Constructive Religion.

Greed, selfishness, privilege, injustice, exploitation, ignorance, and neglect are the seven deadly sins of modern civilization. These evils are alike in this, that they all have their roots in defective or abnormally developed character. Weakness and pathological strength are their opposite but closely related and interdependent poles.

Revolution will not exterminate them, except that revolution within the soul of man which transforms weakness and moral disease into health and normal vigor; which cuts away the abnormal excrescence of harmful qualities and transforms the monster into a sane and self-controlled individual.

Laws will not of themselves exterminate the least of the social evils, save as they correspond to a previous clear recognition of their wisdom and justice in the free minds of citizens. If graft and privilege express the habitual manner of doing business, the natural mental reaction of the average man of the community, then it will be true, as an investigating committee has said, that there is no virtue in the legislative printing press.

Philanthropy is no cure for the evils which cause crime, poverty, squalor, and degeneracy. It is a necessary means of dealing with certain definite conditions, but those conditions are symptoms of ulterior maladies which the charitable relation does not reach. Neither alms-giving nor preventive measures touch the real sources of regeneration and health.

Education, in the specific sense of preparation for efficient work and the development of the mental powers, such education as by mutual consent we expect from our public schools, does not begin early enough, or last long enough, or go far enough into the fields of personal habits, ideals, and motives to guard even against ignorance, at least that kind of wilful and appalling ignorance which prevents half the world from knowing how far the other half lives, even when the facts are spread abroad equally in official reports and in popular literature; that kind of ignorance which blinds the eyes of the more favored of fortune and blasts the tender shoots of altruism which their hearts here and there put forth. If education can not prevent even ignorance of this kind how much less can it be regarded as a remedy for deliberate

exploitation and conscienceless greed.

If neither revolution nor laws nor yet formal education can cure these root evils, is there no cure? There is one potent, wholly efficacious cure, and that is such teaching and such an experience as will supplant selfishness and greed by generosity and compassion, the desire for privilege by the desire for equal opportunity, the instinct of injustice by the passion for justice, the tendency to exploit by the tendency to nobly serve, ignorance and neglect by a clear-eyed and persistent determination to know and understand and to act on that knowledge and understanding. This teaching, wherever it is carried on and in whatever name, is essentially religious teaching, and this experience, seizing upon the individual, is nothing else than a religious conversion. This is not to distort words from their established and usual meaning but only to apply them as they must be applied.

No rich and educated Jew can justly claim a share in the glorious traditions of his religious faith if he oppresses the poor and crushes the needy; if, lying upon beds of ivory, inventing instruments of music, drinking wine in bowls, and anointing himself with the chief ointments, he is not grieved for the afflictions of Joseph, if he afflicts the just, or takes a bribe, or turns aside the poor in the gate from their right. The afflictions of Joseph are different in these days, the form of bribery has changed, the rights of the poor from which they are turned aside are not precisely those which the prophet Amos had in mind; but the teachings remain, and the curse upon those who "rejoice in a thing of nought" may not unprofitably ring in the ears of Jews and Christians with all the old-time authority and effect.

But how about the position of the prosperous and influential Christians professing a law of love, the sonship of all men to a common Father, a gospel of good will embracing justice and implying obligations stretching in all directions infinitely beyond justice, but never denying it in the least iota? If this profession is not arrant hypocrisy or pure self-delusion, the faith which he holds will instantly expel the very evils from which we suffer, and nothing else except such faith will expel them. Religion goes to the very roots of character, cleansing the evil nature, revealing new motives, illuminating the mind, transvalu-

ing values, strengthening the will, lessening the power of temptations, setting the feet on safe paths, giving a new meaning to common experiences and a new zest to life.

The question remains whether this kind of constructive religion, this vital, living and vibrant faith, is to be found today in the churches and synagogues, or whether it has departed from its ancient altars, perhaps to reappear in strange disguises in the labor movement, in art or poetry or philosophy, or among humble people who do not have the means as yet of expressing the new impulses.

It is a grave question—for the churches. One interesting indication that it is to be answered in favor of the continued claim of the existing religious bodies to represent the main current of flowing religious faith, work, and thought is to be found in a new journal which appeared on the newsstand in March with the captivating title *The Constructive Quarterly*. Silas McBee, former editor of the *Churchman*, is its editor, but it is to have no "editorial pronouncements."

What is distinctive about this new periodical is that it is to work for a better understanding among the various communions of Christendom, building on what the churches are actually believing, doing, and thinking. It is not seeking neutral territory where courtesy and diplomacy would tend to avoid issues and round off the sharp edges of truth and conviction, but rather common ground where loyalty to conviction will be secure from the tendency to mere compromise and to superficial and artificial comprehension. In the first number there is a striking array of able articles from Roman Catholic, Greek Orthodox, Evangelical Protestants, from Europeans and Americans, clergymen and laymen. It will be difficult to maintain so high a standard; but the idea is an inspiring one and deserves to succeed.

The tragedy of ecclesiastical history in all ages is the spilling of blood and treasure by the churches in warfare against other forms of faith. It is true that the decay of religious controversy has usually meant a decay of interest in religion. A writer in the *Quarterly* quotes Tennyson as having said, "You must choose in religion between bigotry and flabbiness." What the present venture is in some meas-

ure to test is the possibility of laying aside hostility while yet maintaining *esprit de corps*, to act in the spirit of Von Moltke's dictum, "March apart, strike together!"

The success of the effort will depend on the clear perception of the enemies against which the allied forces of religion are to strike, or dropping the figure, on the concentration of effort on the positive results which the forces of organized religion are to seek to secure in the social order. These lie partly at least, avoiding dogmatic exaggeration, in those social relations in which the evil tendencies to which we have referred are so apparent. The religion which is constructive is one which makes men unwilling to exploit the vices or weaknesses of their fellow men, and at the same time makes the other men unexploitable, which destroys privilege through just laws, impartially enforced, and upheld by enlightened public opinion, which dispels ignorance by full and exact knowledge bearing fruit in sound measures of social reform, which protects the subnormal and emancipates the handicapped from their limitations, which permeates education, business, politics, and eventually the entire social life.

There may be other tests of true religion, but these are concrete, easy to understand and to apply. They have ancient and sufficient sanction. They are unsectarian and non-controversial.—Edward T. Devine, in *the Survey*.

Pastors and Conference Delegates, Do Not Overlook This.

Pastors and church clerks will please send the names of any intending to come to Conference to me at the earliest possible date. We desire the names so that we can have homes prepared for all delegates. Please do not fail to comply with this request.

The Brookfield church will have an agent at both Binghamton and Utica on Monday, August 18, to meet and assign all delegates homes before reaching North Brookfield, "in order to avoid the rush." Look out for your agent. He will be labelled, "Brookfield."

