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The Gospel of Good Cheer.
Some one has said: "Twenty tall pippin trees grow in the orchards to every crab apple, and there are a million clover blossoms to every thistle." The one who looks at life and its vicissitudes as this man did upon the orchard and the meadows will be sure to get the greatest good out of living. One of the secrets of a happy life lies in the art of drawing comfort and sweetness from every circumstance or condition. This looking on the sunny side and seeing the good rather than the evil will act like magic in changing all things into blessings, and there is nothing like it to enable one to become a power for good over the world. The good looks up at one who takes hopeful and bright views of life, and he has plenty of followers. They too will look toward the surrounding and do valiant service for the good of men. But the man who constantly looks for the dark side will always find one if there is anything dark side to be found. Had such a one been placed in Eden, he would even there have found things with which to find fault. Cheran are handmouths bit grumblers, and the more of them the world has the more will life be emptied of possibilities and its sweetness turned into gall.

The world needs more of those rare spirits who wear over them the kindly traits in their fellows, who see hopeful signs of future good in every cause, and who find something for which to be thankful for in the most disheartening circumstances. It is a great thing to be able to catch rays of light and to find good cheer in the darkest day.

We know that a cheerful disposition is the natural birthright of many people, while others may have to work for it or be out of it by an inheritance of gloom and despondency. But no matter what may be the inborn disposition, we also know that much may be gained by careful cultivation. Men can school themselves to be hopeful, and through discipline the crotchety spirit and critical mind may become sweet and charitable. The narrow mind given to seeing only the disheartening things, and inclined to do nothing but criticize and pour cold water on every new enterprise, can be changed and learn to see the good in everything, if he will. But if he will not, then he can never become a leader of men. The world will not follow the habitual faultfinder. The person that can always see the good in everything makes a host of friends wherever he goes. He inspires confidence and makes things go. If a man wishes to be left alone to bear his own burden, let him be morose and doleful and his wish will be realized. But if one would have willing helpers in every time of need, let him rejoice in a gospel of good cheer.

"Laugh, and the world laughs with you; Weep, and you weep alone; For this sad old earth must borrow its mirth, It has trouble enough of its own. Rejoice, and men will seek you; Grieve, and they turn and go; They want full measure of all your pleasure, But they do not need your woe."

There is no better medicine for a sore heart than active efforts to see the good, and nothing will prove more effectual if one wishes to build up a good cause. Then, my friend, when you feel doleful and the outlook for your people seems dark; when you feel like finding fault and like magnifying the faults of others, just take up your pen and write all the good things, the hopeful things and promising things within your borders that you can think of, and you will feel better. When you feel discouraged, just think of the best things, and everything will turned to good. There shall be a cheerful disposition in your midst; a cheerful spirit shall spread like the golden sun through the world. There shall be a cheerful spirit everywhere; there shall be a cheerful spirit in the heart of every man, woman and child. The world is the more to be graced with such a spirit, and it will turn to good. The world will be the more to be graced with such a spirit, and it will turn to good.

The BAPTIST TRACT SOCIETY
A Seventh Day Baptist Weekly, Published by the American Sabbath Tract Society, Plainfield, N. J.
spend all your energies in worrying about the few thistles. Admire the roses and pansies and sweet-williams in the garden, and don't stoop to frown upon the "pansy," because you know the pansy is mean and ugly, and nothing is gained by calling it over and over. Keep people looking at the roses and violets; and when they see them likely to suffer from the weeds they will quietly root the weeds up—and, too, add the sweet perfume of the garden.

Another Minister embraces the Sabbath.

The following letter from the island of Ceylon tells its own story. It is the old, old story of conversion to God's truth through the silent messenger of the printed page. The good seed scattered far and wide takes root under the blessing of God, and we have new witnesses for the truth, sometimes in Canada, sometimes in England, sometimes in Africa; and now from the far-off island of Ceylon there comes news of faithful witnesses for God's holy Sabbath. Thus in Sabbath's own time and way, the lights are being lighted throughout the world, and from many little centers the truth is being proclaimed. It matters not through what instrumentality the leaves bearing the message are sent, whether by Brother Seeley in New Brunswick, or Brother Richardson in England, or Brother Lucky in Austria, or by the Tract Board in America, it is all God's work, and we rejoice together when conscientious souls embrace the truth. This time it is a minister of the Gospel, and we pray that the blessing of God may attend his every effort to win men to Christ and to his Sabbath.

Rev. T. L. Gardiner, Plainfield, N. J.

Dear Sir: I am informed that you are also one among you, as God has taught me about his command on keeping the Sabbath holy. Thank God, so much of our gospel goes through a Ceylon brother, E. W. Perera, who uses to get tracts from Lt.-Col. T. W. Richardson, England. I am glad the report of his enlisting caused by reading many tracts. I have also written to Mr. Richardson about my life. I hope he will mention my name. I am a minister working for the last twenty years throughout India and Ceylon in the Gospel work, and having published handbills and tracts for the propagation of the full salvation, but I did not think about the fourth commandment of the Lord. Now I believe God wants me to teach this blessed truth also.

I pray to God to give me an open door so that I may be useful in teaching all these Jesus truths to all my fellow men in Asia. And I am also waiting to get the opportunity to come and see you all at the next General Conference that will be held at Brookfield, N. Y., August 19-24, 1914.

I beg you to pray for me and make known amongst all ministers about me, especially to Rev. T. J. Van Horn.

I beg to remain yours most obediently in Him,

N. Easar John.

Address: Rev. T. E. John, Gospel Hall, Chilaw, N. W. P., Ceylon.

How One Church Does It.

For many weeks our readers have been watching the reports in the SABBATH RECORDER regarding the payment of the Tract Society's debt, and so many have expressed an interest in the matter, hoping to see it soon wiped out, that we deem it to be of interest that this letter will find half of their gifts credited to the Tract Society, the other half having gone to the Missionary Society.

Partners With God.

Among the last written words of D. L. Moody were these: "If God be your partner, make your plans large." A little study of the life-work of that great evangelist will convince any one that he realized the plan of God for him and God. So did the apostle Paul when he wrote, "For we are laborers together with God." On the strength of this copartnership the apostle said, "We are ambassadors for Christ; and though the work is great, the laborers are together with him, beseech you also that ye receive not the grace of God in vain."

When Paul and Barnabas returned from their first mission, they "gathered the church together" and "rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles." Then when they went up to Jerusalem to render an account of the work, they "declared all things that God had done with them." But the Pharisees disputed their testimony and withstand them, whereupon the apostles again declared "what miracles and wonders God had wrought among the Gentiles by them."

These statements were all-convincing to the church at Jerusalem, and the work of the apostles was accepted as correct because the elders and leaders saw that they had to do, when the very apostles of the greatest work, the greatest work of evangelism in his generation, was successful because he recognized his own nothingness without this partnership with his Lord and Master. In too many churches in these days this good old-fashioned partnership with God is lost sight of. Thus the work comes to naught. Men do not plan as though absolutely sure that God is their partner, and that he has all power to help them carry out large plans. We are too prone to look upon the human side only, to count human strength and human ability, just as if God had no interest in the matter. Would you think you would be the result if every Seventh Day Baptist, whether in pulpit or in pew, could have as clear and strong a sense of the actual nearness of God as partner and colaborer, as Paul and Peter and Moody had? If we could plan and execute with this full assurance of the divine presence, this conscious and intimate communion with the Almighty, it would not be long before any land where our evangelists might go would be saying of us as people said of the apostles, "These that have turned the world upside down. are come hither also."

Slow but Sure, for the Debt.

The number of persons responding with cash for the debt is so small this week that we are almost discouraged. Yet we would not give the impression, by not reporting, that we are in any way discouraged or feel like giving up. Six persons this week have sent $20.00. This makes $1,012.22. In all we have $1,032.22. In any case, the dollars, to meet the debt after the issue of the spring number, is $6,000.00. The poor little church has only about $1,000.00 paid on the debt. It is a very slow process, but is very sure.

Divine Healing.

The poor little fellow was suffering in the throes of the fever caused by the poison in the blood coming from some reason, they knew not what. But the surgeon who came was indeed sick unto death. But the disciples of Christ had built and equipped a house where the sick could be cared for, and the coming of the kingdom of Christ had revealed to men strange and wonderful means for healing. Here the little fellow was carefully brought, skilfully put to sleep, and the diseased and poisonous bone and tissue were cut away. Once was not sufficient, but in the second and third operation where danger lurked being removed. For days and nights with tender care they watched, and, lo! the lad arose, the wound was healed, he played about the house and yard, walked outside, sat on the bench and always be to him, and to those who know and love him, a sign of a healing that was indeed divine.
The excellent work of the Red Cross Society has often been seen in times of war and earthquake and pestilence, but never to better advantage than in the flooded districts of Ohio, Indiana, Illinois, Kentucky and West Virginia. In Ohio alone 4,200 homes were destroyed, 40,500 people were rendered temporarily homeless, and 9,000 families, outside of the three large cities flooded, are in sore distress. Thirty cities and towns in that State, twenty in Indiana, and many in the other States mentioned, are in sore distress. It would take a line 2,000 miles long to surround the devastated territory.

All through this region organized agencies of the Red Cross have been established, and as fast as the waters subside, aid is given the sufferers in rehabilitating their ruined homes, and by furnishing wearing apparel and bedclothes and food. This army of Red Cross workers is bringing order out of chaos. In some of the devastated country, families have been compelled to flee their homes, and they are left on hills sometimes ten miles away, leaving their homes and all the intervening country from fifteen to twenty-five feet under water. For all such homeless ones temporary shelter, mostly by tents, has been furnished. Every effort is being made to relieve suffering and to prevent disease. Ravages by fire leave a place clean and free from germs of disease, but devastation by flood leaves every danger to health behind when the waters pass on.

J. Pierpont Morgan's Funeral.

On April 14 the body of J. Pierpont Morgan was laid to rest in Hartford, Conn., his native city. The body arrived from Europe last week, and on Monday, the fourteenth, funeral services were held in St. George's Church, Stuyvesant Square, New York City. Many thousands of people thronged the way to the church and stood without services. Fifteen hundred and fifty had tickets, which were issued for admission to the church. It was crowded to its utmost capacity. One hundred and four men and boys sang in the choir, several ministers took part in the service, and many noted statesmen were present. There were several carloads of flowers, some of which were furnished by foreign rulers. Many of the were sent to hospitals after the funeral.

