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The Sabbath Visitor
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Single copies per year. Members 50 cents per year. Members will be assisted by the other members of the Iowa tract, of which she is also the leader. The daily order of exercises was: (1) songs by the children; (2) Lord's Prayer in concert; (3) special music, led by the director of the school; (4) song by the children; (5) chalk talk by Rev. Edwin Shaw; (6) a brief talk by some delegate. These talks were given by John F. Davis, Rev. Robert T. Thorngate and Rev. D. M. Burk.
Edwin Shaw's chalk talks, one of which was given each day, were especially interesting to the children. Three of his subjects were: "Four Anchors," "The Christian Stereoscope," and "Paul's Five," and his talk on "Four Anchors," "The Christian Stereoscope," and "Paul's Five," was given by Mrs. D. M. Burk.

The Second Baptist Church
OF NORTH AMERICA
PREPARATORY COURSES.

The Sabbath Recorder
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Published by the American Sabbath Tract Society, Plainfield, N. J.

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It pays to look out for the children in connection with these annual gatherings. No one knows what denominational ties are being strengthened at such times. You know what bents are being given there to childish thoughts and purposes, to result in consecrated ministers and missionaries in years to come. To say the least, ties of loyalty and denominational sentiment are being formed that shall give us staunch and faithful laymen, to stand in the rank and file of God's army to do valiant service for Christ and the church.

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Rev. Charles S. Macfarland at Conference.

Those who have seen the Conference program already know that Rev. Charles S. Macfarland, secretary of the Federal Council of the Churches of Christ in America, visited us at Brookfield and occupied the usual time for the opening services of Sabbath morning. Knowing that Secretary Macfarland is in the habit of visiting the annual conventions of the denominations represented in the Federal Council, President Daland invited him to visit ours, and to preach on Sunday morning. But previous appointments made it impossible for him to be there on Sunday, and he was given the Sabbath morning service. He arrived on Friday morning, and just before the noon hour was introduced to our people. His words, of necessity, were few at that hour, but he told Seventh Day Baptists how he had clasped them in comparison with other peoples, from what he had seen of our representatives. He would not place them front or rear in the rear, but about in the middle of the line.

On Sabbath morning he gave his audience a brief life-sketch, together with some personal experiences illustrating the readjustment of which an individual may adapt himself to the various denominations, according to his environment. His mother was a Lutheran and his father a Baptist. He was first a Baptist, then a Methodist lay preacher, and afterward a Congregationalist. He always worked with the people with whom his lot was cast, and by blending the best in all faiths, much good had come to him from all the churches. He recalled some reference, made by a friend before he left home, to his prospective visit to the Seventh Day Baptists, whereupon his wife had said, "Yes, and when he comes back he will say, 'My, but those Seventh Day Baptists are a loving and attractive people.'" Doctor Macfarland spoke of the privilege he enjoyed as an official in a body comprised of thirty Christian denominations of the world, that denominationalism as a backward step, but a movement toward broader, larger views and progress. The speaker was certainly felicitous in his personal and introductory remarks, in which he paid high tribute to our people and expressed his appreciation of Seventh Day Baptists as a body. His address appears on another page of this paper.

We were glad to have Doctor Macfarland meet Seventh Day Baptists face to face in Conference assembled, and learn something of their Christian spirit and of their loyalty to God's law. We are glad, and we believe will be, with all peoples in the great reform movements of our times, working with them for the uplifting of men, and cooperating in all matters upon which we agree, only stopping short of going far from true and un­promised conscience. This is what the Federal Council means to all the bodies belonging to it.

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A New Young People's Editor.

Our readers have doubtless noticed that the name of Rev. R. R. Thorngate of Verona, N. Y., has taken the place of that of Rev. H. C. Van Horn as contributing editor of the Young People. We have known for some time that Brother Van Horn, with the work of a large pastorate on his hands, was feeling the need of some change that would relieve him of this extra burden. Last year at Conference he tried to lay it down, but was persuaded to hold on to it another year. Just before the last Conference he informed the editor that he had decided to give it up, and that he had found one in Brother Thorngate who would be willing to take hold of the work.

We wish to record here our hearty appreciation of the faithful services of Rev. H. C. Van Horn during the years in which he has served the young people as their contributing editor. They have found in him a loyal and enthusiastic friend, ready to render any service he could for the cause we all love. Everybody wishes him success and bids him Godspeed in his good work.

We are also glad he was able to find an acceptable successor, one whose heart is in the work and who stands ready to lead as best he can by the help of the Lord. We bespeak for Brother Thorngate the same hearty cooperation from the young people which has been accorded to his predecessor. We have a company of young workers of whom the denomination may well be proud. They do much to make the SABBATH RECORDER helpful and uplifting.

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Sabbath Day at Conference.

Sabbath was a great day at Brookfield. The heavy rains of Friday had cleared up the atmosphere, the weather was cool, and signs of clearing brought the assurance of a good day. The exercises began with the usual sunrise prayer meeting from six to seven. At nine o'clock a large company enjoyed the communion services in the church. This service was in charge of Rev. H. C. Van Horn. At the fair ground the grand stand was well filled at ten o'clock, a large choir had taken their places on the platform, and the services were opened by singing old Coronal Songs. After Scripture and prayer, President Daland gave out the necessary notices, and everybody joined in singing, "Faith of Our Fathers," which was a most appropriate song for the occasion. We give it to our readers.

Faith of our fathers! living still
In spite of dungeon, fire, and sword:
Oh, how our hearts beat high with joy
When we hear that glorious word:
Faith of our fathers! holy faith!
We will be true to thee till death!

Our fathers, chained in prisons dark,
Were still in heart and conscience free;
How sweet to think, children's fate,
If they, like them, could die for thee!
Faith of our fathers! holy faith!
This we will be true to till death!

Faith of our fathers! we will love
Both friend and foe in all our strife;
And preach thee, too, as love knows how,
By kindly, virtuous life:
Faith of our fathers! holy faith!
We will be true to thee till death!

To some of us this sturdy old song seemed to have a new ring as the great congregation sang it with unusual fervor. As the chorus swelled to greater volume at the close of each stanza, "Faith of our fathers! holy faith!" We will be true to thee till death! We bespeak for Brother Thorngate the same hearty cooperation from the young people which has been accorded to his predecessor.

The sermon by Doctor Macfarland was listened to with great interest.

In the afternoon a Sabbath-school service was held in the rear stand and in the rooms about it, with a total attendance of 335. Eight teachers taught as many classes, and all came together for general exercises. This service was under the auspices of the Sabbath School Board, with Rev. Walter L. Greene as leader.

We seldom see the Conference so convulsed with laughter as it was in the general exercises of this lesson on "The Manna." Brother Sayre was giving the "Lesson Thoughts." He said: "The manna was being scattered about, so everybody, old and young, had work to get it. It must have been hard picking for some; but it is God's way to give blessings, especially spiritual food, in a manner that requires his children to do something themselves. God could have given it in basins and bowls, but that is not his way. It had to be picked up; they must work for it. Just at this point a little boy stood up, loud and clear, "He wanted to give them a good appetite!" The effect was like magic; the audience fairly exploded with laughter and applause, then silence, again regained. Brother Sayre caught the suggestion so unexpectedly given, and closed by saying, "Yes, that's it, God wants us to do things in order to get a spiritual appetite."

Brother M. G. Stillman's play on the word "benefit" was a most appropriate and interesting. The first two letters spell "ma," add the third and we have "man," and man stands for father. In manna, then, we have a suggestion of father and mother, in loving, protecting, in the Lord's eyes is the father, and mother to his children. The child is fortunate, whose father and mother offer him Christ the bread of life.

At this point the superintendent asked all
The ministers and missionaries present to come to the platform for an introduction to the children. He wanted the children to see and know the denominational leaders. About forty came forward, and as one by one they stepped to the front, Brother Wilcox word by word translated their words to them. After this introduction service some one stepped forward and announced that this was Doctor Main's birthday, and an expression of congratulation and good wishes was extended to him.

The evening after Sabbath was given to evangelistic services led by Rev. L. C. Randolph. The Iowa quartet pleased the people with their songs. After a short sermon by Brother Randolph, from the text, “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life,” the meeting was thrown open for testimonies. Brother Randolph asked all who had started in the Christian life after reaching the age of sixty years to rise first. Only three out of all that large audience responded. Then requests were made for all starting after they were fifty to stand, and so on, class by class, starting at the forties, then thirty, then twenty years of age, and finally for all starting while younger than twenty years. It was interesting to see how the numbers increased as the years diminished, and the recent reports from families in which this service has become a hereditary honor, handed down from father to son for generations, and they are supposed to be particularly loyal to the Roman Church. The Swiss Guard has a peculiar significance in view of this record of loyalty. When three of the guard had been expelled, and four others had voluntarily thrown down their arms in order to save the gates of the Vatican singing the Marseillaise and shouting for Garibaldi. Such a scene has never been known in the Vatican. It must signify a great change in the spirit and attitude of the people toward the papal power. The modern spirit has even taken possession of the noted Swiss Guard, renowned for generations being loyal to the Pope.

Ten Days Ahead of Schedule Time.

The dry excavation work of the Panama Canal has been completed ten days ahead of schedule time. Henceforth the work will be done by dredging. This will be greatly speeded as the men will be able to use modern machinery and of thirty-six miles of railroad track. It now seems almost certain that small vessels can pass through the canal from end to end by October 10. The waterway is likely to be opened to trade before this year closes.

Editorial News Notes

The Swiss Guard Strike in the Vatican.

Some time ago mention was made here of the revolt of the Swiss Guard in the Pope's palace at Rome. The members protested against "bayonet drills, target shooting and roof-climbing to protect the Vatican from imaginary assaults.”

This strike, resulting in the dismissal of the Swiss Guard, turned the eyes of the world toward the Guard's origin, and the service it had rendered to Rome in the days of real peril. The Pope now says: "The corps is expensive and almost superfluous," but it was not always so. We have been interested in this guard ever since we saw the great "Lion of Lucerne," chiseled in the perpendicular face of a granite cliff in the geological gardens of Lucerne, to commemorate the valor of the Swiss who died defending the Pope in the turbulent days of Julius II, four hundred years ago. Since that time this guard has been recruited from the cantons of Zurich and Lucerne, and finally, from families in which this service has become a hereditary honor, handed down from father to son for generations, and they are supposed to be particularly loyal to the Roman Church. The spirit and attitude of the people toward the papal power. The modern spirit has even taken possession of the noted Swiss Guard, renowned for generations being loyal to the Pope.

