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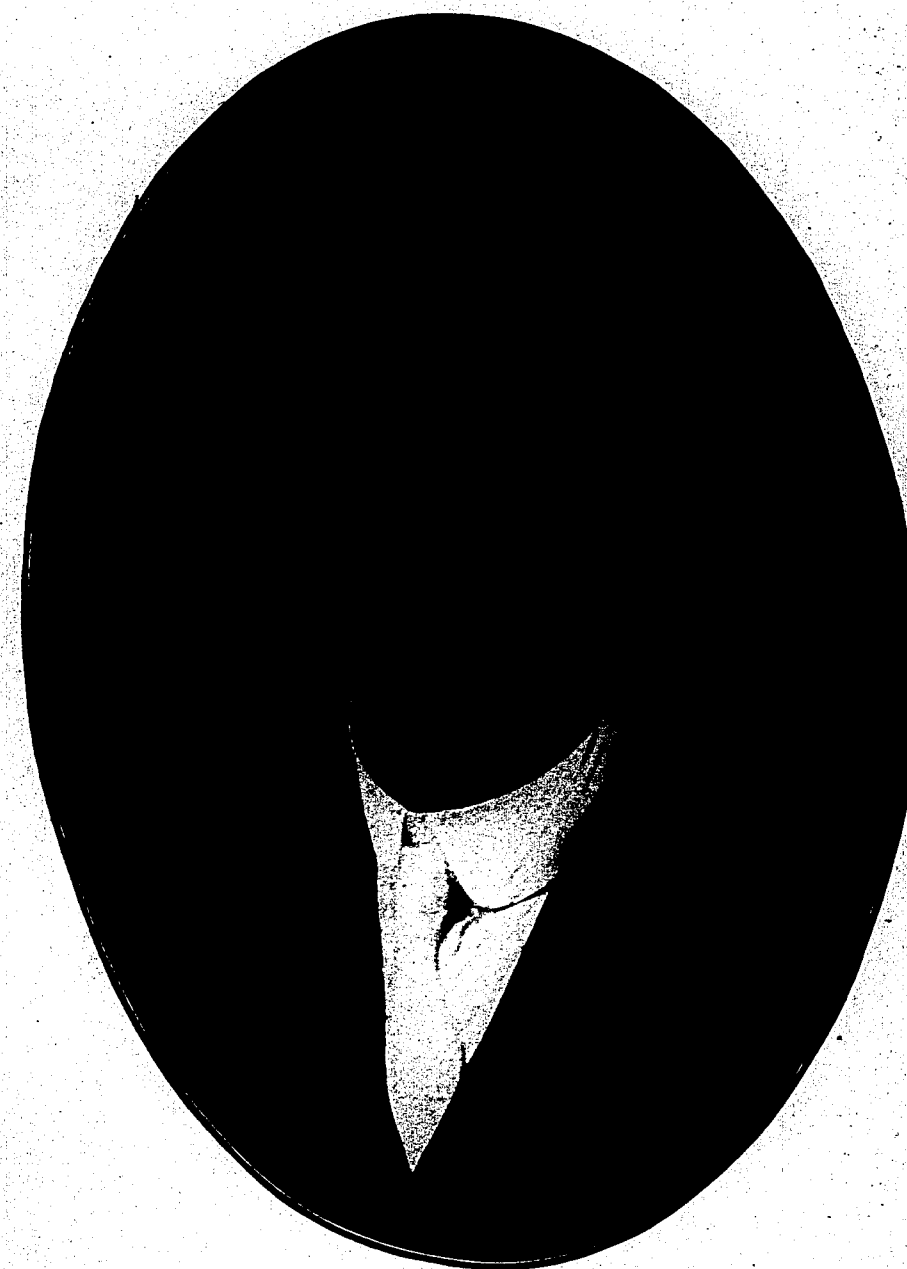


The SABBATH VISITOR, PLAINFIELD NEW JERSEY

VOL. 75, No. 7.

August 18, 1913

The Sabbath Recorder



REV. T. L. M. SPENCER.

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The Sabbath Recorder

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

VOL. 75, NO. 7.

PLAINFIELD, N. J., AUGUST 18, 1913.

WHOLE NO. 3,572.

The Blessed Work of True Mothers.

We sometimes hear weary and hard-worked mothers complain of their lot as though it were a hard one, and as though their lives were of small account so far as the great world's work is concerned. It is too often regarded as a handicap for mothers to be tied up to the daily round of household duties, caring for the children and keeping a home,—just as though a woman were thus prevented from doing anything worth while! This is a great mistake.

Recently we read some sayings of a prominent biologist and noted lecturer in England, among which were these words: "The possession of a baby by a woman is more valuable to the state than her ability to display a first-class certificate in the classics, or a silver trophy won at sports."

These are true words, but I would not use them as though the classical education and the culture of athletics were incompatible with motherhood. The one does not necessarily exclude the other, and the one need not be regarded as a hindrance to the other. In America the road to the truest and most ideal motherhood leads through the school and the gymnasium. In other words, woman is best prepared to meet the responsibilities and discharge the duties of a mother when she is most thoroughly developed in both mind and body. The true woman will make the most of her opportunities for education and physical culture, not merely as a preparation to shine in society or reach high positions in some profession, but to the end that she may become an ideal home-maker, and, if children are given her, a good mother.

There is nothing more needed in America today than true and ideal homes. In too many cases the home life is being most sadly neglected. The home-makers of this land hold in their hands the destiny of the nation.

Then what work can be more important than that of the mothers? No man can estimate the far-reaching influence of one

little woman who brings into being and carefully trains a boy or girl for future citizenship and social or civic work. We need educated, Christian mothers, sound in body and mind, to form and mold and guide character, and to teach with unremitting diligence the children in thousands of homes. The insidious influences that ruin soul and body and that unfit for citizenship such a vast army of men and women, would be put away if all the mothers were true home-keepers. The last thing to be neglected is the moral training of the children, and yet in how many homes is this the last thing thought of!

Oh, the blessed work of mothers, consecrated mothers, who do not neglect the characters of their children! Such mothers are a godsend to any country. No one can do a more important work than they. They are the special agents of God, whose business it is to fill the land with the pure in heart, the chaste in speech, the devout in spirit, and the Christlike in deportment. The mother who makes her home a place of sanctified influences, where the moral atmosphere is like that of heaven, until the principles of purity and unselfishness, honesty and economy, are instilled into the very being of her children, is doing a true and noble work for the welfare of both church and state.

Rev. T. L. M. Spencer in Plainfield.

On Sabbath, August 2, the Rev. T. L. M. Spencer of Georgetown, British Guiana, South America, preached in our church at Plainfield, and on the ninth he preached in New Market. The Sabbath following he spent with Brother Wing at DeRuyter, en route to Conference at Brookfield. Secretary E. B. Saunders has referred to this brother two or three times in an incidental way in the SABBATH RECORDER, but our readers as yet have had no formal introduction. Those who attend Conference can see him face to face. He has been in Rhode Island several weeks, in touch

with the Missionary Board and our churches in that State.

Brother Spencer is thirty-nine years old, a native of Barbados, the easternmost of the Windward Islands, and is now a resident of Georgetown, the capital of British Guiana, a city of about 60,000 inhabitants. About eleven years ago, while a missionary pastor of the African M. E. Church at Trinidad, his attention was called to the Sabbath truth by reading a book published by the Adventist brethren, and after careful study he embraced the Sabbath of the Bible. For some time he labored with the Adventists, but his heart led him toward the Seventh Day Baptists, of whom he had heard a little. He now has a flock of forty adults in Georgetown, worshiping in a rented room. As arrangements have been made by the Missionary Board for him to return in its employ after our Conference, he expects to make permanent arrangements for a hall in which to hold meetings. He feels that he has a fine prospect for building up a large Seventh Day Baptist church in Georgetown. After reading something about Seventh Day Baptists, he wrote to this country in order to learn more, and was put into correspondence with Secretary Saunders. His desire to be identified with our people led him to set out for North America at his own expense, and soon after his arrival in Rhode Island he united with the First Hopkinton Church, at Ashaway.

Brother Spencer was educated in Barbados, which is an English settlement, and has good command of our language. We have found him to be a sweet-spirited, pleasant-spoken man, and we sincerely hope he may be able to do a good work for Christ and the Sabbath.

This is Not Right.

Not long ago we read a statement to the effect that several church committees had voted that they would not recommend to their churches, for pastors, any man more than forty-five years old! What can such church committees be thinking of? In these times when people of all denominations are lamenting over the scarcity of men in the ministry, and when young men willing to study for the ministry are becoming fewer and fewer, churches that

take such a stand are adopting the most effective course to keep intelligent young men from choosing the minister's calling. The more such stands against men past the prime of life are taken, the more will ministers already in the service be driven into business in order to live.

The fact is, in many cases—indeed, in most cases where a man is fit for the ministry at all—preachers are just reaching the point of greatest usefulness at the age of forty-five. Many do their very best work during the years from fifty to sixty, and many hold up to the standard of strong and helpful workers until threescore and ten. Think what would have been lost, if Dr. A. H. Lewis, Eld. N. V. Hull, Rev. A. B. Prentice, Nathan Wardner, Walter B. Gillette, and many others who might be named, had been retired from the ministry twenty or thirty years before they died! Their very best work was done after they had reached the age limit fixed by the churches referred to above.

Again, when we remember that it takes from seven to ten years in college and seminary work to prepare for the ministry as one should be prepared, and that few ministers are able to enter upon full pastoral work before they are twenty-five or thirty years old, how many would venture upon such a life-work if they were to be turned down at forty-five, or even at fifty-five? At forty-five the man has been able to put in, as a rule, only eighteen or twenty years of service. This is not enough in view of the time and expenses required to prepare him for the work.

The churches of today are called upon to consider whether, by this strange clamoring for young men in the pulpit, they are not the very ones who drive young men away from the ministry. In this way they are practically warning off the best and ablest young people from choosing this high calling. The churches that do this are discounting their own future prosperity.

Our consecrated ministers will find their day of usefulness all too short, even if they are allowed to serve as long as they can do good work. And our churches will suffer untold loss, if they deprive themselves of the ripe experience and accumulated wisdom of pastors who have grown old in the Master's work.

The True Missionary Spirit.

A dear brother in the West, belonging to one of our small churches, a poor man in this world's goods, and one who earns his money by the severest kind of work, sends \$7.00 for the missionary debt, and writes a letter so filled with evidences of the missionary spirit that we give some of its words to our readers:

Since reading the letters of Brother Saunders, Rev. H. D. Clarke, and the editorial, "Bear Ye One Another's Burdens," I have come to feel that perhaps I have not done my share as God has prospered me, and I am sure a little more will not be too much. So please find draft for \$7.00 which you will pass on to the proper treasurer.

When you meet the boards at Conference, please say for me, that although I am one of the poorest in this world's goods, I will give \$50.00 a year toward sending some one into fields untouched, where the Sabbath truth has not been heard of, to show them the light which has been so plainly revealed to us.

We ought to be willing to turn every one of our ministers out into the world to preach and teach; and as laymen, we should heartily support them. Yes, send them to the prisons and jails, to the poorhouses, and to every dark corner in the cities, and *everywhere*, with the gospel message. Send it to our brothers at home and abroad. Of course the little I can offer is but a drop in the bucket, but if it will start the mission ball rolling where it has never been before, it will be blessed of God. May he fill us with the spirit of aggressive mission work. Where Jesus would go we ought to be willing to follow, and I am sure he would pass none by. My prayer is that we may all get into this great work with our whole hearts and with the substance God has given us, and hold up our boards, so they will feel free to push out into this mission work, and not feel discouraged and depressed. I hope that this small sum may be the means of finishing the debt, and I hope also that God's love may shine brighter than ever before, at this Conference and after its close.

Knowing what I do about this brother's past struggles, and how gloriously the Lord has redeemed him, I can but feel that the spirit of consecration shown here puts many of us to shame. If this spirit could become widespread and general among our churches, we would doubtless see the greatest advance movement in all lines of work that we have ever known. Let the laity become filled with a burning desire to send the Gospel and the Sabbath truth into the darkest corners of earth, and let them offer freely of their means as God has blessed them, accompanying their gifts with prayers for the boards and for God's blessing

upon their efforts, and we shall see not only the enlargement of our borders in the outside world, but the beginning of a new era of prosperity in all our churches. May God hasten the glad day!

"Thirty-four Line Filler Wanted."

These are the words we found in our office box just now, after several days spent in preparing copy for two RECORDERS, in view of the coming Conference. No matter how empty may be the pen, nor how vacant the mind, nor how good for nothing the hand behind the pen, this filler must come! Pond run completely dry? What of that! The filler is wanted just the same.

But not only must a filler fill the blank space in the page with words, it must also be a filler of mind and heart for the reader. There are many kinds of fillers, all more or less useful. Here is the little glass tube with a rubber puff, a filler for the fountain pen. It is a little thing, but what could a fountain pen do without it? No matter how faithfully the pen might trace beautiful thoughts upon the page, all would be blank if the filler had not been used. Mind and heart are as good for nothing as my fountain pen if the right filler has not been used. Even the fountain of life is of no avail for man unless it too becomes a filler! Thank God, there is a Filler of hearts as near at hand, and as easy of access, as is this little filler for the fountain pen. Without it we can do nothing. With it, every filler called for by the compositor will prove to be a filler indeed.

The Conference Program.

This RECORDER contains the program of the General Conference. When it reaches most of its readers this annual convocation will be in session at Brookfield. We are sorry it could not have reached us in time for last week's paper so everybody could follow the work in imagination and think and pray over it. Let those who can not go, pray for the success of the meetings, and for the Holy Spirit's leadings in all our plans. Pray for the welfare of Zion, and for strength and wisdom to build up her waste places.

EDITORIAL NEWS NOTES

A Forty-acre Workshop.

