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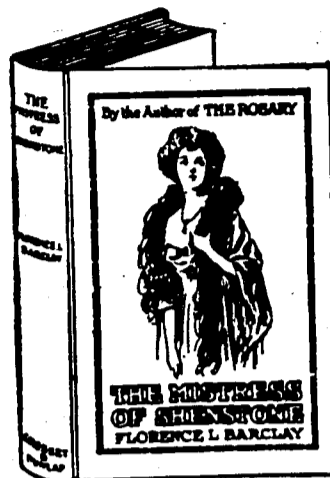


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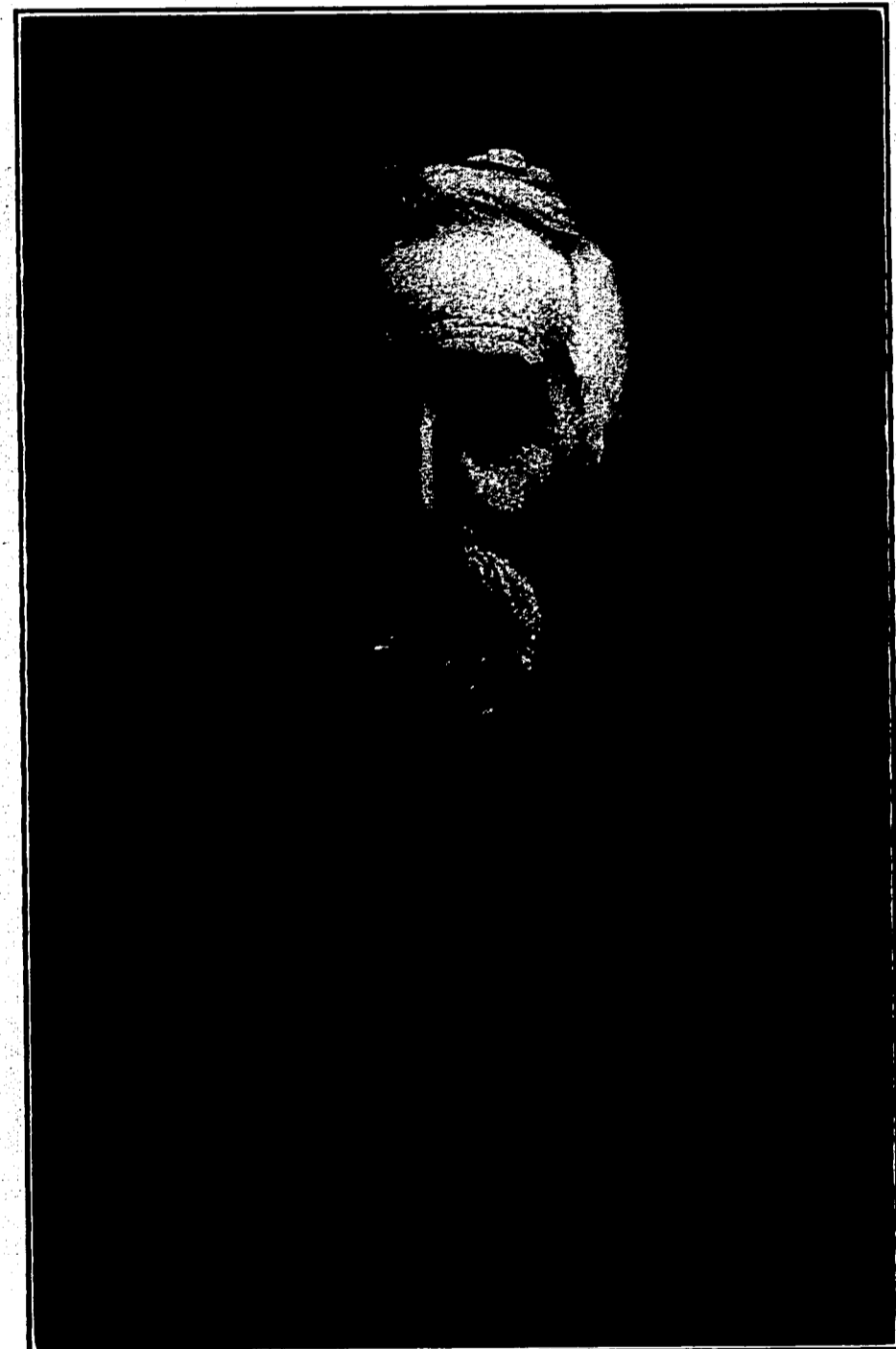
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SABBATH RECORDER :: :: **PLAINFIELD, NEW JERSEY**

The Sabbath Recorder



EDWIN WHITFORD

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Missionary Day at Conference

Thursday was Missionary day at Conference. President Wm. L. Clarke presided and made the opening address, found under Missions in this RECORDER.