The spirit of true Christianity is broadly unselfish. It would lead the subjects of it to favorably consider the well-being and the well-doing of those outside of their own households and their own neighborhoods. We may well be suspicious of the professed piety of those who act as though they did not care whether any others beside themselves were saved. The ancient Noah was not only desirous that his own family should be saved, but he was exceedingly anxious that all outside of his household might be saved; and he showed his anxiety by continuing many years to preach to those people, warning them of the judgment that was coming.

A writer in Great Thoughts says: "No one ever shirked the duty of showing love for those outside of his own home because of his fidelity to the demands of love within his home. The other is somehow his own person, and that other reason is always selfishness, and never selflessness. Those who love their own best are those who most love others. If we are not serving sacrificially the needs of those who are far from our own home circle, we may be sure that our own dear ones are being injured by this neglect."

There are professing Christians who have no fraternal interest in foreign missions. They excuse themselves by saying that their own church needs all the attention and money that they can spare. It may be accepted as a fact that such ones have the chance, that they have been foreclosed in their own church. How close and cold-hearted they are! The world would perish if all persons were like them. Poor saints!

"A measure of that ingredient of humility which is called common sense would save many a man from making himself ridiculous."
Christ and the Sabbath.

Christ found the Sabbath buried under a load of ceremonialism and meaningless requirements. By precept and example he freed it from these and fitted it for spiritual service in his new kingdom. Instead of abrogating it or treating it as of little or no account, he made constant efforts to exalt and honor it. Christ Christianized the Sabbath; and whoever throws it away, or dishonors it, is thus far disloyal to him.

So long as the early church followed Christ’s example, and kept the Sabbath as he left it to them, the spiritual life of the church remained at “full tide.” After the time of the New Testament when pagan philosophy and prejudice against the Jews abrogated the Sabbath, the influence of the church declined slowly, but steadily. Nowhere are the evidences of this more clearly than in the apostasy of the church during the German Reformation, are adopted in the creed of paganized Christianity.

The New York Tribune has recently opened a department called the “People’s Column,” in which those having any special question to discuss may state their case. It is called “An Open Forum for Public Debate.”

In the issue of Sabbath, April 12, an article is published from Rabbi Bernard Drachman of New York City, president of the Jewish Sabbath Association, concerning a bill offered in the Legislature to permit those observing the Sabbath-day to do business on Sunday. The Tribune gives to the article the heading above, and a sub-heading as follows: “A plea is made for its passage as a matter of justice.” We give here Rabbi Drachman’s letter in full, and shall be glad to see any answer that may be made.

To the Editor of The Tribune:

Sir: On Wednesday, April 2, the bill introduced in the Legislature at Albany at the request of the Jewish Sabbath Association by the Hon. Aaron J. Levy, permitting persons who observe the Sabbath to attend to their business on the first day of the week, was rejected by the Assembly. This, if the undersigned mistake not, was the sixth time that a bill to this effect had been introduced into the Legislature and defeated.

It’s history is a wearisome account of fair promises and partial successes, ending invariably in final defeat. When introduced for the first time it passed both the Assembly and Senate and was vetoed by Governor Odell. On other occasions it passed one house and was defeated in the other. While the Republicans were in power Democratic States have been told our wants, and nothing else could be expected from the Republican party because of its narrow and illiberal views. Now the Democratic party is in the saddle and has meted out to Seventh-day Baptists and Adventists, the same inconsiderate and unsympathetic treatment as its predecessors. We have always been loth to put this matter in the foreground of public attention, thinking that it is not a matter of particular consequence to the community in general whether those persons who rest on the Seventh-day shall be permitted to attend to their secular business on the First-day or not, and that there was no need to create public excitement on this account, but the constant disheartening experience through which we have gone convinces us that our policy has been a mistaken one, and that it is necessary to enlist public opinion in our behalf if we would succeed.

We are, therefore, now appealing to our fellow citizens of New York and, in particular, to the recognized leaders of public opinion, the press, the clergy and public spirited citizens in general, to consider this question and to give expressions to their views thereon. The question is a simple one and seems to us one of elementary justice and American citizenship. There are in this State several hundred thousand Seventh-day Baptists and Adventists, who strictly abstain from all labor and business from Friday evening to Saturday evening, observing that period as the Sabbath and holy. In their case, these conscientious and religious people are prevented by the Sunday law from attending to their secular business on Sunday, and are put to serious disadvantage and loss, being deprived of one-sixth of their time without compensation. Only sincerely religious and conscientious people suffer under the law, for those of easier principles violate their Sabbath and care nothing for it. This effect has been noticed. To us it seems almost inconceivable that the Legislature of a free American State should subject a most worthy element of its citizenship to such disadvantage. Twenty-four States of the Union, among them our neighboring States of Connecticut and Rhode Island, grant this exemption and no harm has resulted therefrom. How strange that in New York, where the Seventh-day observers are much more numerous, it can obtain no consideration for its needs and justified wishes!

In behalf of the Jewish Sabbath Association,

BERNARD DRACHMAN,
President.

New York,
April 10, 1913.
THE SABBATH RECORDER.

while to practice and teach with intelligent emphasis the truth of the Sabbath, not because most church members are on the road to perdition, but because of the great spiritual, moral, social, and industrial value of the Sabbath idea and day.

6. Scripturally and historically, to substitute any other day for the seventh is to break the vave and waste the precious ointment. The fourth of November could not contain the ideal sentiment of the fourth of July.

7. In spite of all protests to the contrary, Sunday legislation is religious legislation; and it is therefore un-American, unscriptural, and has no support in the spirit and teaching of Jesus.

8. There are some things that must be done seven days in a week; but it is a crime for employers to compel employees to work all of these seven days. The government should protect every citizen in the right to rest and worship one day in seven.

9. According to its avowed principles the Federal Council has no right to interfere in any way with the fundamental doctrines or practices of any of its constituent bodies. But let us not forget that we are nearly 900,000 strong in a church with 17 million communicants, in this great movement; and in view of the increasing fraternity shown to us let us be very patient and charitable. If we were any considerable fraction of our membership, we would be different; but as it is, let us be undisturbed by any emphasis their representatives may place upon the “Lord's Day” and its better observance, unless they seek to have the civil government enforce its observance.

10. Seventh Day Baptists are not in the world chiefly to make and save Seventh Day Baptists. Our Lord taught that they were not sent to convert the world, but to save the lost. Sabbath-keeping evangelists have been very busy in the world. Here is not only an opportunity to work in living connection with a great religious and moral movement, but to work as a body of people known, recognized, and fellowshiping, as Sabbath-keeping evangelists, to show the world that they have a salvation as real as that of Christians. The Rev. Darwin E. Maxwell once said that men would judge of us as Sabbath-keepers very much by what we are in other respects. (3) It is far better to be engaged in this kind of cooperation, than to unite with enemies of religion and the church in opposing Christians in their well-meant efforts to secure, even by legislation, the separation of church and state. There are, it is to be hoped, better ways of breaking down error and building up the truth.

Alfred N., April 1913.

The Theological Seminary Needs Help.

MY DEAR DOCTOR GARDNER:

Through the columns of the Recorder I should like to call the attention of the people of our denomination to the straitened circumstances in which the Theological Seminary now finds itself. In a letter from President Davis I learn that the school needs about seven hundred dollars between now and next June and that one thousand dollars are necessary to carry it through the year. Part of this need will be taken care of by interest on mortgages and bonds falling due between now and July; but it seems probable that there will still be a deficit of some five or four hundred dollars at the close of this Conference year unless we can raise ourselves to meet the need.

Perhaps some figures concerning contributions to the work of the Seminary will tell the story better than I can. Mr. Curtis F. Randolph, the treasurer, finds that in 1910-11 there were contributions from the churches and individuals amounting to $19,117.49; in 1911-12 they amounted to $19,391.20; the latter having shrunk to $549.58. This decrease of over three hundred dollars wiped out the little balance which the Seminary has usually had at the end of the year and left the school to begin the year without such a balance. So far this year the contributions from the churches and the people have been only $449, including some $130 received from individuals in response to the solicitation of Mr. Randolph himself. Here is an evident testimony that destructive errors are held among Seventh Day Baptists; and yet we do not refuse cooperation on that account. If we did, there would be no conference, no societies, or any walking together. The United Society of Christian Endeavor, the Woman’s Christian Temperance Union, Interdenominational Bible School Conventions, and the Federal Council, are extensions of the principles of cooperation. Here is not only an opportunity to work in living connection with a great religious and moral movement, but to work as a body of people known, recognized, and fellowshiping, as Seventh Day Baptists, keeping every principle of cooperation.

The Recorder, April 10, 1913.

THE SABBATH RECORDER.

The Answer.

DEAR BROTHER GARDNER:

I desire, through the columns of the Sabbath Recorder, to respond to the inquiry made by Brother G. E. Titcomb, Treasurer of the Seventh Day Baptist Education Society, on the subject of the pecuniary support of the Seminary.

The answer is a direct appeal to the readers of the Recorder, believing that they will respond to the call for help.

Very truly yours,

PAUL E. TITCOMB,

Treasurer of the Seventh Day Baptist Education Society.

April 10, 1913.

Year Book Appreciated.

Some time ago the secretary of the Baptist Historical Society of London, England, requested me to send him a copy of the 1912 Year Book. This I did. Recently, in acknowledging the same, he said: "It is a wonderful book and one of the best I have ever read. It has given me a deep interest in the year's work. I have read many pages in the President's Address, the Obituary Notes, and most except from the pages of accounts! But the whole book has a deep interest for me. I only wish we could see that all that is going far from the Holy Scriptures! Praise God for that!"

C. H. GREENE.
MISSIONS

Grand Marsh, Wis., April 2, 1913.

GRAND MARSH, WIS.

This is a bustling little town on the C. & N. W. Railroad. There are seven stores here and a meat shop, millinery shop, blacksmith shop and barber shop; livery barn and lumber yard. A year ago there was only one general store. It is a great country for raising potatoes. There is, in the village, a large concrete building for storing the crop, in which three to six men were employed during the winter. A great deal of stock also is shipped from here.

There has been considerable excitement over the question of saloons or no saloons here this spring. It is reported that a good many 'liquor men' have recently moved here. Temperance people have worked hard, for the last few weeks, distributing literature and talking. Quite a number who were neutral, or in favor of license, have come over to the temperance side the last week or so. Yesterday settled the question: thirty-nine in favor of saloons to seventy-five against.

This is a very important field for Seventh Day Baptists and for missionary activities in general. Work ought to be done here continuously. Personal work is fully as much needed as the conducting of meetings. It now more than ever needs a trained and intelligent missionary organization except the Lutheran.

There is a Christian Endeavor society and Ladies' Aid, both undenominational, to which some of our people belong. Many of the professed Christians are worldly minded, and need to be led to a closer walk with God, and to be established upon a higher plane of living.

