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American Sabbath Tract Society

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THE SABBATH VISITOR.
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The Gospel According to Exodus.

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

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

Before Moses could stand on hallowed ground and commune with Jehovah, years of preparation were necessary. His noble choice had to be made, when he rejected the opportunities of high positions in the greatest nation then on earth, "choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." His discipline as a good shepherd in the "back side of the wilderness" had to be endured; his heart had to be subdued and his spirit humbled, until he could be used of God as a leader and deliverer.

We have now seen what a mighty work brought to pass. for this, life only, and how much better than to enjoy the pleasures of sin for a season.

It is His purpose to use the lost world to His own glory. The mission of the church is to be a light to the world. And the church is the 'Body of Christ'.
life given to the world, in search of the things that perish with the using!

Seventh Day Baptist young people are sometimes placed where the choice must be made between the open doors offered by a great nation, in the wealth-gaining world of business, and the consecrated life of a humble child of God willing to go where his Master leads and to give his life for the uplifting of men and for the promotion of truth and righteousness. If they desire to become a blessing to men, if they cherish the spirit of loyalty that leads to the "holy ground" and the "burning bush," and that yearns for fellowship with the Divine, they too may have respect for the recompense of the righteous and make the important, all-decisive choice that leads, in life's sunset days, to the glorious outlook of a promised land. If they let the nearly-attractions of the world, and "the pleasures of sin for a season" blind their eyes to the "greater riches of heaven"; if they do not "desire a better country, that is, an heavenly," then they will choose Egypt, and obtain Egypt's reward. But what is that that is so much to be desired in Egypt? Is it the riches and honors of Egypt? Where are they today? Who cares for the Pharaohs? Who is the better today because of the tombs that its people have dug for themselves, a company of Christians held in contempt by the chichiars, and the dried-up mummys of a few men and women for whom nobody cares, are all that is left of Egypt today. But it is not so with Moses. What if he had made the mistake which so many are making, and chosen "the pleasures of sin for a season," heaven and hell, Egypt and the kingdom of heaven? It is sure to bring joy and blessings to the man himself, and it ensures blessings to the race. It is a good way to perpetuate one's memory, and to make one a power for good to all generations.

Offers to Compromise Rejected.

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

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

There are two or three by-passages in the story, which we find it necessary to keep in studying about the judgments brought on the hardened king to compel him to yield, and to these passages let us now look. Some of the very best suggestions of the Bible are found in the incidental texts connected with the story.

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

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

DON'T GO FAR AWAY.

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

This Moses would not do. They must go clear out of Egypt. LEAVE THE CHILDREN AND THE PROPERTY IN EGYPT.

The next two efforts at compromise were, first, for the men to go alone and worship, the women and children behind. Then when Moses said, "We will go with our young and our old, our sons and our daughters,"—the whole family should go along, not one should be left behind—Pharaoh tried once more. "Go if you must, and let your little ones too go with you. Take the whole family, but leave your flocks and herds in Egypt."

This was the last desperate effort at compromise. Moses knew full well that men alone, going out to worship without the mothers and the children, would avail but little. The ties with Egypt would still be overwhelmingly strong. He also knew that property left in Egypt, unconverted to God, would prove a dangerous snare. So he said the flocks and herds should all go with them. They would need some of the property for real offerings and they could not well leave Jehovah with their property left behind.

These little touches in this wonderful story are all suggestive. When we enter the church and give ourselves to the service of God, the Tempter among them and be a separate company, that can not safely live Christian lives. And he who tries to persuade the children of God to remain, will find it a much easier task to do so if he can possess some of their property. Sometimes he is successful with one of a family, and this one will try to persuade the rest, who are of course not safe to live Christian lives.

It Brought the Answer.

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

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

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

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

This is evidently a time for discretion regarding the Huerta régime. If he should stand convicted of Madero's murder, of course his administration cannot be recognized. And if he proves his innocence, and his ignorance of that dastardly crime, it is understood that no one of the most conspicuous of Madero's greatest generals and his defender, having charge in Mexico City, would prove his incapacity to keep order in a single city; and the folly of assuming to do so as the President over the whole country would be too apparent to be tolerated. Upon him rested a peculiar and sacred responsibility to safeguard Madero. He utterly failed in that supreme duty. Mexico sees this as well as others, and it is under a strong temptation to expect that all the people there can be persuaded to trust him. Ex-Ambassador Wilson should have seen this and should not have been so free to endorse Huerta and champion his cause before the world.

Prospects Brighter in the Balkans.

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

Direct negotiations are now in progress for ending the struggle. Representatives of Mro. Servia, or Servia's Order, and Rumania are holding deliberations in Bucharest, the capital of Rumania. Upon their work hangs the peace of Europe.

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

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

The Rebellion in China.