Among the lofty skyscrapers of lower New York City is the new Municipal Office Building now nearing completion, at a cost of \$18,000,000. It stands forty stories high on two small city blocks, with Chambers Street passing directly through it, and covers one acre of ground. While not so tall as the famous Woolworth Building, it is more massive in every way. The construction is stronger, the walls being made of granite instead of terra cotta, and it covers a much larger area. The basement is a great subway station for the lines crossing Brooklyn Bridge and running uptown.

The building is absolutely fireproof, the only wood used being in the window and door-frames, and these are covered with drawn steel, finished to represent Honduras mahogany. When entirely completed all the furniture will be of steel.

The ground floor contains a great concourse with arcades of small shops. The city offices, the bureau of information, rooms for public hearings, and the reference library of the city will fill the great building full to the thirty-ninth floor. This floor and the fortieth are to be used for the water tanks. Thirty-five elevators will carry people to and from the offices, running as often as once every twenty-five seconds during the busy hours. It is estimated that the annual cost of maintaining this building will not be less than \$250,000. Hitherto the city has been renting office rooms at an annual cost of \$1,208,000, and it is supposed that the saving to the city in rent alone will be \$600,000 each year. Four to five thousand people will occupy the building as employes of the city, and probably an equal number of visitors and people on business will enter it daily. It takes three to four hundred people to care for the building. This includes elevator men, porters, watchmen, firemen, engineers, oilers, plumbers, steamfitters, telephone operators and many other laborers. No one can form an adequate conception of the inside workings of such a busy hive of industry by any mere description. It is one of those things that must be seen in order to be appreciated.

Chicago Stands by Ella Flagg Young.

We are glad to note that Chicago's Board of Education has declined to accept the resignation of Mrs. Ella Flagg Young, superintendent of schools. She resigned on account of the interference with her administrative policies on the part of some members of the board. This aroused public sentiment in her behalf, and several organizations spoke out in no uncertain terms against allowing Mrs. Young to withdraw. After a special committee had induced her not to insist upon pushing her resignation, a mass-meeting was held, the mayor appointed some new members to the board, and the result is a refusal to accept the resignation.

Poster Work Against Alcoholism.

The *Survey* of August 9 gives in full on its cover a display poster against the use of intoxicants, which has been posted by the mayor and park commissioners in all parks and public buildings of the city of Cambridge, Mass. This is a fair specimen of the new methods being used against the liquor business with telling effect. When men of wealth and city officials begin to use the great dailies with full-page cartoons and advertisements, and to place posters in parks and public resorts full of such telling points against the use of intoxicating liquors as we see in this one, we do not wonder that the liquor dealers are alarmed over the future of their miserable business. Without trying to reproduce the display effect of this poster, we give its statements as follows:

"ALCOHOL! *The public thinks* it is only heavy drinking that harms. Experiments show that even moderate drinking hurts health and lessens efficiency.

"*The public thinks* that alcohol braces us from hard work and against fatigue. Experiments show that alcohol in no way increases muscular strength or endurance. Alcohol lowers vitality; alcohol opens the doors to disease.

"Resolved, at the International Congress on Tuberculosis, 1905, to combine the fight against alcohol with the struggle against tuberculosis. At the Massachusetts General Hospital, Boston, the use of alcohol as a medicine declined 77 per cent in eight years. Most modern hospitals show the same tendency.

"Alcohol is responsible for much of our

insanity, much of our poverty, much of our crime. Our prison commissioners reported that 95 per cent of those who went to prison in 1911 had intemperate habits.

"*Yet the public says*, we need the revenue from liquor. The public should know how small is the revenue compared with the cost of carrying the wreckage. Your money supports the wreckage. Your will allows it. Your indifference endangers your nation. Commercialized vice is promoted through alcohol. Citizens, *think!* Arrayed against alcohol are economy, science, efficiency, health and morality; the very assets of a nation, the very soul of a people. *Think!*

Great good must come in an educational way from this movement. No sane and sober young man can be confronted by such truths so conspicuously posted before his eyes that wherever he turns they are thrust upon him with the authority of city officials behind them, without being made to think on these things. Sober thinking along any proposed line of reform is essential before matters can be bettered. Such thinking always brings good results.

Rumania as a Peacemaker.

In 1877-78 Rumania acted a noble part in redeeming the Balkan country from Turkish misrule. She was then regarded as an indispensable factor in the settlement of affairs there. Now again she comes to the front in an effort to save the allies from devouring one another. Her intervention for peace between Bulgaria, and Greece and Servia, has just now attracted world-wide notice of her services as a peacemaker. Of course she too was deeply interested in preserving the balance of power in the Balkans, after Bulgaria had showed her hand and had seemed bound to become mistress of the land of the allies, a state of affairs which would have unsettled everything. And probably Bulgaria would have gloried in the discomfiture of all the little powers, if, after betraying them in the hour of triumph, she could have succeeded.

It is probable that Rumania would not have suffered any great discomfort within her own borders had the fighters been allowed to fight it out. But she would have been much annoyed and seriously menaced by the unsatisfactory conditions sure to follow between her neighbors, had they

been allowed to carry the war to the bitter end. In view of these facts Rumania stepped in as a peacemaker, compelled the armies to cease fighting, and, in her own capital, dictated the terms of peace. Bulgaria is indeed compelled to suffer for her rash and treacherous act; but this is as it should be. Her humiliation is none too severe. Rumania as peacemaker has done the world a great service, and it will be a shame if the great powers now do not keep hands off. The world would hardly forgive them, after all that has happened, if they meddle again with the Balkans.

Lind in Mexico City.

The anxiety of the country was greatly relieved when word was received that Governor Lind, the President's personal representative, had reached the City of Mexico in safety. Evidently some persons were bound to make friction, if possible, and sent forth extravagant statements regarding the hostile feeling in Mexico regarding his coming, and even intimated that he might not be received with favor when he arrived in Mexico. It is to be hoped that much good may come from this friendly solicitation on the part of President Wilson, and that the jingo talk of those who would be glad to see war between the two nations may come to naught.

President Wilson has made a master stroke in calling all members of the Senate foreign relations committee into a council with him, regardless of their political affinity. This move has cleared up the sky a good deal, and changed the attitude of several leaders toward the President's policies. They feel that Mr. Wilson has justified the highest expectations in his ability to deal wisely with this international problem. It is a national one, rather than a partisan, and a united country should deal with it. Congress as a whole can now support the President, instead of the members of his party alone, since he has taken both sides into confidence.

If the Huerta government has banked on a divided administration here, this move will open its eyes. If the jingo element in Mexico has been trying to make Mexicans believe that the United States is only waiting for an excuse for interference; if in this way they have been holding to Huerta's side those whose sympathies were

not with him, but who would rally to his standards in case of an invasion, this move of the President, made in friendship to see if he can serve them in securing peace, will certainly remove any such delusions. Nothing but a prospective invasion would be likely to overcome Mexican aversion to the bloody-handed usurper. And many now think that this foreign domination scare has been used in Mexico for all it is worth.

The English press is outspoken against any "high-horse" attitude on Huerta's part toward this friendly effort of President Wilson. And all the world sees that, without any selfish purposes, the United States is moving entirely in the interests of peace, and that Mr. Lind's visit to Mexico can not be construed in any unfriendly sense. President Wilson has disarmed criticism and suspicion in Mexico, and we say again, as we said last week, we have great confidence in his ability to help Mexico settle her troubles.

The Oregon Remodeled.

The famous battleship that made the sail around South America during the Spanish War has been remodeled, and the announcement comes from naval authorities that the new *Oregon* will probably be the first vessel to take the short cut from ocean to ocean, through the Panama Canal.

The remodeling and adding of modern equipments have made the *Oregon* as good as new at a cost of \$1,000,000, whereas a new vessel, up to date and the *Oregon's* equal, would cost \$10,000,000 or \$15,000,000. This is the first move at modernizing our older gunboats, and it is far better than to send good hulls, worth millions, to the junk pile as heretofore.

The Rainbow Flag of Peace.

When the great Temple of Peace is dedicated on August 29 at The Hague, the State of New York will present the "Rainbow Flag" as an international expression of peace. On August 11 this flag was placed on exhibition in the Governor's Room of the City Hall, New York City.

In this flag the rainbow is used as an emblem of peace. This bow is on a field of blue, the whole surrounded by a broad band of white. The world also is pictured on the flag, bearing the word "Peace." The Rainbow Flag will be placed in a large field of white in The Hague temple, where

other peace flags presented by the nations have been displayed. The first flags ever given to this collection were the Stars and Stripes and the union jack.

Conference Program.

MONDAY EVENING, AUGUST 18.

Preceding the Conference.

8.00 Quiet Hour (at the Church)—The Rev. H. Eugene Davis.

TUESDAY MORNING, AUGUST 19.

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

10.00 Conference called to order
Devotional exercises
Address of Welcome—The Rev. W. L. Davis
President's Address, The Vision of the Invisible
Report of Executive Committee
Appointment of Committees
12.00 Adjournment

TUESDAY AFTERNOON, AUGUST 19

2.00 Devotional exercises
Program of Young People's Board:
Music
Message of the Corresponding Secretary—Miss Linda A. Buten
Message of the Treasurer—Prof. L. H. Stringer
Music
Address, Christian Endeavor and Denominational Efficiency—The Rev. William L. Burdick

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

4.00 Business
4.30 Adjournment
4.30 Children's Hour—The Rev. and Mrs. H. L. Polan
Sectional Meeting, Tract Work—Mr. W. C. Hubbard
Sectional Meeting, Systematic Finance—Mr. H. D. Babcock

TUESDAY EVENING, AUGUST 19

8.00 Devotional exercises
Symposium, Pastors and Pastorates:
The Minister in Relation to Community Life—President C. B. Clark
The Churchless Pastors and the Pastorless Churches—The Rev. E. B. Saunders

Music
The Ideal Income for the Pastor—The Rev. G. M. Cottrell
Supplementing the Salary—The Rev. W. D. Burdick
One Week as a Pastor (Schedule of Activities)—The Rev. A. J. C. Bond
Music

WEDNESDAY MORNING, AUGUST 20

6.00 Sunrise Prayer Service—The Rev. H. C. Van Horn
9.00 Sectional Meeting, Tract Work—Mr. W. C. Hubbard
Sectional Meeting, Young People's Work—The Rev. R. R. Thorngate
10.00 Devotional exercises
Program of the Tract Society:
Report of the Corresponding Secretary—The Rev. Edwin Shaw
Report of the Treasurer and the Publishing House—Mr. F. J. Hubbard
Music

Papers, The Denominational Value of the Sabbath Recorder—The Rev. J. E. Hutchins and Mr. N. O. Moore
Address, Has the Tract Society a Fundamental Place in our Denominational Life?—The Rev. G. B. Shaw

11.30 Business
12.00 Adjournment

WEDNESDAY AFTERNOON, AUGUST 20

2.00 Devotional exercises
Program of the Tract Society (continued):
Sermon, The Sabbath—The Rev. T. L. Gardiner
Music
Address, What of the Future?—President C. B. Clark

3.30 Discussion of Resolutions Relating to Tract Work
4.30 Adjournment
4.30 Children's Hour—The Rev. and Mrs. H. L. Polan
Sectional Meeting, Missionary Work—Mr. G. B. Carpenter

Sectional Meeting, Systematic Finance—Mr. H. D. Babcock
Sectional Meeting, Sabbath School Work—The Rev. A. J. C. Bond
Subject—The Efficient Sabbath School
Graded Schools and Graded Lessons—Miss Edna Burdick
Organized Classes in the Adult Division—The Rev. J. E. Hutchins
Organized Classes in the Secondary ("Teen Age") Division—The Rev. L. C. Randolph
The Standard of Excellence—The Rev. C. S. Sayre
General Discussion

WEDNESDAY EVENING, AUGUST 20

8.00 Devotional exercises
Program of the Board of Finance:
Our new Board of Finance, its Scope and Duties—President B. C. Davis

Music
The Annual Church Canvass—Miss Mary A. Stillman
Business Methods in the Church—Prof. A. B. West
Music

THURSDAY MORNING, AUGUST 21

6.00 Sunrise Prayer Service—The Rev. J. L. Skaggs
9.00 Sectional Meeting, Educational Work—The Rev. Edwin Shaw
Sectional Meeting, Missionary Work—Mr. G. B. Carpenter

10.00 Devotional exercises
Program of the Missionary Society:
Corresponding Secretary's Report—The Rev. E. B. Saunders
Treasurer's Report—Samuel H. Davis, Esq.
Music
Address, The New China—Miss Susie M. Burdick

11.30 Business
12.00 Adjournment

THURSDAY AFTERNOON, AUGUST 21

2.00 Devotional exercises
Program of the Missionary Society (continued):
Better Work and Better Workers on the Home Field—Mr. Erlo E. Sutton
Better Work and Better Workers on the Foreign Field—The Rev. H. E. Davis

Music
Sermon—The Rev. A. J. C. Bond
3.00 Discussion of Resolutions relating to Missionary Work

4.00 Discussion of Resolutions relating to the Work of the Board of Finance

4.30 Adjournment
4.30 Children's Hour—The Rev. and Mrs. H. L. Polan
Sectional Meeting, Young People's Work—The Rev. R. R. Thorngate
Sectional Meeting, Woman's Work—Mrs. A. B. West

THURSDAY EVENING, AUGUST 21

8.00 Devotional exercises
Program of the Woman's Board:
Music
Scripture and Prayer
Message from the Board
Paper, The Needs of a Girl's School—Miss Susie M. Burdick
Paper, Present Help for our Colleges—Miss Agnes Babcock
Music

FRIDAY MORNING, AUGUST 22

6.00 Sunrise Prayer Service—The Rev. L. O. Greene
9.00 Sectional Meeting, Educational Work—The Rev. Edwin Shaw
Sectional Meeting, Sabbath School Work—Dr. A. Lovelle Burdick
Subject: Problems of the Sabbath School Board
Our Publications—Prof. W. C. Whitford
Finances—The Rev. J. L. Skaggs
Institute and Field Work—The Rev. E. D. Van Horn

General Discussion
10.00 Devotional exercises
Program of the Education Society:
Opening Address—Prof. W. C. Whitford, President
Annual Report of the Executive Board
Treasurer—Prof. P. E. Titworth
Corresponding Secretary—Dean Arthur E. Main
Music
11.30 Business
12.00 Adjournment