Our own society is very faithful in attendance on Sabbath services. The First-day people seem appreciative, also, and attend religious services better than in many such neglected places. With the town growing rapidly, if our people are aggressive, faithful and persevering, there is surely ought to be a strong Seventh Day Baptist church here in time. As our people have always stood for the pure, the noble and the true, we believe they will not fail in this corner of the Lord's vineyard.

ANGELINE ABBEY.

Grand Marsh, Wis.
April 2, 1913.

MONTHLY STATEMENT.

March 1, 1913, to April 1, 1913.

S. H. DAVIS, Treasurer.

In accord with the SEVENTH DAY BAPTIST MISSIONARY SOCIETY.

Balance in treasury February 28, 1913 $ 706.81
Dr.
- Mrs. Mabel Sherlock
- Mrs. and Mrs. C. D. Waldo
- Mrs. and Mrs. C. H. Threlfield
- P. F. Randolph
- Laura Ayars
- Anna M. West
- Little Geneese Church
- R. J. Davis and family
- Hammond Church
- First Westley Church
- Haarlem Church
- Dodge Center Church
- Haarlem Sabbath School
- Plainfield Sabbath School
- Farina Sabbath School
- Plainfield Church
- Young People's Board
- Women's Executive Board
- Tract Society.
- J. B. S. Sankey's Feb. exp.

Washington Trust Company loan $ 204.32
Income from permanent funds 226.01

$2,016.82

Mrs. Angeline Abbey, for work at Grand

March

J. J. Kovats, account of February salary $ 8.33
E. E. Hunger, account of February salary
- 20.00
E. B. Sanders, conductor
- 104.59
D. B. Coon, account of February salary
- 41.66
H. N. Jordan, Wellman appropriation for
February
- 23.00
J. W. Gregorof, acct. of salary Jan. 1 to
April 1
- 267.90
Anna M. West, acct. of salary Jan. 1 to
April 1
- 135.00
Dr. Palmberg, acct. of salary Jan. 1 to
April 1
- 112.50
Incidents, China field
- 25.00
Native evangelist, China field
- 28.00
Girls' Boarding School, China field
- 150.00
Washington Trust Company, interest on
note
- 8.47
S. H. Davis, Treasurer, for Anna M. West
contribution from Miss West
- 15.00
Treasurer's expenses
- 25.00

$1,017.05

THE SABBATH RECORDER.

THE SABBATH RECORDER.

Balance in treasury March 31, 1913 $ 1,005.77
- 2,016.82

$3,022.59

Bills due and payable April 1, 1913 $2,000.00
Notes outstanding April 1, 1913 3,000.00
E. & O. E.
S. H. Davis, Treasurer.

"MYTH" AND "NOVEL"

The following is the more important and substantial part of a letter received by me not long ago:

DEAR SIR:

In reply to your call for help for the Seminary I write to say that our church will not and cannot conscientiously contribute anything, on account of some of your views. We understand that you believe the story of Adam and Eve to be a myth, and the book of Job a novel. Why, if the story of our foreparents is a myth, the whole Bible would be a confused affair, and there would be no God and no Bible, it seems to me. I am surely surprised that you would believe this, and how it is a mistake about it. I only write what I have heard, and what the whole church aims to do.

With good wishes, etc.

There is, it seems to many, a growing twofold tendency in Christendom,—one toward Roman Catholicism, the other toward a Free United Church of Christ, the latter tendency being represented in this country by the Federal Council of the Churches of Christ in America; believers' baptism and the Sabbath are, I think, coming to the front as never before. Seventh Day Baptists have opportunities for usefulness hitherto unknown, or, at any rate, unrecognized; our younger pastors, loyal to the core to truth and duty, are becoming inspired with new ideals of service for all the people within reach of their influence and effort; and our boards and schools, with increasing demands and opportunity, are under heavy and sometimes almost heart-breaking financial burdens. Yet, at times, there appear to be within our own borders a growing suspicion of one another; and increasing divisions, parties, and lack of mutual confidence, charity, willingness for freedom of thought and speech, and patience. This is somewhat depressing; and yet I see no way of doing but to keep on trying, with malice toward none, with charity for all, to go forward, walking in the light as God gives us to see the light.

The following letter is quite as suppressible:

MY DEAR GARDINER:

It has occurred to me that you might be interested in brief references to some of my neighbors. One is a jovial fellow; another very merceriol; and another acts, sometimes, like a lunatic. There are a few who hold their saturnalia every December; and almost every week, on Wednesday or Thursday, we are disturbed by a bacchanalian carriage which is sure to send upon the others. Q that men might realize that their welfare does not depend upon the destinies or the stars, but upon themselves!

Fraternally yours,

Alfred, N. Y.

Sunday, January 12, 1913.

Now the fourteen italicized words in the above letter are pagan, mythical, and superstitious, as may be learned from any good English dictionary. But, in our use of them, as they have wholly lost their pagan meaning, we keep the language without its superstition. The words are still mythical in form, but absolutely non-mythical in content. For, a pagan and a fair-minded person would dream of charging Doctor Gardiner and myself,—especially Doctor Gardiner,—with believing in the gods Jupiter, Mercury, Saturn, Bacchus, Woden, Thor, the Sun-god, or Janus; or with believing that the Moon and the Stars influence the mental condition or fix the destinies of men.

In the case of the early narratives of Genesis, and some other parts of the Bible, I come to their study with a point of view quite like that of a well-informed and thoughtful reader of the supposed letter to the editor of the Recorder. These narratives are written only when men actually believed that Jehovah God formed man of the dust of the ground, and breath-
ed into his nostrils the breath of life, thus making him a living soul; that he planted a garden in Eden; that he formed beasts out of the ground, and brought them unto the man to see what he would call them; that a serpent talked with the woman; that Jehovah God walked in the garden in the cool of the day, and called to the hiding transgressors; that he made coats of skin for Adam and his wife; that he shut the door of the ark; that he came down to see the city and tower of Babel; that he went down to look into the reported wickedness of Sodom and Gomorrah, and afterward went his way; and so on.

I do not believe in the paganism, mythology, or superstition that gave rise to the fifteen words given above; but I do believe in the realities for which they stand in modern and Christian language usage. I do not believe in the literalness of the biblical narratives mentioned; but I do believe in Jehovah God My Maker; in the certainty of temptation; that when we sin God comes to us, conscience in our hearts, to ask us what we are about; that he clothes our nakedness with garments of salvation; that he knows, without having to come down from the skies, the wickedness of Washington, Philadelphia, Boston, New York, San Francisco, Milton, Salem, Plainfield, and Alfred, and that wickedness will not go unpunished; and so on. That is to say, in the progress of religious thought these primitive or pagan interpretations of the mystical content, and, by inspired writers, were kept in our Holy Scriptures because of their great and universal value as pictorial expressions of divine truth, just as we keep in our language words like lunatic, lovel, Thursday, bacchanalian, consider, contemplate, adversity, fate, and others, without being troubled at all by their mythical source. We not infrequently hear one say, You may well bless your stars. This is thoroughly mystical in form; but it only means that the person has reason to be thankful for some good.

I am entirely willing that the conscientious writers and preachers at the beginning of this article, whom I highly esteem, should believe in the literalness of the early narratives of Genesis; and such belief is, to me, no bar to cordial fellowship. But I cannot believe in their literalness; and if there is no alternative given me but to agree with the writer or be judged athe-}

istic, I shall submit to such judgment. I thank God, however, that my own conscience and the character, work, and confidence of my students, do not shut me up to this alternative. My resignation as dean of the Seminary and professor of theology, and my withdrawal from the denomination with which I cast my lot nearly fifty years ago, can all be had for the asking, by those who have the right to make such request; but no one shall take from me my right to find truth and duty, God, religion, and salvation, in my own way.

As to the book of Job, I do not believe that Job and his friends discussed some of the hardest problems of human life in sublime poetry. There is for me then only the alternative of believing that a great inspired poet has given us to us one of the world's greatest poems, based upon the experience of a great, good, and sorely tried man—a poem that discourses upon religious, moral, and philosophical questions, and profound interest. The word moved in Genesis i, 2, and Butcher in Deuteronomy xxxii, it, are the same in the Hebrew, and refer to the brooding or hovering of a bird. Now it is not probable that any one believes that the Spirit of God actually brooded over the face of the waters; or that Jehovah is literally our shepherd, making us to lie down in green pastures, leading us beside still waters, comforting our rod and staff, and carrying the lambs in his bosom; or that he measured the waters in the hollow of his hand, meted out heaven with the span, comprehended the dust of the earth in a measure, the mountains in scales, and the hills in a balance: or that there is a fountain filled with the blood of Jesus, in which sin can be washed away; or that Pilgrim's Progress is real biography and history. But we do believe that the Creator brought order out of chaos; that love and compassion, wisdom and might, belong to our God; that Christ is our atoning Saviour; and that, it is infinitely well worth to escape from a worldly to a heavenly life. And if the face of truth can shine clear and bright through pictorial, figurative, and poetical language in Genesis, the Psalms, Isaiah, Cowper, and Bunyan, so may the book of Job.

WOMAN'S WORK

The Reed.

Midst other reeds she grew beside the stream,
And often would join in a rush of song.
When swept by fingers of the minstrel wind,
And then her notes were glad, and sweet, and strong.

But when the wind had wandered on his way,
In breathless, voiceless plight, the reed forlorn
Would softly mourn her powerlessness to sing.
The songs that ever thrilled her, night and morn.

She loved the mystic rapture of the spring,
The joyous message of the sun-drenched air.
The stirring in his veins of God's own blood.
The fragrance of the flowers exhaled in prayer.

Yet she was voiceless and without perfume.
She could not tell her bliss as drowsy bees
Drummed their steady march to the sunshine noon,
Or fluting thrushes triumph in the trees.

And so she pined from sheer excess of joy
And ecstasy unnerved, till one day
A strolling shepherd cut her down and made
A pipe, and played upon it in measures gay.

Then was she glad indeed, for lo! she deemed
The power was hers at last to break the spell
Of silence o'er her cast by cruel fate.
And song of breeze, and bird, and bee, excel.

Alas! Like many a one who fain would find
The great school and who do not approve
Entirely of the too sudden and radical changes, both as to dress and manner of the girls. We have had to refuse so much, that when it was proposed for us to walk into the city to visit a private flower garden, we decided to make the attempt.

Weilshien city has always been an extremely conservative city, more so than any other place in Shantung. It was but yesterday a friend of mine told me that the position of the higher class women was no better than that of criminals confined in the jails;

Republican First-fruits in Shantung.