Not So Tired as was Supposed.

When the British and German governments declined to participate in the Panama-Pacific Exposition on the ground that their people were tired of exhibitions, that they did not pay, and that therefore there was no desire or inclination to enter this one, reasons that they were rather premature in their decisions. This is shown by the widespread and increasing protests in those countries against the hasty decision thus published. Evidently the two governments mentioned did not try very hard to ascertain just what the inclinations of their people were, or what the great business interests within their borders thought about the profitabilities of exhibitions. It now seems that the shrewdest business firms do think expositions pay, and that there is after all a keen interest in the Panama-Pacific Exposition. Business firms are getting ready to send large exhibits at their own expense and without government aid, and it is thought that both Great Britain and Germany will be extensively represented through private enterprises, even if the two governments do hold back.

Friction Between China and Japan.

To add to China's troubles, serious friction with Japan has arisen over the killing of several Japanese during the fighting at Nanking. Anti-Chinese demonstrations by street mobs in Tokio and by publications in the daily papers are causing no little concern in China. The general in command at Nanking has sent a message of sympathy to the Japanese Consul General, and offers to compensate the families of the victims. The Tokio Minister for China has gone to Nanking to make full investigation. Efforts are being made in Japan to quell the growing anti-Chinese feeling.

Death of Professor James Orr.

Professor James Orr, of the Theological College of the United Free Church of Scotland, died at his home in Glasgow on September 6, aged sixty-nine years. He was well known in America as lecturer on theology and wrote books, "The Problem of the Old Testament," "The Bible on Trial," "Sin as a Problem To-day," and "The Image of God in Man and Its Defacement," have had a wide circulation in America as well as in the Old World.

The National Association for the Advancement of Colored People has sent a protest to the President of the United States against the recognition of the Negro employees in the service of the government at Washington. It is charged that for the first time in the history of the federal government, discrimination is being made on the ground of color. This protest grows out of a move to place all colored employees in a department by themselves.

The Treasury Department at Washington announces that none of the $50,000,000 government funds to be deposited for assistance of farmers in the movement of crops, will be deposited in banks that borrow or loan money for speculative purposes. The entire amount will go to institutions that earnestly strive to meet the currency demands of agricultural districts.

The costs of the Balkan war given out in London are as follows: Turkey $150,000,000; Greece $40,000,000; Servia $70,000,000; Bulgaria $100,000,000; Roumania $70,000,000. It is estimated that in addition to these figures about $400,000,000 was spent in bringing the armaments up to strength and getting ready for war. In view of the little that was really gained, $900,000,000 seems like a great price to pay. And when we consider the great army of men sacrificed, the millions of dollars spent, it seems incredible that the civilized world could allow such senseless barbarism.

After so many years France has returned to Russia the great bronze bell taken from the cathedral at Sebastopol as a part of the spoils of the Crimean War. This bell, weighing over three tons, has, since its capture, hung in the tower of Notre Dame, Paris. It now goes to St. Petersburg.

In a celebration of the three-hundredth anniversary of the sailing of the Pilgrims from Southampton for America, Walter H. Page, our ambassador to Great Britain, unveiled a memorial column erected on the site of the pier from which the Pilgrims sailed.
Address at the Seventh Day Baptist Conference.

REV. CHARLES S. MACFARLAND,
Secretary of the Federal Council of the Churches of Christ in America.

According to the classic definition of Herbert Spencer, evolution is the process of passing from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity; along which the retaining motion undergoes a parallel transformation. I do not know what this means any more than you do, but I gather the substance of it to imply that the rise and existence of denominations, following the Protestant Reformations, was an indication of progress and not of deterioration.

A study of history, however, reveals another element in evolution—namely, that it is cyclical. Progress is not directly in one direction, it comes through both forward and backward movements. We go a long distance in one direction, we then pause, and to a certain point make a return. We then gather up our renewed forces and move on.

When I was a student we heard much from the German universities about the theory, in theology, of Ferdinand Baur, of the thesis and antithesis. So far as we could understand it, the idea was that first we moved in the line of one proposition and then arose a proposition which was the antithesis of this, and out of the ultimate blending of the two we found harmony and progress.

The various theories of evolution seem applicable to our denominationalism. We have gone in a straight line of progress, and then we have gone back to where we started, and seek a new form of progress and harmony.

One plied the mineral wealth, squandered our forests, and have allowed the mighty forces of our streams to run out into an unneeded sea. Worse still, we have neglected the development of industry, and by social neglect, we have wasted our mineral wealth, squandered our forests, and have allowed the mighty forces of our streams to run out into an unneeded sea. We have neglected the development of industry, and by social neglect, we have wasted our mineral wealth, squandered our forests, and have allowed the mighty forces of our streams to run out into an unneeded sea.

Our various denominations and sects arose largely from the demand for freedom, and through much suffering we found our freedom. We are now recognizing as denominations, however, that the highest freedom we can possess may be the freedom to give up some of our freedom for the sake of the common good. This was the kind of freedom to which Paul referred in his discussion of those denominational differences which had already begun in the Apostolic Church. We are ready to acknowledge, without forgetting perhaps that in our intellectual expression of truth we have been of Apollos or Cephas, that we are all of Christ, and in that allegiance to him we must maintain or regain unity even in the midst of our diversity.

We are following still further our denominational search for freedom, and we are seeking this highest freedom in our modern movements towards Christian unity.

For the past century or two we have been largely founding our denominations, and the text from which I preach to you, on this your Sabbath morning, is the word of Jesus: "Whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it." That is the one text and suggests the one sermon which I am preaching everywhere to the thirty constituent denominations of the Federal Council, and to everybody else when opportunity offers itself. It is that moment the denominational concerns, important as they are, and with me to sweep the whole horizon of Christian endeavor.

One of our most startling discoveries is that we have not been as supinely wasteful as we have in the past.

Worse still, we have often acted without serious forethought or endeavor. Because we were neither socially for worship, concentrated nor socially interpreted and had a rural population of nine thousand, capable of religious enthusiasm and great service, we have neglected these little ones, and we have let the very light within us become dim. We have poisoned, neglected, and despoiled our barren fields in an effort to make a little better Christian civilization across a continent. Sometimes it has been carried on in conflict between the very forces attempting it, and even when sympathetic it has not been cooperative. And the result has been that, like the intrepid discoverers in the antarctic seas, religious enterprise has perished within the reach of plenty; just because it was not social.

Three years ago the Committee on Home Missions of the Federal Council of the Churches of Christ in America investigated the State of Colorado. One hundred and thirty-three communities were found, ranging in population from one hundred and fifty to one thousand souls, with churches of any kind, one hundred of them being also without one a Roman Catholic church. And they were places of deep need in rural and mining sections. In addition to these there were four hundred and twenty-eight towns large enough to have post offices, but without any churches, and whole counties were discovered without any adequate religious service.

The seriousness of the other problem of overlapping is indicated by a town of four hundred and eighty people, which is the result of a voluntary effort. We have killed our churches, and whole counties were discovered without any adequate religious service.

The investigation was followed by the Home Mission Council in fifteen Western States, in what was called the Neglected Fields Survey. In one State seventy-five thousand people resided five miles or more from a church. A rich valley with a population of five thousand, capable of support, had no church. In one State fourteen counties had but three permanent places in each for worship. One county in another State had a rural population of nine thousand with it, and we have only one church. In another State fourteen counties had but three permanent places in each for worship. One county in another State had a rural population of nine thousand with it, and we have only one church. In another State fourteen counties had but three permanent places in each for worship.

This is a place in the Federal Council of the Churches of Christ in America investigated the State of Colorado. One hundred and thirty-three communities were found, ranging in population from one hundred and fifty to one thousand souls, without churches of any kind, one hundred of them being also without one a Roman Catholic church. And they were places of deep need in rural and mining sections. In addition to these there were four hundred and twenty-eight towns large enough to have post offices, but without any churches, and whole counties were discovered without any adequate religious service.
ears of the heathen it looked, not like the approach of heaven's love, but, as it certainly did look to them, like the approach of those who could not truly love them, if, as it seemed, they did not love each other? For half a century we went to the East, not with the persuasion of the tongues of Pentecost, but with the confusion of the tongues of Babel.

What wonder that those who could not learn our language, and whose language we could not speak intelligently, seemed to find themselves under the necessity of acquiring, not one speech, but many new languages, in order that they might learn the vocabulary of our social brotherhood?

If waste is the cause of inefficiency, surely we have demonstrated it in our approach to the heathen world, and our deepest encouragement may perhaps be drawn from it, for if they could discover, as they finally did, what we were trying to say in so many confusing tongues, how simple is our task when all come to speak one language and make it clear that we are there upon one holy mission!

The development of a new and complex social order brought about getting ready for the call of a persuasive and effective gospel. New foes were arising on every hand. They were all united, and we found ourselves facing federated vice, the federated saloons, federated vice in social life, federated human exploitation, and then all these together multiplied in one strong federation, the federation of commercialized iniquity. All of these were bound together in one great force. And in many a village we yet have churches wearying themselves to death in a vain struggle for competitive existence, or suffering from that worst of diseases, to be "sick with their brothers' hiccoughs."

What wonder that we have lost our civic virtue. Why are we surprised that we have lost not only our temperance laws but also our temperate ways? Why should we be astonished that with the loss of these we have also lost our sons and filled our houses of refuge with our daughters? Why should we wonder that the rich have left us for their unrestrained, unholy pleasure and the poor because we had no united power of social justice to restrain an industry that devoured widows' houses and that bound heavy burdens grievous to bear, especially when this was sometimes done by those who pretended to be the very opposite? What wonder that, with disintegrated religions which gave no adequate sense of religion, the home should lose its sacredness and the family become the easy prey of disorder and of unholy marriage? Still we went on singing, "Like a mighty army moves the Church of God." And when we come to resolve it to its final analysis the only trouble was that we did not sing together.

Leaves for a moment the larger review and consider the work of our individual churches and the loss of their constituency.

I say the loss of their constituency because the church can not be said to gain or even hold its own if it simply fills its vacancies. Many of them have marked time, year upon year, and their members that they were moving because they kept their feet in motion.

The age became a migratory one. Here was a root difficulty in our social disorder. The family left one city for another. It drifted from the necessities of industry, from place to place. And because we had no provision for shepherding the sheep that left one fold for another, they wandered about just outside some other fold. If the family, say, from one Baptist church moved near another Baptist church, there was some hope. But in at least half the cases they did not.