FRIDAY AFTERNOON, AUGUST 22

2.00 Devotional exercises
Program of the Education Society (continued):
Address, Twentieth Century Opportunities for the Ministry—President B. C. Davis

Music
Address, The Extension of Education—The Rev. A. J. C. Bond

3.00 Discussion of Resolutions relating to Educational Work

4.00 Discussion of Resolutions relating to Young People's Work

4.30 Adjournment
4.30 Children's Hour—The Rev. and Mrs. H. L. Polan
Sectional Meeting, Woman's Work—Mrs. A. B. West

SABBATH EVE, AUGUST 22

8.00 Devotional exercises
Address and Conference Meeting—The Rev. Henry N. Jordan

SABBATH MORNING, AUGUST 23

6.00 Sunrise Prayer Service—The Rev. J. E. Hutchins
9.00 Communion Service (at the Church)—The Rev. I. L. Cottrell and the Rev. E. D. Van Horn

10.30 Conference Sabbath Morning Service
Sermon—The Rev. Charles S. Macfarland

SABBATH AFTERNOON, AUGUST 23

3.00 Conference Sabbath School. Exercises arranged by the Sabbath School Board

EVENING AFTER SABBATH

8.00 Evangelistic Service—The Rev. L. C. Randolph

SUNDAY MORNING, AUGUST 24

6.00 Sunrise Prayer Service—The Rev. W. L. Burdick

9.00 Committee Meetings
10.30 Sermon—The Rev. Clayton A. Burdick

SUNDAY AFTERNOON, AUGUST 24

2.00 Devotional exercises
Discussion of Resolutions relating to Sabbath School Work

2.30 Discussion of Resolutions relating to Woman's Work

3.00 Business, Reports of Committees

4.30 Adjournment

SUNDAY EVENING, AUGUST 24

8.00 Farewell Service—The Rev. D. B. Coon

Men so differently endowed will come to God by different paths. One is attracted by the moral beauty of Christ, another by the opportunity of serving his fellowmen, another by the insight the Christian religion gives into truth, and still another by the love of peace and a life of devotion. They may indeed have one Lord, one faith, one baptism, one God and Father, and yet live religious lives as diverse as the tongues in which they pray.—George Steven.

SABBATH REFORM

Change in Front as to Rest Day.

On another page we publish an article under the heading "One Day of Rest in Seven." It was forwarded to the SABBATH RECORDER by a friend, and we give it to our readers in full, as one of the most conclusive evidences of a change in front on the Sunday legislation question that we have yet seen. The figures given regarding the number of men in certain great industries who are compelled to work seven days in the week, year in and year out, are interesting and suggestive in themselves; and the effect of such continuous toil on mind and body can not be denied. We would rejoice to know that a day of relaxation from hard work was insured to every son of toil, at least once each week. But we would plead that the choice as to which day of the seven, be left entirely with the individual. So far as we can see, this is practically the case as proposed in the circular published. And the bill mentioned as being prepared is a great departure from the style of bills hitherto offered upon this question. While it does not authorize any Sunday work, it requires mill operators to list all employees who *have* to work on that day, and to state in the list on what day such men do rest. And whatever day that may be, those who rest upon it are not to be employed, but shall have their rest day to themselves.

One thing is certain, there has come a great change over the spirit and the statements of the leaders in this movement, so far as making Sunday-keeping the *prominent* feature is concerned. Instead of pleading for the "American Sabbath," and urging laws compelling people to observe Sunday, they now declare that Sunday laws are inadequate and have signally failed. They have decided that such laws "can not deal adequately with the situation," and that a "new type of law is needed, based on a new principle." This might have been seen before if men had looked upon all sides of the question. And one is led to ask if it is probable that it would have been seen at all, if no Seventh Day Baptists had been on the Federal Council Committee. We have no idea that such a

complete modification of the statements issued by this committee would have been made and published, if Sabbath-keepers had not faithfully labored in committee work, and if their views had not been respected. This is a good service for our representatives to engage in—one which furnishes an open door for faithful Sabbath Reform work.

The Church Lot and Parsonage in Battle Creek.

REV. D. BURDETT COON.

I promised to publish in the RECORDER the list of subscriptions by churches for this fund when the subscriptions were paid. They are not yet all paid. But I am going to be better than my promise. The Battle Creek Church has also voted for me to write this matter up. Not until recently has the final arrangement for placing the title of the property been completed. Our church trustees hold the title to the property, but they have legally arranged that, if the property ceases to be used at any time for Seventh Day Baptist church purposes, the title shall be transferred to "The Seventh Day Baptist Memorial Fund." This makes it clear that under no circumstances will the investment here be lost to our people. At the last business meeting of the church it was voted that all money now on hand for the "Church Lot and Parsonage Fund," or that may come to hand later for that fund, shall be devoted to a "Church Building Fund," except such as may be needed for further changes or repairs on the parsonage. It is time now for the denomination to know more details concerning this work. Matters are in better shape now for a full report than they have been before.

It was a year ago last October that the church voted unanimously to start the movement for securing a church lot and a parsonage. The Missionary Board sanctioned the move. I spent the following November in Wisconsin, and January, February, and March in Rhode Island, New Jersey, and New York State in the interest of the Work. Other members of the local church were working through correspondence and otherwise for the same end. One reason for our not working through the RECORDER was that it might be construed by some as being against other missionary

interests. We did not wish to interfere in any way with any other good work that the denomination was doing.

We felt that the time was ripe for getting a firmer foothold and a more permanent outlook for our cause in Battle Creek. As a church and denomination we had no property here. The demands of the situation, and the needs of the church for a more settled habitation, were urgent. We thought we needed \$6,000. We started after it. Of course we met with opposition. Some said we didn't need anything. Others said it was not time to begin. Some decided against the cause before hearing any evidence. Some said we could never raise the money. Others said we would simply involve the church in a big debt. But we knew it was a great cause. Our opportunity in Battle Creek was much more than a local affair. It was more than denomination-wide in its interests. We had no apology to offer in putting the situation before the people. I was painfully conscious that my manner of presenting the work was accompanied with many mistakes and imperfections. It was much more than a soliciting campaign for funds. It was a missionary and Sabbath Reform campaign. The biggest end of the work was in giving the people information concerning the real situation in Battle Creek. It was necessarily a "hustling" campaign. I called people out of bed at both ends of the night to tell them of our work and opportunity. It was quite surprising to see how good-natured they kept under such pressing circumstances. They responded to the appeal in a splendid Christian spirit.

After four months of direct work in the field in this way, at a total expense of \$136.36, we felt that we had enough money so that we could bargain for property as soon as we could select the same. The church was duly incorporated. The trustees began at once to investigate propositions for church property. They worked faithfully and long before making a final selection. Suitable sites were limited in number. Prices had risen during our canvass. For a time it looked as though we would need \$8,000 in order to secure the church lot and the parsonage. Money continued to come to us in a voluntary way from unlooked-for sources. We at last purchased the property and took possession one year ago. Numerous repairs and

changes had to be made in the house that was to be used for the parsonage. The property consists of a good ten-room house on a lot about four rods by eleven rods. There is plenty of room on the lot for a good large church building next to the parsonage.

There may be minor errors in the following list of subscriptions, as some subscribers did not specify the church to which they wished credit given. But it is the best that we can arrange.

Churches:

Battle Creek	\$ 324 05
Albion ..	108 00
Milton Junction	254 45
Milton ..	384 00
Walworth ..	288 20
Second Alfred	120 25
First Hopkinton	419 35
Pawcatuck ..	1,086 00
New York	209 00
Plainfield ..	538 00
Piscataway ..	23 95
Shiloh ..	402 20
Berlin (N. Y.)	71 25
First Brookfield	174 50
Second Brookfield	64 40
West Edmeston	27 75
Adams ..	229 20
First Alfred	439 10
First Genesee	174 00
Portville ..	91 50
Welton ..	115 00
Nortonville ..	100 00
Riverside ..	50 00
Daytona S. S.	20 00

Twenty-four churches gave a total of ..\$5,813 15
Received from miscellaneous sources .. 208 08
From Memorial Board Fund 1,500 00

Total\$7,521 23

Thus you will see that the total amount received to date from all sources for this work is \$7,521.23. The total cost of the property as it now stands, including expenses of the special campaign work, incorporating the church, etc., is \$7,007.35, leaving a balance on hand \$513.88.

It should be said here that the first subscription made by those outside of Battle Creek was \$50 by the Shiloh Christian Endeavor society. This was promised before our church had taken any action in the matter, and it helped to give us courage to move forward. Some churches and people had large financial undertakings under way, and were not in shape to do for us what they longed to do. The subscriptions ranged all the way from fifteen cents to fifteen hundred dollars each. Many of

them represent sacrifice and self-denial and true devotion to our great cause. There were eight hundred and forty subscriptions made. Eight hundred and three of them have been paid in full. Seven have been paid in part. Thirty have paid nothing yet. Of course the unpaid subscriptions, when they do come in, will go into the "Church Building Fund." At present we are making no effort to get a church building. We do not know yet just what kind of a building we shall want. The Sanitarium is treating us most courteously in allowing us to hold our Sabbath services in its main chapel.

Our church property is ideally located. It is directly in front of, and across the street from, the main entrance of the Sanitarium Annex. This is a large, beautiful, magnificent building, on handsome grounds, just purchased last winter by the Sanitarium.

We have tried our best to use the parsonage in an unselfish way for the good of the cause. On the first floor are four large rooms opening into one another through folding doors. In these rooms may be seated one hundred and fifty people in such a manner that practically everybody can easily see a speaker who may address them. In the parsonage we have the business meetings of the church; our mid-week prayer meetings; many of our Christian Endeavor and church socials; receptions of many and various kinds. During the winter the Junior Endeavor society met here every week, as well as a singing-class conducted by Brother O. J. Davis. We have done our best to make the parsonage a welcome, homelike place for our many young people who are here temporarily, far from their own homes. It has rejoiced our hearts to entertain many Seventh Day Baptist and other visitors here when they have been passing through the city.

Ever since we came to Battle Creek we have heard from many sources that Seventh Day Baptists never had done anything here and never would do anything; that our work could never prosper in this place. Many people inside and outside of Battle Creek, inside and outside of Seventh Day Baptist circles, have apparently done their utmost to fulfil these dire prophecies. The Lord knows that we have done nothing of which to boast. Like Jacob of

old, we can say, "Few and evil have been the days of the years of my life." Many shortcomings and stumblings have attended us all along the way. We are very sorry that our work has been so poorly done. We can only look up to God and praise him for his mercy and sustaining grace.

When we came here, three and a half years ago, this church had a membership of fifty-six. Now it has one hundred and five. Then we had no parsonage. Now we have one of the best in the denomination. This church and other people will soon be proud to say it, and to recognize its place of great usefulness in the Master's work here. Then we had no lot for a church building. Now we have one well located for our work. Then it was possible for us as a church to be pushed into the street without a moment's notice. Now we have a place of refuge. Our Sabbath services are well attended. The church prayer meetings are good. Fifty or more young people—it seems to us they must be the cream of all our churches east, west, north, and south—meet every Friday night for a good rousing spiritual praise and prayer service. It would do your hearts good to enter into their spirit, plans, and purposes. I have never been connected with a church before that has paid its bills more regularly or more promptly than has this church. During the past year the church has given some \$300 to the colleges of Salem and Milton. The church has no debts. It has more than \$500 in the bank toward the "Church Building Fund." All this has been made possible through the goodness of God and the graciousness of his dear people. We have deserved nothing of this sort. I am but a pilgrim here—just a "voice crying in the wilderness"—simply trying to get things ready for a better man that must soon follow me. I shall soon pass on to other fields. I have never yet planned to stay permanently with any church or mission field. But I have sought with my whole soul to plan for the permanency of the cause and work. Notwithstanding all the good things said above, and many more that might be said concerning this church, it is still an infant, not knowing itself nor realizing the place it is to fill in history. It is even now groping its way, feeling about, trying to find itself and its relationship to the great field of human life and activity into which it has been

born. It stands in no need of harsh criticism. But it does need the tender, loving, sympathetic, and fostering care and affection of all people of our faith.

Aug. 6, 1913.

The Boy Scout.

When in Canada last summer I met a little friend who was dressed something like a soldier. He was only about eleven years old, and I said to him, "Why, Willie, how does it come that you are a soldier?" "I'm not a soldier," he said with manly pride. "I'm a Scout." And sure enough, that's just what he was, with his soldier-like suit and his straight staff. He belonged to the great company of boy scouts—not war scouts, but peace scouts—which is being organized all over the world. Of course you know what a scout is.

A scout is taught to be manly, to serve his country, to love God and to do a good turn every day. To make him remember to do the good turn, he wears a knot in his necktie. If you see a boy with a knot in his necktie, do not think he is careless, for it may be he's a scout and wants to remember his vow to be kind. A scout is taught to know weather signs, to find his way at night by the stars, to track men and animals, to hide himself, to signal across water and from hilltops, to tie knots in ropes, to make tents and fires and camp beds, to sleep in the open air, to read character from people's shoes and hats and faces, to know the ways and calls of the birds and the wild game, to distinguish leaves and flowers and fruits. He is taught to exercise and take care of himself, to rescue others from drowning or from fire, to care for the wounded and the sick, to be kind to women and little children and old people, to do a kind act every day and take no reward.

The motto of all the scouts is, "Be Prepared." It is a good motto. Be ready to take care of yourselves, to help others, to serve your country, to do God's will. If you are going to do the world's work, you must have steady nerves and strong muscles. If you are going to take your part in the battle for peace and purity, you must have educated brains and trained minds. If you are going to help God make the world better, you must fit yourself for service and be ready when he calls. Jesus

was thirty years getting ready to do three years' work.