Our progressive leaders are not very patient with those of us who have charge of the private schools and who do not approve entirely of the too sudden and radical changes, both as to dress and manner of the girls. We have had to refuse so much, that when it was proposed for us to walk into the city to visit a private flower garden, we decided to make the attempt.

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that she, from the time she came from her own home some distance away, has resisted the restrictions placed upon her freedom.

When this invitation came to us we felt that some one must make the first trial; take the first step; so why not we, and at this time? Many of the foreign friends were uncertain of the consequences, but we had the assurance of the police and leaders of the new movement that no harm would come to us.

Hearing of our intention the men who have the opening of girls' schools in charge thought it their opportunity. They have been having similar attractions going on, and this could not make headway. We were asked, in what they could collect enough women, would we be willing to speak to them on certain subjects, saying that probably there would not be more than twenty or thirty. They advertised the meeting several days ahead by posters, giving notice that the finished product of girls' education would be on exhibition. We consequently selected two or three of our most earnest class, the woman teacher, and a foreigner, to speak.

It was a beautiful morning when the procession started on its six or seven mile walk, with two of the foreign women leaders, one in the school, and another two or three others, making in all about sixty-five. We were followed closely in the rear by a cart and a chair to pick up the tired ones. The cart was decorated with the school flags and colors. At an east suburb gate we were met by two policemen and soon joined by the head policeman, who remained with us all day. Passing through the large suburbs we entered the city, and traveled the large business street. It is needless to say that with the extensive advertising we had crowds of people awaiting us all along the line. No one attempted to follow and the faces exhibited nothing but the most intense interest.

When we reached the flower garden, our old friend, Ting-tai-tai, was there to meet us, who, with the younger women of the family, entertained us, serving tea and showing us the curiosity, pictures, and the beautiful garden.

From there we were escorted to the large theater for the popular meeting, where we found, much to our surprise and to the great delight of the progressives, an immense audience awaiting us. The large
Later in the afternoon it was a tired but happy procession which wended its way homeward, through the southern part of the city, thus making a complete tour of the city and suburb.

We did not expect an immediate result, but hoped in time it might lead to the opening of the much desired schools. Much to our surprise, a few days later, we were invited to the opening of a school of forty-four girls. One of the speakers said, we had made it possible; that an entirely different attitude was noticed since the popular meeting, and that not only this school but others would be opened in consequence. Another result is the impression it has given to the unbinding of feet. We have been asked to prepare a paper giving directions how to unbind the very small feet.

This all may not seem strange to those who live in the ports or nearer the center of the new movement, but it means a great deal to this section, this dreadfully custom-bound city and country. One of the higher class women told me that they had great difficulty in getting the head of the family to attend the meeting. One woman told me their family was but a few doors away from the residence, but that she had to climb into and down from a car, which was hired to visit the school, though when she comes to call on us she is able to walk from one end of the compound to another.

We certainly feel repaid for the step we took and are sure that in a great advance in the cause of the education of girls.—Mrs. Robert Mateer, in Woman's Work in the Far East.

Minutes of the Woman's Board Meeting.

The Woman's Executive Board met in Milton Junction with Mrs. A. J. C. Bond on Monday afternoon, April 7. The members present were: Mrs. A. B. West, Mrs. S. I. Clark, Mrs. A. R. Crandall, Mrs. A. J. C. Bond, Mrs. J. H. Babcock, Mrs. J. F. Whitford, Mrs. G. E. Crosley, Mrs. A. S. Maxson. One visitor was present, Mrs. I. B. Clarke.

The President opened the meeting by reading the Nineteenth Psalm and offering prayer.

The minutes for March 3 were read. The Treasurer's report for March showed receipts $384, and disbursements $544.60. This report was adopted.

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Rev. John H. Biggs and wife, of the Gentry (Ark.) Seventh Day Baptist Church, have been spending the winter in North Carolina, their former home. For several weeks he supplied the pulpit of the Cumberland Seventh Day Baptist Church, with which he first held membership after embracing the Sabbath. They are happily situated in Gentry, and like the country there very much. "A friend" in Manchester, N. C., writes of his helpful service to the Cumberland Church during his visit, and speaks of him as a humble God-fearing man walking in the commandments of God.

The Presidents' Bibles.

Clerk McKenney of the Supreme Court of the United States has purchased Bibles for all the Presidents inaugurated since he has held his office, but two or three of them did not use the Bibles he purchased. When Grover Cleveland came to the Capitol for the first time, he presented to him a little red Bible his mother had given him when he was a boy, and which he had always cherished as a keepsake. On this Bible he took the oath of office. A few days before Mr. McKinley's inauguration, a number of African Methodist bishops came to Mr. McKenney's office one morning with a tremendous package, which proved to be a large family Bible in a big plush box, and they wished to have Mr. McKinley use it. Their request was granted, and the big Bible was one of the show objects in the Red Parlor of the White House for a long time afterward. When Mr. Roosevelt was inducted into office as governor of New York some one presented him with the Bible which he used on that occasion. His name, which was written on the fly-leaf, was misspelled, but he used the same Bible at his second inauguration, and it has been one of Mrs. Roosevelt's most treasured mementos ever since.—The Christian Herald.

"I want to see you just a minute," said the lady at the bottom of the steps, "but this hose skirt is so tight I can't climb the stairs. You come out, won't you?"

"I would if I could," sighed the one inside, "but this new hat is too wide to get through the doorway."—Ladies' Home Journal.

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THE SABBATH RECORDER.

Salem, W. Va., Ladies' Aid Society: Unappropriated ........................................... 25 00
Plainfield, N. J., Woman's Society for Christian Work: Grace Society .................................. 10 00

Miss West's salary ........................................... 60 00

By cash paid W. H. Greenman, Treas. The Davis Printing Co., leaflets 10 00

The Davis Printing Co., leaflets: SABBATH RECORDER .................................. 2 00
The Davis Printing Co., leaflets ............. 2 00
F. J. Hubbard, Treas., Tract Society .................. 3 00

General Fund ........................................... $59 30
Debt ........................................... 7 00

S. H. Davis, Treas., Missionary Society: General Fund ........................................... $94 30
African Investigation ...................................... 12 00
Miss West's salary ...................................... 140 00
Miss Burdick's salary .................................... 75 00

C. E. Crandall, Treas., Milton College: Milton College debt ...................................... 100 00
Curtis E. Ralph, Treas., Alfred University: Pawtucket Woman's Aid Society Schol- ship ........................................... 25 00

Cash on hand March 31, 1913 ........... $565 60

Mrs. J. F. Whitford, Treasurer.

Denominational News.

Rev. Wilbur Davis of Gentry, Ark., has received a call to a West Virginia home mission field to succeed Rev. L. D. Seager, who has resigned on account of poor health. —Alfred Sun.

Milton College carried off the honors in an intercollegiate debate held at Milton, between students of Ripon College and Milton. The winners of the prize were John N. Daland, Albert E. Gary, and Fred J. Babcock. The judges were from Madison and Janesville. The debate was held in the new gymnasium, and much interest was taken by the people of Milton and vicinity.

Pastor Shaw announced at the morning services last week that he had declined the call to become pastor of the Riverside (Cal.) Seventh Day Baptist Church.—North Lane Loyalist.

THE CHRISTIAN'S PRAYERS.

REV. WALTER L. GREENE.

Christian Endeavor topic for May 3, 1913.

Daily Readings.

Monday—the Christ model (Mark i, 35-45.
Tuesday—(Dan. vi, 1-10.
Wednesday—Secret prayer (Acts x, 9, 30.
Thursday—Spirit-sprought prayer (Rom. viii, 26-30.
Friday—Effectual prayer (Isa. v, 13-20.
Sabbath day—Topic: The ideal Christian. V. His prayers (Matt. vi, 5-13.) (Consecration meeting)

The Topic Committee has indicated prayer as one of the great fundamental elements in the life of the ideal Christian. They show that the strong men of God have been men of prayer. Jesus felt the need of prayer. Again and again he went into the mountain to pray, especially just before the great crisis of his life. If Jesus needed to live the prayerful life, how much more do we need the practice of prayer all along the pathway of life. The ideal Christian is a praying Christian.

WHAT IS PRAYER?

Prayer is communion with God. It is the heart's expression to him on all subjects concerning which the child of God may need or desire to confide with his Father. It includes not only petition, but the expression of adoration, gratitude, penitence, and aspiration and the opening of the heart to God. No genuine speaking to God is excluded from its range.

FOR WHAT SHALL WE PRAY?

Prayers are very selfish. They seem often to be requests to God for things to satisfy the physical nature. Prayer for specific needs is not out of place, but the great object is the doing of the will of God. Thy kingdom come. They will be done. This is the point toward which all our petitions should focus. On this thought of "For what shall we pray?" let us quote from Doctor Hills: "For what, then, can I pray?" asks some youth. 'Have I any right to pray for guidance as to my occupation and life profession?" Certainly. But suppose the prayer is answered in this way,—that God makes you submissive and humble, subduing your inordinate vanity and pride. And supposing, then, that some friend tells you plainly that you have no gift for the profession you are about to choose. Perhaps he smites your vanity and scourges your pride, your prayer may be answered. Has a man any right to pray for guidance and wisdom on the intricate affairs of a nation that ought to be guided by statesmen? Assuredly. The woes and sorrows and wrongs of millions of slaves would seem to justify the interest of God; the troubles of a million people living in tenements would seem to warrant a Providence that would overrule men's selfishness and make them generous. Only when a group of men have wealth or have received genius enough to build themselves, a temple or school that would correct the evil and bring about the good, they ought to be ashamed to ask God to do it for them. Any answer to that selfishness, to that selfishness and moral inertia. Then some one asks, 'Did you pray for San Francisco or Sicily?" Yes; that sympathy might be opened up like a gushing fountain in the hearts of the prosperous and strong, that selfish men might give like princes and fling away their treasure as if bank notes were worthless leaves.

'But so far as praying against another earthquake is—a man can confess my petition to the hope that men would have sense enough hereafter, for the next ten thousand years, in earthquake regions, to build cement houses held together with steel, that would not suffer, instead of little brick cubes bound together with lying mortar. California and Sicily need architects quite as much as they need prayer. But how does God enlighten the intellect? ' Does God make an angel for prayer simply makes the mind open and receptive and humble, and do the good that does that? Wait a moment! When you want a portrait of your revered father or your beautiful mother, the important step is, you have a plate made sensitive, and there the writing is fixed there forever. The photographer knows that, unless that plate is delicate and just right, neither the noble face of the father
nor the power of the summer's sun itself will avail for painting this likeness in indelible lines. And without this receptive sensitive spirit and humble heart, not even the summer-making God can print his linements upon your mind and heart, or grant you guidance. 'But have I a right to pray for a friend who is ill, for health and life for the little child?' Why not? Many a surgeon and many a physician battling for the life of a patient, having used all the resources of science, has finally addressed the will of the patient, and called upon God, and in the emergency breathed a petition to the great Physician of Souls, and the intellect has asserted itself, and the whole soul undertakes a battle. Some hidden medicine helps, and the crisis is past. But, be it remembered, that the surgeon's movements have been along the path of natural law, and not once against it. That is why Sir Oliver Lodge declares that physical science buttresses prayer, and establishes the very doctrine that once it attacked.