Like the Balkan states, China too seems bound to throw away what she has gained in her advance steps for freedom. A formidable rebellion against Yuan Shih Kai threatening to sever the republic is giving rise to the present excitement. It is probable that the situation around Canton is very serious. Thousands of refugees, seeking places of safety, pack all trains, jams and other conveyances. A siege of the city is impending. Lung Chi-Kuang and his government forces are hastening southward to quell the insurrection, while the Manchu are retreating to Shanghai, and the pure Chinese, together with financial troubles, have helped to provoke southern China to rebellion. The situation around Canton is very serious. Hundreds of refugees are seeking places of safety, pack all trains, jams and other conveyances. A siege of the city is impending. Lung Chi-Kuang and his government forces are hastening southward to quell the insurrection, while the Manchu are retreating to Shanghai, and the pure Chinese, together with financial troubles, have helped to provoke southern China to rebellion.

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

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

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

The parcel post business has been the means of bringing the express companies to bay at last, and the Interstate Commerce Commission has been able to fix rates that give the people a show in business. The express companies for many years fought every movement looking toward regulation, evading, time and again, their being classified as common carriers under interstate commerce laws, and finally doing all in their power to defeat the parcel post bill, until they were defeated, and the bill have been passed, and the Supreme Court has affirmed to the public that their suspicions as to the exorbitant express rates were true, and gave to the Interstate Commerce Commission evidence upon which to proceed. The rates have been fixed, and these have been reduced the legal rates of express companies from 10 to 60 per cent in all parts of the United States.
These rates become effective October 15 and continue for two years. Unless there should result a too heavy loss of income to the companies, the low rates will be made permanent.

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

New Jersey has purchased a thousand acres of fine farm-land in the southern part of the State for use of its state prison. Since contract labor in shops and mills is so objectionable, and since the idleness of prisoners is still more objectionable, and since farm work is considered the most beneficial and helpful, the State of New Jersey hopes this step will go far toward solving the problem of prison labor. In order to meet the objections against the competition of convict labor with free labor, these convict farmers are expected to raise only the supplies for the prison and for other prisons, and are not supposed to send produce to general markets.

A similar step is about to be taken in another part of the State where a large quarry is to be purchased, from which the prisoners can turn out road stone.

Other prisoners are employed in the building of roads and in carrying out various other tasks.

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

In Delaware County, Pa., they have what they call a "Flag Jaf Book," in which is registered more than a hundred names of those to whom liquor sellers must not sell liquors. They are names of common drunkards or "habitual drinkers." In several cases the men themselves have asked that they be registered so dealers cannot sell to them. And in some instances mothers, sisters, and wives have asked that the names of their sons and husbands be removed from the list.

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

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

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

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

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

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

How much we need to pray for fitness to be used by God in serving his pleasure in behalf of his cause! A great responsibility is upon each one who would do God’s will. We should daily pray that we may be kept from the misstep which would wreck our work for God. We should also pray that God’s directing hand shall so guide us that the utmost possible good shall result from our work in behalf of those whom we may reach.
tion, having been instituted in Paradise to commemorate the creation in six days. Leviticus xxiii, 38 expressly distinguishes 'the sabbath of the Lord' from the other sabbaths."

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

It was not so classed in the Bible. The reason given for enacting the law of the fourth commandment is perfectly plain. It was a memorial of God as Creator. It is never spoken of as a type of Christ. If this 'handwriting of ordinances that was against us' is the same as the royal law of James, then these two inspired writers squarely contradict each other. We believe both Paul and James wrote the truth. James' unabbreviated law refers directly to the Ten Commandments. Hence it is certain that Paul could not have referred to this same law as being "nailed to the cross," "taken away" and abolished.

Christianity Within and Without the Church.

ELSIE GAIL BABCOCK.

Paper read in Riverside church, Cal.

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

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

The second necessity was to preserve one's creed. To a Methodist other creeds were perhaps good so long as good as his own. Whether Baptist, Presbyterian, or of any other denomination, each church member felt the same way; each believed his own the right only creed, and no matter what new light might be gained or new knowledge acquired, that creed must not be unchallenged. This is long ago the great Presbyterian Church refused to drop from its written creed the monstrous doctrine of infant damnation, although few thinking Christians tolerate such a belief, not even the majority of the Presbyterians themselves.

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

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

Christianity outside the church has been primarily inspired by the Christians in the church. But the Christian outside is interested first in social rather than individual salvation, and his efforts have been directed to such lines of work as health, sanitation, and efforts to uplift mankind as a whole. Under that head come the best in socialism, and the efforts to equalize the distribution of money, to the end that the poor get homes and some leisure, without evil that our ignorance, carelessness, and indifference have brought about. The Christian outside the church is more interested in trying to prevent the church from doing that which the fact that the true work for God is not that which tries to
The Circulating Library—List of Books.
The following is a partial list of our books; and they will be sent to any address, post-paid, upon application.

On Social Service—
American Social and Religious Conditions
Spiritual Culture and Social Service
The Growth of Church
The Social Significance of the Teachings of Jesus
The Church and Modern Life
Christianity and the Crisis
Jesus Christ and the Civilization of Today
The Educational Ideal in the Ministry
Social Duties from the Christian Point of View
The Social Application of Religion
The Christian Masters in the New Age
Socialism and the Ethic of Jesus
Scientific Management in the Churches
The Church in Modern Society
The Labor Question
The Social Task of Christianity
Ethics for Children
Social Progress in Contemporaneous Europe
Social Creed of the Churches
Christianizing the Social Order
Social Solutions

On Rural Life—
The Country Church
Rural Christendom
The Country Church and the Rural Problem
The Rural Church and Community Betterment
Farm Boys and Girls
The Rural Life Problem of the United States
The Challenge of the Country
Chapters in Rural Progress
Some New Books—
The Days of His Flesh

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

Alfred Theological Seminary.