You have heard perhaps of the boy who dreamed such a strange dream. He dreamed that the rich man, the only rich man in his little town, came to him and said he was tired of his fine houses and horses, and he wanted the little lad to take his place. Then the old doctor came to him and said he was tired going up and down the streets caring for the sick, and he wanted him to be ready to become the town physician. Then the judge came to him and said he was tired trying cases and going to court, and he wanted some one to take his place on the bench.

Then the town drunkard came, the old man who was the shame of the village, and said to him that he could not live much longer, and he wanted him to take his place in the saloons and on the streets. What a dream that was! And yet it could easily be a true dream. The places which doctors and lawyers and ministers and business men hold today will sometime be filled by others—by the boys of today. See to it that you do not waste your play-days, but get a strong body while you are a boy. Don't waste your school-days, but get a strong mind before it is too late. Don't waste your church and Bible-school days, but get ready a strong heart and conscience and character so that you will be ready when God calls you. God will surely call you. Do not be afraid of that. Only be sure you are ready when he does call. "Be Prepared."—Hugh T. Kerr, D. D.

The church, too, has swung into line for the temperance cause. In the United States the most effective of all temperance agencies has come to be the Anti-Saloon League, which is a league of the churches, having no life apart from the churches. It has repeatedly demonstrated that when the churches of any community are united and aroused they are irresistible. Ultimately all moral battles are up to the church. When the temperance cause is made whole-heartedly her cause, then its victory will be complete and abiding.—Ellis.

"Holy Father, may we know and love and live the truth today. May our hearts, like the sun when it sinks in the distant west, be unstained by the world through which they have passed. Amen."

MISSIONS

Quarterly Report.

Report of E. B. Saunders, Corresponding Secretary of the Seventh Day Baptist Missionary Society, for the quarter ending June 30, 1913.

On April first I left Chicago for North Judson, Knox, Bass Lake and Ora, Ind., where a visit which occupied several days was made to seven Sabbath-keeping families. Friday I reached Scott, N. Y., where I spent the Sabbath, preaching both morning and evening. The interest and attendance were good though the morning was somewhat rainy. This being past the close of the quarter, the reports and mail had accumulated at home and required the most of my time in the office during the remainder of the month and much of May. In the meantime my Sabbaths were usually occupied in preaching Sabbath mornings at the First Westerly church and afternoons at the Second; and very frequently on Sunday nights at the First church again. The fourth Sabbath in May was spent with the DeRuyter Church and people. The following Sunday a meeting was held with the Missionary Committee of the Central Association. Here it was arranged that I should try to meet again the church at Scott, on the first Sabbath in June. En route to White Cloud, Mich., to attend the Sabbath-keepers Convention, visits were made to three groups of colored Sabbath-keepers in the city of Detroit, Mich. At Lansing a very pleasant acquaintance was made with a group of white people who are Sabbath-keepers, and who have little or no church or denomination. Following the very good meeting of two days' duration at White Cloud a visit was made to Battle Creek, where three days were spent visiting the people. At the parsonage on Wednesday night, at the time of the regular prayer meeting, a spiritual meeting was held, when some thirty gathered in conference. On the way home another visit was made to Scott as previously arranged.

At the commencement of the quarter Rev. J. E. Hutchins began as missionary pastor of the Marlboro (N. J.) Church, while Rev. L. D. Seager resigned from the

West Virginia field. The Alabama field has been without a field worker since April thirtieth. Pastor H. L. Polan resigned the pastorate of the Hartsville and Hornell churches at the close of the quarter. At the opening of the quarter the Carlton Church gave a leave of absence to Pastor J. T. Davis and called as supply Brother L. F. Hurley. Rev. Madison Harry has left the New Auburn (Minn.) field and moved to Gentry, Ark.

Reports show that there have been twenty-six workers on the home fields; weeks of labor three hundred, in fifty-three different fields; number of sermons preached four hundred and seventy, to congregations ranging from twenty to one hundred people; prayer meetings held two hundred and thirty; calls made six hundred and ninety; pages of tracts distributed forty-eight thousand eight hundred and sixty; papers distributed three hundred and seventy; added to the churches fourteen—by letter ten, by baptism four; converted to Christ sixteen; Sabbath converts eight.

Your secretary has visited and spoken at ten of our churches besides visiting several mission fields. He has spoken in all twenty-three times; number of communications received two hundred and fifty; number of communications sent out three hundred and fifty; miles traveled three thousand five hundred.

Respectfully submitted,

E. B. SAUNDERS,
Corresponding Secretary.

The Work in Holland.

DEAR BROTHER SAUNDERS:

I trust you will be kind enough to excuse me for being so late in sending you the report on the work in Holland. I had a very important visit last week from Mr. Gregory of London, the secretary of the Friends' Repeal Association (for the abolition of state regulation of vice). He has traveled in almost every part of the world, and came to Holland to know all about our work in the Purity movement. All that I told and showed him interested him very much, and as it will be of use for other countries he stayed here several days, just during the time in which I had intended to draw up my report for you. Moreover I had to prepare the papers and reports of

the Dutch National Committee for the International Congress for the Suppression of White Slave Traffic, which will be held in London from June 30 to July 4 next. I could not postpone that, because the time was so near. In London I hope to meet Brother Richardson. For these reasons I hope you will pardon my delay.

Report.

It has been a very difficult and tiresome year, this last one, for the cause in Holland. The five new members who joined the Haarlem Church, according to my last report but one, were not contented with the spirit and manners of the church as they found it, and at the same time Mr. Brinkoff was propagating in a clandestine way in Haarlem and elsewhere his Russellian views. In Haarlem he finally succeeded in getting two sisters in that way who left the church. In Rotterdam the small flock is somewhat divided and from the same cause. . . . I very often joined our people in their efforts to bring our principles before the people, and when I was not too tired I used to go with them after the end of the Sabbath to the market and speak there to the people. Sometimes there were one or two hundred together, all sorts and conditions of men. As we had a fine quiet spot near by a very busy thoroughfare, Roman Catholics, Jews and other people listened to the old Gospel and the teachings of Christ and the prophets. . . . This kind of work had all the love of my heart. I hoped it would also be a means to draw the people to our own meetings in our dear old chapel. In the beginning there came some on Sunday night, but when they realized our special principles they withdrew.

Both Brothers Wagenvoort and Nobels left Haarlem and are now living in Amsterdam and attending our meetings there. During a large part of the year Brother Spaan has been very weak, so I always was in Haarlem. In summertime we have prayer meeting at nine o'clock, sermon at ten, and Sabbath school at three, and at night I have the open-air meeting at the market. In wintertime we have Friday night free meeting (testimonies), and on the Sabbath, prayer meeting at nine o'clock, sermon at ten and no Sabbath school. When the weather is good, we also have services in the market-place.

It is always a great privilege for me to serve the little church in Haarlem by preaching and teaching. . . . A spirit of perfect unanimity now again reigns among us. Our mutual prayers are fortifying us in our manifold labors, trials and troubles. We began the year 1913 with a membership of 55. In January, 1912, it was 52. I trust the two sisters who left us and joined the Russell movement will be disillusioned when his prophecies prove false next year. We all have such a serious calling in this sinful world that I much regret all these fanciful theories which keep people busy in unfruitful speculations. The firm foundation of God stands, having this seal: "The Lord knoweth them that are his," and "Let every one that names the name of the Lord depart from unrighteousness."

One couple were just about to join the church when, two weeks ago, the man suddenly died. They had kept the Lord's Sabbath for several years and attended our meetings in Amsterdam about three months. He had during seventeen years been employed in a large business, but lost his employment and his future pension as soon as he began to go in the way of obedience. He then often was without employment but they never complained and worked together and always had still something left for the need of the church and the poor. We all loved him very much for his meek and silent ways. His widow joined the church a few days after his death. His family, though they regarded him a fool when he first began to keep the Sabbath, in the long run respected him, and his life is held in loving remembrance with them all.

More lamented still among us is the death of our dear Sister Pieters who was a lifelong friend of ours. As a child she was cared for by my parents and at the age of sixteen, at the foundation of the First Baptist church in Haarlem, she was baptized by my father. Very dear to us is her loving memory. Though she lived far away from us in Battle Creek, we knew she was always remembering us before the throne of grace. We had very much hoped to see her again on this side of the grave, but the Lord disposed it otherwise and we have learned to be silent in all his wise ways. Another fact which marked this year was the stay among us of Cor-

nelia Slagter. She found the little flock much reduced, some having gone to America or elsewhere, and some to their reward. This made her very sad at first. She has now returned to her work in Java as government nurse in the asylum. May the Lord bless her work and testimony there, as he has done before. With Sisters Jansz and Alt you are in correspondence yourself and you read about them in the RECORDER; so I need not write you about their work, for which we continue to pray and which we try to promote as much as we can.

We greatly rejoiced to hear from our dear friend, Brother Van Ysseldyk, living on a farm in Cerro Corra, in the Argentine Republic, that he took an active part in founding a new church, practically of Seventh Day Baptists, at Bompland, about 15 miles from his home—a church of sixteen members, Swedish and Spaniards, former Adventists, who could not agree with their organization. If you could provide them with literature in either language, they would be very thankful to you, as they now possess only the Adventist tracts, which are of a more sensational type. They have several reasons for not trusting the work of the Adventists in those regions.

Most of the scattered members in our country we have been visiting once or twice this year or they have come to Haarlem on special occasions. . . . We are now spreading the *Boodschapper* by post, or by Brothers Wagenvoort or Nobels, who canvass for the paper. I am considering the leaving off of part of my work (the Information department) so as to be able to do more for the church and the Sabbath cause. Will you pray for me that I may be guided and that I may understand the will of the Lord and not choose my own ways? My work in the Purity movement has of late been applauded from many sides. In October next the Midnight Mission will celebrate its twenty-fifth anniversary. I think there will be a great number of friends gathered then, but I sincerely assure you I love infinitely more the atmosphere of our small and faithful flock at Haarlem.

One of the daughters of Brother Stout sailed last month for Lawton (North Dakota) to join her brother there. Is there a Seventh Day Baptist church in that neighborhood? I have some addresses of

Dutch readers of the *Boodschapper*, some of them Sabbath-keepers, in different States of America. Would it be useful to send the addresses to you, so that perhaps somebody might have an opportunity to visit those people?

We hope not to forget you in the days of the Conference, and we will pray continually that you may have a time abundantly blessed, and useful for the churches in general and for every good work issuing from our people.

As to our family, our youngest daughter was very weak in the beginning of this year and is spending the summer with friends in the country. It is a great boon for her. Our little boy Gerard is getting on very well, but he is susceptible to cold. My wife and the rest of my family are well and we all go on cheerfully in the work we have to do.

With fraternal greetings,

Very truly yours in Christ,

VELTHUYSEN.

June 23, 1913.

Brother Bakker to Leave Denmark.

MY DEAR BROTHER SAUNDERS:

I thank you very much, you so regularly write. Though your last letter was somewhat delayed, and also only a short one, I easily understand it is because you have so many, many things to do. Yes, Brother Saunders, it must have been a very sad thing for the thousands of poor people who have suffered so hard in those floods in the United States. May our good Lord help all who suffer.

We are quite well and have good health, so that we can do our work just the same as always, namely, hold regular meetings at our different stations on the Sabbath, and also in "Hou" every fourth Sunday afternoon, besides writing letters, communications, visiting some people and distributing tracts—all opportunities through God's providence. And so this quarter and year have passed in the same way. The Lord be thanked for all his goodness and mercy towards us in all the years. Oh, yes, when I look backward and think, and bring to my memory how well and safely our merciful God has led me, and us all, my dear wife and children, I have to thank and praise him.

And now, dear Brother Saunders, I am obliged to tell you the sorry news: I have come to the conclusion that I must give up the work here. I can not do it as it ought to be done, especially in the winter-time, when we are obliged to hold our meetings on dark evenings, and the people are scattered so far away. The reason is, dear Brother, as I told you before, that my eyes have become bad or weak. However, I feel sorry that I have to leave the work here and this dear people, even though they are so few. But I feel that it is my honest duty to give it up. The second of August is Sabbath; so I shall, if the Lord permits, hold my last meeting here. May our good Lord and Shepherd keep this people. It is just five years since we came here, and we have lived with joy and peace between our people. Oh, yes, Brother, I feel it is a hard—a sorry thing to leave the work, and say farewell to this good people, but I see no other way. All our sons, four, are in the United States, and our daughter, who is with us, wants also to go. We hope to spend our last days in the United States with our sons. May the Lord make and lead all things well. Amen. I thank you and the whole board for all the help you have given for God's cause here.

Your brother in Christ,

F. J. BAKKER.

June 26, 1913.

Gambling at Home.

A correspondent has called our attention to a crusade against card-playing started by some philanthropic Jews. The agitation has been carried on chiefly in Massachusetts and New York. One of the leaders in the movement explains its significance in this fashion:

Needless to say, we are not a people of gamblers, and such among us who are today spending their time at the card table, or other gambling places, have contracted that habit from unfortunate associations with the outcasts of society. But the situation in New York shows that we must, once and for all, eradicate gambling from our midst. Agitation must even be directed against card-playing in the homes. The proverbial sanctity of the Jewish home must be revived. For the good of future generations and for the children whom we want to raise as good American citizens, card-playing must be wiped out of the Jewish home.

Though it is not specifically so stated, we infer from the language used that the

attempt is not being made to eliminate card-playing as a diversion, but to induce Jewish parents to abolish playing for stakes, however modest these may be. The thing is very suggestive. We regret that there are many members of Christian churches who indulge in games of chance which they render more exciting by placing small bets on their play. It does not diminish the harmfulness of such a practice that the money involved is so insignificant as neither to add much to the possession of the winner nor to subtract much from the holdings of the loser. The gambling propensity is cultivated just the same, and this remark applies equally to games which are played for prizes, even when these are simply regarded as souvenirs of a pleasant occasion. If the Jews find it necessary to rebuke this habit, Christians ought not to be behind them in reprobating it.—*The Christian Advocate*.

"Thou Wilt Keep Him in Perfect Peace."

D. E. LIVERMORE.

What a joy we have in knowing
That our Lord hath planned it so,—
That amid life's cares and tumult,
Which we meet while here below,
God hath made a place of refuge,
'Neath the shadow of his wings,
Peace that passeth understanding,
And a taste of heavenly things.