Fraternally,
PASTOR W. L. DAVIS,
Chairman Local Committee.

Brookfield, N. Y.

YOUNG PEOPLE'S WORK

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

Christianity Proved.

REV. C. S. SAYRE.

Christian Endeavor topic for August 23, 1913.

Daily Readings.

Sunday—Once blind, I see (John ix, 13-25).

Monday—In his right mind (Luke viii, 26-36).

Tuesday—Power of the word (1 Cor. i, 18-25).

Wednesday—Proof by practice (John vii, 14-24).

Thursday—Proof by following (John viii, 12-20).

Friday—Proof by loving (1 John iii, 13-24).

Sabbath day—Topic: How I have proved Christianity and seen it proved (John iii, 25-36; xxi, 24, 25). (Messages from former and absent members.)

This question does not require us to decide *who* are Christians. It does not mean that we are to state how we have proved this one and that one to be Christians, but how we have proved its efficacy, how it has been demonstrated to us, and how we have seen it demonstrated to others.

I know a worldly man who makes no pretensions to being a Christian, but who has been brought up under the influence of the church and has incorporated many Christian traits into his life. He is much loved by all who know him, and is eminently successful in his business life. This proves that it pays to live out the Christ principles in our daily lives for the good we get right here and now. It always pays to be a *good citizen*. The good citizen may not realize it, but he is living up to the principles set forth in the last six commandments, those which have reference to our relation to our fellow creatures. The *good citizen* has the same reward in this life for right-doing as the Christian; but any hope he may entertain on that account for the life to come is a delusion. Christianity involves more than keeping the last six commandments, more than maintaining right relations with our fellow men, more than simply being good; it involves *religion*, a high reverence and regard for almighty God, worship, prayer,

praise, and an absolute reliance upon Jesus Christ for salvation.

The moral man, the good citizen, must maintain his good relations with his fellow creatures *in his own strength*. And if he has been born with a selfish tendency, or a quick temper, or a gloomy and faultfinding disposition, he will not succeed. Now wherein have you proved Christianity, and seen it proved? The *moral* man who has been born with a naturally good disposition may put you Christian in the shade in some points, and he may point with contempt at you as an imperfect and hypocritical Christian; but never mind, *you* are relying upon the goodness of Jesus Christ and his forgiving grace for your salvation, and not your own goodness. Any consolation in that? Any ground for hope there?

Before you accepted Christianity, did you try to conquer any of your besetting sins? I did, and I failed entirely. But when I threw myself upon the Lord, success followed, O so easily. Any proof as to the efficacy of Christianity in such experiences as that?

Did you ever notice the sweeping transformation in the life of some man who had accepted the Christian religion after years of sin and debauchery, and at a time when there seemed absolutely no hope for the man,—after he had indulged in sin so long that it had become second nature to him? I have seen just such a case as that; it appears to me nothing short of a stupendous miracle of God's grace.

The International Christian Endeavor Convention.

REV. WM. L. BURDICK.

Speaking moderately, the International Christian Endeavor Convention, held in Los Angeles, July 9 to 14, was a great convention. The city in which it was held is among the great cities of our country, having a population of over 500,000, with thousands of miles, it is said, of well-kept streets and boulevards. The arrangements for the convention were about as perfect as man could make them. This was due both to the local committee and to the Executive Committee of the United Society, both of which had labored faithfully for two years.

FIESTA PARK.

The convention was held in Fiesta Park, which in this case does not mean that it has trees and walks, but that it is a place for public amusements. It covers the greater part of an entire block, and is enclosed by a brick wall about twelve feet high, around the inside of which seats, sloping back one above another, rise from the ground to the top. It is large enough for baseball, foot-races, and other athletic sports. A tent was raised over the entire enclosure, furnishing accommodations for the mass-meetings of the convention, headquarters of the various state unions, the hospital and nurse headquarters, and the registration and information booths. To provide seating capacity for the thousands in attendance, seats in addition to those around the walls were placed over the space used for the auditorium. The platform was arranged to seat the one thousand members of the convention chorus, the speakers and the officers of the United Society. Besides Fiesta Park, meetings were held simultaneously in many other parts of the city, chief among which was the auditorium of the Theater Beautiful, which seated thirty-five hundred.

THE MUSIC.

The music was furnished by a chorus of eight or ten hundred voices accompanied by a large orchestra. Much credit is due to Prof. F. L. Peckham of Los Angeles and to Paul Jones, the president of the state union. The music was of a high order and the sacred concert given Friday night was worthy the name. For two years had they been planning and working out the plans, many of their meetings being opened these two years with prayer, and it all breathed the spirit of devotion. Prof. Percy S. Foster of Washington, D. C., was also present to aid in the music.

ATTENDANCE.

The number of registrations were ten thousand and one. They came from forty-five States, Alaska, Hawaii, Puerto Rico, Mexico, Great Britain, Russia, China, and Australia. There were American Indians, as well as Japanese and Chinese. About one thousand came from east of the Rocky Mountains. California, as would be expected, had the largest delegation. Christian Endeavor is very strong in California.

MEETINGS.

It would require a book of many hundred pages to adequately describe the meetings and the subjects discussed. With twelve or fifteen meetings in progress in different parts of the city every forenoon, one could not attend all; as one of our Riverside Christian Endeavorers said, had it been strung out through thirty days, one might have had the benefit of most of the meetings. Each morning, with the exception of Sunday, there was a quiet hour meeting and with the exception of one morning these were conducted by Pres. Henry Churchill King of Oberlin College, Oberlin, Ohio. Commencing about 9 o'clock each morning, department meetings to the number of twelve or fifteen were held simultaneously in different audience-rooms about the city, and as many different subjects were discussed as there were meetings. In addition to the consideration of the many phases of Christian Endeavor work discussed by specialists, such subjects as evangelism, Bible study, social purity, missions, capital and labor, prisons, Christian citizenship, and temperance were discussed by some of the nation's foremost thinkers and speakers.

THE SPEAKERS.

Five college presidents were on the program and among them Henry Churchill King of Oberlin College. President King's talks or lectures at the early morning Quiet Hour were the best of the convention. He fully sustained the reputation that his work and books have given him, which, as stated by Washington Gladden, is that he is the most promising man in the United States in the realms of religion and philosophy. Quiet and retiring, seemingly almost bashful, with no oratory or attempt at it, he discussed the great problems of human life and personality in a simple, direct, searching way that gripped the heart and opened the understanding of his hearers. Instead of trying to be profound he treated the deepest things of life with simplicity and clearness. Dr. Chas. M. Sheldon was on hand to lead one of the department meetings each afternoon and discuss the problems of home, church, and school. Dr. John Balcolm Shaw had charge of another most interesting series of forenoon meetings, Bible study being the subject. The Hon. James Alexander Macdonald, editor

of the *Toronto Globe*, delivered with telling effect several addresses on Jesus' teaching regarding civic questions. Mr. Macdonald's clear vision, high ideals, and fearlessness make him one of the leading reformers on the American continent. Secretary of State Bryan was unable to leave his duties at Washington for a sufficient length of time to attend the convention, as he had hoped to do. It had been purposely arranged that the noted evangelist, "Billy Sunday," should hold meetings in Los Angeles during the convention, and he drew vast throngs of people whenever and wherever he spoke. President Clark's annual address was full of inspiration and in it he outlined the work for the next two years, also giving a review of what had been accomplished in the past. The work for all societies is, to continue the increase and efficiency campaigns and to institute a Decision week the first of each February, the anniversary of the organization of the first Christian Endeavor society. The work for weeks preceding the first of February is to lead up to this. More will appear regarding this later.