For a study in efficiency visit the average city on a Sabbath night and measure the power of, say, one thousand people, scattered among twenty-five or thirty churches, when they might, with the contagion of human impact, be gathered into one, with a man to lead their spiritually increasing power, which, with wise direction, would send them back to fill the empty churches whence they came and to become and to exert a social conscience.

As in the home mission fields, so in our cities. We have whole sections religiously dying and socially decaying because they are without any churches, while other sections right beside them die because they have too many churches to be supported. Effective distribution is as yet only in every city, either under a denomination or in some church, he would have yielded to it. 'And why should we approach of those who could not truly love them, if, as it seemed, they did not love each other? For half a century we went to the East, not with the persuasion of the tongues of Pentecost, but with the confusion of the tongues of Babel.

What wonder that those who could not learn our language, and whose language we could not speak intelligently, seemed to find themselves under the necessity of acquiring, not one speech, but many new languages, in order that they might learn the vocabulary of our social brotherhood?

If waste is the cause of inefficiency, surely we have demonstrated it in our approach to the heathen world, and our deepest encouragement may perhaps be drawn from it, for if they could discover, as they finally did, what we were trying to say in so many confusing tongues, how simple is our task when all come to speak one language and make it clear that we are there upon one holy mission!

The development of a new and complex social order brought about getting ready for the call of a persuasive and effective gospel. New foes were arising on every hand. They were all united, and we found ourselves facing federated vice, the federated saloons, federated vice in social life, federated human exploitation, and then all these together multiplied in one strong federation, the federation of commercialized iniquity. All of these were bound together in one great force. And in many a village we yet have churches wearying themselves to death in a vain struggle for competitive existence, or suffering from that worst of diseases, to be "sick with their brothers' hiccoughs."

What wonder that we have lost our civic virtue. Why are we surprised that we have lost not only our temperance laws but also our temperate ways? Why should we be astonished that with the loss of these we have also lost our sons and filled our houses of refuge with our daughters? Why should we wonder that the rich have left us for their unrestrained, unholy pleasure and the poor because we had no united power of social justice to restrain an industry that devoured widows' houses and that bound heavy burdens grievous to bear, especially when this was sometimes done by those who pretended to be the very opposite? What wonder that, with disintegrated religions which gave no adequate sense of religion, the home should lose its sacredness and the family become the easy prey of disorder and of unholy marriage? Still we went on singing, "Like a mighty army moves the Church of God." And when we come to resolve it to its final analysis the only trouble was that we did not sing together.

Leaves for a moment the larger review and consider the work of our individual churches and the loss of their constituency.

I say the loss of their constituency because the church can not be said to gain or even hold its own if it simply fills its vacancies. Many of them have marked time, year upon year, and their members that they were moving because they kept their feet in motion.

The age became a migratory one. Here was a root difficulty in our social disorder. The family left one city for another. It drifted from the necessities of industry, from place to place. And because we had no provision for shepherding the sheep that left one fold for another, they wandered about just outside some other fold. If the family, say, from one Baptist church moved near another Baptist church, there was some hope. But in at least half the cases they did not.

For a study in efficiency visit the average city on a Sabbath night and measure the power of, say, one thousand people, scattered among twenty-five or thirty churches, when they might, with the contagion of human impact, be gathered into one, with a man to lead their spiritually increasing power, which, with wise direction, would send them back to fill the empty churches whence they came and to become and to exert a social conscience.

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begin this way because we were afraid of bringing the churches themselves together.

Every once in a while, generally not oftener than once in four or five years, the wave of evangelistic power would strike the community. The evangelist came, rallied the loyals for a few days, preached as much as a week, then went away, and we strangely supposed that what it was perfectly clear could be begun only by united action could be kept up and developed without it, and the churches fell apart sometimes a little farther than they were before.

Meanwhile every force, every movement, every single group gathered to oppose the church was making its common compact with its common stock and its evenly divided dividends.

The wonder is not that we have not gained more ground. We have here a wonderful testimony to the power of the gospel and its unquenchable fire that the light of religion did not go out altogether.

We give all sorts of reasons for it. But it was not because we were not thinking right. It was not because we were not thinking alike. It was not because we were not working differently or because our polities were different. It was simply that we didn't work and act together upon the tasks in which we were in absolute agreement.

So much for the facts of history. Let us go to the vision of prophecy.

This reckless prodigality of moral power and spiritual impulse was not because the church was becoming an apostate church. It was not because she was leaving an old theology for a new, but because she was rejecting a new one. Taken as a whole, the churches were becoming larger and her vision finer. In certain ways she was creating greater forces. But her forces were spent because her attack on sin was not concerted, and because she was not using her own inherent unity. The church and ministry went on doing their unrelated work, gaining a keener moral sense and stronger ethical gospel. The church and her gospel were creating the very unrest that was crying out for social justice. And even while the church was losing the toilers she was preparing for their social emancipation.

She was continually creating larger opportunities which, however, she was failing to make good because she failed to agree that Methodists are Methodist Episcopal soals; or such a thing as Baptist child labor, or Congregationalist vice, or Presbyterian sweatshops, or Episcopal Tammany Halls; or Seventh Day Baptist gambling houses.

Not only do we thus find no sensible reason for division, but we have very quickly discovered that we shall meet this opportunity in unity or else we shall not meet it at all. Social regeneration must have a social approach. The social tasks and problems of a city can not be met by any church except in common conference with every other church.

This application of the gospel to the needs of the world is what is giving us our unity. When we get together upon our common task, we can not help forgetting, for the time being at least, the things which have divided us. We find ourselves grouped in unity upon those two laws upon which Jesus said the whole law and the prophets hung, on love to God and love to man. We are facing our common foe of commercialized and professionalized religion, together and we are receiving abuse. As we stand beside it becomes impossible for us to do anything but love our fellow Christians, and make them understand that we are received in unity according to their own type of mind, and that they should worship after their own forms and customs.

We have made, only within the past few days, another great discovery. We have discovered that evangelism and social service are not only inseparable now and forever, but are one and the same. In other words, when we get together seriously upon the social service we find that we are together upon what we thought was the remote work of evangelism.

The evangelist is to proclaim the full Fatherhood of God—a God who rules his household with covering hand and justice and with a heart of love. Thus the invocation of the heavens for divine justice and the cry of an infinite affection meet and mingle with every human cry that rises upward for human justice or of human suffering. A true father will not let his children hurt each other, either by malice or neglect, and he does not love the strong child better than he does the weak.

We feel a deeper and more tormenting sense of sin, a profounder consciousness of the sin of sin, a clearer sense of indifference or intent, against our brother or our sister, is an offense against an outraged and rightly indignant God, that social morals and personal religion are one and inseparable now and forever, and that God is not a seller of indulgences at any price.

The third article of our evangelical message is the absolute certainty of judgment. Shall not God avenge those whose cries are unanswered? Yes, speedily he shall avenge them.

The final message is redemption, the redemption of the individual in the world, and through him of the world itself, and there is no redemption without the redemption of the other.

The gospel is outgrown, the Christian pulpit is superfluous, the church of the living Christ goes out of existence when we look in the gospel, the vocabulary of the preacher, an individuals and the institutions of the Church no longer contain the words "God," "sin," "judgment," and "redemption," and they are gigantic and capacious words, beyond ranging our vocabulary that can interpret the whole universe right and wrong, both individual and social. They are applicable to every problem in God's world. Thus nearly all the things belong together that to hand thought apart.

In fact, we have discovered that while we were praying for a revival of religion we were really in the midst of what promises to be one of the greatest revolutions that this world has ever known. Our present sensational social conscience simply meant that we have a "second blessing" and that we are again passing through the experience of religion. How on earth can there be any jot or title of difference between saving one soul a hundred thousand years ago and regenerating an individual and sanctifying a whole city full of individuals?

The only difference between a true social evangelism and what we used to consider by itself, as missions, separate and the orthodox thing is that we have added the world and mercy seat are full. We come, not only one by one, but all are on our knees together. True social service is simply evangelism a hundred or a thousandfold.
Is it any less holy to crush out a den of vice than it is to regenerate a vicious man? Here again our differences are only in our use of terms, and not in reality and fact. Go to commercialized vice, and to industrial injustice and satiate them, "We will make the laws tighter," and they will answer, "Very well, we will find ways to break them." Go and say to them, "We will make our courts stronger," and they will answer to themselves, if they do not to us, "The political power of our money is stronger than any court of justice."

But suppose you could go to them and say, "The churches of this city, all of them, have gotten together. They are thinking, planning, and moving as one man to crush you. They might doubt it; but if they did not doubt it, they would fear as they have not feared even the Almighty himself. Now for these common tasks we are discovering, faster than we 'admit it, by this morning without consideration of the spiritual authority of Christ."

For I am not asking men any more to come together from the various churches to hold a conference with each other, but for Christian unity may give herself for the sake of the world, regardless of what becomes of herself; she may give herself for the sake of humanity and not use humanity for the sake of herself; while under the unity of Rome is the finest illustration of that which the Federal Council of the Protestant Churches of Rome is trying to get the churches into, provided you can prevent them from discussing Christian unity. I am not asking men any more to come together from the various churches to hold a conference with each other, but for Christian unity may give herself for the sake of the world, regardless of what becomes of herself; she may give herself for the sake of humanity and not use humanity for the sake of herself; while under the unity of Rome is the finest illustration of that which the Federal Council of the Protestant Churches of Rome is trying to get the churches into, provided you can prevent them from discussing Christian unity.

I have discovered, I think, this interesting fact: that it is possible, almost always, to get the churches into Christian unity, provided you can prevent them from discussing Christian unity. I am not asking men any more to come together from the various churches to hold a conference with each other, but for Christian unity may give herself for the sake of the world, regardless of what becomes of herself; she may give herself for the sake of humanity and not use humanity for the sake of herself; while under the unity of Rome is the finest illustration of that which the Federal Council of the Protestant Churches of Rome is trying to get the churches into, provided you can prevent them from discussing Christian unity.

And I have discovered another interesting fact. If I thought you were tolerating me this morning I should not put into our human order the genuine, that we will hold together in permanent unity, and my answer is this: There is less differentiation and difference between the two remote bodies now in that council than the differentiation and difference between the two wings of any one of these denominations. That is to say, we are closer together in this larger inclusiveness than we are with ourselves.

I should be willing to predict that within ten years there will be no self-respecting city where the churches are not bound together in some form of effective federation. Federal unity, however, recognizes the twin principles of progress, differentiation and coherence. It recognizes that the kingdom of God does not mean solitariness on the one hand or uniform consolidation on the other. It is simply genuine cooperation without regard to the ultimate result upon ourselves. It is not trying to get men to think alike or to think together.
SABBATH REFORM

Strange Mingle of Truth and Error.