Aug. 18, 1912, deficit $7.94
Thirty-three new books--200 catalogs
Clerical help 8.50
Postage and express 10.11
$36

Received from Dr. Geo. W. Post $1.00
From Dr. and Mrs. A. S. Maxson 13.00
From Mrs. Mary M. Church 1.00
From Prof. Holly M. Maxson 1.50
For book sold 40
From Dr. W. D. Tinkers for subscription 1.04
Aug. 1, 1913, deficit 12.42
$36

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

Arthur E. Main,
Librarian.

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

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

MISSIONS

Missionary Board Meeting.

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

The prayer was offered by the Rev. H. C. Van Horn.

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

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

"Whereas, Since in our judgment the varied and extensive work of this Society requires the entire time and attention of one man; therefore,

"Resolved, That, with all respect to other Boards and their work, we have the greatest desire for harmony, economy and efficiency in promoting the missionary work of our Society."

Wm. L. Clarke, President.

A. S. Babcock,
Recording Secretary.

Monthly Statement,
July 1, 1913, to August 1, 1913.
S. H. Davis, Treasurer.
Miss Olive Randolph (Nortonville, Kan.), Sheridan Lake.

I. A. Randolph and family (Riverside, Cal., Ch.), Dearie.

Mrs. and Mrs. S. E. Hills, at Berger.

Oregon.

Mrs. J. W. Wood should follow name of J. W. Wood, Sumner, Wash.

Mrs. Geo. J. Hurley should follow the Doctor's name, 219 Buchanan St., Hoquiam.

Mrs. Dunden's address is 521 Shannan Ave.

Vermont.

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

Notice to Conference Delegates.

To the delegates and friends who will attend the General Conference at Brookfield, Greeting. The Transportation Committee has arranged to meet all who come on the D. L. & W. trains at North Brookfield on August 18, and convey them to Brookfield.

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

Brookfield lies between North Brookfield on the Delaware, Lackawanna and Western Railroad, Utica Branch, and Leonardsville on the Undadilla Valley Railway. In general, it will be more convenient for the travel, and for those who are friends and delegates to conduct business for the same reason.

The Erie Railroad sells individual tickets for the fare from New York to North Brookfield for $5.00; round trip $10.00. From Chicago, southern Wisconsin and points west, delegates will find that train 64 on the Erie R. R. is a good train leaving Chicago at 11 a.m. and reaching Binghamton at 10:35 next morning. It will be necessary to remain over in Binghamton until the 2:40 p.m. local or 3:30 p.m. express, leaving on the D. L. and W. at 5:32 p.m. This will enable the delegates to arrive in Brookfield before dark. Details of the train will be announced by the local committee.

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

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

Railroad Rates to Conference.

It is anticipated that the majority of delegates will endeavor to be in Binghamton on Monday, August 18, in time for the train leaving 2:40 p.m. on the D. L. and W. traveling north. The rate, round trip, from Alfred to North Brookfield is $9.20.

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

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

Mr. and Mrs. H. N. Wheeler (Boulder, Colo., Ch.), moved from California to Ft. Collins. Mr. and Mrs. D. E. Hummel (Nortonville, Kan., Ch.), new address will be Boulder.

Paul Hummel (Nortonville), Sheridan Lake.

Mrs. Paul Hummel (West Hallock, Ill.), Sheridan Lake.

Mrs. Eva Bonwell—not Bonnell—(Nortonville Ch.), Sheridan Lake.

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

THE SABBATH RECORDER.
WOMAN'S WORK

Mr. George E. Crofley, Milton, Wis., Contributing Editor.

The Follower.
I looked where I heard them laughing—the wee little ones at play;
But I said, "I serve the great Lord Christ, and I may not pause nor stay." I looked where I heard them weeping— the weary of woe and sin;
But I said, "Who follows the great Lord Christ on his errands to the world to win?"
I looked where I heard them singing—the bride at her festival;
But I said, "Who follows the great Lord Christ is deaf to a lower call."

But lo, in the Book at nightfall in a mirror I seemed to see
(Or a vision sweet) the Lord of the work, as of old in Galilee.
And he had a smile for the children, and leisure to watch their play;
And they climbed on his knees and into his lap, and he would not send them away;
And in and out of the houses, wherever men worked or waited,
I could see him pass with his healing touch and his love they never failed.

And up and down on the highways, where the common people go:
With light in his face and help in his hands, he was traveling to and fro:
The cripple that cried in his pathway—I saw him stand straight and tall;
And the beggar and blind crept close to his feet, and he had an aim for all.