How my Father longs to save me
From the sins that tempt me sore;
How his gracious power upholds me
As I trust him more and more.
Then the path that lies before me
Smoother grows from day to day,
When his gentle spirit, guiding,
Helps me choose life's better way.

How I need Thee, Lord, in childhood;
When life's morn is bright and fair,
That my feet, divinely guided,
May go safely 'neath thy care;
And when noontide with its burdens
Oft my weary heart opprest,
Then thy yoke will make toil lighter
And thy promise give me rest.

And when evening finds me weary,
As the shadows 'round me fall,
'Twill be joy to feel thy presence,
Thou wilt be my all in all.
Let my faith grow firmer, stronger,
Till the pathway grow more bright,
By the words so richly spoken,
"At evening time it shall be light."

"A good test of a business is what you are going to think of yourself afterward."

Protestantism Repudiated or "The Reformation, 14th to 16th Century."¹

A Review.

REV. BOOTHE C. DAVIS.

The reviewer is indebted to the author for a complimentary copy of this newly issued volume and has read the same with much interest.

Other RECORDER readers may have seen or heard of this new book from the pen of Doctor Jones, or if not may be interested in the impression it makes upon one who has read it.

In writing of the Reformation the author deals with an old subject. He makes copious quotations from writers covering a period of four or more centuries, but he adds nothing to the world's knowledge of Wiclif, Huss, Jerome, Zwingli or Luther. The chapter, "What Protestant Means in America," has in it an element that strikes a student of history as original. That the breaking away of the American churches, in Virginia, from the Anglican Church, after the Declaration of Independence, in 1776, and in New England, from "Established Congregationalism," was a part of the Reformation of the fourteenth-sixteenth century, probably never occurred to any one else.

But the most surprising contribution which the author makes to the literature of the Reformation of the fourteenth-sixteenth century, is the information that the thirty-one leading denominations of America have, in the twentieth century, through the Federal Council of the Churches of Christ in America, "intentionally and expressly repudiated Protestantism," and have thereby resolutely set their faces toward the Roman Catholic Church, with its indulgences, against which Martin Luther and his co-reformers made their protest. The logic by which this new information is reached and expounded to the public is as original as is the author's interpretation of the part played by the Congregational and Episcopal churches of America during the last quarter of the eighteenth century, in the Reformation of the fourteenth-sixteenth century.

The author cites as the basis of his alarm the fact that on December 5, 1912, the Federal Council, at its second quadrennial meeting, held in Chicago, amended the re-

¹ By Alonzo T. Jones, Battle Creek, Mich.

port of its Executive Committee in such a way as to omit the word Protestant from one of the paragraphs of the report. Now the writer of this review happened to be a delegate to that second meeting of the Federal Council, as also to the first, and he is happy to belong to a denomination that has, from the first, coöperated in the great and blessed movement to federate the activities of all Christians in efforts for the betterment of the race, and the Christianizing of the world. Nothing can be gained by standing aloof to fight and obstruct all efforts to coöperate in Christian service. Being present at this meeting, the writer is familiar with the action of the council, and believes he understands its significance.

On the first day of the meeting the report of the Executive Committee expressed the "earnest hope that the second Federal Council will make yet more clear certain fundamental facts as to the churches of the country, through their federation," namely, first: "The fact of the substantial unity of the Christian and Protestant churches of the nation." In the discussion of the report the grammar or logic of the above statement was challenged. "Why say Christian and Protestant churches, as though they were something different, or as though Christian churches were not Protestant or vice versa?"

In the course of the discussion it was said: "Why is the word Christian not comprehensive in itself, and the word Protestant superfluous in this connection?"

A few moments were spent in the discussion. There were differences of opinion as to the best wording. One speaker thought it unnecessary to use a "dividing" word and that if the Roman Catholics should be included in the prayer of that great Christian body, "that we all may be one," it could not be offensive to our heavenly Father; and if they wished to come in and work with us, we ought hardly to be so narrow as to prevent them.

After recommitment and amendment, so as to read, "To express the fellowship and catholic unity of the Christian Church," all seemed to be content with the wish expressed, except the author of "The Reformation of the 14th-16th Century." Though present and wearing the badge of a delegate, his presence seems not to have been for membership in the "Federation," but for the purpose of attack. Suspicion,

desire to assault the Roman Catholic Church, and to discredit other Christians, seems to have been his motive for action throughout, culminating in the writing of this book.

It is less surprising, therefore, that the desire for grammatical accuracy of expression, on the part of the Federal Council, could not be understood by him, to say nothing of the grammar itself; and that any prayer that "all may be one" could not have his "Amen."

The entire book is a forced argument to make out a case against the Roman Catholic Church of today, as the worst of evils; and against all evangelical churches as the allies and abettors of Roman Catholicism. In the midst of the spirit of fraternalism, the author is trying to perpetuate the war among Christians, which has been a chief barrier to the coming of the kingdom of heaven.

It is more charitable to think that the spirit of controversy has blinded the author to the spirit of fraternalism, so characteristic of the Federal Council, to the facts of its arguments and its action, and to its use of logic and grammar, than to think that he has wilfully and maliciously misrepresented and misstated the facts.

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

Pictures of Christ.

LENORA E. STILLMAN.

A small girl was speaking very earnestly when she told her teacher about a certain picture of our blessed Lord. The expression of the little face changed when the teacher said that she herself would not have a picture that was called a likeness of Christ, since she believed Christ to be the Son of God, and that no picture made by the skill of man could represent him. The child confessed that she too had been taught the divinity of Christ, and then lapsed into silence.

The writer has a friend who is not a Christian, but who still believes in the brotherhood of man. This woman has a picture which she likes to call a representation of our Elder Brother. Yet her attention has been called to the fact that this engraving is not really a picture of Christ. Whose picture is it? A picture of the artist's model, to be sure. And who was the model? A biography of the artist

might tell us. Why do people call it a picture of Christ? You can answer that question if you know why the children of Israel said of the golden calf: "These be thy gods, O Israel, which brought thee up out of the land of Egypt."

You know that God refused to accept the golden calf which the children of Israel made. Now what of the work of this Italian artist? Can its owner ask Jesus to accept it as a picture of Jesus himself? Would you venture to get a photograph of a neighbor's son and tell people that it was a picture of your brother? Surely you would expect your brother to object to such fallacy. Yet our divine Elder Brother is being thus misrepresented among us.

Why has God forbidden us to make any likeness to represent Divinity? We have no right to question the commandment of God. Yet we are given this reason: "I the Lord thy God am a jealous God." The heavens declare his glory and show his handiwork, yet sinful flesh has never seen his face, and human minds can not conceive a likeness of the Lord of heaven and earth. Much less can our hands fashion anything that can be called a representation of him in whom dwells all the fulness of the Godhead bodily.

Westerly, R. I.

With the treaty of peace between the allies signed, one other trouble now confronts the powers of Europe. In the London treaty between the allies and Turkey the Turkish boundary lines were definitely fixed. During the trouble between the allies, the wily Turks took advantage of the circumstances to retake Adrianople, utterly regardless of the provisions of the treaty. The London settlement also provided for the demobilization of the Balkan army. So now the perplexing problem is, who shall force the Turks to respect this treaty and accept the boundary lines as stipulated?

To a note from the powers threatening to withdraw moral and financial support, Turkey has given an evasive reply. This note requests Turkey to withdraw its troops across the lines in accordance with the treaty of London.

A man may be a blot or a blessing, but a blank he can not be.—*Chalmers*.

A National Benefactor.

Such indeed is Mr. Jacob A. Riis, who came to this country over forty years ago a youth of twenty, moneyless and friendless, hoping to find a welcome and a chance to succeed. Arriving in the spring, the cold autumn found him a wanderer on the streets of New York, still without refuge or friends. He slept on doorsteps, and accepted the partnership of a poor, cast-off dog who shared his sufferings, helped to keep him warm at night and followed him in his search for food.

At last a night came when the cold storm and sleet made it impossible to spend the night out of doors, and he applied to the police lodging-rooms for shelter. The dog was compelled to remain outside, while Jacob was sent down into a close, vile basement to pass the night as best he might with the vilest of surroundings, and viler men.

During the night some one took from his neck a little gold locket containing a lock of beloved hair, which formed the last memento of his home and the loved ones there. He complained at the desk and most piteously begged that an effort be made to recover his heart's treasure. The sergeant, instead of helping the boy, at once accused him of having stolen the locket and demanded to know where he had taken it from. The desperate lad told the officer a few plain things and a policeman was ordered to throw him into the street, which he proceeded to do in no gentle manner. As the door opened there was the faithful dog who, seeing his friend and protector being abused, at once fastened his teeth in the policeman's leg so deeply as to cause a howl of pain. Jacob was kicked down the stone steps and the poor dog was seized by the legs and his brains were dashed out upon the stones.

From this bitter experience sprang the great and good man, whose name is a synonym for all that is noble and true in Christian citizenship. Heaven recorded a vow that was uttered at that moment that he would by God's help yet live to see that lodging-house revolutionized, and such inhumanity discontinued. God who heard the lad graciously worked with him, and a few years later he was in a position as a newspaper man to become personally ac-

quainted with conditions in the slums of New York, and as he worked his influence was more and more felt as he placed his shoulders under the mighty burdens of woe and wretchedness that cursed the great city.

At last his work attracted the attention of the President of the Board of Police Commissioners, Theodore Roosevelt. He called at Riis' office, but not finding him there left his card across which he wrote, "I have read your book, and have come to help." In a later interview the dauntless "Rough-rider" said to Jacob Riis, "You point out the rotten places, and I'll smash them." That was an easy proposition, and great reforms came as the result. Not only was the old police station renovated, but the whole region has been thrown open to the sunlight. "Mulberry Bend" and "Five Points" no longer exist; hundreds of thousands of poor of New York have been rescued from the grasp of unconscionable landlords who were draining their very life-blood. The dens of vice and haunts of disease have been abolished.

Jacob Riis realizes more than most men do that he is his brother's keeper. The gospel he preaches is the same that he practices, and it is a message that brings up the people who are down and enlists the efforts of the strong in behalf of the weak and helpless.—*The Medical Missionary.*

President Wilson in presenting an American flag recently to a delegation of forty-seven schoolboys from San Francisco, made a little speech in which he said:

"I dare say you think that masters are often a bit hard on you in requiring you to do things in order that you may pass the tests of the school, but I want to warn you that when you get out of the school you are going to have harder schoolmasters than you had before.

"The world requires that we make good, no matter what happens, and the man who does things amounts to a great deal more than the man who wishes he had done things. The men I am sorry for are the men who stop and think that they have accomplished something before they stop at the grave itself. You have got to have your second wind in this world and keep it up until the last minute."

WOMAN'S WORK

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

The Path in the Sky.

The woods were dark and the night was black,
And only an owl could see the track;
Yet the cheery driver made his way
Through the great pine woods as if it were day.
I asked him, "How do you manage to see?"
The road and the forest are one to me."
"To me as well," he replied, "and I
Can only drive by the path in the sky."
I looked above, where the treetops tall
Rose from the road like an ebon wall,
And lo! a beautiful starry lane
Wound as the road around, and made it plain.
And since, when the path of my life is drear,
And all is blackness and doubt and fear,
When the horrors of midnight are here below,
And I see not a step of the way to go,
Then, ah! then I can look on high,
And walk on earth by the path in the sky.

—Amos R. Wells.

Letter From Mrs. Wardner.

DEAR EDITOR:

You will readily recall the very interesting letter I sent you something over a year ago, which was written by Miss Mithoff, a missionary from this city to the Saddle Mountain Indians of Oklahoma.

Miss Mithoff is home now on her vacation. She gave my class a short talk Sunday on the work in her mission field, and yesterday at a missionary meeting she gave a longer talk on the same subject. She says they have had three mountain-top experiences the last year, but as yet she has told us of only two of them.

The first of these experiences was the ordination to the gospel ministry of her interpreter, Lucius, who now becomes pastor of the church that has been under her care. She has been told that he is the first of the Blanket Indians in Oklahoma to receive ordination.

Lucius was subjected to a very long and critical examination by a council called for that purpose before he was ordained.

Miss Mithoff said that, as she listened to his answers, she was thankfully proud of him and her heart was deeply moved over the evidence of what God had wrought in his life. His account of his conversion and call to the ministry was intensely in-

teresting, and as she listened to his story she wished we were all there to receive with her the spiritual uplift his story gave. His conversion was the direct result of his interpreting John iii, 16.

The examination was so long that one of his Indian brethren became uneasy and, rising to his feet, said: "When we hitch up a young horse we don't put on a heavy load, and if God has called Lucius to preach I don't think it is necessary to ask him so many questions." But Lucius replied that he was willing to remain all night and answer questions if the council desired to ask them.

Lucius has a very nice family of children. One day the missionary complimented him on his family and he said: "Well, you see I strain my children. The trouble with so many Indians is, the children are not strained" (trained).

The second mountain-top experience was the annual association. The Baptist Indian churches of Oklahoma, which comprises nine tribes, are organized into an association. The association met this year with the Pawnees at Pawnee. There were ninety delegates present, including the missionaries.

When the association convened, the tribes were seated by themselves. Each tribe had its interpreter. When one of the missionaries preached, the different interpreters stood and interpreted for their tribes simultaneously. The Indians have trained their ears so they hear only the words that are spoken in their own tongue.

During the conference meetings the testimonies from all the Indian delegates made one harmonious song of praise and thanksgiving to God on account of what he had done for them. Over and over it was said, "If it wasn't for Jesus we couldn't come together in a meeting like this, for the different tribes would be fighting each other; but Jesus has taken the hatred all out of our hearts and filled them with love."

The hearts of the Indians were greatly burdened at this meeting for the salvation of souls. The work had enlarged during the year so that it was necessary to make some additions to their constitution. After the missionaries had been discussing the matter for some time an Indian asked permission to speak and upon his request being granted said: "If the constitution needs to be made bigger, go to work and do it and

stop this fooling around. We are here to save souls and we want to get to work." Possibly we may yet learn a lesson from our Indian brethren.