The devotional exercises led by Pastor W. L. Burdick were especially appropriate and helpful. Brother Burdick read 2 Cor. 8: 1-5:

Moreover, brethren, we make known to you the grace of God which hath been given in the churches of Macedonia; how that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For according to their power, I bear witness, yea and beyond their power, they gave of their own accord, beseeching us with much entreaty in regard of this grace and the fellowship in the ministering to the saints: and this, not as we had hoped, but first they gave their own selves to the Lord, and to us by the will of God.

At the close of this reading special comments on verse 5, where Paul says: "They first gave their own selves to the Lord," brought out the thought that men may give money and time without giving themselves; but no one can truly give himself to a cause without giving money and time, if he has them to give. The first essential for consecrated work in Christ's kingdom is to give ourselves. Let us strive to do this and the other things will follow.

Then Brother Burdick requested all to arise and bow in a season of sentence prayers. Many hearts were lifted for God's blessing, and many petitions for a complete self-surrender went to the throne of grace. At the close of the prayer service the great congregation, still standing with bowed heads, softly sang:

My Jesus, I love thee, I know thou art mine;
For thee all the follies of sin I resign;
My gracious Redeemer, my Savior art thou,
If ever I loved thee, my Jesus, 'tis now.

The scene and the song were most impressive. Thus the way was well prepared for the president's address on "Foregleams of Immortality." This address was deeply spiritual, scriptural, helpful, and comforting. It came as words of an aged pilgrim

nearing the journey's end, who, standing in the shadows of life's evening, seemed looking toward the gates of glory in the full hope of everlasting life. Many of our readers will enjoy its comforting assurances.

SECRETARY SAUNDERS' ADDRESS

The secretary's address was practically independent of his annual report which will appear in the *Year Book*. It showed the fervent spirit of one who bears a heavy burden of heart for the needy fields calling for help. The secretary made frequent reference to the printed annual reports in the hands of the people before him, and referred to the cuts in the report, which we give in connection with his address on another page.

At the close of this address the men's chorus sang:

Keep rank, keep rank, make Jesus king,
His banner on the breezes fling,
Come rally round his standard high,
And in his name all foes defy.

Chorus—

Keep rank, keep rank, make Jesus king,
The foe assails on every hand,
At right and left tho' many fall,
Close up the lines, oh hear the call,
And round your colors nobly stand,
Keep rank, keep rank, make Jesus king.

Keep rank, nor give one tho't to fear,
Your leader's orders, only, hear,
Amid the battle smoke and din
Press on, his mighty cause to win.

Keep rank, the strife will soon be done,
The glorious vict'ry soon be won,
Triumphant then thro' heav'n shall ring,
Keep rank, keep rank, make Jesus king.

There were thirteen of these singers, and no one can truthfully say, after hearing them, that thirteen is an unlucky number. The congregation thoroughly enjoyed the song, and it is evident that, had there been time, they would have had to respond to an encore.

THE MESSAGE FROM HOLLAND

Every one was anxious to hear all the inspiring words of Brother Velthuysen, who was about to tell the story of Seventh Day Baptists and their mission work in

Europe, and so, when opportunity was given, there was a general movement from the back part of the large room to fill up the vacant front seats. For forty-five minutes the audience listened intently to the good words of Brother Velthuysen.

He began by speaking of the conditions on the day of Pentecost, when devout men from every nation heard the disciples speak in their own tongues, and expressed the wish that he might be able to make himself understood here. He was much moved by what he called the beautiful vision of the great congregation before him. "Excuse me," said he, "if my message seems lacking in form. I had expected to perfect it on shipboard while crossing the Atlantic; but the ship was too crowded for such work, and so I had to do the best I could while visiting at Brother Saunders' home."

Every heart was melted by this sweet-spirited, loving and trustful message. He told the story of his father's struggles on account of loyalty to truth and fidelity to convictions, and of his persuasive power over men. His ideas of the Sabbath and of true Sabbath-keeping are high and spiritual. And his father's life is adored by the son as an example of purification through suffering.

When his father was taken away Brother Velthuysen felt called to take up the work he had lain down. The Midnight Mission people said they could not let him go, and urged him to keep that work too; which he decided to do. He expressed his gratitude for the support of the work in Holland, and explained that none of the money sent him was used for himself. It all went into the work.

Deprived of the counsel of his father when his mind failed, Brother Velthuysen had discouraging times, but made a hard fight for the faith of his father. Adventists and Russellites wrought dissensions among the little flock, but a faithful few have held true to the faith. He says his soul is filled with joy as he looks upon the little flock so faithful, and feels that God has delivered it from troublesome agitators. The churches in his country, though small, are strong. "I sometimes think," said he, "that God hates statistics. He knows the heart, and we are too apt to count from the head."