His face flashed a heavenly pity that healed every ill.
But I said, "Can this be the work of the Christ?" and I thought of Calvary's hill.
Then light from the Word brake forth anew, and a low Voice spoke to me:
"Who would bear the cross of the great Lord Christ must mark where his footprints be."—Anna B. Bryant, in Christian Endeavor World.

Twentieth Century Charity.
A little over a year ago the district attorney of a New England city telephoned the secretary of the local associated charities and told him about a young American mechanic who was in debt. He owed about $200, his wife was apparently shiftless and "no manager," and he was out of a job. He had been before the court several times and had been put on probation twice, but there was no noticeable improvement in the secretary's opinion of him. The four little children the prosecuting officer did not want to send the man to prison; and he really seemed too good for such a fate. The district attorney asked if the charitable society would take charge of the family if the man were again placed on probation. The secretary agreed.

The first and most obvious thing was to provide food for the family until work could be found for the man. At the same time the secretary tried to discover the underlying causes of the present destitution. For one thing, he learned that the woman had gone to work in a mill at fourteen, and had stayed in the mill until her marriage—so had had no opportunity to learn anything of household management. The children had come quickly and there had been a great deal of illness. The husband was a good mechanic, could earn good wages, and was willing to help his family. The man was steadily earning $15 a week, that the woman had really become a competent housewife, and that in every way the family life was improved and improving.

This one instance illustrates the methods and aims of the newer charity. The family is regarded as the social unit and all its needs are considered. The charity worker endeavors always to be constructive—to bring the family to the point where it can maintain itself until the problem has been solved. This is done by making that family function in the normal social life of the community of which it is a part. The big consideration is not the individual and his suffering, however that may be interpreted; it is the family, per se, but it is the family as it affects the common good. The modern charity worker is, above all else, discerning not only to serve, himself, but to make those who are helping him of service. He realizes fully that society needs the labor of each unit, and that his particular chore is to make certain inefficient laborers more efficient.

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

The modern movement for "Organized Charity" has been hampered by a name still tarnished by these associations, but the spirit which animates it is far removed from anything resembling these previous interpretations. The ideal of true charity is to make itself unnecessary, not only by bringing each family to the point where it can fulfill its obligations undaid, but also by waging incessant warfare against those forces in the community which impair the efficiency of individuals. If so, it can fail to see, that a low standard of wages means weakened children, alcoholic men, and outcast women, it ceaselessly fights the fact to provide solution. If there is a particular disease scourging the community, it makes an attempt to ascertain its causes, and then to eliminate them. When one quarter of the needy families are referred to it for assistance are in need because of the death of the wage-earner, it tries to provide some solution for the everpresent widow problem. In every way the newer charity tries not only to cure, but to prevent, and to make itself less and less necessary.

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

The SABBATH RECORDER.

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

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

These books can be drawn from our circulating library.

Arthur E. Mann.

Alfred, N. Y.
Constructive Religion.

Greed, selfishness, privilege, injustice, exploitation, ignorance, and neglect are the seven deadly vices, which the world delights in. These evils are alike in this, that they all have their roots in defective or abnormally developed character. Weakness and pathological strength are their opposite but closely related and interdependent poles. Revolution will not eliminate them except that revolution within the soul of man which transforms weakness and moral disease into health and normal vigor; which cuts away the abnormal excrecence of harmful qualities and transforms the monster into a sane and self-controlled individual.

Laws will not of themselves exterminate the least of the social evils, save as they correspond to a previous clear recognition of their wisdom and justice in the free minds of citizens. If graft and privilege express the habitual manner of doing business, the natural mental reaction of the average mind is that if there is the taint of grief and greed by generosity and compassion, the desire for privilege by the mere facts of equal opportunity, the instinct of injustice by the passion for justice, the tendency to exploit by the tendency to nobly serve, ignorance and neglect by a clear-eyed and persistent determination to know and understand and to act on that knowledge and understanding. This teaching, wherever it is carried on and in whatever name, is essentially religious teaching, and this experience, seizing upon the individual, is nothing else than a religious conversion. This is not to distort words from their established and usual meaning but only to apply them as they must be applied.

No rich and educated Jew can justly claim a share in the glorious traditions of Christendom, building on what the Church and Churchmen, its editor, but to have it no "editorial pronouncements."

What is distinctive about this new periodical is that it is to work for a better understanding of the various forces at work and crushes the needy; if, lying upon beds of ivory, inventing instruments of music, drinking wine in bowls, and anointing himself with the chief ointments, he is not great for the astonishment of kings and nations, afflicts the just, or takes a bribe, or turns aside the poor in the gate from their right.

The afflictions of Joseph are different in these days, the form of bribery has changed from the brute force of the body to the subtle poison of the subtle poison of the mind. What is the form of corruption in Christendom, building on what the churches are actually believing, doing, and thinking.

It is not seeking neutral territory where courtesy and diplomacy would tend to avoid, and round off the sharp edges of truth and conviction, but rather common ground where loyalty to conviction will be secure from the tendency to mere compromise and to superficial and artificial compromises. If there is a striking array of able articles from Roman Catholic, Greek Orthodox, Evangelical Protestants, from Europeans and Americans, clergymen and laity. It will be difficult to maintain so high a standard; but the idea is an inspiring one and deserves to succeed.