CONDITIONS OF PREVAILING PRAYER.

The promise of answered prayers is not unconditional. Two conditions particularly are mentioned by Jesus. "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." If we dwell deep in Christ by spiritual unity with him, and his words of divine instruction dwell in us to guide our petitions, then our requests will be granted. In other words the better our desires are and the more like God's own, the more certain are the prayers that express them to be affirmatively answered. From this agreement of the human desire with the divine comes the certainty that the human desire will be fulfilled. What more ought we to ask?

Another condition is expressed in the prayer of Jesus in the garden: "Nevertheless, not as I will, but as thou wilt." Submission is essential. The spirit of submission overcomes the harmony with God's will and reveals stubborn selfishness. Real prayer is not the securing of something that one desires simply because he desires it. Still less is it the obtaining of something that a man wishes but God does not approve.

RESULTS.

By prayer the child of God becomes acquainted with him. Moreover, by lifting his soul to God the child grows into the divine fellowship and becomes more receptive of God's inward working. God can do more in a praying soul, because that soul is more open and responsive to his grace. Prayer is thus the most direct of all helps to the divine life.

QUESTIONS TO ANSWER IN THE MEETING.

For what did Jesus teach his disciples to pray?

Mention some appropriate subjects for prayer.

Give some conditions of prevailing prayer.

Why do we need to pray?

Tell of some remarkable answers to prayer.

Which of the gospels is most complete in its teachings about Jesus' prayer life?

Quote one of Jesus' teachings about prayer.

Study of the Conference Year Book.

Lesson VII.

MISCELLANEOUS.

Daily Readings.

Sunday—See pp. 40, 41.

Monday—Report of Secretary, Memorial Board (p. 50).

Tuesday—Report of Secretary, Memorial Board, including Summary Treasurer's Report (p. 126).

Wednesday—About Lone Sabbath-keepers, Resolutions and Auxiliary (pp. 28, 107, 122).

Thursday—Reports Committees, Systematic Finance, and Denominational History (p. 106).

Friday—Pages 108, 109, 125.

Class Study.

1. How many morning (sunrise) prayer meetings were held? Who led them?

2. How many Young People's rallies were held? Who conducted them?

3. A "Tablet" in the memory of whom was unveiled on Sabbath morning? Who took part in these services?

4. Who administered the Lord's Supper at Conference? How many of the deacons who assisted in this do you know?

5. Who preached the evangelistic sermons? What kind of a service was held at the tent Sunday night? By whom led?

6. Name the officers of the Memorial Board. Where is this board located and for what does it exist?

7. For how large a fund is this board responsible? What is its income for the year? What rate of interest does it earn?

8. Is it the obtaining of something one desires simply because one desires it?

9. What is the purpose of the Lone Sabbath-keepers' Directory? Who prepared it? What further step was taken by Conference to benefit Lone Sabbath-keepers who were the officers elected?

10. What patriotic service was held at Conference this year? Who conducted it, and who spoke?

Alfred University Notes.

On March 13 the Footlight Club of the University gave a presentation of the play, "The Climbers," by Clyde Fitch. Although this is a rather heavy play and a difficult one to handle, each of the participants took his or her part with credit to themselves and to the college.

The annual public session of the Orphan Lyceum took place in Kenyon Memorial Hall on the evening of March 15. All seemed to enjoy the occasion very much.

The Junior class recently presented the play, "Sweet Lavender," for the benefit of the college. The play was a great success both financially and as a product of art.

News Notes.

Marlboro, N. J.—On March 1 Mrs. Linwood Mayhew gave a Darktown social for the Christian Endeavor at her home. All who masked as colored persons paid only five cents; the others paid ten cents. It was very appropriate for the evening, for it was so dark that one person lost his way. A feature of the evening was a molasses candy pull.

On March 29 the prepared Sabbath Program was satisfactorily carried out. Since we had no pastor then, the program was given in the morning in the place of other services.

Rev. Jesse Hutchins and his family arrived safely the first week in April and were welcome at church on Sabbath day, the fifth. We can hardly express our thankfulness at having a pastor once more, and especially such a capable one as Mr. Hutchins.

In place of Sabbath school, the fifth, the fourth quarterly Missionary Program was given. During the year we have collected little over $20, which will be sent to Doctor Palmbo to use in the best way she sees fit.

On Sabbath evening, April 5, a topsy-turvy social and a Christian Endeavor business meeting were held at Miss Lucy Campbell's. The name suggests the entertainment and a five-cent lunch was served.


At a special church meeting, held April 6, a call was extended to William Simpson to become pastor of the church.

Salem, W. Va.—The Rev. Mr. Wooster is supplying our pulpit until the new pastor arrives. The Ladies' Aid society held a ten-cent supper at the home of Mrs. E. O. Davis. The May Queen was elected at the home of Mrs. C. F. Randolph, March 11; both were well attended. Mr. Topping of Clarksburg, the only Christian Endeavor expert in the State, had charge of our Christian Endeavor meeting, February 21. We were very glad to have him with us.

"If I have planted hope today in any hopeless heart.

If one's load has lighter grown because I did my part,

If I have ever caused a laugh that chanced some tears away,

And if tonight my name be named where some dear know the way

I claim my day has been well spent,

Not lived in vain, and am content.

"If cup, or crust, or covering has been dispensed by me,

If I have helped the weak to stand,

Or warmly clasped some hungry hand

In friendship, or gave a kind heart

Or if some lonely little child

Has known my comradeship and smiled,

Then, somehow, I be, I know

I have been helping God, and so

Serene, I claim my nightly rest,

Just glad that I have done my best."

Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. iv. 16.
Two Little Imps.

I'm pretty good as a little girl go, But my mother says—I know That two little imps sometimes get hold of me, And make me as troublesome as can be.

This is the way of it: Yesterday I flew downstairs "like a flash," they say, Or "like a blue streak" (though red or blue, I never yet saw a streak that flew). Well, the band was parading up the street, And the flier blew a big drum beat, So down I raced—and there came the cook With a tray full of dishes! 'n't I didn't look, And smash! I went the teacups—one—two—three! And that was Imp-et-uous-ity!

And the other imp—oh, that's worse yet! I try to remember, but I forget; It comes so quick on its little wings, And buzzes about, and darts, and stings!

This is the way of it: Just today Baby came out to watch our play, Helen and me, We were having tea Down under the old horse-chestnut tree, And when I tried to slip it up my skirt And spilled the sugar and cream, and tipped Over the teapot, and ate the cake, And I gave him the awfliest shake! He's so little, and cunning, too; And don't understand, like big folks do. And I've asked him why he did it, For that was Imp-ta-tion! Oh, dear me!—Frances Moore Greer.

Boy Life in Japan.

"Isn't the orchard pretty just now?" Joe Carter observed, as he and his aunt set out for a walk in the bright spring sunshine.

"Yes; it is like a great bouquet of pink and white blossoms," Aunt Minnie agreed. "It reminds me of Japan. The whole land seems to be a flower there in blossom time."

"Yes; it must be a pretty sight, for the pictures you brought home are all full of flowers. But, remember, boys, we're to tell a story on our way over to the village," Joe reminded his aunt.

"Well, let me see what I shall tell you about today," Miss Carter mused for a moment. "How would you like me to tell you something of the Japanese boy?"

"I'd like that very much," was the eager reply.

"Then let's begin with him as a very wee little boy, just beginning to walk. It is then that he meets his first test of strength. He is placed in a big basket, whose bottom is not level. About his shoulders are placed some heavy rice cakes, and he is bidden to walk with such impediments as these. Of course, his efforts are futile, and he falls down; but this fall is supposed to fill him with a sort of caution and to precede all danger of future falls. His toys are, of some, them, very like our own small boy's. A hobby-horse is a great favorite; and, instead of calling out, "Get-up! Get-up!" as he waves his whip in the air, the Japanese boy shouts, "Haio! Haiyo!"

"Another much loved toy is a dull, harmless wooden sword, which the lad proudly carries at his side. The Japanese family does not sit about one long or round table at meal-time, as we do; but each member of the family occupies a small individual table. Thus the small boy occupies a table all to himself, but his mother sits quite nearby, so as to watch over him. This table is a foot and a half square, and is generally covered in some bright colored red or green. The most important article of diet in the Japanese home is rice. It is served with all meals and in abundance. A bucket full of it occupies the center of the table. Before beginning to eat, the lad looks at his elders and says, "Itadakimasu," which means, 'I take this with thanks."

"The boy starts at school when he is six years of age. He is equipped with a slate, a copy-book, a writing box and inkstand, a cake of India ink, a china mug, brushes and an abacus. The last-named article is a frame, wherein wires are running. On these wires are small wooden beads, which are used to teach counting. It is on the abacus that the lad learns his first lessons in arithmetic. Instead of a lunch-basket, such as you carry to school, the Japanese boy has a 'lunch set,' which is a sort of round box, containing three compartments. When the upper box is emptied, the other two are placed in it. With the set is a pair of chop-sticks, which the boy uses instead of knife and fork. The students occupy desks, just as you do, but the beginners—the small boys—sit in the rear of the room instead of in the front desks. The boys read aloud in concert, with the teacher as leader.

"Two favorite toys among Japanese schoolboys are tops and slings. Their tops are two and a half inches in diameter, and have an iron ring a fourth of an inch thick. Instead of carrying these toys in their pockets, the boys often conceal toys in their large sleeves. The teacher has a queer way of punishing a fellow for misbehavior in school. The miscreant is sent from the schoolroom with a basin, which he fills to the brim with water. He then returns to the building, bearing the basin, and is forced to stand in the hall, just outside the doorway, where every one passes, holding the vessel. Here he stands until the teacher deems his punishment sufficient."