I am glad to report that this earnest soul had the pleasure of seeing thirty-three persons converted to Christ during the association, buried beneath the baptismal waters.

The missionary is sometimes amused by the translation of the Indian language into English; as, for instance, "We have been taught that hell isn't a proper place for us to go to."

In listening to Miss Mithoff's story I was deeply impressed with the simplicity, genuineness and earnestness of the Christian Indians' faith and their hunger for spiritual food. Religion with them is a living vital issue.

The missionaries were entertained in a body in two Indian homes. These homes were beautifully kept and the lunches were as well prepared and as delicately served as they are in our own homes.

Miss Mithoff had the pleasure of meeting Isaac McCoy at the association. Years ago, when he was a little boy, a missionary visited his tribe. One day this missionary laid his hand upon the little boy's head and prayed that he might become a soldier of Jesus. After the prayer, he asked the boy's name and upon being told that he had none gave him his own name; and Isaac McCoy, now in the vigor of young manhood, is an earnest, consecrated Christian devoting his life to the uplifting of his people.

Before closing this letter I want to relate an incident that happened soon after Miss Mithoff went to Saddle Mountain. She was invited to attend a birthday party in an Indian home, held in honor of a little girl who was too young to comprehend its meaning. She accepted the invitation, supposing that like our parties it was simply for a good time. Shortly after she arrived at the home the father asked her if she could give them a Bible lesson after dinner, saying that it would be greatly appreciated and at its close they would hold the special season of prayer asking God to help them train their little girl so she would grow up to be a noble Christian woman. This is the custom of the Christian Indians.

She said: "I tried to conceal my surprise for I didn't want the Indians to know that the white Christians were not so particular about the religious training of the little ones God has entrusted to their care."

To me this report is very inspiring. It tells me that God's work is moving on to the final and complete triumph over all that is wrong, and I am more anxious than ever before to contribute my little mite toward the hastening of that glad day.

Very sincerely yours,

MARTHA H. WARDNER.

1007 Jackson St.,

LaPorte, Ind.,

Aug. 6, 1913.

Minutes of the Woman's Board Meeting.

The Woman's Executive Board met in Milton on the afternoon of August 4, with Mrs. J. B. Morton. The members present were: Mrs. West, Mrs. Clarke, Mrs. Morton, Mrs. Daland, Mrs. Crandall, Mrs. Babcock, Mrs. Maxson.

The President read Psalm cxii, and Mrs. Babcock offered prayer.

The minutes of the previous session were read.

The Treasurer's report for July was read by Mrs. Babcock. Receipts \$201.88; disbursements \$2.00. This report was accepted. The Treasurer's annual report was also read and adopted.

The Corresponding Secretary read the preamble and resolutions received by her from the Tract Society regarding the election by the General Conference of a Central Committee and the employment of a General Denominational Secretary. After some discussion of this subject a letter was read from the Committee on Home Base, representing the Foreign Missions Conference of North America, asking for a statistical report from the Woman's Board. Mrs. West read a letter received by her from Mrs. W. J. S. Smith, Secretary of the Board of Trustees of the Fouke Seventh Day Baptist Mission School, enclosing a copy of the resolutions adopted by the Fouke Seventh Day Baptist Church on assuming control of the aforesaid school. This letter and the needs of the school occupied the attention of the Board for a time.

The Corresponding Secretary read her annual report and it was adopted.

After the reading and approval of the minutes the Board adjourned to meet at the call of the President.

DOLLIE B. MAXSON,
Recording Secretary.

The Evolution of Patriotism.

PAUL B. BLANSHARD.

(University of Michigan.)

Prize oration in Intercollegiate Peace Association contest at Lake Mohonk, May 15, 1913.

Robert Southey has asked through the lips of a little child the greatest peace question that the world has known. He pictures a summer evening on the old battlefield of Blenheim. On a chair before his vine-clad cottage sat old Kaspar, while his grandchildren—Wilhelmine and Peterkin—played on the lawn. Suddenly Peterkin from a near-by brook unearthed a skull and, running, brought it to Kaspar's knee. The old man took the gruesome thing from the boy and told him that this had been the head of a man killed in the great battle of Blenheim. Then little Wilhelmine looked up into her grandfather's face and said:

"Now tell us all about the war,
And what they fought each other for."

Here we have the central question in the problem of war. Why do men fight? Through the answer to that question lies the path to world peace.

Few men fight today for glory. Modern militarism has no place for Lancelots and Galahads. The glory of the regiment has absorbed the glory of the individual. Few men fight today to gain great wealth. The treasures that glittered before Pizarro do not tempt our soldiers. Material wealth is more easily won in factory or farm or mill. Few men fight today for religion. The conquest of religion has become a conquest of peace; the very ideal of peace is an end of religion itself. Glory, wealth, religion—these are no longer the causes of war. Then why do men fight? The answer is obvious. Men fight today for patriotism. Patriotism is the cause of war.

The next step in our reasoning is more difficult. If patriotism is the cause of war, how shall we treat the cause to destroy the result? Shall we attempt to

abolish patriotism as Tolstoi would have us do, or shall we try to change its nature so that war as a natural result will be impossible? To answer these questions we must study patriotism from its very beginnings. We must ask: What is patriotism? Where did it come from? What place has it in our life?

Observe first the simplest cell of life, the amoeba. We can watch it through the microscope. It is so tiny that it keeps house in a drop of water. It has neither emotion nor consciousness, in the human sense. It lives a while and then splits in two to form other cells that have no connection with each other. Yet this infinitesimal bit of life has an instinct, the instinct to save itself. Watch an amoeba as fire is brought near! It immediately moves away. Its every act is regulated by this one instinct, self-preservation.

Now let us leave the microscope and go outdoors. Over there is a bird in a tree top feeding its young in a nest. Suppose that a fire should suddenly consume the tree. Would the mother bird fly away in safety? No; it would die on its nest in the effort to save its young. There is more than self-preservation here. The scientist will tell you that the instinct has expanded to include the preservation of the offspring.

And now turn to primitive man. The recent excavations in Sussex will give us a picture of him. He is a wild, gorilla-like figure that creeps beneath the trees. He can leap with lightning force on his prey. He drapes his body with bear skins and eats meat from fingers that end in claws. And yet, with all his savage ferocity, this is more than an animal. This is a man. In his breast there stir the instincts of a man. In his life we see the vital element of patriotism, love. His little, savage family is more precious to him than all the world. He will fight and die not only for self-preservation, but for those who to him are "brother and sister and mother." This is the stamp of the human. This is the potentially divine.

But as the storms of war beat about these little savage families the sense of common danger welded them into one. Out of grim necessity friendship came, and friendship gave birth to patriotism. Loyalty and sacrifice were not limited to the

family; men fought and died for their tribe.

And now let us turn the microscope upon ourselves. We would fight for our country, we say, because we love our country. We call that feeling patriotism. It is more extended than the savage love of tribe; it gives loyalty to a great government and democratic principles. We speak of that feeling as divine, but it is terribly human. Its expression is the same harsh ferocity that inspired the life of the savage.

Tomorrow America goes to war. In great, black type we read the call for men, and a sense of common danger thrills us. In the evening by a street's lamp glare we watch a passionate agitator, who points to a flag that we have learned to love. The tramp, tramp of passing regiments and the sound of martial music thrill us. We lay down our tool or pen, and march to the front. And then comes the first engagement. The air is blackened with rifle smoke; the roar of cannonry deafens us. Dazed, we crouch behind an earthwork, while the enemy creeps through the smoke. Suddenly they charge. We fire, but they surge on through the smoke. They mount the earthwork. We leap together. Men scream hoarsely! Musket butts crash! Daggers plunge into quivering flesh! Divine feeling! Glorious patriotism!

The passing of this savage patriotism is inevitable. The whole course of nature is against it. The very history of development will tell you that. Loyalty has never been an immutable thing. It has been a ceaseless and irresistible growth from the individual to the family, to the tribe, to the nation. The time for a world patriotism has come. Why should men limit their loyalty by a row of stones and trees that we call a boundary? Why are men patriots anyway except to save their privileges and their government? The primitive patriot had no choice but to fight. He was put down in a little plot of cleared ground, hemmed in by mighty forests, and made to hew out a home in a vast world of enemies. But how far we have come from him! The twentieth century world is a little world. Our earth is like an open book. We have cut through the jungle wastes of Africa; we have photographed the poles. We sell and buy things from Greenland and Java. In such a civilization war patri-

otism has no place. It is no longer the only guide to self-preservation; it has become the most terrible instrument of self-destruction. And for just this reason war patriotism must go. It runs counter to the whole trend of nature itself. It is diametrically opposed to the mission of patriotism in the world. Just as those little savage families joined hands in tribal loyalty, just as the scattered clans and tribes united under national government, so nations must clasp hands around the globe in a new spirit of "worldism" that shall make war impossible.

But we can not gain a world spirit by a sudden destruction of our patriotism. We will never usher in tranquility with a crash. The nihilism of Tolstoi would plunge us into lawlessness and anarchy, for the chief element of patriotism we must keep. What is that element, you ask? It is the willingness of the individual to sacrifice his welfare for the welfare of the group. There we have the stem of the world spirit of tomorrow. But the blossom will not burst forth in a night. It must come by an unfolding and a growth. We can not climb to universal peace upon a golden ladder and cut the rungs beneath us. Evolution builds on the past. The final spirit of "worldism" will be a broadening and a deepening and a humanizing of the spirit of sacrifice, which is the noblest element in our patriotism.

"But," you ask, "if the evolution of patriotism is inevitable, what have we to do with it? Why should we meddle with the course of nature?" We reply that the evolution must come through you. We are not "puppets jerked by unseen wires." "Consciousness," says Bergson, "is essentially free." Man the savage or man the philosopher—he alone can decide. Let him purify patriotism with Christianity and he has brotherhood; adulterate it with avarice and he has war. The evolution of patriotism is not a physical thing. Listen to Huxley: "Social progress means a checking of the cosmic process at every step and the substitution for it of the ethical process." The evolution of patriotism, then, is a moral thing, and morality is man-made. We are men, but we can be supermen. We are patriots of a nation. We can be patriots of the world.

The evolution of patriotism is no theorist's dream. It is a palpable fact. The

patriot of one age may be the scoundrel of the next. A turn of the kaleidoscope and Paul the convict trades places with Nero the emperor. Who was the ideal ancient patriot? The statesman, Pericles? The thinker, Plato? No. The most efficient murderer, a Macedonian boy. "I must civilize," he says. So he starts into his neighbor's country with forty thousand fighters at his back. Does Persia yield its banner? No? Then crush it. Does Thebes resist? Then burn it to the ground. Do the women prate of freedom? Load them with slave chains. What? Do they still hold out? Then slaughter the swine. And as men watch him wading through seas of blood, riding roughshod over prostrate lives and dead hopes and shattered empires, the blind age cries out, "O, godlike Alexander!"

"Godlike!" Oh, but there's new meaning in that word today. How much nobler a picture our modern patriot presents! Not waving the brand of destruction, not a king of murder will you find the great patriot of today. His thunderbolt of conquest was a host of righteousness. His empire was built in the hearts of men. In the teeming slums of the world's greatest city he lifted the standard of the Christ. Haggard children stretched out hands for bread. He fed them with his last crust. Thousands were dying in the city's filth. He pointed them to a more Beautiful City, where pain should be no more. And when the body of William Booth was borne through the silent throngs of London streets a million heads were bowed in reverence to this patriot of a purer day. In every hamlet of civilization some heart called him godlike.

Is not the trend of patriotism clear? Are not the seeds of a new world loyalty already in our soul? The trumpet-call to war can never rouse this newer patriotism. The summons, "Peace on earth and good will to men"—that is the future bugle-call. And for us the task is clear. To take our destiny into our own hands, to throw off the prejudices of nationalism, to turn our faces resolutely to the future and strive for that summit of brotherhood and universal peace, that

"One far-off divine event
To which the whole creation moves."

—The Advocate of Peace.

The Pathway to the Whitehouse.

The parsonage is one of the humblest houses in every community. Into it wealth never comes, and yet from it have gone sons and daughters who have made mighty contributions to human progress and achievement. A recent examination of the men and women whose names are entitled to be remembered reveals the fact that a large percentage are the sons and daughters of ministers.

The recent inauguration of President Woodrow Wilson, who was the son of a Presbyterian minister and whose wife is the daughter of a Presbyterian minister, calls to mind the fact that the manse is a good place from which to start to the White House. No less than three Presidents, Arthur, Cleveland and Wilson, were the sons of ministers. A number of the Presidents would occupy pulpits. President Garfield was a preacher in his early life among the Disciples. William McKinley was a man of high religious character and quite at home at the altar. Theodore Roosevelt often preached; while President Taft, the last Sunday he was in Washington, preached at the Unitarian church, to which he belongs. The man whose shallow intellect does not deter him from criticism of the church, ought to know that most of the men who have achieved things in life have been religious leaders.

The daughters of ministers have been more fortunate than the sons in reaching the White House. No less than seven daughters of the manse have been occupants of the White House. Abigail Adams, the daughter of a Congregational minister, first had this honor conferred upon her. Both Mrs. Fillmore and Mrs. Pierce first saw the light in parsonages, being daughters of clergymen. Mrs. Benjamin Harrison was the daughter of the well-known Rev. Dr. Scott. Miss Cleveland, the sister of Grover Cleveland, and till his marriage the mistress of the White House, was a minister's daughter, as was Mrs. McElroy, who was presiding lady during the administration of her brother, Chester A. Arthur. Now the destiny of the nation is largely in the hands of a chief executive and his wife, both of whom were prepared for this honorable service by devout ministers of the Word.—Exchange.

YOUNG PEOPLE'S WORK

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

Prayer for Missions.

REV. C. S. SAYRE.

Christian Endeavor topic for August 30, 1913.

Daily Readings.