MISSIONS.

One of the most tender and inspiring meetings was the missionary meeting, held the night after the Sabbath. At the close of this meeting young people stood up all over the great auditorium signifying that they would dedicate their lives to missions, and almost as many more stood up saying that they would give their lives to the gospel ministry.

But this was not all. Mr. Chas. H. Stewart of Winnipeg sent a message to the trustees that he would give five thousand dollars toward the extension of Christian Endeavor in all lands, and at the close of the session Monday forenoon eight thousand dollars more was subscribed for the same purpose. The Christian Endeavor movement has made the remarkable record of having spread over all the earth with about four million members without any appeal for funds to spread its work and extend the circulation of its literature. Pres. F. E. Clark has supported himself all the years and at the same time given the most of his time to the promotion of the movement. The secretary and treasurer have given their services freely and more beside; the publications also have been self-supporting. Many outside the Board of Trus-

tees as well as among the trustees have come to believe that the time has come when the society should ask for contributions. Mr. Stewart's generous offer led to the adopting of what may be called a new policy.

TEMPERANCE.

Mr. Daniel Poling of Ohio has been employed by the United Society of Christian Endeavor to lead a new movement in temperance reform. The purpose of his work is to find some basis for the union of all the temperance forces in our country and to bring about such a union that we may present a united front in our battle with the monster evil, strong drink.

THE SEVENTH DAY BAPTIST RALLY.

The denominational rallies occurred the afternoon of the second day of the convention. The Seventh Day Baptist rally was held in our church on Forty-second Street. About thirty-five were in attendance, a relatively good showing. After music and prayer there were addresses by Mrs. Glen E. Osborn of Long Beach, Cal., Pastor Hills, and the writer. The Riverside young people, fifteen of whom attended the convention, led the music and added much to the rally. After the addresses, there was an open parliament, in which matters of interest, both local and denominational, were discussed. This was followed by a social hour, during which the picture of the company was taken. It was an enjoyable and helpful rally.

THE NEXT CONVENTION.

The next convention will be held in Chicago, July, 1915. Toronto, Winnipeg, Des Moines, Chicago, Birmingham, and New York City asked for the next convention and some of these cities were very anxious. Because it is called an "International Convention" and has not been held in Canada in twenty years, many of the trustees felt it should go to Canada next time. But there was some doubt whether 1915 would be the best time for it to be held in Canada, also Canada was not united as to whether it should go to Toronto or Winnipeg, and after several hours of consideration the trustees finally and permanently selected Chicago for the next convention. The large delegation from Canada was very much disappointed, and the trustees voted that the convention in 1917 should be held in Canada, the particular city to be decided upon later.

AN OPPORTUNITY.

The convention was an opportunity to Seventh Day Baptists. Considering the relative number of our people it was well attended, particularly by our young people on the Pacific Coast, who were present in goodly numbers and enthusiastically gathered all they could from the convention. The Seventh Day Baptist trustee had many opportunities to explain the position of our people; he did not keep tally, but no less than a dozen people, prominent in their denominations, asked about our people, their beliefs and work. This was the best kind of an opportunity, because these inquirers were leaders among their people and were in an attitude of mind to listen and consider. Some, as always, had confused us with the Adventists.

Riverside, Cal.,
July 23, 1913.

News Notes.

ASHAWAY, R. I.—The afternoon "chain teas" given by the ladies of the society have been proving very popular during the summer. Only on two occasions have men been invited and then only in the evening. These teas have been well attended and greatly enjoyed. Between thirty and forty dollars have been realized.—Both the church and parish house have been treated to new coats of paint during the summer.—A successful encampment of the Boy Scouts with their scout-master, Pastor Van Horn, was enjoyed for twelve days early in July.

Sabbath day, July 19, was marked for us by the reception to our membership of the Rev. T. L. M. Spencer of Georgetown, South America. After the hand of fellowship had been extended by the pastor, Mr. Spencer preached an able and inspiring sermon from the text, "The just shall live by faith." Mr. Spencer was with us long enough for many of us to form a warm attachment for him and a deep interest in the work in British Guiana which from this on will be *our work*.

A Sabbath-school picnic was held in Clarke's Grove, July 29. All the Seventh Day Baptist schools of Rhode Island and Connecticut were invited and all but one were well represented. This union Sabbath-school picnic was conceived a year ago when two or three schools held a pic-

nic in the same grove at Ashaway. The affair this year was a success from every point of view. About three hundred and fifty people were present from the various schools, together with friends from other States. Among the friends from a distance were the families of Professors W. C. Whitford and E. P. Saunders of Alfred, N. Y., of Prof. A. E. Whitford, Milton, Wis., and of George Main, Daytona, Fla. The great receiving tables under the spreading oaks fairly groaned with the weight of good things. Ice-cream and lemonade were furnished as a treat by the schools to all present. In the afternoon races, contests and games were enjoyed by all. The various swings were popular with the children and young people at all times of the day. The opportunity for visiting and renewing old acquaintances was appreciated by all and the occasion was one long to be remembered.

A religious day school was conducted at the church, July 22-31. Earnest teachers as well as pupils gave time and attention, nobly, to this work through some of the hottest weather yet known in this locality. Nearly fifty people were touched in some way by this movement. Some twenty-five were enrolled in the various classes. Recitation periods of one-half hour each extended from 8 till 10.30 a. m., the hour from 9.30 till 10 being given to a devotional service. Classes were organized in teacher training, mission study (South America and Africa), Bible study (Ruth and Esther), Bible study (divinity of Christ), Bible stories for little children, catechism and hymn study. Great interest and some enthusiasm were manifested by many who attended. One elderly lady, in poor health, walked a mile each way every day to be in regular attendance upon the classes in which she had enrolled. It seems good to know that there are busy people who are willing to make some sacrifice in order to turn aside from the midst of home cares for a little time of spiritual refreshment.

All things are possible to him who believes; they are less difficult to him that hopes; they are more easy to him who loves, and still more easy to him who perseveres in the practice of these three virtues.—*Brother Lawrence.*

The New McAuley Water Street Mission.