"A favorite out-of-door game is Kotorokoro. Two boys are given the names of imp and chief, respectively. The smaller boys all line up behind the chief, each holding on to the belt of the fellow in front of him. Then the imp stands in front, facing the chief. The object of the imp is to catch the boys back of the chief, but he is not allowed to touch the chief in trying to reach him. It is the chief's duty to protect his 'sons,' as the other fellows are called, so he dodges with his line behind him, until finally some player stumbles or breaks the line, and the imp is enabled to reach him, which the chief tries to prevent, and so takes captive the 'son.' The game goes on until the imp has caught, and taken captive, all the sons of the chief.

"Clam fishing is a very delightful pastime among the Japanese boys. They wade in the shallow water, bearing rakes which they use to catch the clams, and baskets, into which they put the clams. These clams are not very easy to catch, and a boy who captures forty of them is considered a very triumphant. Fishing with a net is easier. The net is three feet by four feet in size. When the fishermen are tired, they go back to their boat or to the shore and eat their pic-nic lunch, which consists of rice cakes, doted with sesame seeds, and possibly pickles and some vegetables. They also cook the clams, which they have caught, and eat them with much relish.

"But the schoolboys in Japan are busy during the tea-crop season. The boys work at the tea heaters, rolling the steamed tea leaves, and holding them over the fire to dry. The girls bend over, picking the leaves to dry. During their work the young folk often indulge in much merry singing, which seems to lighten their tasks.

One especially strong voice will carry the air, and the others join in the chorus. So you see, the Japanese boy has his work, his school duties and his play, just as you have."

"Yes; and that makes him seem closer to me," said Joe, thoughtfully. "Herefore, I've always fancied him a very strange, unnatural, almost artificial sort of fellow; but now I know that he's not so unlike the rest of us."—Baptist Boys and Girls.

The Little Red Shoes.

They were very little and very red—and oh, dear me!—how pretty they were, especially to the tiny Louisa May, who had never owned a pair of red shoes in all her short life before.

There were many little folk in the Alcott home, and very, very little money, so when a friend from Boston sent Louisa the red shoes, the whole family stood about to admire the small girlie rejoicing in the very loveliest things she had ever owned in all her life!

Shoes have to be worn, or they will soon become too tight for little feet, and so it was with these. Louisa trod about that summer, day after day, in her red shoes. They were a perfect fit, and the little girl was so happy the whole bright summer long, just because she could look at her own pretty feet and forget that she did not have any of the things that other little girls had.

Well, one day in the early fall, Louisa May put on her red shoes. Then she slipped into a pretty little white dress with red dots and blue flowers on it, and her great big red bow in her hair. Then it was that an idea entered this small girlie's head. She would run away, and see the world! She always had wanted to see it, and this bright day, when she had on a new dress and the wonderful red shoes, was the very time!

With Louisa Alcott, a "think" very speedily grew into a "do." So it was that, by and by, the little girls of the neighborhood were led along right bravely, turning corner after corner, until at last she had no idea in which direction lay her home! Hours passed, and still the little red shoes trotted along.

By and by the sun shone, and the rain came. Then it was that a very tired and frightened and homesick little girl crept
American Sabbath Tract Society.

Treasurer’s Report for the Quarter Ending March 31, 1913.

Dr.

To balance on hand January 1, 1913. $665 17

To funds received since as follows:

Contributions to General fund as published

January 354 05
February 117 40
March 342 49

$813.94

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

January 318 59
February 155 63
March 270 40

$546 53

Payments on Life Membership 25 00

Income on Invested Funds:

January 1,777 68
March 233 00

$2,010 68

Jesse E. Hutchins, Sabbath
Reformation reports re-

Turned 5 00

Review & Herald Publishing Co., 25% of cost of copy

of probate proceedings
of Marilla B. Phillips
Estate
General Conference of Baptists, 1/4 do.
City National Bank, interest on bal.

Publishing House Receipts:

$2,010.50
Visitor 109 38
Helping Hand 227 65
Tracts 15 80
Levis’ Biography 75
Spiritual Sabbathism 19 50
Bible Studies 75

Loans 2,354 41
1,090 28

$7,430.76

By cash paid out as follows:

G. Vothhusen, appropriation $151 50
George Seeley, salary $75 00
George Seeley, postage 15 00
Jos. J. Kovats, salary 60 00
Marie Janss, appropriation 37 50
E. H. Sexwell, salary 37 50
Geo. W. Hill, appropriation for Los Angeles Church 62 50
Geo. W. Hill, appropriation for Pacific Coast Missionary Society 100 00
S. H. Davis, Treasurer Missionary Society, 1/2 salary E. B. Saunders, Missionary Secretary 100 00
S. H. Davis, Treasurer Missionary Society, 1/2 expenses E. E. Saunders, Missionary Secretary 17 95
D. Burdett Coo, stenographic work, Miss E. E. Saunders, Missionary Secretary 24 24
Edwin Shaw, Corresponding Secretary, postage and stenographic work 12 93
Sabbath School Board, Junior Quarterly 100 00
Henry N. Jordan, acint. Italian Mission 50 00

F. J. Hubbard, expenses Lewiston, Ill., in Miss Marilla Phillips Estate 32 66
Loans and Interest paid 2,052 17

Recoveries:

$1,889.71
Visitor 85 55
Helping Hand 1,076 01
Tracts 117 48

Tract Society, Year Book 67 90
Envelopes, Seeley 3 35
Envelopes, Emery 18 98
Circular letters, do. 6 95
Stampede envelopes 14 90
Cor. Sec. 11 89
Do., Treasurer 12 60

Treasury’s book 12 00
Freight, etc. to Gold Coast 2 40

117 87
2,554 63

$2,547.50
By balance on hand 1,057.18

$3,604.68

F. & O. E.

F. J. Hubbard, Treasurer.

Plainsfield, N. J., April 10, 1913.


Plainsfield, N. J., April 13, 1913.

Present Outstanding indebtedness $1,000 00

Accounts payable April 1, 1913 690 00

Life Member added, J. O. Babcock, Welton, Iowa.

Treasurer’s Receipts for January, 1913.

Contributions General Fund:

F. R. Robbins, St. Cloud, Minn. $35 50
Jensie Anderson, Asaa, Denmark 27
Marie Jensen, Asaa, Denmark 45
Alice Bakker, Asaa, Denmark 1 30
F. J. Bakker, Asaa, Denmark 4 54
J. A. Milliken, Vancouver, Wash. 2 00
Miss V. A. Willard, Belmont, N. Y. 5 00
Young People’s Board 10 00
Lloyd and Emma Bond, Tiawa, Okla. 5 00
Mrs. T. W. Jones, Llangar-march Wells, Wales 2 37
Mrs. Jennie Babcock, Dodge Center, Minn. 5 00
H. D. Clarke, Mt. Healthy, Churches.

Walworth, Wis. 25 58
Welton, Iowa 13 27
Boulder, Colo. 7 46
Mariboro, N. J. 4 20
Farinia, III. 7 88
Riverside, Cal. 18 44
Plainfield, Ill. 13 97
Andover, N. Y. 3 20
First Brookfield (Leonard Station), N. Y. 10 21
First Hopkinson (Ashaway), R. I. 29 53
Nortonville, Wisc. 18 01
Milford Junction, Wis. 50 53
Lewistown, Minn. 45 00
Second Alford (Alfred Station), N. Y. 8 42
Forrest, Wisc. 36 24
Welton, Iowa 7 00
Salton, W. Va. 3 25
Plainfield School 11 71

Plainsfield, N. J., Sabbath School, De Boodschap- per
Farina, Ill., Sabbath School 7 00

$1,054 06

Contributions for Debt and cost of African investigation:

Weltman, Co., Church 5 00
Lone Sabbath-keepers, W. Va. 2 00
Mrs. Hannah Ayres, Wysterly, Pa. 2 00
Mrs. J. D. Wuhlburn, Earlville, N. Y. 2 00
J. A. Sauders, Wessington, S. D. 2 00
Mrs. W. W. Maxson, Plainfield, N. J. 3 00
Mrs. D. B. Rogers, Horsehead, N. Y. 5 00
Mrs. W. M. Maxson, Plainfield, N. J. 5 00
Mrs. A. P. Hamilton, Alfred Station, N. Y. 5 00
Edgar S. Greene, Berlin, N. Y. 10 00
Mrs. A. E. Prentice, Verona, Wisc. 5 00
Hartsville, N. Y., Church 15 00
Mrs. J. E. Kimball, Plainfield, N. Y. 5 00
G. P. Kenyon, Richburg, N. Y. 6 00
Mrs. Minnie Vincent, Alfred, N. Y. 2 00
J. A. Hubbard, Plainfield, N. Y. 5 00
Lone Sabbath-keeper, Oriskany Falls, N. Y. 1 00
Namie E. Conley, Easton, Ill. 5 00
Mrs. W. L. Russell, White Plains, N. Y. 1 00
A Friend, Brookfield, N. Y. 2 00
Mrs. Sarah A. Brooksfield, N. Y. 2 00
A. R. Hurley, Welton, Iowa 2 00
A. H. Babcock, Salem, W. Va. 5 00
‘Tita’ Plainfield, N. Y. 3 00
Mrs. W. W. Clements, Ord, Neb. 10 00
W. B. Maxson, Milton, Wis. 10 00
O. D. Crandall, Grimes, Okla. 2 00
Mr. and Mrs. J. L. Shaw, Seattle, Wash. 2 00
W. D. Wilcox, Chicago, Ill. 5 00
Plainfield School, 1/4 proceeds of lecture 10 00
Miss Jennie Babcock, Dodge Center, Minn. 5 00
Burlas, Hambord, Ford, Conn. 5 00
D. E. Livermore, Andover, N. Y. 5 00
L. O. Greene, Andover, N. Y. 2 50
Selleck, Mason, Andover, N. Y. 3 00
Mr. and Mrs. J. A. Hardy, Portsmouth, Va. 8 00
Income on Invested Funds:
Eugenia L. Babcock Amenity $ 125.00
George S. Greenan Bequest 153.00
Mary Roger Bequest 20.00
Susan E. Burdick Bequest 18.78
Eliza M. Crandall Bequest 23.62
Elizabeth L. North Bequest 3.00
Richard C. Bond Bequest 3.00
John G. Spencer Bequest 4.23
Sarah L. Burdick Bequest 14.92
Julius M. Todd Bequest 1.02
Nancy M. Frank Bequest 68.00
Lois Babcock Bequest 1.07
Deborah Randall Bequest 20.52
Sarah Elizabeth Brand Bequest 95.00
Martha D. Stillman Bequest 1.02
Elizabeth O. Mendenhall Bequest 65.00
A. Judson Wells Bequest 15.64
Rosannah Green Bequest 33.00
Parsonage Fund, Berlin, Wis. 2.87
S. D. B. Memorial Fund

Accts.:
Am. Sabbath Society Fund 14.54
D. C. Burdick Bequest 222.93
D. C. Burdick Farm 11.85
E. W. Burdick Bequest 33.95
Geo. H. Babcock Bequest 98.89
Sarah P. Pickett Bequest 10.65
Henry W. Stillman Bequest 100.06

1,777.08

Payment on Life Membership:
J. O. Babcock, Welton, Ia. 25.00
Miscellaneous Item:
Jesse E. Hutchins, Sabbath Reform Society (probate) $ 5.00
Review & Herald Publishing Co. $75.00
Marilla B. Phillips Estate 23.33
General Conference of Free Baptists, do. 23.33
City National Bank, on balances 6.97

16.61

Bible Society

1,098.44

1,000.00

4.397 71

Receit for February, 1913.