Sunday—Promise to hear (Ps. ii, 1-9).
Monday—Committee on prayer (Acts vi, 1-6).
Tuesday—Helping by prayer (2 Cor. i, 1-11).
Wednesday—Remembering the field (Phil. i, 1-11).
Thursday—A praying band (Col. iv, 7-14).
Friday—Pray for missionaries (Col. iv, 2-7).
Sabbath day—Topic: Missionary essentials, at home and abroad. II. Prayer (Eph. vi, 10-20).

Plainly one important *essential* in the spread of the Gospel in the homeland or abroad is *prayer*. Paul said to the church at Ephesus, "Praying always—for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel." That is just what we need to do as Christian Endeavor workers. We need to pray for the missionaries, that utterance may be given them, that they may open their mouths boldly to make known the mysteries of the Gospel.

What missionary are you interested in? Which line of missionary work do you have the most confidence in, the needy fields in the United States, or those in the far-away lands? Acquaint yourself with their special needs, and then pray for them. If the field you know about has no worker, pray that one be sent, and pray "*always*" until one is sent. Talk about it to others, plan to raise money for it. Set a good pace yourself. "Watching thereunto with all perseverance." Do not feel that you must force yourself to be interested in *foreign* missions. If it is easier for you to awaken interest in the work in the homeland, let it be awakened, only so the missionary spirit may be awakened among us. We *must* be a missionary people if we are a Christian people; for the Christian religion is essentially missionary. I can remember when there was hardly a prayer offered in the Christian Endeavor meeting that did not mention especially the mis-

sionary. But *now!* God help us. Not only are the prayers for missions wanting, but there is an awful dearth of any kind of prayer.

My dear Christian Endeavorer, arouse yourself, see where you are drifting to, and see how you burden the particular society to which you belong, if you do not support the meeting with an earnest prayer, and support missions by an earnest petition in their behalf.

Surely our interest in the Christian Endeavor society is small if we are not willing to support its meetings by earnest prayer at every session. And where is our interest in *missions* if we forget them when we pray?

The Prayer Meeting Committee.

CHOOSING THE MEMBERS AND DECIDING THE POLICY.

The work of the Prayer Meeting Committee of the Young People's Society is one of the constant factors of the organization. In every round of seven days the time arrives for a devotional meeting. The main responsibility as regards this meeting rests with the Prayer Meeting Committee. This group of workers must be ever alert; a lapse of effort may mean disaster. It is possible, although not wise, for the Look-out Committee to neglect its task for a time, for the Flower Committee to fail, and the society still go on; but let the work of the devotional committee be left undone for even a month and the organization will totter.

Because of the importance of this work, and because new people are constantly joining the ranks, it seems pertinent to give this phase of the society's activity especial emphasis. To do this, a series of five articles, of which this is the first, will be devoted to it. The fundamentals, old to many, but nevertheless vital to progress, will be stressed.

THE PERSONNEL OF THE COMMITTEE.

It is not a small matter that we turn our thought to, when we consider the number to be placed on the committee and the characteristics which should dominate their lives. Three should be the very minimum for the committee, and only in exceptional cases should there be so few. Generally, five to seven are none too many, and where

the membership will permit, even a larger number would be practical. In large societies one fifth to one seventh of the membership should be placed on this committee.

All will agree that much depends upon the selection of a chairman. The person should have been for some time a member of the committee and trained thereby for the chairmanship. Back of the training, however, there should, of course, be consecration. It is the word we mention among the characteristics essential for success in every position of the organization. But there are other words which must be mentioned. A winning personality; leadership, which includes a knowledge of what ought to be done and the ability to get others to do it; resourcefulness or inventiveness and perseverance are the outstanding characteristics which should mark the personality of the one at the head of the committee. Another person who seems to have the elements of these characteristics, even though yet undeveloped, should be close to the chairman, acting perhaps as vice-chairman. Suppose it is impossible to find one thus fitted for the chairmanship and one so promising for future leadership, what should be done? Do the best possible with the material available and work to develop these characteristics, for they can in a real measure be developed.

For the other members of the committee, choose those who possess enough of the essentials to make them helpful in doing the tasks which will regularly fall to them. Do not forget, however, to put one or two or even three on the committee who have not the desired characteristics, who have had very little training, who are comparatively inexperienced and who will not be a great help to the committee. Do this in order that the personality of the chairman may be brought very close to some who need such an one to help them.

THE POLICY

After the choice of the committee has been made, the next step is the framing of a policy, by the committee itself. Local considerations will have much to do with this, but generally speaking the following will include the lines of work:

Regular committee meetings.

The choice of leaders and substitute leaders.

Helping the leaders by—
Providing literature,
Assisting in preparation,
Giving aid at the prayer meeting.
Deepening the devotional life of the members.

Improving the prayer meetings generally, by—

Variety in the services,
Making the meetings educational,
Endeavoring to increase participation.

Article number two will deal with the work to be done at the meetings of this committee.—*William Ralph Hall, in Forward.*

News Notes.

NILE, N. Y.—A reception was held at the church, July 12, from 8 to 11 p. m., for Pastor Simpson and wife. A program of music and addresses of welcome by Mrs. E. A. Wells and Rev. J. F. Deward, and response by Pastor Simpson, were enjoyed by all. Following this, light refreshments were served.—An ice-cream social was held at the home of Miss Victoria Perkins, Sabbath evening, June 21. The nine-dollar proceeds were applied to paying for the new roofs on church and parsonage.—Eighteen members of the Ladies' Aid society met at the church Thursday afternoon, July 24.

ALFRED, N. Y.—Pastor Burdick, who went to Los Angeles, Cal., the first of July as the representative of the Young People's Board to the International Christian Endeavor Convention, has since been visiting friends in the southern part of that State and has preached twice for the people at Riverside. On the evening of the twenty-sixth he was given a reception by the ladies' society of that church. He is now on his way home and was at Nortonville, Kan., August 2, Hebron, Pa., August 9, and will be home August 14.—The Rev. W. L. Greene has been supplying the Hartsville Church during the summer. The first of August, Mr. Ira B. Goff became the regular pastor of that church.—The union Sabbath-school picnic will be held on Wednesday, August 14, in Rose's Grove. School exercises and an address by Supt. L. Davis have been arranged for. An athletic program will also be carried out.

One Day of Rest in Seven.

One of the striking features of the twentieth century is the growing number of industries that are kept in continuous operation and the growing number of wage-earners who are regularly employed every day of the week in such industries.

EXTENT OF SEVEN-DAY LABOR.

"During May, 1910," states the United States Bureau of Labor, "50,000, or 29 per cent of the 173,000 employes of blast furnaces, steel works and rolling mills covered by this report (all those in the United States except the Bethlehem Steel Works) customarily worked seven days per week." In the Bethlehem Steel Works "out of 9,184 persons employed (in January, 1910) 2,628, or 29 per cent worked regularly seven days a week. Sunday work was the rule and was not considered overtime."

Steel is not the only industry upon which lies the blot of seven-day labor. Steam and street railroads, hotels and restaurants, telegraphs and telephones, newspaper publishing and distributing, certain classes of retail storekeeping, and many other callings, at present require continuous labor from hundreds of thousands engaged in them. In sixteen groups of occupations employing about 180,000 trade-union members in the State of New York one man in every five was reported to the State Department of Labor in 1910 as working regularly seven days a week. In the same year the Bureau of Labor in Minnesota reported 98,558 men working seven days each week. In Massachusetts a joint legislative committee in 1907 estimated that 221,985 persons, or over 7 per cent of the population, were engaged in seven-day labor.

SEVEN-DAY LABOR INHUMAN AND WASTEFUL.

Regular employment for eight hours or more a day on all seven days of the week tends to undermine the health, dwarf the minds, and debase the morals of those engaged in it. It deprives them of the opportunity for reasonable rest, relaxation and enjoyment with family and friends, which is craved by every normal person.

Many of us have no experience with seven-day labor. We hear about it, yet fail to sense it. The real significance of working day after day, month after month,

year in and year out, remains beyond our complete comprehension.

Both experience and science demonstrate more clearly each year that those who enjoy genuine weekly rest days will have better health, clearer intellects, and hence can do more and better work each year, and hence retain for more years their ability to do efficient work, than those who work seven days each week.

"If an applicant came to us for insurance, and we knew he was working seven days a week, we would refuse the risk, unless such excessive work was only temporary," is the declaration of John M. Pattison, president of the Union Central Life Insurance Company. A statement more significant of the dangers of seven-day labor could hardly be found.

SUNDAY LAWS INADEQUATE.

The Sunday laws, enacted in the first instance to protect the Sabbath from desecration, have not only in the turmoil and rush of modern conditions failed to do that, but have also signally failed to protect men from the debasing effects of continuous seven-day toil. "Sunday laws do not and can not deal adequately with the situation," says John Fitch. "Stop all trains, all street-cars, all heating and lighting plants, all delivery of milk, and all garbage removal, on Sunday, and the great cities will suffer as under a pestilence. Stop the blast furnaces, smelters, and other industries which for technical reasons require continuous operation, and those industries will be paralyzed."

NEW TYPE OF LAW NEEDED.

We must and can have continuous industry, but we can not have and we must not try to have continuous men and women.

To the argument that relief would be hard on certain industries, the sufficient answer is that seven-day labor is too hard on men and women.

A new type of law is needed, based on a new principle—a law that will forbid an employer to work his men seven days a week, and yet permit an industry necessarily or desirably continuous, to operate seven days a week.

In Austria, Belgium, Canada, Chile, France, Germany, Italy, Switzerland and other foreign countries, this principle has been enacted into legislation. Scattered attempts in this direction in the United

States, because not scientifically made, have proved abortive.

A standard One Day Rest in Seven bill has been prepared by a special committee of the American Association for Labor Legislation for introduction in all States. It is purposely limited in scope to those industries where for the time being there is the greatest hope of effective enforcement of the law. Work for this bill in your own State, through the press, pulpit and public forum. Write to your representatives and talk to them.

IN A NUTSHELL.

1. Seven-day labor is bad for the worker, and it is a suicidal policy for the state.
2. Most seven-day labor is unnecessary.
3. Other countries have legislated against it.
4. Sunday laws do not and can not deal adequately with the problem.
5. One day of rest in seven is the only effective method of preventing seven-day labor.
6. It is admitted by employers to be "reasonable and fair."
7. Therefore, a law requiring one day of rest in seven, no matter how continuous the industry, is the real remedy.

The Spiritual Struggle of a College Senior.

A young woman of nineteen was in the senior class of Northwestern University. She was not a professed Christian, though she had been trained in a beautiful Christian home. Among her classmates she was known as skeptical, one who spoke lightly of prayer. One evening the pastor of the First Methodist church in Evanston was prompted to do an unusual thing, a thing which was not his custom. At the close of the sermon he invited any one who wanted to seek Christ to come forward and kneel at the altar. This young senior rose. One of the most timid and shrinking of natures, those who looked on in surprise little knew what it meant to her to walk the length of that aisle, and kneel at the altar. It was thus that Frances Willard publicly gave her heart to Christ. Every conversion has a genesis. The turning of her heart definitely Christward began nearly

a year before. Miss Willard has told it as follows, in her own words:

"It was one night in June, 1859. I was nineteen years old and was lying on my bed in my home at Evanston, Ill., ill with typhoid fever. The doctor had said that the crisis would soon arrive, and I had overheard his words. Mother was watching in the next room. My whole soul was intent as two voices seemed to speak within me, one of them saying, 'My child, give me thy heart. I called thee long by joy, I call thee now by chastisement; but I have called thee always and only because I love thee with an everlasting love.' The other said, 'Surely, you who are so resolute and strong will not break down now because of physical feebleness. You are a reasoner and never yet were you convinced of the reasonableness of Christianity. Hold out now and you will feel when you get well just as you used to feel.'

"One presence was to me warm, sunny, safe, with an impression as of snowy wing; the other cold, dismal, dark, with the flutter of a bat. The controversy did not seem brief; in my weakness such a strain would doubtless appear longer than it was. But at last, solemnly, and with my whole heart, I said, not in spoken words, but in the deeper language of consciousness, 'If God lets me get well I'll try to be a Christian girl.' But this resolve did not bring peace. 'You must at once declare this resolution,' said the inward voice.

"Strange as it seems, and complete as had always been my frankness toward my dear mother, far beyond what is usual even between mother and child, it cost me a greater humbling of my pride to tell her than the resolution had cost of self-surrender, or than any other utterance of my whole life has involved. After a hard battle, in which I lifted up my soul to God for strength, I faintly called to her from the next room and said: 'Mother, I wish to tell you that if God lets me get well I'll try to be a Christian girl.'

"She took my hand, knelt beside my bed, and softly wept and prayed. I then turned my face to the wall and sweetly slept."

—*Christian Advocate.*

Soberly and with clear eyes believe in your own time and place. There is not and there never has been a better time or a better place to live in.—*Phillips Brooks.*

CHILDREN'S PAGE

The Sensitive Sun.

Some mornings when the Sun comes up he's
very bright and gay
And beams around upon us in a very jolly way.
Perhaps it's 'cause the night before in China land
he found
The children were the very best the whole wide
world around.

Some mornings when the Sun comes up he's
very pale and sad,
And all the day is dull because the sunshine isn't
glad.
Perhaps it's 'cause the night before in China, far
away,
The children were so naughty that he's sober all
the day.

So mornings, when the Sun comes up. I'm very,
very good;
I try to be polite and kind, and do the things I
should.
For, oh, it would be dreadful if the dear old
Sun should be
Too sad to shine in China land, just all because
of me!
—The Continent.

The Memory-Book.

Marjorie was cross. She liked new dresses, but it was hard to try them on.

"I have walked off, and turned round, and held up my arms," she told grandmother, "until I would rather never have a dress."

"Don't let that feeling get into your memory-book," said her grandmother, gently. "If you are to keep a record of all your gowns, you want the record to be a pleasant one."

"A record of my gowns?" asked Marjorie, in surprise. "Why, I never thought of that!"

"Your mother and I have thought of it, and we have begun your book. When your mother can spare you, come up to my room."