The tragedy of ecclesiastical history in all ages is the spilling of blood and treachery in futile professions of warfare against other forms of faith. It is true that the decay of religious controversy has usually meant a decay of interest in religion. A writer in the Quarterly quotes Tennyson as having said, "If man choose the beggar, that is the issue between bigotry and flabbiness." What the present venture is in some measure to test is the possibility of laying aside hostility while yet maintaining aporias of education, as the author of that memorable dictum, "March apart, strike together!"

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

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

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

Fraternally,

[Signature]

Chairman Local Committee.
Brookfield, N. Y.
Christian Endeavor topic for August 23, 1913.

Daily Readings:
- Sunday—Once blind, I see (John ix, 12-25).
- Tuesday—Power of the word (1 Cor. 1, 18-25).
- Wednesday—Proof by practice (John vii, 14-24).
- Thursday—Proof by following (John viii, 12-20).
- Friday—Proof by loving (1 John iii, 13-24).

Christian Endeavor for August 23, 1913.

Christian Endeavorers said, "The works of the heart were exemplified in the whole evening..."

Christian Endeavor Society.

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

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

Did you ever notice the sweeping transformation in the life of some man who had accepted the Christian religion after years of sin and debauchery, and at a time when there seemed nothing absolute for the man,—after he had indulged in sin so long that it had become second nature to him? I have seen just such a case as that; it appears to me nothing short of a stupendous miracle of God's grace.

The International Christian Endeavor Convention.

Rev. Wm. L. Burdick.

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

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

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The Christian Endeavor Convention

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

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

MISSIONS.

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

But this was not all. Mr. Chas. H. Stewart of Winnipeg sent a message to the trustees that he would give five thousand dollars toward the extension of the Christian Endeavor in all lands, and at the close of the session Monday forenoon eighty thousand dollars more was subscribed for the same purpose. The Christian Endeavor movement has made the remarkable record of having spread over all the earth with about four million members without any appeal for funds to spread its work and extend the circulation of its literature. Pres. F. E. Clark has supported himself all the years and at the same time given the most of his time to the promotion of the movement. The secretary and treasurer have given their services freely and more besides; the publications also have been self-supporting. Many outside the Board of Trustees as well as among the trustees have come to believe that the time has come when the society should undertake new projects. Mr. Stewart's generous offer led to the adopting of what may be called a new policy.

TEMPERANCE.

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

THE SEVENTH DAY BAPTIST RALLY.

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

THE NEXT CONVENTION.

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

News Notes.

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

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

A Sabbath-school picnic was held in Clarke's Grove, July 20. All the Seventh Day Baptist schools of Rhode Island and Connecticut were invited and all but one were well represented. This union Sabbath-school picnic was conceived a year ago when two or three schools held a picnic in the same grove at Ashaway. The affair this year was a success from every point of view. About three hundred students were present at the various schools, together with friends from other States. Among the friends from a distance were the families of Professors W. C. Whittford and E. P. Saunders of Alfred, N. Y., of Prof. A. E. Whittford, Milton, Wis., and of George Main, Daytona, Fla. The great receiving tables under the spreading oaks fairly groaned with the weight of good things. Ice-cream and lemonade were furnished as a treat by the schools to all present. In the afternoon races, contests and games were enjoyed by all. The various songs were popular with the children and young people at all times of the day. The opportunity for visiting and renewing old acquaintances was appreciated by all and the occasion was one long to be remembered. A religious day school was conducted at the church, July 22-31. Earnest teachers as well as pupils gave time and attention nobly, to this work through some of the hottest weather yet known in this locality. Nearly two hundred were touched in some way by this movement. Some twenty-five were enrolled in the various classes. Recitation periods of one-half hour each extended from 8 till 10:30 a. m., from 1 till 3, and from 4 till 7, and the entire day was devoted to a devotional service. Classes were organized in teacher training, mission study (South America and Africa), Bible study (Ruth and Esther), Bible study (divinity of Christ), Bible stories for little children, catechism and hymn study. Great interest and some enthusiasm were manifested by many who attended. One elderly lady, in poor health, walked a mile each way every day to be in regular attendance upon the classes in which she had enrolled. It seems good to know that there are busy people who are willing to make such sacrifice in order to turn aside from the midst of home cares for a little time of spiritual refreshment.

All things are possible to him who believes; they are less difficult to him that hopes; they are more easy to him who loves, and still more easy to him who endures; in the midst of these three virtues—Brother Lawrence.
The New McAuley Water Street Mission.

Erected 1912.

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

Supper begins. Of conversation there is teach, or none. Here and there a man having some slender knowledge of another may listlessly discuss with him the sordid details of their dreary meaningless days. But on the whole, the prevailing feeling is obviously one of bitter loneliness, of un-
lifting isolation. Each man is too com-
pletely entrenched in his own misery to ex-
cercise even the most languid interest in-
that of his yokelflows in misfortune.
Thus the major portion of the evening is spent in sullen silence. Now and again some su-
perlative hungry wretch glances round suspiciously between the bits, as if fearful that somebody or other might attempt to pro-
join him.