His address contained some illustrations of noble sacrifice and cross-bearing for the

Sabbath. He told of the farewell meeting before he left for America, attended by Brother Luckey, who had come to Holland to meet him and to send words of love and greeting to the friends in America. It was a great help to Brother Velthuysen to hear from Brother Luckey's own lips the story of his faithful work. Brother Velthuysen is a most optimistic man. He will not be discouraged, no matter how dark the outlook.

Our readers have already seen in the SABBATH RECORDER that he was compelled to forego the pleasure of meeting with several churches in America, and hasten home to his family on account of the war trouble in his native land. We shall therefore do our best to give to the churches, on the printed page, the addresses he intended to give them by word of mouth. They will miss the inspiration of a strong and beautiful personality, and the impressiveness of a voice full of winning pathos; but even the words in cold type will suggest something of these. Have his photograph in mind, found on the RECORDER cover of August 17, when you read his words, and this will help you to realize the spiritual uplift of his addresses.

THURSDAY AFTERNOON

The second session of the Missionary Society began with the old Missionary Hymn, and the reading of the parable of the sower and the seed. Prayers were offered by three brethren, after which came a paper by John H. Austin of West-erly, read by Nelson Norwood, subject: "Need and Supply of the Foreign Fields." The subject of the next item on the program was "Need and Supply of the Home Fields"; but the address was not at hand and the item was passed by. Then came a long and interesting "Round Table Discussion" conducted by Rev. W. D. Burdick of Farina, Ill.

In his opening remarks Brother Burdick said, "If the Christian church had faithfully obeyed Christ's command to go preach and teach, the terrible conditions of evil we see today would not exist. In heathen lands, in the business world, in social life, and among the warring nations, the principles of the world's Redeemer would be realized and peace on earth and good will toward men would prevail if Christians had done their full duty as evangelists of Jehovah. Something of the awakening of

the years, since that mission contract was written at Williams College, has been felt by us as a people; and now I am going to ask you to answer these eleven questions":

1. What is the proposed plan for missionary and evangelistic work on our home fields?
2. Give a brief outline of the quartet work that is being done this season.
3. What are some of the benefits of quartet work?
4. What are the needs of the Southwestern Association?
5. How can we gain permanent results in our small churches and on our home mission fields?
6. What can we do for our mission in Java?
7. The need and possibility of a hospital at Lieu-oo.
8. The need of another teacher in the Boys' School in our China Mission.
9. Which is the greater need, money or men, in our mission work?
10. Wherein are we liable to make mistakes in our missionary work?
11. What are the present opportunities for missionary work?

QUESTION NUMBER ONE

Number one was answered by Rev. Clayton A. Burdick: "The plan is to have two missionaries give their entire time to labors on the home fields. Rev. W. D. Burdick is to make his headquarters at Milton, Wis., and have the oversight of the Northwestern field. He is expected to hold what is gained by the quartet work, and to render such aid as he can to the feeble churches of that needy field. Brother D. Burdett Coon is to engage in work of the same order, but the plans are not yet completed as to where his labors will be."

In regard to the two men's leaving pastorates for this work, W. D. Burdick said that it seemed to them absurd to send out the quartets in summer vacations and then leave the fields uncared for. The necessity for men to follow up such work appealed to them so strongly that they offered themselves to the board for this service.

QUESTION NUMBER TWO

This item was explained by Rev. Henry N. Jordan, who described the two quartets, and told of the plans for the work. These plans were for the boys to remain in a place until the time was ripe for them to go. The committee tried to avoid making the mistake of leaving any field too soon. In the case of one quartet the wisdom of this plan was fully shown. In a place where we had but three families we now have a new church of twenty-five newly-baptized members, mostly from outside our

ranks, and others are deciding in favor of the Sabbath.

THIRD QUESTION

Rev. George B. Shaw, a member of the "original quartet," answered this question. The benefits are twofold. (1) A quartet of good young men is sure to attract other young men. The various churches who have boys in any quartet will be more interested in the work and will be drawn into closer touch with it on account of their own boys' being engaged in it. (2) It is a great source of help to the boys themselves. They mutually strengthen each other. Quartet work has helped some engaged therein to decide for the gospel ministry as a life-work.

The great need of a man at Fouke, Ark., and the demand for aid to our little churches in the Southwest was not forgotten. Brother G. H. F. Randolph of this field is anxious for a helper to be ready to take his place when he has to lay down the work there. Many are interested in question number four, and we wish some good workmen could be sent into the great Southwest.

QUESTION NUMBER FIVE

was answered by Rev. L. A. Wing of De-Ruyter, N. Y., who belongs to an "association full of wrecked churches." Of course his remarks apply as truly to the question of saving small churches in the Southwestern as in the Central Association. Mr. Wing felt that speaking on this question seemed a good deal like threshing out old straw—likely to produce but small results—but he thought we should realize, more than we seem to, the great importance of the work suggested by this question. If we plan aggressive work and then fail to sustain the churches formed thereby, all the blame is on us. Such a thing ought not so to be. If every one in the vicinity of a feeble church were fully awake and active in the Master's work; if Christians in large churches were all bearing the burdens as they should, things might be different. The stronger churches should send help to the little flocks from both the pulpit and the pew. Much good could be done in this way.