In studying the Bible-school helps on "The Ten Commandments," as found in the Sunday School Times, one who clings to the Bible Sabbath is painfully surprised with the strange mingling of truth and error regarding it. It is hard to see how rational, conscientious Bible scholars can be so strong and clear regarding the binding authority of the commandments of Jehovah, and still reject one of their most explicit and unmistakable precepts! If the fourth commandment were one of the precepts of the ceremonial law, or one of the laws to govern the tribes, such as Moses based upon the moral law given on Sinai, we could easily see how Bible students might take the positions they do regarding it, and still have no misgivings regarding the binding authority of the commandments. But it's hard to understand how one can take the strongest possible position regarding the binding force of the Ten Commandments for all time, and then set aside one of them as invalid, without having some fears lest he be in error.

By way of illustration let us examine some of these teachings as we find them in a single issue of the Times (Aug. 23, 1913) upon "Ten Commandments." As to the perpetual and binding force of the law we have these clear and truthful statements: "It will be well for the teacher to show also how fundamental the commandments were, and how they were written in the facts of human life long before Moses wrote them. . . . These commandments, which are thus seen to have been of such supreme importance to Israel, are in reality of equal importance to every nation and individual. They embody principles which were not original with Moses, and which did not emerge first of all when Israel was at Sinai, but which belong to the very constitution of human life and society. . . . Were they abrogated, amended, or improved by Christ? . . . Christ regarded the Ten Commandments as perfect and changeless (Matt. v., 17-20), but he saw the need of rescuing them from the misconceptions and false additions of the Pharisees. He gave to them their true spiritual interpretation. . . . He insisted that their transgression would be not merely an injury to man, but a sin against God. . . . "The Sabbath rest established by the fourth commandment, but enforced. It obeys a law previously observed, and one which belongs to the very constitution of man. It was regarded as of such supreme importance, in expressing faith and obedience on the part of God's people, that it was called a 'sign of the covenant.' Our Lord did not abrogate this law, but showed how it should be kept, in rest and worship and deeds of mercy."—"The Ten Commandments according to the authenticative statement of the moral law of God, so long as conscience remains sovereign in our moral nature. . . . Looking at the Decalogue as a whole we note certain distinctive truths. The first is the claim of its divine origin, 'God spake all these words.' They were not the gathered and condensed wisdom of ages. . . . They were breathed into the mind and heart of Moses by God, as the first precept upon precept of truth about the Sabbath before all others. . . ."—"Remember: (the Sabbath day) because already hallowed and commanded (Gen. ii., 2, 3; Ex. xvi., 23)."—"Holy: as always, this means consecrated, separated, set apart, devoted. . . . Two reasons for the observance of the seventh day: the fact of creation, and subsequently, the fact of redemption from Egypt."—Among other impressive things found in the helps to the study of this lesson is this prayer. "O thou God of the Sabbath, may thy worship be kept. Deliver our children from this growing disregard of thy holy day. May the precept of the Sabbath be kept! May the Sabbath day be known, that we may give our attention on that day to the thoughts of eternal things. For thy sake, Amen." Then comes the thought: "It is worthy of note that those who keep the Sabbath are far more careful to observe the other commandments of God. There is a keen sensitiveness to his will and wish where the Sabbath is observed." Thus we have selected, from the writings of at least four noted Bible-school men in this one paper upon the lesson containing the fourth commandment, these clear and significant teachings regarding God's law and his Sabbath. To every one of them we can say amen, and then fervently join in the prayer for a more careful observance of the Sabbath of Jehovah. The teachings are true, and in complete harmony with the Bible, and with the teachings and practice of Christ. But what a striking contrast after all these clear-cut truths we read: "Our Lord's day is not the Hebrew Sabbath. It is more: It falls on a different day of the week. It has another and sweeter sanction. But it has the same purposes. It is given for rest, for the recollection of him who rose again in victory, and for the practice of the mercy he has taught. It is our day of privilege, and therefore of liberty and joy." And then this sly effort of the 'first-day' instead of the seventh shows that we stand on redemption ground. "What sanction have we for observing the first day of the week as the Sabbath?" (John xx, 1, 19, 20; Acts xx, 7; 1 Cor. xvi., 2; Rev. i. 10).

Thus, after precept upon precept of truth regarding the perpetual and binding force of the law, which was approved and obeyed by Christ; after the clearest and strongest reason for the observance of the Sabbath that was made for man and which "our Lord did not abrogate"; and after this fervent prayer to the God of the Sabbath for its preservation, these teachers of immortal souls should ask for the only commandment that tells what God made that law! Take away the fourth, and all the other commandments might be claimed by worshipers of Baal or of any other deity, as the commandment of their gods. But when we come to the fourth it contains Jehovah's signature—namely, the God who made the heavens and the earth and all that is in them. The worshiper of the sun finds that the Author of this law made the sun object of his worship, and the fourth commandment is the only one that tells him so. It is this command that our teachers would sweep away by one stroke of the pen. They set aside this hallowed, devoted day of sacred time, placed in the only cycle God created—that of the week—to be his perpetual representative in all time lest men forget him, and put in its place a borrowed thing and regarded as obsolete! No indeed! one standing on purely Bible grounds could get no such idea of the Sabbath and no authority for the so-called Lord's day.

Annual Meeting.

The annual meeting of the Seventh Day Baptist Missionary Society, for the election of officers and the transacting of such business as may properly come before it, will be held in the Assembly of the Pawcatuck Seventh Day Baptist church in Westerly, R. I., on Wednesday, September 17, A. D. 1913, at 9:30 a. m.

W. L. CLARK.
President.

A. S. BARCOCK,
Recording Secretary.

"About as lifeless a thing as we ever see is a stone. But Paul says that believers are 'living stones,' built into a temple, having it suggested, a grip to hold on and a will to stay put."
The Finances of the Tract Society.

TREASURER F. J. HUBBARD.

What is your security? This is the substance of a question asked me by a banker last fall when I went to borrow money for the debt caused by the African investigation.

What is your security? Ten thousand loyal Seventh Day Baptists!

The business end of the Tract Society has always appealed to me on exactly that basis—the will of these ten thousand loyal Seventh Day Baptists as expressed through their contributions, and executed by the board they have designated for that work, and I am confident that the people will supply the necessary funds to carry out any line of work in which they are enough interested to express a preference.

Are there some of us who feel that business and religion do not go well together? If so, remember the Master said, "I must be about my Father's business.

That business was preaching the word and ministering to the less fortunate. That business near religion itself, but the business of every individual should be just as thoroughly inspired by a deep religious conviction, and the business side of our religious bodies should be recognized as of as great necessity as the spiritual; for those of us who can not preach the word must do it, and in these days it must be done through organized bodies.

No automobile will run until the current is turned on, and somebody must start it.

Now the "current" of the Tract Society is currency and the "somebody" who starts this machine is the whole people who contribute their income, be it much or little, that the whole universal Sabbath truth may be kept alive.

I think the thing that has been most impressed on me this year has been the devotion of those of us who are poor in purse.

Some people think there is almost a vacuum and that the poorer one is in purse, the richer he is in spirit to compensate for it, and I have thought of this time and again as a poor sewing girl sent one dollar and fifty-two cents—a tenth of her income—for a month—or another wife who had only seventy-five cents as a tenth of her income for a week and so saved for two weeks, or of two sisters who sent their mites again and again through the year until it totaled nearly fifteen dollars, and both of whom he felt that "the Lord had especially blessed them" and they were able to send seven dollars at one time.

We know lots of people who are delighted "when the Lord has especially blessed them" but who do not think it necessary to return part of it to the Source from which it came. I could go on citing these things by the score, as the special effort to raise the money for the debt has appealed to so many to lend their help.

Then there comes to my mind the man who, in response to the secretary's invitation, wrote what he thought the board ought to do, and in wishing that it was worth fifty dollars to him to get that off his mind, so deeply had he felt on the subject, and so enclosed his check for that amount.

That's pretty practical advice. Then there is another man who has a regular habit of sending me five-dollar bills. Just as soon as I see his letter-head on an envelope I say, "Hello, there is another five-dollar bill!"

Wouldn't it be a good thing for you to get that habit?

Another matter that I want to call your attention to is the Permanent Fund. About fifty of our people have left the Tract Society various amounts by will, or gift, and this money is placed in a special fund, is kept invested in safe, interest-bearing securities and the income used for the work of the society. It is worthy of note that not one cent of these funds has ever been lost through faulty investment or otherwise.

These amounts are kept separately under the name of the donor and thus form a perpetual memorial to those who have thus been so especially interested in the Sabbath of the Lord their God.

I would really like to emphasize the thought of the Permanent Fund for the hope that more of our people will continue the work after they have gone, by providing for the Tract Society in their wills. Of course you can give a substantial amount during your lifetime and have it placed in this fund if you wish. Some have done this.

As a people we stand for the Sabbath of Jehovah, it is our peculiar distinction, our birthright, and as such it is not only our duty, but should be our particular joy, to spread that truth abroad. Do it during your lifetime by direct gift as the Lord shall prosper you, and afterward let the work be increased because you have a hand in it forever.

The contributions to the Tract Society last year amounted to $4,500.00, of which amount $600.00, or about 15 per cent, was contributed by loyal Sabbath-keepers.

I imagine this is the best showing they have ever made, certainly for a long time, and the interest displayed by these scattered ones is worth much more than the money they contributed.

The income from invested funds amounted to $5,210.00, or nearly 15 per cent more than the total contributions, so you will readily see how restricted our work would be were it not for those who have gone before.

The expenses of the society may be classified under seven general heads; such as—

The Publishing House and our regular publications ........................................ $8,351.00

The Junior Quarterly ........................................ 345.00

The African Investigation and the work done in that land .......................... 1,300.00

The printing and distribution of tracts ........................................ 1,090.00

Sabbath Reform Field Work, acct. ........................................ 926.00

Tract work, including expenses of officers and agents .................. 345.00

Work in conjunction with the Missionary Society and under its direction .......................... 1,650.00

In this connection I wish to call your attention to the fact that, leaving out of consideration the work in Africa and the investigation of that field, all of which is discontinued, and disregarding the expenses of our regular publications, our expenditures were about $4,400.00, and of this amount $1,650.00 was for work in conjunction with the Missionary Society and under its direction, while $400.00 was for the Junior Quarterly, published by the Sabbath School Board.