Among this welter of misery sits a dark, sturdy-looking man, dirtier than most, more wretched than many. His name is Benja-
min Franklin Alexander. He is here to-
night, because he has just been kicked out of his sordid hotel, which the near-by saloon had been converting into their shelter. There he reeked it as his filthv bar.

Yet, although he reeks it, in his filthv bar.

It breaks him down. Soon he is at the mercy-seat crying to God for pardon. He is told it on the spot that he may go back to his house and sit down in peace through Jesus Christ. As certainly as at the gates of Nain the Lord of Life and Death laid his quickening hand on the corpse of the window's son, so did he lay his hand on this dead soul in Water Street, and in words that sweetly thrilled it into throbbing life whispered: "Young man, I say unto thee, Arise!"

All this happened nearly six years ago.

Mark, I pray you, in this year of grace the survivors of the change-out cast, this sandwich-hunting drunkard is to-
day a highly tested and as highly valued representative of a great commercial house. And he is something more. He is a liv-
ing witness to the life-giving power of God.

"And he that was dead set up and began to speak."

In pursuance of his tem-
poral duties, he crosses the American con-
tinent twice in every year. And anywhere he goes he is asked to tell his personal trouble and inconvenience—some church, mission hall or gathering of Chris-
tian workers where he can tell out the story of his wreck and rescue. Here is his tes-
timony, as he has himself related it to tens of thousands in all parts of the North American continent:

"I was born of Christian parents, just forty-four years ago. My home life and early training were, in all respects, such as might have been expected to make me a man who would prove a stay and comfort to those who loved me, and a respected member of society. Looking backward to those happy years, it seems almost incred-
ible that I should have allowed myself to be dragged from the path of rectitude and sobriety, down to the very gates of hell.

Yet it was so. It was as a boy at school that I first learned the taste of liquor, and one and all I lost through most lucrative position I have ever credit and influence for Christ Jesus my Superintend-
ted Water Street Mission. I went to see Mr. Hadley, and there in the old Mission Hall I first heard the glad news that Jesus could save a drunkard—save him from himself and his sins. I save.

But I speedily fell back into the old wretch-
ed rut in which my life had for years been cast. And the cause of this failure is not far to seek. In my arrogant self-suffi-
ciency, I imagined myself to be so rich in the things of Christ, that I needed God to keep as well as I could try to hold. Then I sought a text painted on the wall of the mission. It was this: 'Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.' Then I took God at his word, asking no ques-
tions. And I want to say with every scrap of emphasis I can muster, that that promis-
e is fulfilled in my life a thousand-
fold. All those things that the devil rob-
ed me of have been restored. Today I have as comfortable and surely as happy a home as any in New York City; I am at peace, and living in loving fellowship with my dear ones; I am filling the best, the most lucrative position I have ever held. I have troops of loving friends, a bright, joy-
ous consciousness of the indwelling pres-
ence of Christ Jesus my Lord and the blessed assurance that one day I shall see him face to face, just as he is."

Supper night at Water Street—is it justified? Rather. Old McAuley Mission is full of such men, to whom Christ has manifested himself "in the break-
ing of the bread"—Philip J. Roberts, in Our Church and Home Monthly.
**CHILDREN’S PAGE**

**Mother’s Cure.**

I have a little sister. She is two; I am five years old. Sometimes she spoils my nicest things, though not to my liking. And then I get very cross at her, and slap her hands and scold! But mother looks so sorry, and she says, "Elizabeth Ann, go tell your sister she is wrong, dear, and love her all you can. She’s only two years old, you know, and doesn’t mean it.

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

But when I feel against my arm her little curly head, and see the little shiny tear upon her cheek so red, and think she might be water to some other girl instead—the crossness goes right straight away, and I just hug her tight, and say, "Don’t cry, Fanny, and love all with our might. And mother smiles upon us both, and says, "Oh, it is so wonderful!"

—Pauline Frances Camp, in The Continent.

**The Knowing Squirrels.**

Miss Mary Owens of St. Joseph, Mo., has fed and petted the squirrels that live in the trees of her yard, until they are quite tame. One of them will eat from her hand and come when she calls. She feeds the squirrels nuts cracked and placed in the tree, the lid arranged so that it could easily be opened but would fall shut again. The tamest squirrel came first and opened it, the others looked on; then, one after another, they followed his example. So now they are fed as thoughtfully from those for whom it is not intended—H. H. Jacobs, in Our Dumb Animals.

**The Tree Toad That Went to School.**

He was a tree toad, and a tree toad is, properly speaking, a frog. He was like the frogs because he had teeth in his upper jaw, and toads are tadpoles; because we have to look at home that tells about them and I have hunted them up in the pond. It isn’t easy to find their eggs, they are not laid in strings like toad’s eggs, but you find them in bunches sticking on the stems of water grass. They hatch in three days. Tree toads are tadpoles at first, with tails and no legs. You might think they were little fishes. They live in the water about seven weeks all winter, in toads, with arms and legs and no tail.