Contributions General Fund:
Mr. N. Crandall, cov. N. Y. $ 15.00
Mrs. Delta Averill, Alfred, N. Y. 5.00
Mrs. R. T. Cook, Danville, Ill. 1.00
Alice A. Peck, Churches Landing, N. Y. 2.00

Churches:
North Loup, Neb. 30.00
Plainfield, N. J. 34.30
Chicago, Ill. 14.04
First Alfred, N. Y. 14.04

$ 117.40

Contributions for Debt and cost of African investigation:
"DeRuyter, N. Y." $ 5.00
Mrs. John H. Babcock, Alfred, N. Y. 1.00
First Alfred (N. Y.) Church 7.87
Mrs. Dell Burdick, Stonington, Conn. 1.00
Mrs. J. W. Burdick, Earlville, N. Y. 1.00
Mr. and Mrs. E. H. DeRuyter, North Loup, Neb. 10.00
W. H. Ernst, Gentry, Ark. 3.00
F. D. Crandall, North La., N. Y. 3.00
Miss Kate Clark, Milton Junction, Wis. 7.98
S. C. Maxey, Utica, N. Y. 5.00
"A Friend," Walworth, Wis. 25.00
R. O. Babcock, North Loup, Neb. 1.00
S. C. Stillman, Leonardville, N. Y. 5.00
James A. Meyden, Oneida, N. Y. 1.00
Pres. C. B. Clark, Watervliet, N. Y. 5.00
H. A. Chase, North Loup, Neb. 1.00
Nellie E. Black, North Loup, Neb. 1.00
Mary A. Stillman, Providence, R. I. 2.00
T. A. Saunders, Milton, Wis. 5.00
Mr. and Mrs. H. W. Rood, Madison, Wis. 3.00
H. F. Stevens, Clearwater, Minn. 3.00
M. E. Ford, Garwin, Iowa. 3.00
Mrs. A. Friend of the Society, Freedom, Okla. 10.00
Alice A. Pechtenick's Book, "Landing's Landing", N. Y. 2.00
Miss Louise J. Crandall, Kilbourn, Wis. 5.00
Friends, Albion, Wis. 2.00
Patina, Ill. Church, Clearwater, Minn. 3.00
Mr. and Mrs. D. L. Randolph, Plainfield, N. J. 10.00
Mrs. Thomas G. Adams, Plainfield, N. J. 10.00
Senior C. E. Society, Battle Creek, Mich. 1.00
Junior C. E. Society, Battle Creek, Mich. 1.00
Two Endeavors, Battle Creek, Mich. 2.00
Mrs. A. A. Babcock, North Loup, Neb. 2.00
C. C. and Laura Van Horn, Gentry, Ark. 11.00
Carlton W. Crump, Milton, Wis. 5.00
Marie J. and Jane Clarke, DeRuyter, N. Y. 4.00

$566.05

$899.08

Receipts for March, 1913.

Contributions General Fund:
A Friend, Berlin, N. Y. $ 2.00
Ethel A. Haven, Leonardville, N. Y. 5.00
Woman's Executive Board 89.30
Churches:
Plainfield, N. J. 21.04
Hammond, La. 5.32
Pawtucket (Westend), R. I. 1,153.79
First Westerly, R. I. 4.29
Los Angeles, Cal. 10.00
First Memorial, N. Y. 12.40
Milton, Wis. 37.15
Hastings (New Marlboro), Mass. 30.00
Plainfield, N. J. Sabbath School 10.67
Plainfield, N. J. Sabbath School, DeBord-Chapel 3.42
Parina, Ill. Sabbath School 2.30

$342.48

Contributions for Debt and cost of African investigation:
Riverside, Cal., Church (for Joint Com.) 50.00
Mr. and Mrs. S. F. Lowther, North Loup, Neb. 10.00
Mr. and Mrs. Arthur Franklin, Verona, N. Y. 5.00
Mrs. D. E. DeRuyter, Plainfield, N. J. 10.00
O. M. Witter, Nog, N. Y. 5.00
Tannan, Fla. 5.00
first Brookfield (Leonardsdale), N. Y. Church 19.50
Mrs. Ivy Green, Ely, Minn. 14.00
W. B. Ernst, Gentry, Ark. 15.00
Mr. and Mrs. J. B. Babcock, Hamboldt, Neb. 5.00
North Loup, Neb. Women's Sabbath School 10.00
Jay Van Horn, North Loup, Neb. 10.00
Mrs. E. J. Noble, Bristol, N. Y. 10.00
Mr. and Mrs. Witter, Westerly, R. I. 3.00
Robert and Addie Bell, N. Y. 3.00
Amy E. Dingman, Roulette, Pa. 1.00
Mrs. H. C. Linvist, East, N. D. 1.00

$207.40

Income on Invested Funds:
George Greenan Bequest $ 45.00
Mary J. Averill, Bequest 15.00
Ellen L. Greenan Bequest 6.00
Paul O. Miller Gift 6.00
Nancy M. North Gift 12.00
Sarah E. Saunders Bequest 3.00
Mary A. Burdick Bequest 1.00
Mary S. Stillman Bequest 7.00
Sarah A. Saunders Bequest 6.00
Reuben D. Ayres Bequest 7.50
Charles Saunders Bequest 1.50
Benj. P. Bowler Bequest 1.50
George S. Greenan Bequest 125.00

Publishing House Receipts:
Recource $ 670.49
Fiction 21.10
Fiction 55.21
Bible Studies 25

$736.80

THE SABBATH RECORDER.
SABBATH SCHOOL

LESSON IV.—APRIL 26, 1913.

JOSEPH SOLD INTO EGYPT.

LESSON XXXVII, 1-26.

Golden Text.—"Love envieth not." 1 Cor. xiii, 4.

DAILY READINGS.

First-day, Gen. xxxv, 145.
Second-day, Gen. xxxvi, 16-29.
Third-day, Gen. xxxvii, 1-10.
Fourth-day, Gen. xxxviii, 34-43.
Fifth-day, Jer. xxxviii, 1-13.
Sixth-day, Gen. xxxix, 1-27.
Sabbath day, Gen. xxxvii, 18-36.

(For Lesson Notes, See Helping Hand.)

Impressions of the Religious Education Convention.

The tenth annual convention of the Religious Education Association held in Cleveland, Ohio, March 10-13, 1913, was a great meeting from many points of view. Over thirty meetings were held in the four days, addressed by over a hundred different speakers, who presented the problems of moral and religious training in homes, schools, churches, colleges, theological seminaries, Christian associations and in civic life. The problems were studied carefully and helpfully, in papers and addresses by those recognized authorities and leaders.

As I look back upon the convention these great impressions abide with me. I shall base to bring to mind thoughts from the convention at a subsequent time.

First, the cosmopolitan character of the convention. I know of no other organization that enlists the services of so many prominent workers from so many different fields of effort. Educators in colleges, seminaries, and public and private schools, pastors and laymen from the churches,—city and rural, editors of religious and secular papers, social workers and high ecclesiastics met to consider ways and means of inspiring the religious forces with an educational ideal and the educational forces with a religious ideal.

Second, cooperation. The necessity of cooperation between the home, the school and the church for moral and religious ends was emphasized by many speakers from different points of view. Economy of time, money and energy, and the efficiency with which moral and religious work can be done require cooperative and federated efforts, for community welfare.

Third, religion in the public schools. There is a strong and growing desire to bring real religious education and training into the secondary schools. There is evident a desire to recognize the fact that religion has a place in public school education. No sessions were more largely attended than those which considered the moral and religious problems of the high schools. Our public schools are fundamentally religious and are becoming more and more so as the years roll by, in spite of what the pessimist may say.

Fourth, the Bible school a school. The Bible school should be a real school as to educational efficiency, through appropriate courses of study, effective organization and the training of its leaders.

Fifth, Seventh Day Baptists should attend. I am persuaded that more of our people, pastors and Sabbath school workers, should have been at this meeting, particularly those who lived within a reasonable distance. The next meeting is to be held in New Haven, Conn. Many of our people from the eastern part of the United States should keep this in mind and remember the date, which comes in March 1914.

Some "Don'ts" for Adult Teachers.

Don't ask questions the answers to which are perfectly obvious. There is no real work in them, and those who answer feel foolish.

Don't ask questions upon the answers to which you have not yourself thought hard. Not, however, that you must have the one and only correct answer; the adult teacher is not infallible.

Don't (ever) "side-step" an earnest question, no matter how upsetting it sounds. This does not mean you must answer it forth and thereby ridicule the predictions which it recites; they have rejected the account which it gives of the Creation and scoffed at the miracles which it records. They have denied the existence of the God of the Bible and have sought to reduce the Saviour to the stature of a man. They have been as bold as the prophets of Baal in defying the Living God and in heaping contempt upon the Writings based upon the authority of their gods, and the idolizers and the materialists to put their doctrines to the test? When Elijah was confronted by a group of scorners who mocked at the Lord whom he worshiped, he invited the adult the power of their god against the power of his and he was willing to concede superiority to the one who would answer with fire. When the challenge was accepted he built an altar, prepared a sacrifice, and then, to leave no room for doubt, he poured water upon the wood and the sacrifice—poured until the water filled the trenches round about. So God was his trust that he even taunted his adversaries with their failure while his proofs were yet to be presented. The prophets of Baal, he said to their credit, had enough confidence in their own to agree to the test, and their disappointment was real when he failed them—they gashed themselves with knives when their entreaties were unanswered.