In other words, nearly fifty per cent of the outside work of this society was conducted through the medium of other boards, and to my mind this is simply one of the straws that indicate the desirability of a closer union of all our denominational activities.

The financial details of the work at the Publishing House are set out in the report of the manager, but in passing I wish to say that Mr. Worden is filling the position at the Publishing House to the credit of his denomination, financially and otherwise. The Recorder shows a loss in circulation and a slightly reduced deficit, while the Visitor shows both loss of circulation and increase in the amount of the deficit.

But read his report, it is short and worth while.

So much, then, for the year just past.

The coming year will have its own problems and these must be solved, not by the board, but by the whole people acting as a unit for the upbuilding of Christ's kingdom; and in so far as we hold to that Sabbath truth which has set us apart from other people, we shall be doing it to the world at large, and more particularly training our own young people in the knowledge that it is the Sabbath day which we are to hold sacred and not any day, in so far as we shall be fulfilling our mission; and the work of the American Sabbath Tract Society along these lines is your work and calls for your whole-hearted cooperation in your thoughts, your talk, your prayers and your purse.

Annual Meeting of the Seventh Day Baptist Education Society.

The annual meeting of the Seventh Day Baptist Education Society, for the reception of the report of the Executive Board, the election of officers, and such other business as may come before the meeting, will be held at Alfred, N. Y., on First-day, September 21, 1913, at 7.30 o'clock p.m.

WM. C. WHITMORE, President.

EARL P. SAUNDERS, Recording Secretary.

"It is a very good style of prayer meeting, when, by agreement, many pray, each alone, for the same thing at the same time; the people may not meet, but their prayers do—as the throne."
A Song of Neighborhood.

Come close and let us wake the joy
Our fathers used to know,
When to the little old schoolhouse
Together they did go.
When neighbor's heart to neighbor warmed,
In thought for common good;
We'll strike that fine old chord again—
A song of neighborhood.

In the nation's fields that naturally lie open to her,
In the training of her children,
In the training of her mind and his school life,
And that leads us directly to the topic which
Is before us for consideration:
How can Seventh Day Baptist women help our colleges?

More than money, more than teachers,
Our colleges need students, young people
From Seventh Day Baptist homes. Alfred,
Milton and Salem open their doors wide,
They hold out suppliant hands to the young
Whom the world up to the skull
Perforce, and the denomination depends,
To the young people in your homes.
And what is your response?
A quarter, a third of those whom they
Should rightfully expect. Why is this?
There are a variety of reasons, some of which
I shall touch upon later. But one of them,
I believe, is to be met by you women,
Individually, in your own homes, and with
Your own children and the young people
About you.

In the first place, stand for education,
Not alone the training of the public school,
But the broader and more liberal culture to be
Gained from college study and life. Hold
The standards of conduct and the character and intellect
Such as your sons have been brought up to;
Of the influence they have upon
Your students than does
Must offer the best possible in
In these days of large undertakings and standardization of everything
From high finance to the family cooking,
In the crowded lecture-rooms. Here
Our own schools have an advantage which is
Significant. Every student comes into
Close relation with his teachers;
The members of the faculty are his friends and
By their cultural personality in the close contact
Of the small classes exert more lasting
Influence upon their students than does
Many a famous scholar from his lecture
Pulpit. For another reason, there is opportunity,
As is not possible in large institutions,
In the training of the public school,
In the guidance and assistance, and we believe
In the standards of conduct and the idea
Is for this reason, comparatively lofty;
Certainly opportunities for religious instruction and spiritual
Growth are not neglected.

That our schools are thus worthy of our
Support, I believe, will agree; that from the standpoint of denominational activity and growth
They demand our support, we must admit.
If Seventh Day Baptists are to maintain a distinct denominational life, there must be
Leaders, men and women of strength, of courage and devotion to our cause,
And of trained mind. When our brightest young people have
The latter characteristics unassociated with the former, they are lost to us...
In fact, it must be an ingrained principle, and that coupled with equipment in other ways,
Means effective service in the work which is committed to
Our hands to perform. Our schools are provided with no such requirement.
Shall we not make use of them?

Our three colleges, Alfred, Milton and Salem,
Have all grown from small beginnings;
Their struggle for existence and their successes are more or less familiar to you all.
But you may not realize that now, as possibly never before, they are facing a crisis,
Upon the issue of which many may depend their very life.
Year by year they have been taking advance steps, adding to
Equipment new buildings, increasing the teaching force, increasing the
Curriculum, thus entailing large increases in the year's financial budget, but all demanded by the competition of the time, keen in educational matters as in other directions.
This increased faculty upon the part of our colleges should have met the corresponding increase in the student-body from Seventh Day Baptist homes. But is this the case? Alas, no! The extensive course and many advantages not offered by the high schools are satisfying many; others avail themselves of the instruction of the normal schools and state universities where tuition is free; and still others prefer the more popular and larger colleges. Against these adverse forces our own institutions are now struggling.

They must offer the best possible in instruction and equipment in order to hold the ground
And increase their student bodies. From our own young people is what
They are working for; to train them to be our leaders; to give them equipment in character and intellect for service.
This is the ideal which the men and women of the faculties of Milton, Alfred and Salem are giving their lives; it is a vital problem to you, my friends.
Will you take it to yourselves and help in its solution?

One way has already been mentioned in which you can help in this crisis; and because you women are so vitally in touch with this question of education, I am going to suggest another. I am speaking now particularly with reference to the women's organized work. Could not our societies during the coming year put especial effort upon financial help to our colleges?

One of our suggestions for the coming year will be a special project for the
Women's organizations of the various societies. Could our societies during the coming year be made to
Support our colleges in this crisis, by means of special projects which
May be undertaken by the women's organizations? One suggestion has been made by our women national societies, and it is to
Have our own women's colleges provide a share of the burden with enthusiasm. May we not ask the board to pledge §1,500.00 this year for our colleges, and then let the societies come forward with a will to meet that pledge? This
could be a part of the Twentieth Century Endowment Fund, to be applied on the endowment of the President’s Chair in each of our colleges. There were last year reported 1,254 contributions from our women’s societies. Fifteen hundred dollars means little more than an average of $1.00 for each member. Are we not able to do so much for this most important branch of our work? It would be well worth while if the women's societies could give such a substantial lift to the fund this year, and still better if they could do so for several years to come, or until the present crisis is safely passed. And it is entirely possible if we will work for it. The Woman’s Board has now a fully paid scholarship in each of our three colleges, used by a worthy student year by year. We perhaps do not always know how much this means to the girl who would not be able to go to college without its help. It is, however, a significant fact that since the payments on these scholarships have been completed, very few have come to the treasurer of the board. This is not saying that many of our societies have not given to our colleges individually, but there has been no concerted action in which we as a denomination and feel responsibility. Here is an opportunity for united effort that will mean much to us.

Besides giving to the Endowment Fund, there are other ways in which we can help. Your gift to some one in need of financial aid, whose tuition you could assume by way of assistance. Perhaps you have a little extra money in the treasury. The college library can always use small accounts,—and large ones too,—in the purchase of new books. Are there those among your members or outside friends who are generous contributors to our denominational activities? Try to use your influence to turn their gifts to our colleges. Often a personal suggestion will do more to move substantial sums than many letters from the regular financial agent of the college.

Cultivate interest in our schools; talk about them; give them enthusiasm; believe in them; pray for them; help them.

"Of all the hidden and unfathomable things in this unintelligible world, the deepest hidden and the least fathomable is the mind of man.”

**Program of the Northwestern Association.**

*To be held at Nortonville, Kan., September 25-26.*

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<tr>
<th>Time</th>
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<tr>
<td>10:00</td>
<td>Devotional services—Mr. C. L. Hill</td>
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<td>10:15</td>
<td>Report of Executive Committee</td>
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<tr>
<td>10:30</td>
<td>Address of—Miss Mabel Kelby</td>
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<tr>
<td>10:50</td>
<td>Response—The Rev. G. W. Burdick</td>
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<tr>
<td>11:00</td>
<td>Treasurer’s Message—Mr. J. E. Jeffrey Jr.</td>
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<td>11:30</td>
<td>The President—Appointment of Committees</td>
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**THURSDAY AFTERNOON**

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<tr>
<th>Time</th>
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<tr>
<td>2:00</td>
<td>Devotional services—Mr. C. L. Hill</td>
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<tr>
<td>2:15</td>
<td>Report of Corresponding Secretary—Miss Iva Davis</td>
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<tr>
<td>2:30</td>
<td>Reports of visiting delegates from other associations</td>
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<tr>
<td>3:00</td>
<td>&quot;Best Methods of Spreading Sabbath Truth&quot;—Representative of Home Mission Society</td>
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<tr>
<td>3:30</td>
<td>Treasurer’s Report—Dr. A. L. Burdick</td>
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<tr>
<td>7:30</td>
<td>Praise service</td>
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<tr>
<td>8:00</td>
<td>Sermon—The Rev. W. D. Burdick</td>
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<tr>
<td>9:00</td>
<td>Reception of Misses B. A. West, Miss Iva Davis, Miss L. B. Van Horn</td>
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<tr>
<td>10:00</td>
<td>Devotional services</td>
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<tr>
<td>10:15</td>
<td>&quot;Advantages of a Christian Education&quot;—Representative of Education Society</td>
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<tr>
<td>10:45</td>
<td>Music—Sermon—The Rev. J. S. Kagarise</td>
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<tr>
<td>11:15</td>
<td>Women’s Hour—&amp; Mrs. A. E. West</td>
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<td>2:00</td>
<td>Sermon—The Rev. W. D. Burdick</td>
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**SABBATH MORNING**

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<th>Time</th>
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<tr>
<td>7:30</td>
<td>Praise, prayer and conference meeting—The Rev. G. B. Shaw</td>
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<tr>
<td>8:30</td>
<td>SABBATH MORNING</td>
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<tr>
<td>10:00</td>
<td>Sabbath School—In charge of Mr. H. C. Callwell, Super.</td>
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<tr>
<td>11:00</td>
<td>Sermon—The Rev. E. D. Van Horn</td>
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<th>Time</th>
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<tr>
<td>7:30</td>
<td>Young People’s Work—In charge of Young People’s Board</td>
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<tr>
<td>8:00</td>
<td>Music—Music—Sermon—The Rev. T. J. Van Horn</td>
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**SUNDAY MORNING**

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<th>Time</th>
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<tbody>
<tr>
<td>10:00</td>
<td>Business services</td>
</tr>
<tr>
<td>10:20</td>
<td>Sabbath School Board—Representative of Sabbath School Board</td>
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<tr>
<td>11:00</td>
<td>Sermon—The Rev. C. S. Sayre</td>
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**SUNDAY AFTERNOON**

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<th>Time</th>
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<tr>
<td>2:30</td>
<td>&quot;Missionary Opportunities and Demands&quot;—Representative of Missionary Society</td>
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<tr>
<td>3:00</td>
<td>Completing all business</td>
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**SUNDAY EVENING**

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**THE SABBATH RECORDER.**

**REV. R. R. THORNHAGATE, Contributing Editor.**

### Getting the Most Out of the School Year.

By the time this issue of the *Sabbath Recorder* reaches its readers many of our own young people will have entered upon the duties of another school year. To some it will mean the returning to pleasurable tasks and the renewing of cherished associations. To others it will be an entirely new experience in which both entirely new associates and events will have a large part in changing and wonderfully extending the whole of life's outlook. It will mark not only a transforming period in the relations of life, but it will be the beginning of a critically formative period—a period of life out of which you will emerge better equipped in every way for life, or you will have missed the real purpose of your school life.