"What do you know, Ellen?" asked Miss West, as a little girl in the back seat near the stove began waving her arm in the air almost before the tree toad had begun waving his.

"I—I know they change color!" she exclaimed. "They are green at first and then they change to gray, or gray and green. If they are on an old fence they will turn yellow, or green, or gray, or red, or brown, or black, or pink, or any color—and then they do so much better!

"Well, yes, dear," said Miss West, "and you get to know what the toads are going to do before they do it.

"You see," said Miss West, "and you get to know what the toads are going to do before they do it.

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

"He—eats spiders and beetles," declaimed Jimmie Allen.

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

"And—" said Jimmie Allen, "and I know something!" offered Jimmie Cooper. "He goes hunting at night—my mother says that is when he does the most good. And she says, too, that the reason tree toads and not other frogs do so much better in the garden is because they like damp weather. And we ought to take care of tree toads because they do so much good in the garden."

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

Instantly every child in that country schoolhouse room stood; but it made no difference in the behavior of the lumpy little toad in the hollow tree, because he never visited school again after an accident.

—Frances Margaret Fox, in The Continent.

**The Stranger in the City.**

Modern life is a contest and often a kind of battle. Victory is to him who has the strongest reserves. Soldiers know that the explosion of the powder is half the battle, and learned ballistics is made on the gun-carriage that is pushed back. Many lawyers and teachers and preachers, in explaining their ideas, kick their own brains out. The change: from the out-of-door life of the country and village is very severe for the youth who is a newcomer to the great city. Some of us have learned long ago that the intellectual life means two hours every day in the open air. If today you can not get in by reason of some evil, plan to double the exercise tomorrow. The things that destroy men are worry and excess, the things that save men are sleep and exercise and work. Look upward, never downward. View your dreams. Be an optimist. Keep sweet. Rejoice in the success of others. Learn to practice cheerfulness. Give more happiness than you get. Soon the city will make it plain that if you do not find you are going in, you will find that life has been richer, happier and more successful than you ever dreamed it could be. —Newell Dwight Hillis, in Contagion of Character."
Pray about it. Your Master yearns to have a force of trained teachers in your school. Speak to his eager heart about the difficulties that seem to be in the way. Ask him to guide your every move. Then give the present a success to him.

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

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

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

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

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

In behalf of the board, Committee on Efficiency.

The Sabbath Recorder.

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

Program of the Sabbath School Board at 2 Clock, Tuesday Afternoon.

Report of the Secretary of the Board.

Report of the Treasurer of the Board.

Address on Praying in Religious Education—Rev. W. D. Burke.

Address—The Efficient Sabbath School—William C. Hubbard.

Program of the Sectional Meetings.

TUESDAY MORNING, 9 O’CLOCK.

Leader—Rev. W. L. Greene.

Subject—The Church and Religious Education. The Function of the Sabbath School in Religious Education—Rev. H. N. Jordan.

The Teaching Function of the Y. P. S. C. E. and of the other Organizations of the Church. The Pastor as a Religious Teacher—Rev. H. C. Van Horn.

The Coordination of the Educational Forces of the Church—Miss Agnes Babcock.

General Discussion.

WEDNESDAY AFTERNOON, 4:30 O’CLOCK.

Leader—Rev. A. J. Bond.

Subject—The Efficient Sabbath School. Graded Schools and Graded Lessons—Mrs. H. L. Polan.

Organized Classes In The Adult Division—Rev. J. E. Hutchings.

Organized Classes in the Secondary (Teen Age) Division—Rev. L. C. Randolph.


General Discussion. FRIDAY MORNING, 9 O’CLOCK.

Leader—Dr. A. L. Burke.

Subject—Problems of the Sabbath School Board. Our Publications—Prof. W. C. Whittford.

Finances—Institute and Field Work—Rev. E. D. Van General Discussion.

The Sabbath Recorder.

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

BURDICK.—Mrs. Minerva Knapp Burdick was born at Spafford, N. Y., May 4, 1827, and died at her home in Milton, Wis., June 28, 1913. She was one of nine children born to Peter and Saberah Knapp. These all lived to pass seventy years of age and several were over eighty. The survivor now is Clarence N. Knapp of Scott, N. Y. She moved with her parents in the early years and they tenderly cared for them during their declining years. October 17, 1866, she was married to Henry Knapp of Milton, Wis., where her home has since been. She was baptized in early life, and at her death was a member of the church. She was of a cheerful, friendly nature, a lover of the church and its associations. Services were held at her late home, June 30, 1913. Pastor Randolph's text was John iii, 16.

CRANDALL.—Cora May Crandall, a daughter of Roswell A. and Juliette Crandall, was born in Walworth, Wis., October 30, 1886, and entered into eternal rest July 21, 1913. Mrs. Crandall's father had passed into the life beyond but a short time before her, and her death was the first break in the family circle of four sisters and two brothers.—Mrs. F. O. Burdick, Boulder, Colo.—Mrs. H. O. Crandall, Mrs. G. E. Coon, Mr. John Crandall of Milton Junction, and Mr. Sherman L. Crandall of Brodhead, Wis.