When she was dismissed from the trying-on period, Marjorie lost no time in finding her way upstairs. Grandmother was sitting before an old trunk, with books and packages strewn round her. She held up a bulging and worn leather book, and told Marjorie she could take it to the window-seat and read it. "Why, it is patchwork!" cried Marjorie, as she opened it. "Just bits of pretty silk and wool—oh, what pretty, old-fashioned things!"

"Read what is underneath the squares," said grandmother, leaning over her shoulder.

"The—first—day—a—t—school," replied Marjorie, slowly, and then below a bit of soft embroidered muslin she read, "My first party." She turned to her grandmother and asked, "Why, whose dresses were these?"

"These were mine," said grandmother, "and my mother pasted them in the book when I was a little girl; and, when I was a little older, I liked to keep a bit of every pretty garment I had, and to write underneath something about the place I wore it first."

"I am going to do that too!" cried Marjorie. "How I wish I had begun a long time ago!"

"You did," said grandmother, laughing, "only you did not know it. Your mother and I have saved a little of all your pretty dresses."

Here grandmother went into the next room and came out with a number of envelopes. On opening them Marjorie found the brightest and prettiest bits of muslin, gingham and lace, and many strips of ribbon. Best of all, to each was pinned a little description of the dress. "You see, you have only to paste these in your new book, and copy what has been written. From this time on you can keep the record yourself." Then grandmother passed her a package, and Marjorie found that it was a big scrap-book, all ready for her samples.

She kissed her grandmother warmly, and said, "I am going to begin it today; but first I want to run down and tell mother I am sorry that I was so cross about trying on the dress."—*Youth's Companion*.

A Seaside Explorer.

Down by the sea in summertime
I play out on the beach,
Making a tunnel in the sand
As deep as I can reach.
For all the grown-up people say
The road to China starts that way!

That's why I keep on digging hard,
For who knows? There may be
Some pig-tailed boy who's tunneling
From China up to me!
And when we meet upon the way
Just think of all we'll have to say!
—The New York Times.

Dangerous Approval.

There is a deep philosophy underlying Jesus' familiar words, "Woe unto you when all men shall speak well of you." That is nothing against popular favor. It only means that there are always some men whose approval is to be dreaded. The things which they approve can not be of the right sort. When, therefore, a man has taken such a position that every one approves him, it is obvious that there must be some element of evil in his position, or a certain group of men would be sure to find fault with him.

Probably this is as important for the consideration of ministers as any other class of men. It is the minister's business to have the favor of men in order to do his work. There is no merit in his making enemies. There are certain traits which he ought to manifest, which will meet the approval of all men, but they are not peculiar to him as a minister. Everybody approves kindness and helpfulness, but there easily comes a time when kindness is only softness, and helpfulness is only fussiness. When a man finds that he is meeting universal approval, he ought to ask himself in great frankness whether he is paying too high a price for it.

An eminent minister of our times went to a brother minister with real concern a little while ago to say that everywhere he went he was greeted by crowds who wanted to hear him preach. Everything he read about himself was favorable. Everybody seemed to approve him. It raised the great question in his own mind: Was he, then, saying nothing which the human heart resented or recognized as adverse to itself? He feared that he was winning the ear of the public by some claptrap or beating of cymbals, instead of by sounding the clear note of the Gospel. That was a fair and wise dread, fortunately not necessary in his case, but necessary in the case of some other men.

This danger of ministers appears in their attitude on moral questions. We wonder how the minister felt who read in the papers recently the chorus of approval of his attitude on the saloon question, as it was expressed by brewers and saloon men and a lax mayor. The mayor held him up as a model to other ministers, saying that here was a man who preached the Gospel

of the lowly Nazarene, and did not bother himself about politics. The saloon men said that if the church would only take such a sane position as his it would command the following of very many more men than it does today. The brewers declared that it was refreshing to find a minister who took such broad and liberal views of liberty in these days when most ministers were so narrow. If this approval did not give our ministerial friend some wakeful moments at night, we are sorry, for it was of the most dangerous order.

Sometimes a young minister flatters himself on the fact that everybody in the town thinks well of him. May he not instead ask whether that does not mean that his attitude on moral questions has been a weak one, until everybody is able to count him as on his side. It is very necessary that on moral questions a man be explicitly on one side or the other, though he may take his position with such manifest fineness of spirit that people on the other side will commend him, even though they can not commend his position.

This danger of the wrong approval appears also in the matter of a minister's faith. It is easy to take such positions that men who have no faith at all, or who hold a very loose faith, will think that the minister stands exactly with them. When an ardent Unitarian came to a minister at the close of a sermon in which he had made some reference to Christ, to say that he was glad to hear him express himself so, because that was exactly the way he felt about Christ, it must have given the minister a considerable shock. He had evidently spoken in too low terms of his Lord. No man who is preaching the Gospel of the Son of God wants to preach it in such wise that the deity of his Lord is obscured, or so that men who deny that deity approve him too fully. The same thing appears frequently in declarations about the future, either of punishment or of reward.

The approval of some men is bought too dearly in matters of faith. It may as well be recognized first as last, that the Christian view of life is so different from the world's view that the world can not approve a plain and clear statement of it. When it does approve with enthusiasm, a man must ask himself very seriously whether he has not paid too dear a price by misstating his faith.

More ministers perhaps are in danger, however, from approval in the matter of the Christian life and its practices. It is so easy to lower the standards under which the life is lived. There comes a time when a man finds himself eager to be approved as liberal and broad. He does not stand against certain practices of the world. He does not draw the line on certain amusements. He is "broad" and does not expect Christians to be odd or peculiar. That is a dangerous position in which a minister finds himself.

The truth is, he can not afford to be strait-laced in the bad sense of the word. The equal truth is, that he can not afford to be loose in any sense of the word. If he wants everybody's approval, and especially if he wants the approval of the looser people, he is gravely in peril. There is no safeguard against this except to insist rigidly that there is only one approval which really counts. That is the approval of a good conscience, which is kept constantly void of offense against the Gospel of Christ.—*The Continent*.

The Hidden Life.

We live our inmost lives alone;
At best we are but little known,
And even those who know us best
Have probed to find within our breast
That secret place, that hidden source
Of Life's expression. But, of course,
They probe in vain. The life lived there
No mortal soul may with us share.
Deep in the confines of the heart
Where all Life's mighty issues start,
There is a hidden sphere, unknown
To others—there we live alone.

Alone! Alone! We long in vain
For sympathy to ease our pain,
For some heart that can understand.
But no! How wisely God has planned
To keep Life's center and its throne
Reserved to him, and him alone;
We turn to God, and, seeking, find
What friends, however good and kind,
Gave not. He understands and feels;
He every bleeding heart-wound heals;
The realms we occupied alone
He fills. Our lives to him are known.
—Grace Howe Burby, in *Christian Standard*.

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

Sabbath School Lesson.

LESSON VIII.—AUGUST 23, 1913.

THE BREAD FROM HEAVEN.

Lesson Text.—Exod. xv, 27—xvi, 36.

Golden Text.—"Jesus said unto them, I am the bread of life." John vi, 35.

DAILY READINGS.

First-day, Exod. xv, 1-27.

Second-day, Numb. xi, 4-23.

Third-day, Numb. xi, 24-35.

Fourth-day, Exod. xvi, 1-20.

Fifth-day, Exod. xvi, 21-36.

Sixth-day, John vi, 22-51.

Sabbath-day, John vi, 52-71.

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

A school-teacher instead of giving the customary spelling lesson to her young pupils asked them to write out names of the things they had for breakfast that morning.

One of the little girls told her mother about the spelling lesson and about the names she wrote.

"Why," said the mother in surprise, when the little one told her that she had written bread and milk, "you didn't have bread and milk this morning."

"I know," replied the youngster, "but I didn't know how to spell sausages."—*Exchange*.

Notice.

The annual meeting of the Iowa churches will convene with the Carlton Church, at Garwin, August 29-31.

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In Battle Creek, Michigan, one of the best cities in the United States—an up-to-date, well established and one of the best paying grocery stores in the city; well located in that part of the city in which the majority of Seventh Day Baptists and Adventists live. Now owned by Seventh Day Baptists but on account of health they must sell. For particulars write Chas. M. Hopkins, Kingman Bldg., Battle Creek, Michigan.

MARRIAGES

ROWLEY-BAKER.—At Alfred, N. Y., August 6, 1913, by Rev. Arthur E. Main, Mr. Harry Jay Rowley of Lyndonville, N. Y., and Miss Mary Helen Baker of Alfred.

ALLEN-CRITES.—On Crosby Creek, Steuben Co., N. Y., Aug. 12, 1913, by Rev. Arthur E. Main, Mr. Harry Allen and Miss Ethel Crites, both of Hornellsville Township.

DEATHS

DAVIS.—Clementina M. Davis was born near Salem, W. Va., February 22, 1842, and died at her home in this city, July 26, and was, therefore, in the seventy-second year of her age. Her parents were Nathan and Mary Ann Davis.

Most of her life was spent in the community of her birth. But in 1880 she removed to Alfred, N. Y., where for nearly fifteen years she had charge of a large boarding hall and girls' dormitory in connection with Alfred University. Many Alfred residents and old students today speak kind and appreciative words for Miss Clemmie.

In 1895 she came back to Salem to render a similar service for Salem College, which had then been running for four or five years. She was always interested in young people, and her large house was often opened for Christian Endeavor sociables and other similar functions. She was never married and not having a family of her own, she mothered a niece and nephew. It has been their privilege in her declining years to return unto her a needed ministry.

At the age of nineteen years she was baptized by the Rev. S. D. Davis and joined the Seventh Day Baptist church. She was a member of the First Alfred Seventh Day Baptist Church during her residence there, and upon her return to Salem joined again the church of her earlier years, in whose fellowship she remained to the end, always a consistent and faithful member.

She had been a great sufferer for several years, but slipped away quietly and without suffering, leaving behind her memories that will be helpful to many lives and for many years.

Besides many other relatives and friends she leaves two brothers and two sisters: M. Van Buren Davis, Samuel Davis and Hannah Davis of Salem, and Mrs. Emily Polan of Middle Island.

Funeral services were held at her late home, conducted by her pastor, Rev. A. J. C. Bond, assisted by Pres. C. B. Clark. A. J. C. B.

DAVIS.—Marion H. Davis was born on Buckeye, near Salem, W. Va., September 18, 1840, and died at his home in Salem, August 1, 1913, aged 73 years, 11 months and 17 days. His parents were William B. and Martha Hughes Davis.

During all his life he was closely associated with the life of Salem. About thirty years ago he was admitted to the bar, from which time until his death he maintained a law office there. He held many offices of public trust, including that of mayor.

He was quiet in his manner and unassuming in his benefactions. Of many of his deeds of charity the public has never learned and his friends have learned of them only as they have been spoken of by those who were helped by him.

January 10, 1861, Mr. Davis was married to Miss Emily Jane Rider of Quiet Dell. This happy union continued, therefore, for more than fifty-two and one-half years, they having celebrated their golden wedding two years ago last January.

At the age of seventeen years he was baptized and joined the Salem Seventh Day Baptist Church, his connection with that church covering a period of fifty-six years.

He is survived by the widow, with whom he lived happily for so many years, by one daughter, five sons, twenty grandchildren and one great-grandchild. He also leaves one brother, Jonathan Davis of Tennessee, and one sister, Mrs. Minerva Lewin, of Salem.

He lived to be a little more than threescore and ten, with more than a half-century of church membership and of married life. Busy with his tasks almost to the end, he passed out suddenly, leaving to those who loved him the memory of a kind and loving husband, father and friend. When told by his physician the day before his death of the serious nature of his illness, he said, "It is all right."

Funeral services were held in his memory at the Seventh Day Baptist church, in charge of the pastor, Rev. A. J. C. Bond, who was assisted by the other pastors of the city, Rev. E. J. Woof-ter of the Baptist church, and Rev. Gregory Bleakly of the Methodist Episcopal church, the former preaching the funeral sermon. The Seventh Day Baptist choir and male quartet furnished music. A. J. C. B.

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SPECIAL NOTICES

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

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

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

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

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

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

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

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

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

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

RIVERSIDE CALIFORNIA?

Do you wish to know more about it? If so write to one of the committee:

A. E. Babcock, Lock Box 1163
R. C. Brewer, 129 Penrose St.
P. B. Hurley, 1985 Park Ave.

The Sabbath Recorder

Theo. L. Gardiner, D. D., Editor.

L. A. Worden, Business Manager.

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It would be hard to conceive of any creature greater than man at his highest, or more despicable than man at his lowest.—*W. J. Dawson.*

The two powers which, in my opinion, constitute a wise man are those of bearing and forbearing.—*Epictetus.*

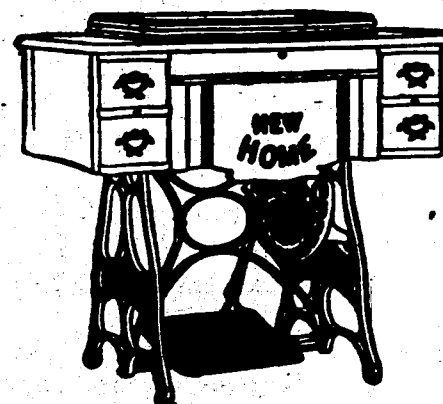
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August 25, 1913

The Sabbath Recorder

FIRST and always, the Sabbath is God's sacred representative in time. Its mission is to bring God constantly and definitely before men and into the affairs of human life. The Sabbath stands among days as the Bible does among books, as Christ does among men. The coming of God into human life, in any way, brings a long train of blessings. His purpose is to dwell in close communion with men at all times. The first and last mission of the Sabbath is to promote this permanent residence of God with men. Such a residence awakens man's love and leads him to obedience. It nourishes hope and strengthens faith. It protects from temptation and sustains in trial. It brings comfort to our sorrow and wisdom to our ignorance. It leads to repentance and strengthens us for duty. By drawing men together in common love for God, it secures regular worship and constant instruction in righteousness. The Day of God leads to the house of God, to the Book of God, and to the Son of God.—Abram Herbert Lewis, D. D.

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