Erected 1912.

[After nearly forty years of heroic service for Christ, the influence of the old Jerry McAuley Mission at 316 Water Street, New York City, has recently been enlarged by the erection of a new mission building fully equipped for this trying and important work. In this chapter from the forthcoming book, *The Dry Dock of a Thousand Wrecks*, a typical evening is described.—Ed.]

Supper begins. Of conversation there is little, or none. Here and there a man having some slender knowledge of another may listlessly discuss with him the sordid details of their dreary meaningless days. But on the whole, the prevailing feeling is obviously one of bitter loneliness, of unlifting isolation. Each man is too completely entrenched in his own misery to exercise even the most languid interest in that of his yokefellows in misfortune. Thus the majority sit devouring their food in sullen silence. Now and again some superlatively hungry wretch glances round suspiciously between the bites, as if fearful that somebody or other might attempt to purloin his supper.

Among this welter of misery sits a dark, sturdy-looking man, dirtier than most, more wretched than many. His name is Benjamin Franklin Alexander. He is here tonight, because he has just been kicked out of a disreputable, stale-beer dive, the net results of its proprietor having determined that this man had become a disgrace to the delectable company wont to foregather about his filthy bar. Yet this is a man of splendid qualities, possessed of superb business acumen—a man who has secured, and for a time ably filled, many fine positions; only to finally fling them one after the other over some hotel bar. In this wretched, lost condition he has been here before. He will be here again—but never more like this. Just at the moment his chief concern is his supper—seeing to it that he does not get “left” in the matter of coffee and sandwiches. Yet, although he reckes it not, this night is to be the one from which all others are to count—for him the pivot-hour of Time and Eternity.

Supper is ended. The testimony meeting gets under way. With the rest, this

drunken outcast listens to stories of rescued lives—looks on the salvage of the Cross. It breaks him down. Soon he is at the mercy-seat crying to God for pardon. He receives it on the instant—pardon and peace through Jesus Christ. As certainly as at the gates of Nain the Lord of Life and Death laid his quickening hand on the corpse of the window's son, so did he lay his hand on this dead soul in Water Street, and in words that sweetly thrilled it into throbbing life whispered: “Young man, I say unto thee, Arise!”

All this happened nearly six years ago. Mark, I pray you, in this year of grace the marvelous change. This one-time outcast, this sandwich-hunting drunkard is today a highly tested and as highly valued representative of a great commercial house. And he is something more. He is a living witness to the life-giving power of God. “And he that was dead sat up and began to speak.” In pursuance of his temporal duties, he crosses the American continent twice in every year. And anywhere he goes, he seeks out—often at some personal trouble and inconvenience—some church, mission hall or gathering of Christian workers where he can tell out the story of his wreck and rescue. Here is his testimony, as he has himself related it to tens of thousands in all parts of the North American continent:

“I was born of Christian parents, just forty-four years ago. My home life and early training were, in all respects, such as might have been expected to make me a man who would prove a stay and comfort to those who loved me, and a respected member of society. Looking backward to those happy years, it seems almost incredible that I should have allowed myself to be dragged from the path of rectitude and sobriety, down to the very gates of hell. Yet it was so. It was as a boy at school that I first learned the taste of liquor, and when a few years later I came to New York to go into business, I soon acquired a liking for the stuff that was to blight and ruin my life. Of course, like other deluded fools, I imagined myself possessed of sufficient will-power to be able to take a drink or leave it alone—just as I chose. I soon discovered my error—discovered that the great Enemy of souls was possessed of an infinitely greater power than that to which I laid my boasted claim. At the

age of twenty-four I married, and a year later God gave to my wife and me a lovely baby girl. But drink had gripped my life, and held me unrelentingly in its power. Try as I would, I could not loosen the fetters, and as an inevitable consequence, my duties as husband and father became shamefully neglected. Things went from bad to worse, so that from this time onward, for fifteen years, I made life a positive hell-on-earth for my dear wife and daughter.

“It was about eighteen years ago, I suppose, when I first struck Water Street. About this time I had wandered off in a drunken condition to Philadelphia, there to be met and befriended by a gentleman who sent me back home to New York with a letter of introduction to S. H. Hadley, then superintendent of Water Street Mission. I went to see Mr. Hadley, and there in the old Mission Hall I first heard the glad news that God could save a drunkard—save him from himself and his sins. I called on his name, and found deliverance. But I speedily fell back into the old wretched rut in which my life had for years been cast. And the cause of this failure is not far to seek. In my arrogant self-sufficiency, I imagined that all I required from Jesus Christ was a helping hand out of the pit I had dugged for my own feet. Once on solid earth again, reunited to my family, and with a good business prospect ahead, I imagined myself able to find my way alone. O foolish heart! In a very short time I was down again—hurled by appetite and unbridled desire to deeper depths of misery than heretofore.

“Within three months I was usually back at Water Street, destitute, and in rags, and this up-and-down existence continued for nearly fifteen years. During this period I secured, and for a time held, many fine positions. One and all I lost through my uncontrollable love of liquor. Many a time have I started out of New York carrying a fine line of samples, en route for some Western city, only to return a month or so later, hobbing my way back on a freight train. Finally, drink came to have a greater attraction for me than anything on earth. I just lived to drink. The devil had me beaten to an utter standstill, and I realized that which most of those who had known me best had not hesitated

to tell me was perfectly true—namely, that I ‘was no good.’ One man, however, never gave me up—never turned me down. That man was John Wyburn. During the three years previous to November, 1906, I became a greater nuisance at Water Street than ever before. One thing, however, I could not do—I could not exhaust John Wyburn's patience, or John Wyburn's love. Many a time I deserved to have been kicked into the street. Instead of my deserts, however, I continually met an unwearied love—a love that would not let me go.

“Finally, on the seventh of November, 1906, after the proprietor of one of the most infamous, stale-beer dives in the whole of New York City had kicked me out of his place as a disgrace to his wretched back room, God once more directed my steps to Water Street. I was received with the same unaffected kindness as before. At the same tear-stained altar, I called on Christ for help, realizing, at last, that I needed God to keep as well as to save. Pardon came—pardon for a rebel like me. When I rose from my knees that night, wearing an old suit of clothes I had fished out of an ash barrel, it didn't seem probable that there could be much chance for me in this world—whatever the next might hold. Then I caught sight of a text painted on the wall of the mission. It was this: ‘Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.’ Then and there I took God at his word, asking no questions. And I want to say with every scrap of emphasis I can muster, that that promise has been fulfilled in my life a thousand-fold. All those things that the devil robbed me of have been restored. Today I have as comfortable and surely as happy a home as any in New York City; I am at peace, and living in loving fellowship with my dear ones; I am filling the best, the most lucrative position I have ever held. I have troops of loving friends, a bright, joyous consciousness of the indwelling presence of Christ Jesus my Lord and the blessed assurance that one day I shall see him face to face.”