Some one has said that on entering college you enter a sphere that is teeming with new interest. At no other time in his life is he likely to undergo such radical transformation. Among the most important, determining influences that operate to bring about this radical transformation in the student's life is his social relations. Of course you will have a good time; it is right that you should have a good time, but it is all important that you should have a right understanding of what constitutes a good time.

Some advice which Amos R. Wells of the *Christian Endeavor World,* in his article "Some advice which Amos R. Wells of the *Christian Endeavor World,* in his article "Some advice which Amos R. Wells of the *Christian Endeavor World,* in his article "Some advice which Amos R. Wells of the *Christian Endeavor World,* in his article "Some advice which Amos R. Wells of the *Christian Endeavor World,* in his article "Some advice which Amos R. Wells of the *Christian Endeavor World,* in his article "Some advice which Amos R. Wells of the *Christian Endeavor World,* in his article "Some advice which Amos R. Wells of the *Christian Endeavor World,* in his article "Getting the Most Out of the School Year."

The rulers of Europe are well disposed as to the cause of liquor. Alphonso XIII of Spain and his mother, Queen Christina, are both total abstainers, so is Victor Emmanuel III of Italy, as well as Queen Wilhelmina of Holland, and her mother, Queen Emma, the two queens of Sweden and King Gustavus Adolphus, Czar Ferdinand of Bulgaria, and George V of Great Britain. The emperors of Austria, Russia and Germany are extremely abstemious in the matter of stimulants, and have done everything in their power to encourage temperance among their subjects. —*Exchange.*

**Taste in Music.**

At the General Conference in Brookfield a resolution was passed in regard to the improvement and development of the quality of the music in use in our churches, Sabbath schools, and other meetings. A committee was appointed to take this subject into consideration and report next year. During the discussion of this question it was suggested that the resolution might be unfortunate in that it implied that music was at a low ebb among Seventh Day Baptists, who have always been well known for their musical taste and ability. Upon this President Daland made some impromptu remarks, which were so very pertinent to the question that he was requested to reproduce them for the Young People's page.

President Daland spoke in substance as follows:

"While it is without doubt true that the general level of musical taste and ability among Seventh Day Baptists is probably as high or higher than that among an equal number of other people on the average, it is nevertheless true that the musical taste, as well as the taste of our young people in regard to the poetry of song, is in danger of being lowered. It is the lament of many a flat-sounding, silly and trashy music and verse with which they are constantly brought into contact. The kind of sheet music that reaches its readers many of our children is teeming with new interest. Among the most important, determining influences that operate to bring about this radical transformation in the student's life is his social relations. Of course you will have a good time; it is right that you should have a good time, but it is all important that you should have a right understanding of what constitutes a good time.

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"Our young people are taught good po-
Conversational Evangelism.

During the great International Christian Endeavor Convention at Los Angeles, two hours each morning were devoted to conferences along many different lines of Christian Endeavor work, such as missions, Bible study, evangelism, and so on. In his address at the first main conference on evangelism, the Rev. Edwin H. Hallenbeck, D. D., of San Diego, Cal., discussed various forms of evangelism, such as public meetings and personal work, and advised particularly that Endeavorers try the latest method of winning others for Christ. As a result of his address the meeting resolved that "Endeavorers should seek to revive 'conversational evangelism,' interesting others through daily conversation about the kingdom of God; further, that the leaders of the United Society be asked to give as a two-year watchword this: 'Conversational Evangelism'; and also that the establishment of persons' circles be recommended wherever possible, with a view to training young people to win others to Christ."

No one can estimate the power of personal influence in winning others to Christ. In fact, it is doubtful if many people are won to Christ without the touch of personal influence somehow by some one. Apparently it may often have been exercised in a very indirect way, but nevertheless in the last analysis the personal element was the real factor. More than that, we may all unconsciously be the means of winning others to Christ through personal contact, though more often it would seem that we might be best used of God when we are consciously praying that we may be guided by the Holy Spirit in presenting Christ to others.

Conversational evangelism does not necessarily mean that we shall be continually and under all circumstances "talking religion," but it does mean that the whole composite of our influence will be of such an uplifting nature and along such substantial lines that there shall be no opportunity for the intruding of the frivolous and the sordid. And then, if our associates are not the friends of Christ, seek to win them to him by tactful, loving, personal conversations. Exemplified well by Paul to the Philippian Christians might well serve as a guide to all Endeavorers in ordering their daily thinking and conversation. Paul's words are these: 'Whate­over things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, think on these things.'

News Notes.

INDEPENDENCE, N. Y.—The Ladies' Aid Society, Division No. 2, served ice-cream and cake at F. S. Potter's, August 16, re­alizing $7.55—Pastor L. O. Greene, Mr. and Mrs. M. A. Crandall, and Dea. S. G. Crandall attended Conference at Brookfield.—Three members have been added to the Christian Endeavor.

SALEM, W. VA.—The Ladies' Aid held a fifteen-cent supper on Tuesday night, July 25, at the home of Mrs. G. H. Trainer. Also on August 12 they gave a short program in the church parlor and served ice-cream and cake following it. The amount added to the treasury was about $28.00 from two functions.—The Christian Endeavorers have held two out-of-door meetings in July and August on the parsonage lawn, and the other August 16 in Randolph's grove.—August 23 the Christian Endeavorers had charge of the Sabbath morning service, since our pastor was attending the Conference at Brookfield.—The Ladies' Aid held two picnics in August, one at the suburban home of Mrs. Ray Randolph, and one at the pastor's home.
process of construction, and many other buildings were moving across the prairies, some coming many miles, to do duty in the new village. Steps were being taken for incorporation.

The Methodists and Baptists are both on the field, having organized churches and erected church buildings. The Baptists kindly granted us the use of their building, where we held services for a week, nine services in all, with congregations ranging from twenty to fifty.

It has been unusually dry and hot in southwestern Kansas and western Oklahoma (but many other places can give a similar testimony), and crops in places have been coming on a good deal. But a spirit of optimism seems to prevail, especially among those in and about the village.

Some of our people there were anxious that we should take immediate steps to erect a church building; others felt that we should not be too hasty in the matter, but counseled waiting to see whether the opening up of this new railroad will add permanency to our cause, and our work by the returning of Seventy Day Baptists to their homes, or by the influx of others; or, whether the opposite will result—the selling out and moving away of many of our people who are there. The railroad has already increased the value of the place, and will still increase them. The element of uncertainty seems to be whether this increase in values will add permanency to our cause, or be an added reason for scattering.

Arrangements were made while I was there to rent the Baptist church for our services, for the present. Things are in a transition there now. A few months will give the people time to find themselves, and it will throw a good deal of light upon the building question. The next trip to this territory will probably be made in October, and by that time I am sure the people will have their plans more fully formulated for future work, and a more definite report can be given you.

Sincerely yours,
A. L. DAVIS.

Boulder, Colo.

"The moment we turn aside from duty, we enter upon the decline. If we would follow duty we must work uphill. The way of duty is always up, not down."

A Sermon That Was a Life Line.

One Sunday evening, in his own church, Doctor Hall was delivering a written sermon on temptation, and suddenly felt that his address was unlike his usual style, and too argumentative for many of the people. He suddenly paused, looked away from his manuscript, and, appealing with a loud voice, but the more distant of his audience, said: "Perhaps among you and me in at the door there may be some one so miserable as to think of throwing himself over yonder bridge, saying, perhaps, 'It's too late to tell me not to enter into temptation, I have done it. There's no hope for me.' Stop! Stop! There is hope. Christ died for thee. He will pardon, he will save, even thee!" A few weeks after one of the members of his church told him that he had called to see a woman who had made up her mind to throw herself over Blackkriars Bridge, one Sunday evening, but she thought it was too light and a policeman might stop her; so in order to wait for the darkness she went into the church and stood in the crowd inside the door. Standing there it seemed to her that Doctor Hall had called to her directly, and came to Christ, and she went back to her home to pray, became true, and happy Christian.—Louis Albert Banks.

Notice.

All persons expecting to attend the Western Association at Nile, October 2-5, 1913, are requested to send their names to the chairman of the Entertainment Committee, Wm. M. Simpson, Nile, N. Y. Those desiring transportation from Friend­ship should let us know on which train they expect to arrive.

Paris announces that St. Petersburg has offered a prize of $1,540,000 to be given for the best history, in any language, dealing with the times of Alexander I. Of this money $50,400,000 is to go for translating and publishing the book when written, and for a conselation prize to the writer of the second best book. This will leave $1,000,000 for the winner of the first prize.

CHILDREN'S PAGE

Robert's Cure of an Egg Thief.

"Something must be done with Belle. I simply won't have an egg-sucking dog around," Mrs. Evans brought her foot down decisively.

"But I don't believe Belle sucks eggs," defended Robert rather weakly. He found it hard to make any one agree with him in the face of such damaging evidence. There had been three eggs in a nest when Mrs. Evans had gone to the barn. In an hour there were none. Belle had been seen continually digging from the direction of the barn with her tail between her legs. More than that, Belle was getting unusually sleek and fat.

"I'll just have Bud take her off some place," threatened Mrs. Evans. "An egg-sucking dog may as well be killed first as last."

"But there's ways to break 'em of it, isn't there?" asked the boy miserably. "She hasn't ever had anything—anything done to her yet."

"Well, I haven't got any time to train dogs myself. Twouldn't be worth the trouble if she was a good dog, which she isn't. She's nothing but a mongrel pup."