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

Mrs. Crandall came into a real Christian experience early in her life. When ten years of age she accepted Christ as her Saviour and was baptized by her pastor, Elton Ward, into the fellowship of the Walworth, Wis. 7th Day Baptist Church. December 31, 1876. Afterwards when she came to Ulta she united with the church at that place. Twenty-two years ago Brother and Sister Crandall removed to Milton Junction and became members of the church in whose fellowship she remained to the time of her death.

Mrs. Crandall was for several years a teacher in the public schools of Wisconsin. In religious work she was active in all the organizations and belief expressed itself in works. Though for some time before her death she was prevented by failing health from active work in the church and worship of the church she loved, yet her interest continued unabated. For several terms she had served as a deaconess and for several years was president and was always interested in the progress of the Sabbath school. The church has lost a good friend, a zealous worker, a faithful member.

Burdick.—Mrs. William Randolph, who was of a very courteous and kindly nature, died at her home near Milton, Wis., on July 25, 1913. His mother Joseph Greene had a very religious nature. He was especially given to the work of evangelism. This led him to the Salvation Army. He was a past member of the Red Cross Society. He was a great admirer and supporter of the Moody Bible Institute. The writer dearly hopes not to know the history of his church membership but he has always observed the Sabbath.

Resolutions of Love and Respect.

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

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

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

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

Resolved, That these resolutions be placed upon the Ladies' Aid Society's records, be given to the family, and that copies be sent to the SABBATH RECORDER and the JOURNAL-TELEPHONE for publication.

Mrs. I. B. Clarke, Mrs. G. W. Coon, Mrs. H. N. Jordan, Committee.

GREENE.—At the residence of his son, Frank L. Greene, in the township of Independent, near Lona, Neb., on July 25, 1913. Joseph A. Greene, in his eighty-sixth year, his age. Joseph Allen Greene was the son of Joseph Allen Greene, who was the son of John Greene. He was born on October 17, 1832, near Bennington, Vt., and moved to Wisconsin with his parents in 1838. When young Joseph was two years old his father died and the family removed to Berlin, N. Y., where he was brought up in the home of Lodwick Saunders.

When fifteen years old he was converted and joined the First Church of Berlin, where he was baptized by Rev. John Simpson and Rev. Anthony Hakes. In 1857 he was at Emporia, Kan., then to Java, Ill., and back to Berlin, where we find him married to Louise Lewis. Again we find him at Wenlock, Ill., Kansas, Iowa and Nebraska. He then moved to North Lona, Neb., since 1872. In 1872 he married Emily Van Horn.

He is survived by three sons and a daughter: Fred of Berlin, N. Y., Frank and T. Wardner of North Lona, Sylvinia, wife of James Branson of North Lona.

Joseph Greene had a very religious nature.

Denominational News.

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

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

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

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

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

Champion Sewing Machine For Sale

Drop-head, vibrating shuttle, with full set of attachments.

Woodwork is fine quarter-sawed oak, beautifully finished, with five drawers. This machine is first-class in every particular, and is fully warranted by the manufacturer. The price is $25.00. It will be shipped direct from the factory.

Price $18, cash with order. Four money back if machine is not as represented. It is worth double this price.

SABBATH RECORDER

Plainfield, New Jersey

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

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

The First Seventh Day Baptist Church of Syracuse, N. Y., holds Sabbath afternoon services at 2:30 o'clock in Snow's Hall, No. 214 South Warren Street. All are cordially invited. Rev. R. E. Davis, pastor, 112 Aultsboro Place.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10:45 a.m. Prayer service at 10:30. A cordial invitation is extended to all visitors. Rev. E. D. Van Buren, 44 Ashdown Ave. (between 18th & 18th Sts.) Manhattan.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in room 915 Masonic Temple N. E. cor. State and Randolph Streets, at a clock p. m. Visitors are most cordially welcomed.

The church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 4th Street and Moneta Avenue, every Sabbath afternoon. Sabbath school at a clock, preaching at 3. Everybody welcome. Rev. Geo. W. Hill, pastor, 204 W. 4th St.

Persons visiting Long Beach, Cal., over the Sabbath are cordially invited to the services at the home of Mrs. Lucy Sweet, 17th and Cedar Streets, at 10-30 a.m. Frayre meetings Sabbath school and services at 3, 1921. Riverside, California, Seventh Day Baptist Society holds regular meetings each week. Church services at 3 o'clock. Sabbath school meeting by Bible class. Junior Christian Endeavor at 3 p. m. Senior Christian Endeavor, evening before the Sabbath, 7 p.m. Cottage prayer meeting Thursday night. Church building, corner Fifth Street and Park Avenue.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 2 p. m., at Mornington Hall, Canonbury Lane, Islington, N. A morning service at 10 o'clock is held at the home of the pastor, 104 Tollington Park, N. Strangers and visitors are cordially invited to attend this service.

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

NEW HOME CALIFORNIA?

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The Sabbath Visitor

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Full of interesting stories, of the kind you want your children to read

Contains the Sabbath School lesson story each week

Should be in every Sabbath-keeper’s home in which there are children

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