Supper night at Water Street—is it justified? Rather. Old McAuley Mission is full of such men, to whom Christ Jesus has manifested himself “in the breaking of the bread.”—*Philip I. Roberts, in Our Church and Home Monthly.*

CHILDREN'S PAGE

Mother's Cure.

I have a little sister. She
Is two; I'm five years old.
Sometimes she spoils my nicest things,
Though not to she is told.
And then I get real cross at her,
And slap her hands and scold!

But mother looks so sorry, and
She says, "Eliz'beth Ann,
Go put your arms around her, dear,
And love her all you can.
She's only two years old, you know,
And doesn't understand."

At first I hate to do it, and
I hide my face and grieve.
I'd like to run away and sulk,
If mother'd give me leave!
And though I may look loving, it
Is only make-believe.

But when I feel against my arm
Her little curly head;
And see the little shiny tear
Upon her cheek so red;
And think she might be sister to
Some other girl instead—

The crossness goes right straight away,
And I just hug her tight,
And side by side we squeeze up close,
And love with all our might.
And mother smiles upon us both,
And everything looks bright!
—*Pauline Frances Camp, in The Continent.*

The Knowing Squirrels.

Miss Mary Owens of St. Joseph, Mo., has fed and petted the squirrels that live in the trees of her yard, until they are quite tame. One of them will eat from her hand and come when she calls. She feeds the squirrels nuts cracked and placed in a small box, and the box in a tree.

She noticed that the blue jays were eating the nuts before the squirrels could get them. She had no objections to feeding these birds, but she placed food for them in another place and did not want the squirrels to be defrauded of theirs. So she tried this novel plan with success.

She brought the box of nuts as usual and, taking the tame squirrel on her lap, showed him the nuts inside of the box, then closed the lid. She did this twice, the squirrel watching, keen and alert. Then she opened the box, fed him one nut, and closed it again. She did this three times.

The next day she took the tame squirrel again and showed him the closed box with nuts inside. He waited, looked at her half questioningly, half appealingly, then with nose and slender paws he opened the box and seized a nut. Miss Owens closed the lid, and this time the squirrel opened it without hesitation.

The next day the closed box was placed in the tree, the lid arranged so that it could easily be opened but would fall shut again. The tamest squirrel came first and opened it, the others looked on; then, one after another, they followed his example. So now they are fed and their food protected from those for whom it is not intended.—*H. H. Jacobs, in Our Dumb Animals.*

The Tree Toad That Went to School.

He was a tree toad, and a tree toad is, properly speaking, a frog. He was like the frogs because he had teeth in his upper jaw, and toads are toothless.

This little tree frog went to school by mistake. It happened to be a country school, so the children only laughed when he tumbled from the open window under the very noses of the third grade arithmetic class. They knew a tree frog when they saw him as well as they knew that two times two is four. Besides, this tree frog was an old friend who lived in the oak tree so close to the schoolhouse that Adam Bolton could touch the trunk of the tree by reaching his arm through the window. Adam Bolton was the biggest boy in school.

"Please, Miss West," said Jimmie Cooper, after waving his hand for permission to speak, "please, shall I take him back to the oak tree?"

Quick as a wink, when Jimmie stooped to pick it up, that tree toad leaped from his hand and hid beneath the recitation seat.

"The class will please come to order," said the teacher. She couldn't blame the children for laughing aloud at Jimmie Cooper's surprise.

"How much do you know about tree toads?" asked Miss West as Jimmie Cooper finally captured their visitor. "Bring him here, Jimmie, and let us see what he has to say for himself."

"His feet and hands are sticky," commented Jimmie Cooper, and again the class laughed.

Up went Bessie Brown's hand. "His

toes are made that way on purpose," said she, "so he won't fall off branches of trees or wherever he happens to alight after he has made a flying leap. My father says he is a regular acrobat!"

"What more can any one in school tell us about this little tree frog?" asked Miss West, as she examined the wee creature clinging with sticky toes to Jimmie Cooper's fingers. "He is about two inches long, his eyes are big, his head is short and broad, his body is plump. His feet and hands are webbed. He wears a star-shaped patch on his wrinkled back and a light spot under his eye. This much we may easily see. But what more do we know, children? Adam, you may tell us about the tree toad."

"He sleeps all winter in a hollow tree," said Adam, rising to his feet. "He will go to bed in September and he won't get up until late in the spring. Tree toads go to the pond to lay their eggs. I know something about tree toads, because we have a book at home that tells about them and I have hunted them up in the pond. It isn't easy to find their eggs, they are not laid in strings like toad's eggs, but you find them in bunches sticking on the stems of water grass. They hatch in three days. Tree toads are tadpoles at first, with tails and no legs. You might think they were little fishes. They live in the water about seven weeks before they turn into toads, with arms and legs and no tail."

"What do you know, Ellen?" asked Miss West, as a little girl in the back seat near the stove began waving her arm in the air almost before Adam sat down.

"I—I know they change color!" she exclaimed. "They are green at first and then they change to gray, or gray and green. If they are on an old fence they will turn into the color of that fence; but if they are on a brownish-black tree trunk they turn into that color. My father says that is what is called protective coloring, so the tree toad can safely play "hide" in plain sight. I think that is wonderful! If our tree toad hadn't been teetering around on the window sill until he fell off, I don't believe we could have seen him even there."

The little toad straightway winked and blinked, as much as to say, "Yes, true, true!"

"Jimmie, you would better carry our little friend back to his home," suggested Miss West. "He must be getting hungry."

When Jimmie, grinning from ear to ear, had carried the tree toad back to his own doorstep in the hollow tree, Miss West allowed Jimmie Allen to tell what he knew of their visitor's food.

"He—he eats spiders and beetles," declared Jimmie Allen.

"And caterpillars and tree crickets and ants and plant lice," ventured a little girl. "And flies," she added.

"I know something!" offered Jimmie Cooper. "He goes hunting at night—my mother says that is when he does the most good. And she says, too, that the reason tree toads sing so loud before it rains is because they like damp weather. And we ought to take care of tree toads because they do so much good in the garden."

"All in favor of being kind to tree toads please stand!" suggested Miss West.

Instantly every child in that country schoolhouse room stood; but it made no difference in the behavior of the lumpy little toad in the hollow tree, because he never visited school again, not even by accident.—*Frances Margaret Fox, in The Continent.*

The Stranger in the City.