Robert threw a protecting arm around Belle's white throat. It was true, she was nothing but a mongrel, but her big brown eyes were soft and tender, and every spot on her soft fawn body was precious to the boy.

"They shan't do it," he whispered into her ear. "O Belle, you didn't suck 'em, did you? Or if you did eat just one or two, you won't do it again, will you? No one ever told you it was wrong to suck eggs and they shan't kill you—they shan't!"

He got up and shook his little fist at the house vehemently. Then he set his head safely to work to think out a plan for her safety.

"I'll tell you, Belle, I'll fix you a nice place out in the sugar house. I'll take my old coat and make you a bed, and you can stay in there all the time, but just when we're all at one place 'way off where they can't get you, I'll bring out just bushes of bones and biscuits."

But though Robert fixed her up as snug as you please at night, Belle scratched her way out before morning, and three nest eggs were missing from the chicken house. He tried leading her around wherever he went, even slipping her up the back stairs to bed with him at night; but his mother soon caught him at that and put a stop to it. She took the case to a higher court, Robert's father.

"The boy is just wasting his whole time fooling with that dog," she complained. "He even takes her up to bed, and I won't have that—a dirty dog messing up my carpets. I'm convinced she sucks eggs, and if she does you just can't have Bud take her out and kill her."

"But give me one chance! Give me a chance to break 'er of it!" wailed Robert. "Nobody ever tried to break 'er!"

"Well, suppose we give him one week to break the dog of sucking eggs," suggested the father.

After the morning chores were done Robert took an egg out of the egg basket evening before, a pepper and a tin cup and went out to the tool shed. He punched a hole the size of a pea in one end of the egg, and tiny hole in the other end, then putting his mouth to the tiny hole he blew the greater part of the contents into the cup. This done, he opened the pepper, then beat it up well with a rusty nail. Then he fished a package of court-plastered out of his pocket and carefully cutting off a piece he pasted it over the smaller hole in the shell. Rolling a piece of paper quite small at one end, he made a funnel that fitted into the larger hole, and through this he poured the egg back, sealing this hole also with court-plasterer. After the shell had been carefully washed it looked quite the same as ever, and he started for the barn with it.

Belle came bounding after him as usual, barking and wagging her tail. Robert stopped and threw the egg off around her guiltily. "I hate to do it, you know I do, Belle! But I just have to break you of sucking eggs!"

Robert selected the nest most frequently robbed, and taking out the good egg, slipped the doctored egg in its place.

The next morning the nest was empty. Belle was gone, too. Though Robert whis­tled, he heard no answering bark, and he
was filled with remorse. Perhaps so much pepper had killed her.

Bud came along about noon, but he did not stay long. He seemed to be in a great hurry. Something in his manner aroused Robert’s suspicions. He had felt unfriendly toward Bud, anyhow, since he had been selected to dispose of Belle when the time came. He stepped out of the shadow of the barn and began to follow the older boy’s trail, far enough behind so he couldn’t be seen.

At the turn in the road two other boys joined Bud, and then all three struck off across the fields, following a faint path. This, Robert knew, led to the creek, and to a small cave under the hill, where the older boys had one time had a camp. Robert was not mistaken in his guess that this was their destination.

Giving them plenty of time to enter, he crept around to the ledge above, where he might see what was going on below. Lying flat on his stomach, he watched and listened.

”Guess we must have a dozen epicure, all right!” Bud said.

”Got a match, boys?” One of the others gathered some dry sticks and leaves.

”Hard boiled eggs, eh?” The third boy took the old kettle that had served on many a camping expedition and went down to the creek for water. Robert lay as still as a mouse among the bushes above.

They weren’t long building the fire and cooking the eggs, then right merrily they began to eat.

”Ever taste eggs as good as these?” asked Bud as he reached for a second one. ”Done just to a turn! Whew! What ails this one? Jeez-in-emy but it’s hot! Wow! Wow! Wow!” Bud put his hands to his mouth and danced about wildly. ”Water, boys!” he gasped. ”Water!”

Robert had all he could do to keep from laughing outright. Something soft and cool touched his hand, and there was Belle all doubled up with laughter, just as she had run away, her sides scratched with the brush that had torn at her in her mad chase for a rabbit.

”Sh-h, Belle! Come on, let’s get out of here!” Robert whispered into her ear. This is no place for us, and together they fled noiselessly away.

**SABBATH SCHOOL**

**LESSON XII—SEP. 20, 1913.**

**THE GOLDEN CALF (TEMPERANCE LESSON).**

**Lesson Text—Exod. xxiii, 1-35.**

**Golden Text.—”My little children, guard yourselves from idols.”** I John v. 21.

**Daily Readings.**

- First-day, Acts vii, 51-53.
- Second-day, I Kings xii, 10-33.
- Third-day, Exod. xxiv, 1-18.
- Fourth-day, Exod. xxxiv, 19-24.
- Fifth-day, Deut. xi, 20-30; x, 8-11.
- Sixth-day, Exod. xxiii, 7-14, 25-30, 33.
- Sabbath-day, Exod. xxiii, 1-6, 10-24, 30-34.

**LESSON XIII—SEP. 17, 1913.**

**THE SABBATH A GIFT FROM GOD.**

Lesson Text—Gen. i. 26-ii. 3; Psa. viii; Isa. iviii, 13, 14; Mark ii, 23-28; Luke iv, 16.

(The lesson before the Sabbath School of the First Church of Alfred, N. Y.)

(For Lesson Notes, see Helping Hand.)

**Annual Report of the Sabbath School Board.**

To the Seventh Day Baptist General Conference:

As provided for in Article VII of the Constitution of the Sabbath School Board of the Seventh Day Baptist General Conference, its trustees herewith submit this its forty-seventh annual report.

We desire, first of all, to acknowledge with renewed thankfulness our gratefulness for the privilege of laboring in a small way for the better instruction in religious truths of the rank and file of our denomination, following in the leadership and, we believe, the approval of that Greatest of all teachers, under whose instruction and inspiration the light of salvation and a knowledge of the truths of eternity were made possible. With grateful hearts we thank our heavenly Father for this opportunity and leave the results in his hands.

The regular quarterly meetings, two special meetings and one adjourned meeting have been held during the year. In addition to these, several meetings of special committees have been held.

**SABBATH Recorder.**

**Publications.**

The matter of the publication of our various periodicals has been carried out on lines very similar to those inaugurated by the preceding board.

**The Sabbath Visitor.**

The number of paying subscribers to the Sabbath Visitor at the present time is 1,148, while one year ago there were reported 1,170, making a decrease of 22 for the year. The cost of publication this year has been $1,029.38; last year it was $1,094.86, a decrease of $8.48. The receipts this year from subscriptions have been $592.39, leaving a deficit of $426.88. There is now due on subscriptions, $151.37 ($94.54 of which is for delinquents who were taken off the list during the year on account of the postal laws); $141.49 has been paid in advance. Last year there was due on subscriptions $213.43, while $202.09 had been paid in advance.

**Helping Hand in Bible School Work.**

The present number of subscribers to the Helping Hand in Bible School Work is 3,924, a decrease of 157 from last year, and 96 less than two years ago. It has cost $741.86 for its publication this year, which is $24.03 more than it cost last year, while the size of the periodical has been nearly one-half larger. The receipts this year have been nearly $876.38, while $287.17 is still due on subscriptions, and $222.47 has been paid in advance subscriptions. The profits from the publication this year are $161.52 as against $226.74 last year.

**Junior Quarterly.**

There are at present 1,409 subscribers to the Junior Quarterly, six less than were reported last year. The cost of publication this year has been $369.55, as against $101.61 reported one year ago, a decrease of $246.05 over last year. The total receipts have been $182.21, leaving a deficit of $187.34, which has been met by appropriations from the American Sabbath Tract Society. There is now due on subscriptions $324.45, while $70.45 has been paid in advance.

**Other Helps.**

The board has, for distribution, other helps, such as the revised edition of the Catechism, of which there are 226 copies on hand, envelopes and record slips, Manual for Bible Study, Home Department sup-
The board feels that there is a legitimate place and abundant work for a man to spend his entire time in the interests of the Sabbath schools, and we hope that the way may be opened whereby such arrangements may be resumed, either along lines as pursued by the former field secretary or as an organizer and intermediate conductor.

The fact that our schools are not growing in numbers or efficiency in a way to build up the denomination in spiritual and numerical growth, indicates a lack of energy, especially on the part of the people, and any plan whereby the interest in Sabbath-school work can be augmented and its real purpose better exemplified, should be urged and strongly supported. As a means towards this greater efficiency, the board, at the beginning of the year, formulated a platform which was published in the Sabbath Recorder, and the schools were asked to lend their aid in helping its accomplishment.

This platform comprehended: 1. The canceling of the debt that hung over the board. This has been accomplished. 2. The enlarging of the Helping Hand by the addition of at least two new departments, thereby increasing the size of the paper about one third, and giving to the schools the ideas and teaching of three or four men instead of one. This has been accomplished. 3. The inauguration of the publication of all our publications. This has not been accomplished, as there has been a falling off in each one. 4. Pushing the sale of special literature. 5. Increasing the Permanent Fund to $300. This has been partly accomplished. 6. The canvass for greater efficiency, comprehending the encouragement of organized classes, the better grading of classes, increased interest in teachers' meetings, providing a corps of substitute teachers, teacher training classes in the larger schools, four live Sabbath lessons in the place of the quarterly review, special attention to kindergartens and primary material, the cradle-roll, home department, membership campaign and regular contributions. Progress has been made along some of these lines, and along others but little has been accomplished.

In conformity with the above platform our Committee on Efficiency formulated, printed and distributed the following General Standard of Excellence for Seventh Day Baptist Sabbath schools:

A GENERAL STANDARD OF EXCELLENCE FOR SEVENTH DAY BAPTIST SABBATH SCHOOLS, 1913.

1. Graded School and Graded Instruction.—(a) Division of school into graded classes. (b) Use of graded Lessons, especially among the beginners and the primary pupils.

2. Active Cradle Roll.—For babies too young to come to Sabbath school. A wide-awake superintendent should look after these. Enroll them in the school and give every child a certificate of membership.

3. Work Department.—This department is composed of those who, because of duties, distance, or ill health can not attend the school, but who nevertheless desire to study with the school. The superintendent should furnish the members with helps, collect subscriptions, keep records, and report to the main school. A correspondence class may well be maintained in connection with this department.

4. Monthly Workers' Meetings.—At least once a month the officers and teachers should meet to plan for the welfare of the school. If teachers' study meetings are held, a few minutes at this meeting might be set aside for this work.