Is not a Bible book? The Book of Books has grown through the centuries; we have celebrated the three hundredth anniversary of the King James translation. The Christian world has confidence in the Bible. For moderns present the book as the God of the Word of God, but the attacks made upon it by its enemies continue in spite of the growth of the Bible's influence. The Christian world, by its attitude, presents a challenge to the opposition and is an example of courage to meet the challenge the moment when Christianity around the world has been celebrating the triumph that the Bible has won during the past three centuries. Is the Bible the work of man, or is it an inspired book? Is its product of human wisdom, or did its authors speak as they were commanded by the Lord? Atheists and materialists declare that it is merely the work of man—that it was written under the limitations that apply to human wisdom. Taking this position, they must necessarily contend that, unless man has degenerated in ability and declined in wisdom, he can not produce a book equal to the Bible. Let them produce it.

Judged by human standards, man is far better prepared to write a Bible now than he was when our Bible was written. The characters whose words and deeds are recorded in the Bible were members of a single race; they lived among the hills of Palestine in a territory scarcely larger than one single country, and they lacked the means of communication by printing-presses and they lacked the learning of the schools; they had no great libraries to consult, no steamboats to carry them around the world and make them acquainted with the progress of civilization and the advance of science; they had no telegraph wires to bring them the news from the ends of the earth and no newspapers to
spread before them each morning the doings of the day before. Science had not unlocked Nature's door and revealed the secrets of God, below and above. From what a scanty storehouse of knowledge they had to draw, compared with the unlimited wealth of information at man's command today! And yet these Bible characters, with the very problem that confronts mankind, from the creation of the world to eternal life beyond the tomb. They have given us a diagram of man's existence from the cradle to the grave and they have set up signposts at every dangerous point along the path. We turn back to the Bible for the Ten Commandments which form the foundation for our statuesque, bio-graphic monument on the Mount which lays down the rules for our spiritual growth. The Bible gives us the story of the birth, the words, the works, the crucifixion, the resurrection and the ascension of him whose coming was foretold in prophecy, whose arrival was announced by the angel voices, singing Peace and Good-will—the story of him who gave to the world a code of morality superior to anything that has had a place before or has known since—the story of him who is the growing figure of all time, whom the world is accepting as Saviour and as the perfect example.

Let the atheist and the materialists produce a better Bible than ours, if they can. Let them collect the best of their school to be found among the graduates of universities—as many as they please and from every land. Let them form a selected group travel where they will, consult such libraries as they please, and employ every modern means of swift communication. Let them glean in the fields of geology, botany, astronomy, zoology, and then roam at will wherever science has opened a way; let them take advantage of all the progress in art and in literature, in oratory and in history—let them use to the utmost their knowledge that is employed in modern civilization; and when they have examined every source, let them employ the results of their best intelligence in a book and offer it to the world as a sub-stitute for ours. Have they the confidence that the prophets of Baal had in their God? Will they try? If not, what excuse will they give? Has man fallen from his high estate, so that we can not rightfully expect as much of him now as nineteen centuries ago? Or does the Bible come to us from a source that is higher than man—which?

The atheist, and the materialist must confess that man ought to be able to produce a better book today than man, unaided, could have produced in any previous age. The fact that they have tried, time and time again, to fail each time more hopelessly, explains why they will not why they can not—accept the challenge thrown down by the Christian world to produce a book worthy to take the Bible's place.

They have prayed to their God to answer with fire—prayed to insinuate matter with an earnestness that is pathetic—they have employed in the worship of blind force a faith greater than religion requires, but their Almighty is asleep. How long will they allow the search for the strata of stone and fragments of fossil and decaying skeletons that are strewed around the house to absorb their thoughts to the exclusion of the eternal? And yet they have nothing to fear! How long will the agnostic, closing his eyes to the plainest truths, cry "night, night," when the sun in his meridian splendor announces that it is day there?

The Bible has stamped its impress upon the map of the world; its boundaries are clearly marked and the light that emanates from the Christian nations is flowing outward toward those who sit in darkness. Back of the Bible is the image of the world, a complete map of the forces of nature and of Creation, has been rushing toward those who sit in darkness. The followers of Buddha may look upon things as a misfortune, if they will, and see escapist in the loss of individual identity—"the dewdrop sinking into the sea," the theism, the selfish, self-centered man being uplifted and sent off from which good influences flow out in every direction. The followers of Confucius may content themselves with the negative philosophy of their teacher; those who believe in the Bible renew their strength in proportion as they embody in their lives the precepts of him who would make man a positive force for good—an overflowing spring. The materialist may confine his thoughts to the things that the senses can weigh and measure, and direct his efforts toward the throne above and takes hold upon the verities that the mind can not grasp.

The atheist may delude himself with the thought that he has driven God out of the universe; the Christian sees the Creator everywhere, hears his voice in the promptings of conscience and feels his presence in his heart.

To the doubts and "I do not know" of the agnostic, the Christian, Bible in hand, answers: "I believe."—William J. Bryan.

To be hindered in the work, and yet not impatient with God's way or doubtful that the work is going on—that was the exile's problem on the little dry island of Patmos. And ever since, it has been the problem of many a man tempted to think himself forsaken.—Hilton Jones.

Unspoken Words.

Unspoken words, like treasures in the mine. Are valueless until we give them birth; Like unfound gold their hidden beauties shine. Which God has made to bless and fill the earth.

How and 'would be to see a master's hand Strike glorious notes upon a voiceless lute; But, oh, what pain, when at God's own command, A heartstring thrills with kindliness but is

Then hide it not, the music of the soul—
Dear sympathy, expressed with kindly voice; But let it like a shining river roll To desert places and make the world rejoice. Oh, let the sympathy of kindly words Sound for the poor, the friendless and the

And he will bless you! He who struck these chords Will strike another when, in turn, you seek.
DEATHS

BABCOCK—Mrs. Jane (Burdick) Babcock, widow of the late Daniel Babcock, was born in Grafton, Rensselaer Co., N. Y., April 20, 1828, and died near Alfred Station, March 28, last, after a long and ailing illness of one day and being eighty-five years old.

She was married June 26, 1849, in Grafton, where her husband, who had then come to Alfred, Allegany Co., and had lived in different places since. The family consists of a son and one daughter, in中原, eleven children, eight of whom have a half year. Mrs. Babcock has been with her sister, Mrs. Ruth Oderl and Louis Oderl's family since last December, and was up and took breakfast with the family the last day of her life. She was a kind woman who had the gift of winning friends, and made many in the different places where she lived, and we trust she accepted the friendship of the greatest friend of all.

Funeral services were conducted by Pastor Corbett in the Baptist church at Almond, March 31, and interred in the Almond Cemetery.

L. L. C.

LEWIS—Huldah Estelle Baten, daughter of B. C. and Amelia Crandall Buten, was born at Little Genesee, N. Y., January 20, 1870, and died at her home in Little Genesee, April 1, 1913.

She was married to C. L. E. Lewis, December 10, 1895. To this union were born three children, Clara G., aged sixteen, Ruth E., aged eight, and one-half years, and for the last year a daughter, who was a faithful and loving mother. She was a true companion of her friend, and a devoted companion of nearly sixty years.

Four daughters came to comfort her: Lillian Russell, born January 5, 1895, and died of Sepsis September 6, 1899; Mrs. Ellen Burnett Whitford of Hornell; Mrs. Minnie Mabel Burkett of Alfred; and Miss Violette, who died August 7, 1906, and died May 13, 1907. They also have living, five grandchildren and three great-grandchildren.

Brother Thomas was the last one of a family of twelve children. He was a good citizen, a kind and obliging neighbor, a genial man, a good friend, patient in sickness and appreciative of the little services.

Funeral services were conducted by the pastor in the church. Music was furnished by the choir of this church. Six of the church acted as pall bearers, and interment was made in Alfred Rural Cemetery.

L. L. C.

MILLER—Mrs. Esther A. Rowley Miller, daughter of the late Rev. Charles Rowley, and wife of William W. Miller, was born at Wellsville, N. Y., July 1, 1837, and departed this life at the same place, April 10, 1913.

The husband and three children survive her. She was an earnest Christian and a loyal member of the Wellsville Seventh-day Baptist Church, and a member of the Burton Chapter, Order of the Eastern Star.

The funeral and burial services were conducted by Rev. Arthur E. Main, Rev. L. D. Woodman, of the Methodist church, and the Eastern Star Service was held at the First Church, Friday morning, April 4, conducted by her pastor.

E. E. S.

THOMAS—Marshall Evans Thomas, son of Jesse and Catherine (Woodley) Thomas, was born March 10, 1831, and died April 4, 1913, leaving a family of three children.

He married Lovinnie Esther Satterlee, May 6, 1854. He enlisted in the U. S. Army, Sept term 1862, in Co. D, 188th Regiment New York State Volunteers and was honorably discharged at the close of the war.

Thirty-five years ago this past winter he enlisted in the army of our Lord, during the pastorate of the late Dr. A. H. Lewis, and united with the Second Seventh-day Baptist church of Alfred, receiving the hand of fellowship with about eighty others.

Mr. Thomas spent the first year of his married life in Harriman, N. Y., and moved to Alfred Station and this place was his home for thirty-five years. The fourteenth year following were spent in Grafton, N. Y., and the last year was confined mostly to the house. During this time he was cared for by his wife, who devoted and devoted companion of nearly sixty years.

Four daughters came to comfort their hearts: Lillian Rine, born January 5, 1895, and died of Sepsis September 6, 1899; Mrs. Ellen Burnett Whitford of Hornell; Mrs. Minnie Mabel Burkett of Alfred; and Miss Violette, who died August 7, 1906, and died May 13, 1907. They also have living, five grandchildren and three great-grandchildren.

Thomas was the last one of a family of twelve children. He was a good citizen, a kind and obliging neighbor, a genial man, a good friend, patient in sickness and appreciative of the little services.

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L. L. C.

WANTED

Two copies Henry Clarke's History of the Sabbatarian Baptists, 1813; One copy Tamer Davis' History of the Sabbatarian Baptist Churches, 1851; History of the Seventh-day Baptist General Conference, 1846, one copy, by James Bailey. Address

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LIFE AFTER LIFE.
Joaquin Miller died a few weeks ago leaving as his last utterance to the world this poem of faith.

"Could I but teach man to believe,
Could I but make small men to grow,
To break frail spider webs that weave
About their thews and bind them low;
Could I but sing one song and lay
Grim doubt; I then could go my way
In tranquil silence, glad, serene,
And satisfied, from off the scene.
But ah, this disbelief, this doubt,
This doubt of God, this doubt of good.
The damned spot will not out.
"Wouldst learn to know one little flower,
Its perfume, perfect form and hue?
Yea, wouldst thou have one perfect hour
Of all the years that come to you?
Then grow as God hath planted, grow
A lordly oak or daisy low,
As he hath set his garden; be
Just what thou art, or grass or tree,
Tby treasures up in heaven laid'
Await thy sure ascending soul,
Life after life—be not afraid!"

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