Modern life is a contest and often a kind of battle. Victory is to him who has the strongest reserves. Soldiers know that the explosion of the powder to hurl the ball forward is very hard on the gun-carriage that is pushed back. Many lawyers and teachers and preachers, in exploding their ideas, kick their own brains out. The change from the out-of-door life of the country and village is very severe for the youth who is a newcomer to the great city. Some of us have learned long ago that the intellectual life means two hours every day in the open air. If today you can not get it by reason of some emergency, then double the exercise tomorrow. The things that destroy men are worry and excess, the things that save men are sleep and exercise and work. Look upward, never downward. Believe in your hopes and dreams. Be an optimist. Keep sweet. Rejoice in the success of others. Learn to practice cheerfulness. Give more happiness than you get. Soon the city will make a place for you. When the harvest is all in, you will find that life has been richer, happier and more successful than you ever dreamed it could be.—*Newell Dwight Hillis, in "Contagion of Character."*

SABBATH SCHOOL

REV. WALTER L. GREENE,
Contributing Editor.

LESSON VII.—AUGUST 16, 1913.

CROSSING THE RED SEA.

Lesson Text.—Exod xiii, 17—xiv, 31.

Golden Text.—“Before they call, I will answer.” Isa. lxy, 24.

DAILY READINGS.

First-day, Josh. iii, 1-17.

Second-day, Josh. iv, 1-24.

Third-day, Psa. lxxvii, 1-20.

Fourth-day, 2 Kings ii, 1-18.

Fifth-day, Exod. xiii, 1-16.

Sixth-day, Exod. xiii, 17—xiv, 14.

Sabbath-day, Exod. xiv, 15-31.

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

The Bible School Situation.

Bible schools absolutely must keep pace with the march of the age or they will sink into desuetude and be ranked with effete institutions. Past triumphs weigh for little unless they form prophecies of a yet grander future. Progress means searching inquiry into causes or conditions of decay, and vigorous pruning of all that is merely sentimental and of little comparative value. It means the best grouping of forces, the best equipment for service, the highest devotion to the best ideals, and the concentration of the teaching work upon those who are competent.

We have seen how from the isolation and semidarkness of its beginnings, groping for light yet not understanding the way, the early spirit of independence naturally led to fellowship and union of effort, regarding this as the *sine qua non*, while it was but a single step in progress that prepared the way for interdenominational effort, this being succeeded by a yet higher grade toward which all previous conditions had unconsciously formed a well-beaten track. Steadily moving forward came an awakening of denominational consciousness, which would not be stilled or overcome by any side issues; one which at once took deep root and was sedulously cultivated; one which is in accord with religious federation to any extent that federation is practicable, yet unwilling to yield an iota of proper and just and honorable independ-

ence with regard to divine truth; a condition that distinctly marks the present period, so fraught with tremendous possibilities of good; a condition equally evident in Great Britain as it is in our own country.

The present is far in advance of the past; the future must be yet farther in advance, though the steps thereto may now be as dimly indicated as those which marked the past. That future no one can absolutely forecast, but one thing is sure: some of the conditions of the past will not be repeated. The waters of the pool are troubled, it is true; but healing comes with the presence of the angel of God, strength will follow weakness, and in the kingdom of our Lord there will not be failure, for “all things work together for good” to those who honestly follow the leading of the Holy Spirit.—C. R. Blackall, *Editor of Publications, American Baptist Publication Society.*

How to Organize for Teacher Training.

Four preliminaries will pave the way to happy results in organizing the Bible-school teacher-training class.

Be confident of success. Why not? The need is so pressing; the plans are so workable; the text-books are so simple and comprehensive,—that *any school that wants a training class can have it.*

Become familiar with successful plans. Consult the officers of your state association, and learn from them the methods that have been tried and proved. Read the information sent out by your denomination. Compare the different approved text-books and find the one that may seem best fitted to the conditions of your school. Be prepared to answer questions and to show how the work can be done.

Be enthusiastic over the prospects. What wonderful possibilities for your school are hidden in the work outlined for the prospective class! Under an inspiring leader, how eagerly the students will apply themselves to the studies! What a zest for service the training will impart! It will mean intelligent teaching. Scholars will be more attentive. Souls will be saved. Characters will be established. Young people will be trained for service in Christ's kingdom. Muse till the fire burns. Have an optimism that will communicate itself to others.

Pray about it. Your Master yearns to have a force of trained teachers in your school. Speak to his eager heart about the difficulties that seem to be in the way. Ask him to guide your every move. Then go forward, sure of success in him.

Making the Start. Usually the pastor or Bible-school superintendent takes the initiative. If these have not done so, let any one who has a vision start the movement, always consulting, however, with the pastor and superintendent. Talk with a few people most likely to be interested. Ask their help in enlisting the interest of others. Do much personal work. Talk to people about the course of study and the ends to be gained. Request the pastor to preach on the importance of training for Christian work.—C. A. Oliver.

To the Pastors, Sabbath School Superintendents and Sabbath School Workers of the Seventh Day Baptist Denomination:

The Sabbath School Board wishes to call your attention to that part of the Conference program which has been prepared by the board. In addition to the regular hour allotted to each board (on the Conference program) the Sabbath School Board has been given three hours for sectional meetings. At these sectional meetings the board hopes to have many interesting and vital phases of Sabbath-school work discussed; papers will be read and discussed; questions asked and answered; the work of the board reviewed; suggestions received, etc.

A program of the regular hour and of the sectional meetings follows. The board earnestly wishes that every Sabbath-school superintendent, pastor and worker will attend these meetings and help to make them a success and get from them the help and enthusiasm which the board has planned in preparing the program.

You will notice that the first sectional meeting convenes at nine o'clock Tuesday morning, one hour before Conference formally begins. The board trusts that Sabbath-school work is of sufficient importance to draw together an enthusiastic company of Christian workers at every meeting.

In behalf of the board,
COMMITTEE ON EFFICIENCY.

Program of the S. S. Board at the General Conference.

Program of the Sabbath School Board at 3 O'clock, Tuesday Afternoon.

Report of the Secretary of the Board.
Report of the Treasurer of the Board.
Address—Progress in Religious Education—Rev. W. D. Burdick.
Address—The Efficient Sabbath School—William C. Hubbard.

Programs of the Sectional Meetings.

TUESDAY MORNING, 9 O'CLOCK.

Leader—Rev. W. L. Greene.

Subject—The Church and Religious Education.
The Function of the Sabbath School in Religious Education—Rev. H. N. Jordan.
The Teaching Function of the Y. P. S. C. E. and of the other Organizations of the Church—Rev. R. R. Thorngate.
The Pastor as a Religious Teacher—Rev. H. C. Van Horn
The Coordination of the Educational Forces of the Church—Miss Agnes Babcock.
General Discussion.

WEDNESDAY AFTERNOON, 4:30 O'CLOCK.

Leader—Rev. A. J. C. Bond.