5. Contributions to Organized Work.—Our own denomination stands first. Once a month give a collection or vote a regular sum to the Sabbath School Board. Then look after state and county work.

6. Annual Reports to the Board.—Statistical blanks will be sent to every school. Fill these out carefully and return them promptly.

7. Association with General Bible School Work.—Send delegates to the county and annual conferences. Be ready to receive or give suggestions.

8. Temperance Instruction.—Present a prepared program to the school, about half an hour long. A temperance superintendent may well be appointed.

9. Monthly Student Offering.—Follow suggestions similar to those given for temperance instruction. Take occasional offerings.

10. Definite Decision for Christ.—Do all that you can to secure at not too infrequent intervals an expression of a definite decision to live a Christian life.

11. An Evergreen School.—Keep the school up throughout the year. Have well-kept and accurate records.

12. Training Classes.—A class composed of teachers meeting outside of the school hours, or else a class in Sabbath school, pursuing a regular course in teacher training. Diplomas given on completion of the course.

13. Organized Classes.—There are state organizations with which classes may affiliate. Report any such organization to the state secretary.

Adopted by the Sabbath School Board, Milton, Wisconsin.

So far as we know, this platform and Standard of Excellence have met with the approval of the Sabbath-school workers, but since we have received neither commendation nor criticism from more than one out of eight schools, we are somewhat in the dark concerning their reception.

The board desires to have assistance to the schools. We feel that the spiritual interests of the school should be placed foremost, and hence we urge the importance of thorough religious training.

We believe that the best results can be attained only when the teachers themselves are not only gifted in the art of teaching, but especially prepared for this kind of teaching; when they are consecrated to the work in which they are engaged and when their chief concern is the salvation of their pupils.

A child's spiritual welfare means much more than an accurate knowledge of Bible geography, Sacred Literature or ancient history, however desirable these may be. His acceptance of the truths of the Gospel and their adoption into his own life for his own salvation, is the end which we should strive first to attain; hence, we believe, too much emphasis cannot be placed on the importance of teacher training classes and workers' meetings. Something more than a mere knowledge of the lesson text is demanded; a sympathetic understanding of the meaning and moral points of each lesson. Each pupil should be studied, and his individual requirements met. For a further consideration of this suggestion, we would commend to your reading the plans and courses required for a teacher training course, as outlined in the last report of the former field secretary, and published on pages 267 and 270 of the Last Year Book.

The Glory That Was Nineveh.

The Book of Jonah calls Nineveh a great city of three days' journey. Had Jonah stopped to admire the palaces along the walls, or to study the strange sights which must have met his eyes, he might have found the three days too short.

In its day, Nineveh was the greatest city in the world, and now its ruins are as the dunes of the desert. Sixty-five years ago Layard discovered the palaces of its kings and carried their treasures away to England. Since then visitors to the ruins have been few, and only during the recent wave of reform in Turkey have the Arabs begun to use the ruins as a quarry. Now they are searching them for marble, which they may convert to lime, or for other stones for building material. Occasionally they bring away to Europe treasures of great value. The city walls are being torn down that their stones may be used for other purposes. Nineveh and its surroundings of today present a new picture to the traveler.—Christian Herald.

"Today, along the roads of China, at the shrines, the idols worshiped slavishly a year or so ago by the people can now be seen with broken noses, broken arms, disfigured, dishonored and neglected. They are being deserted for the true Gospel in many villages. In others, those who once believed in idols are waiting for the missionaries to bring them the truth. Is there not here an inspiration for all Christians to send the Gospel to China now, in this moment of opportunity?"
DENOMINATIONAL NEWS

Alfred Breakfast.

One of the many enjoyable features of the Conference week was the Alfred University breakfast held at the dining-hall Sunday morning. The gathering was planned by the present students as a reunion of past and present Alfred students and teachers. There was about sixteen present. After breakfast President Davis presided as toast-master and called upon Corliss Randolph of New York, Miss Susie Burdick of Shanghai, China, Colonel Brown of Watertown, D. C., Mrs. Brown, Dean Kenyon of Alfred and Orsa S. Rogers of New York. As it was then for the morning meeting the party broke up after singing the Alma Mater.—Brookfield Courier.

A report of Conference was given at the First Alfred church last Sabbath. Pastor Burdick was assisted by Rev. L. A. Platts, Prof. A. B. West, Milton Junction, Wis., Dean A. E. Main, President B. C. Davis, Prof. W. C. Whitford and Miss Elizabeth Randolph.—Alfred Sun.

NILE, N. Y.—Pastor Simpson and family were guests of G. W. Burdick's people last week Monday.—Rev. Henry N. Jordan of Milton Junction attended church here last Sabbath and spoke to the Christian Endeavorers in the evening. He was a guest of his mother, Mrs. A. M. Jordan, and left Nile Monday morning with the other delegates to Conference.—Alfred Sun.

Mrs. O. U. Whitford of Park Avenue started Sabbath evening with Prof. A. E. Whitford and family, who have been visiting in town during the past few weeks, for Milton, Wis., where she is to make her home for the present. The Whitfords are to visit friends at Alfred, N. Y., this week, before they leave for the West.—Westerly (R. I.) Sun.

Pastor Randolph had a busy schedule last week. Leaving the General Conference at Brookfield after the last Sunday night, he made visits in Somerville, N. J., Oswego, N. Y., lectured at Petrolia, and Little Genese, N. Y., performed a wedding ceremony in Alfred, called on his brother in the Wesley Hospital, and reached home at Milton, Friday afternoon.

President Daland’s class in the English Bible will study the New Testament this year. The class is a week old and is open to college students and others who wish to join.—Milton Journal-Telephone.

ALBION, WIS.—We were pleased to see Pastor C. S. Sayre in his accustomed place Sabbath morning; he gave an interesting account of the Conference at Brookfield, N. Y. He baptized Willard Babcock at Newville in the beautiful Rock River Sabbath afternoon.—Journal-Telephone.

Ready to Enjoy.

"I used to pray only for strength for the day—strength to do its duties, bear its burdens, and resist its temptations," said a lady in middle life, "but now I ask quite as earnestly that I may be ready to appreciate its blessings and enjoy every sweet and pleasant thing that comes into it. We miss so much of what life should be if God intends it to be—by not being ready to enjoy what he gives."

We are all eager for happiness, for some great, satisfying draught that we vaguely hope may come somewhere along the way, but meanwhile each day offers its tiny golden cups of sweetness that we too often forget to taste. The pleasant morning hour on the piazza, the unexpected call, or letter with its note of good cheer, the delightful ride that circumstances unexpectedly slip into a busy day, the glory of sunrise or sunset—all these and their like are as much a part of the day God ordains as any work that comes into it. They are sent for our cheer and comfort, and learning to recognize them as they come, and to enjoy them to their utmost, is as much a means of grace and growth as any other duty faithfully done. The Father who cares for our holiness cares for our happiness, also, and sends into all the common days these gifts for our enjoyment. But learning to enjoy it strangely enough, one of the lessons we are slow to learn.—Forward.

MARRIAGES

SHERMAN-SEED.—At the residence of the groom’s father, George W. Sherman, 5488 East Ave., Chicago, III., Mr. George R. Sherman of Chicago and Miss Carrie Seed of Lawrenceville, Ill., by the Rev. W. D. Wilcox.

CARPENTER-IRISH.—On August 27, 1913, at the home of the bride’s parents, Mr. and Mrs. Myron Irish, by Rev. Wm. Simpson, Mr. H. Floyd Carpenter of Ashville, N. Y. and Miss Mary L. Irish of Friendship, N. Y.

TAPPAN-HARRIS.—On September 1, 1913, at the home of the bride, Ivan Orcutt Tappan and Sarah Redick of Springdale, Ohio, Rev. Adolph Lehman officiating.

DEATHS

JORDAN.—Vivian Jordan, the fourth child of Mr. Roy Jordan and Mrs. Rena Daniels Jordan, was born January 8, 1910, and died at their home, September 6, 1913, aged 3 years, 7 months and 28 days. She had been seriously ill a year before, had recovered, and seemed to be growing stronger, when she became suddenly sick, and, after an illness of only two days, she left us. Funeral services were conducted at the home by Pastor Wm. M. Simpson, and interment was made at Mt. Hope Cemetery at Friendship, N. Y. W. S.

KELLOGG.—Frank Edward Kellogg, the infant son of Frank R. and Missie Randolph Kellogg, was born at Plainfield, N. J., September 6, 1913, and died the evening of the following day, September 7, 1913. A farewell service was held at the house the next day, Monday, the eighth of September, and burial was made at Hillside in the grave with a .older brother, Edward FitzRandolph Kellogg, who died March, 1907, aged not quite three years. "Of such is the kingdom of heaven."

RESOLUTIONS OF RESPECT.

WATERBURY, CT.—It has pleased our all-wise and gracious heavenly Father to call home our beloved sister, Mrs. Carrie Campbell Skinner;

Resolved, That while we deeply feel the loss of one whose patient and cheerful disposition won the love and love of those who knew her, we would humbly submit to the will of our heavenly Father who has deemed wise to call her home. Although our sister was in poor health and unable to attend services regularly, we acknowledge the inspiration of one who was always interested in all services of the church and society; and

Resolved, That we express our sympathy for the loved ones in their loss and that a copy of these resolutions be given to the bereaved relatives, to be shortly published, and be spread upon the records of our Ladies Benevolent society.

MRS. ZILLAH THORNGATE, MRS. EFFIE NEWELL, MRS. BLANCHE WILLIAMS.

VERONA, N. Y., Sept. 4, 1913.

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

The Seventh Day Baptist Church of Syracuse, N. Y., meets at 300 S. Salina St. Services are at 10 a.m. and 7:30 p.m. All are cordially invited. Rev. G. W. Davis, pastor, 113 Love Place.

The Seventh Day Baptist Church of New York City holds services at the Mill Yard Seventh-Day Baptist Church, Washington Square, South. The Sabbath school meets at 10 a.m. and 7:30 p.m. A cordial welcome is extended to all visitors. Rev. E. L. Van Meter, 302 and 304 Ave., (between 187th & 188th Sts.) Manhattan.

The Seventh Day Baptist Church of Chicago holds regular services in the Masonic Temple, N. E. cor. State and Randolph Streets, at 10 o'clock p.m. Visitors are most cordially welcome. The church in Los Angeles, Cal., holds regular services to which visitors are most cordially invited to attend. Rev. Coon, pastor, 198 N. Washington Ave.

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