Subject—The Efficient Sabbath School.
Graded Schools and Graded Lessons—Mrs. H. L. Polan.
Organized Classes in the Adult Division—Rev. J. E. Hutchins.
Organized Classes in the Secondary (Teen Age) Division—Rev. L. C. Randolph.
The Standard of Excellence—Rev. C. S. Sayre.
General Discussion.

FRIDAY MORNING, 9 O'CLOCK.

Leader—Dr. A. L. Burdick.

Subject—Problems of the Sabbath School Board.
Our Publications—Prof. W. C. Whitford.
Finances—
Institute and Field Work—Rev. E. D. Van Horn.
General Discussion.

America is not thoroughly Christianized, but it has the incomparable advantage of being under the dominating influence of Christianity. The blight of heathenism, which has for ages cursed the nations of the East, has not fallen upon Western lands. For those who speak disparagingly of foreign missionary work, as though it were an unnecessary use of money and energy, the words of Max Müller are useful: “No one who has not examined patiently and honestly the other religions of the world can know what Christianity really is, or can join with such truth and sincerity in the words of Saint Paul, ‘I am not ashamed of the gospel of Christ.’”—*Christian Advocate.*

DEATHS

BURDICK.—Mrs. Minerva Knapp Burdick was born in Spafford, N. Y., December 24, 1827, and died at her home in Milton, Wis., June 28, 1913.

She was one of nine children born to Peter and Saberah Knapp. These all lived to pass seventy years of age and several were over eighty. The only survivor now is Clarence N. Knapp of Scott, N. Y. She moved with her parents to Scott when she was quite young and she tenderly cared for them during their declining years. October 17, 1906, she was married to Ellery H. Burdick of Milton, Wis., where her home has since been. She was baptized in early life, and at her decease was a member of the Milton Seventh Day Baptist Church. She was of a cheerful, friendly nature, a lover of the church and its associations.

Services were held at her late home, June 30, 1913. Pastor Randolph's text was John iii, 16. L. C. R.

CRANDALL.—Cora May Crandall, a daughter of Roswell A. and Juliette Crandall, was born in Walworth, Wis., June 4, 1860, and entered into eternal rest July 21, 1913.

Mrs. Crandall's father had passed into the life beyond but a short time before her, and her death was the first break in the family circle of four sisters and two brothers.—Mrs. F. O. Burdick of Boulder, Colo.; Mrs. E. O. Crandall, Mrs. G. E. Coon, Mr. John Crandall of Milton Junction, and Mr. Sherman L. Crandall of Brodhead, Wis.

On April 18, 1881, she was united in marriage to Orville G. Crandall at Utica, Wis. Into this home were born two children, Eldon D. and Jennie J. Besides her sorrowing husband and children the deceased leaves an aged mother, the three sisters and two brothers and a large circle of friends to mourn the loss of a devoted wife, an affectionate mother, a loving sister and a good neighbor.

Mrs. Crandall came into a real Christian experience early in life. When ten years of age she accepted Christ as her Saviour and was baptized by her pastor, Eld. James Bailey, into the fellowship of the Walworth (Wis.) Seventh Day Baptist Church, December 31, 1870. Afterwards when she came to Utica she united with the church at that place. Twenty-two years ago Brother and Sister Crandall removed to Milton Junction and became members of the church in whose fellowship she remained to the time of her death.

Mrs. Crandall was for several years a teacher in the public schools of Wisconsin. In religious work she was also active. Her Christian belief expressed itself in works. Though for some time before her death she was prevented by failing health from active participation in the work and worship of the church she loved, yet her interest continued unabated. For several terms she had served the Ladies' Aid Society as president and was always interested in the progress of the Sabbath school. The church has lost a

good friend, a zealous worker, a faithful member.

Farewell services were held at her late home on Wednesday afternoon, July 23, 1913, conducted by her pastor, Rev. Henry N. Jordan, assisted by Rev. L. C. Randolph of Milton, who was an old-time friend of Mrs. Crandall. Her body was laid to rest in the cemetery at Milton Junction. H. N. J.

Resolutions of Love and Respect.

Whereas, Our heavenly Father in his infinite wisdom has removed from our midst our loved sister and coworker, Cora M. Crandall; therefore

Resolved, That the Ladies' Aid Society of the Milton Junction Seventh Day Baptist Church has lost in her a dear friend, an active and efficient member, and for many years our president, whose work and association with us during the past have been a great help and incentive to Christian living.

Resolved, That while we mourn our loss, her faithfulness will be an inspiration to us all.

Resolved, That while she "rests with the Saviour," we realize the deep sadness that has come into the lives of those she loved best, and we extend our deepest sympathy to the bereaved family and relatives, in their affliction and sorrow.

Resolved, That these resolutions be placed upon the Aid Society records, that a copy be given to the family, and that copies be sent to the SABBATH RECORDER and the *Journal-Telephone* for publication.

MRS. I. B. CLARKE,
MRS. G. W. COON,
MRS. H. N. JORDAN,
Committee.

GREENE.—At the residence of his son, Frank L. Greene, in the township of Independent, near North Loup, Neb., on July 25, 1913, Joseph A. Greene, in the eighty-first year of his age.

Joseph Allen Greene was the son of Joseph Allen Green who was the son of John Greene. He was born on October 17, 1832, near Bennington, Vt. His mother was Clarisa Stillman. When young Joseph was two years old his father died and the family removed to Berlin, N. Y., where Joseph was brought up in the home of Lodiwick Saunders.

When fifteen years old he was converted and joined the Seventh Day Baptist church at Berlin, being baptized by the Rev. James L. Scott. When twenty-one he went to New Market, N. J. From there he removed to West Hallock, Ill., where he worked for John Simpson and Rev. Anthony Hakes. In 1857 he was at Emporia, Kan., then to Java, Ill., and back to Berlin, where we find him married to Louise Lewis. Again we find him in West Hallock, Ill., Kansas, Iowa and Nebraska. His home has been at North Loup, Neb., since 1872. In 1874 he married Emily Van Horn.

He is survived by three sons and a daughter: Fred of Berlin, N. Y., Frank and T. Wardner of North Loup, and Sylvia, wife of James Brannon of North Loup.

Joseph Greene had a very religious nature.

He was especially given to the work of evangelism. This led him into the Salvation Army. He was also a member of the Red Cross Society. He was a great admirer and supporter of the Moody Colportage Library. The writer does not know the history of his church membership but he has always observed the Sabbath.

G. B. S.

Denominational News.

LEONARDSVILLE, N. Y.—Rev. R. J. Severance has received and accepted a call to become pastor of the Seventh Day Baptist church in Riverside, Cal. This is the same church that has been served so ably by Rev. E. F. Loofboro, and it thus appears that Riverside has been more successful in calling a pastor from this place than the people here have been in getting one from Riverside. Mr. Severance has told his friends informally of his decision in the matter, and being warmly interested in his welfare, they congratulate him in transferring his residence to California, where the healthful climate will be a benefit to Mrs. Severance. His work on the Pacific Coast will begin in September.—*Alfred Sun*.

Pres. W. C. Daland gave the Seventh Day Baptist Brotherhood a very interesting talk Sunday evening on the program of the coming General Conference of the denomination which is to begin, August 19, at Brookfield, N. Y. Mr. Daland is president of the Conference. Several delegates from Milton and Milton Junction will be in attendance.—Rev. H. N. Jordan of the Seventh Day Baptist church, Milton Junction, occupied the M. E. pulpit last Sunday. He preached a strong, spiritual and helpful sermon.—Prof. A. E. Whitford and family have gone to Westerly, R. I., for their vacation.—*Journal-Telephone, Milton, Wis.*

Pastor Geo. B. Shaw will leave Tuesday or Wednesday of next week for a month's vacation in the East. He will while gone attend the Seventh Day Baptist General Conference at Brookfield, N. Y.—*North Loup (Neb.) Loyalist*.

NEWSPAPER FOR SALE.—Old established and paying paper in Seventh Day Baptist town; 1500 circulation and good advertizing patronage. Republican in politics, with its share of public printing. Building and plant for sale at a reasonable figure. For particulars, address Stillman & Spooner, Brookfield, N. Y.

Romance lurks even in the shadows of a great peril. A little more than a year ago a young woman was knocked down by an automobile in New York. The chauffeur picked her up in his arms, placed her in his big touring car and carried her away to a hospital, where she was treated for a couple of weeks. Meanwhile, the driver of the automobile repeatedly visited her and bestowed flowers and other tributes of regard upon her. After her recovery he frequently called upon her, and a little while ago became engaged to her. Precisely one year after the accident which had brought these two persons together in such a painful way they were married in celebration of the event.—*Christian Advocate*.

A generation ago it scarcely hurt a public man to be known as one who used liquor to excess. Now it has become a disgrace for any man, in public or in private, to be known as a hard drinker. Once the abstemiousness of a "cold-water fanatic" was sneered at; now such a reputation is one which every candidate for popular suffrage covets.—*The Continent*.

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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.

The Sabbath Recorder

Theo. L. Gardiner, D. D., Editor.
L. A. Worden, Business Manager.

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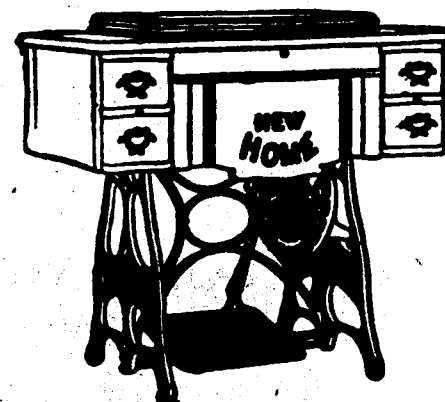
Wisdom is knowing what to do next. Knowledge is the knowing how to do it, and virtue is the doing of it.—David Starr Jordan.

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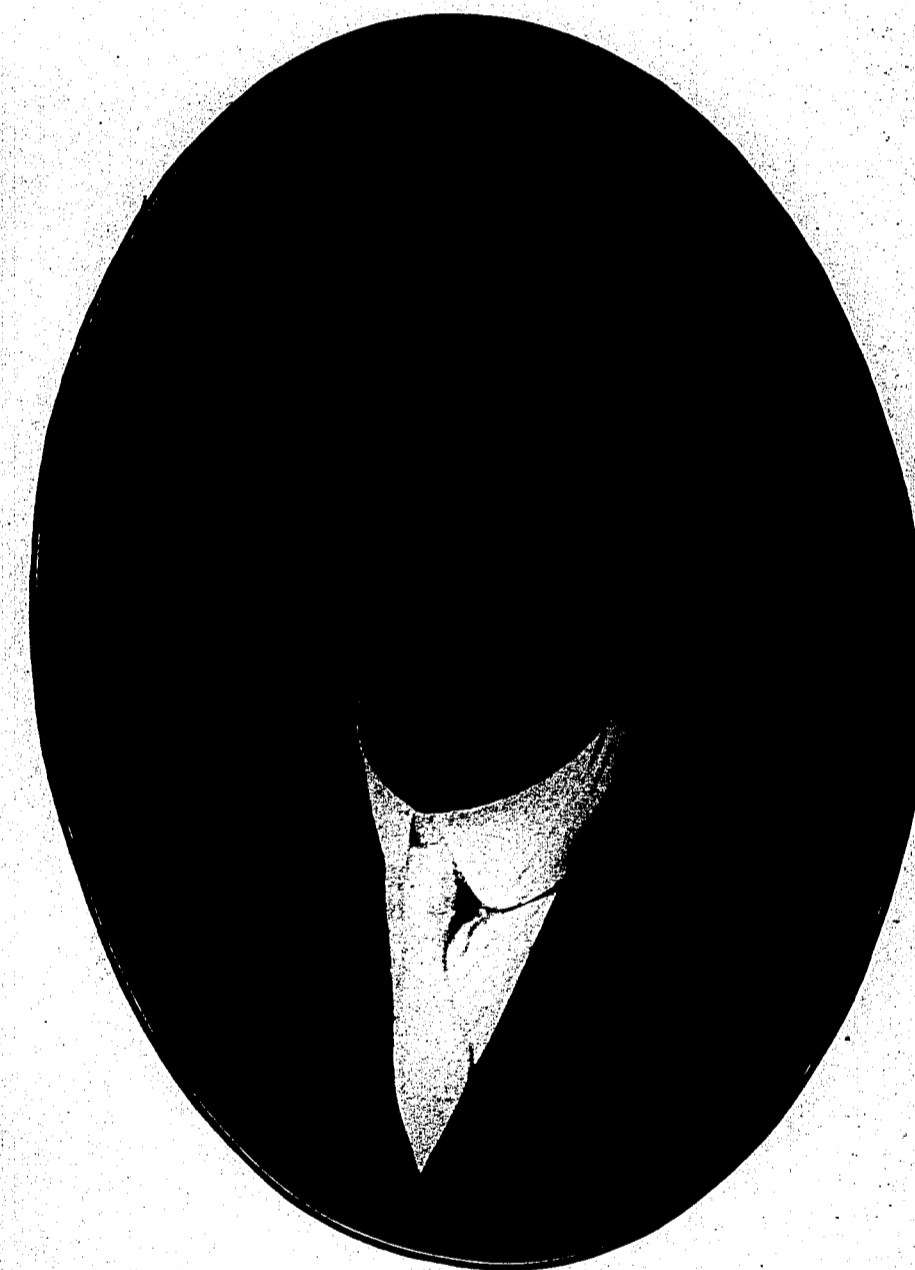
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REV. T. L. M. SPENCER.

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