QUESTION SEVEN

This question regarding the need and possibility of a hospital at Lieu-oo was spoken to by Rev. L. C. Randolph of Mil-

ton, Wis. He told of one who had some time ago offered \$1,000 toward such a hospital and sanitarium, but the work was not taken up and we lost the \$1,000, which went to another work. Mr. Randolph expressed the hope that the women would take up the matter and make a move for building the needed house at Lieu-oo. There is something already pledged for it. There is no question about the success of this mission, and there is no risk of losing by building a hospital there.

THE EIGHTH QUESTION

Rev. H. C. Van Horn spoke of the need of another teacher in the Boys' School at Shanghai. Mr. Crofoot needs a furlough. He will soon have to come home for a rest. Brother D. H. Davis should not be expected, at his age, to take up the extra work of teaching in the absence of Mr. Crofoot. A man is needed there *now*. It is after all the question of a man, rather than a question of means.

The points in questions nine and ten had been covered pretty well by the speakers, and time being short, number eleven was referred to Doctor Main. He felt that our opportunities to place ourselves on record as ready to do our share in the world's mission fields were now great. We have an opportunity to avoid friction with other peoples and to avoid misunderstandings as to our real spirit as a missionary people; we have an opportunity to enter unoccupied fields; and in the great onward movement for world-wide missions we should be ready to enter and occupy any field that may be allotted to us, and concerning which the question may be asked, "Will you enter that field and work it?"

Here the choir sang, "Pilgrims of the Night," and the audience stood to rest a little before the sermon. This was preached by Rev. H. Eugene Davis of Walworth, Wis. His text was, "And I, if I be lifted up from the earth, will draw all men unto me" (John 12: 32). After referring to the passages about the uplifted Christ, the speaker urged that we must strive to uplift not merely the Christ of Galilee, or of Calvary, but the risen Christ—the Christ of today, living in Alfred, in this room, and in our hearts. This is the living Christ we are called upon to uplift in the sight of men. This is a fourfold Christ. It is a Christ that has to do with our physical being, and should be represented by these

eyes, these features of the face, these feet, and these hands. They should all represent Christ. Do they misrepresent him? The Christ to be lifted up today is one that shines out through every fiber of our physical being.

Again, the Christ of the mental life is to be lifted up. We are to give milk and strong meat as they are needed. Our flocks are to be fed, but only so fast as they can assimilate the food. We must have meat suited to our need. Some go away because we are representing a gospel beyond their power to comprehend, while others go because we feed them only milk.

Then there is the social Christ to be so lifted up that social life shall be developed in Christlike ways. And finally, we must lift up Christ spiritually. We must have a definite experience. Sometimes one has to go away to get it. "Some might feel that sending us to China was a failure. But it has been a great blessing in my own life. God only knows why we had to give it up, and we feel that our work there may not be done yet. Whatever comes we know that our days of depending upon God, both in China and in America, have been a great help to us."

If we have the qualities that hold up Christ, giving him full sway in our physical, mental, social and spiritual being, he will draw all men unto himself. He will draw young men into the ministry. He will draw our purses open and fill us with enthusiasm for his work.

The word "myself" is significant. It means that we shall be drawn into his likeness. We shall become like him. This is so in China, in Africa, in America. Men will become like him, and the world will heed, and come to the cross.

Edwin Whitford

Mr. Edwin Whitford, whose picture appears on the cover of this RECORDER, was born in the town of Brookfield, Madison County, N. Y., December 29, 1825, and died at St. Luke's Hospital, in Utica, N. Y., July 23, 1914, in the eighty-ninth year of his age.

His father was William Whitford, of Puritan ancestry, a pioneer in the settlement of Central New York, and a friend of Gerrit Smith, the philanthropist. In the days before the war the Whitford home

was a station on the famous "underground railroad" by which slaves fleeing from bondage were aided to a land of freedom. It was a Christian home in which the father and mother were loyal to the State, true to the church, and where every influence tended to make good men. The farm had been redeemed from the wilderness, and father, mother and children made it a center of blessing to the community.

In such a home Edwin Whitford was taught to love purity, truth, honor, and freedom more than mere worldly prosperity, and so he early began to give time, money, and earnest endeavor to aid all measures for the uplifting of his fellow men. This placed him at once among the leading abolitionists, the faithful temperance reformers, and the true and loyal workers in the church of which he early became a member. He was one of four brothers who did well their part in the world's work. Their educational advantages were meager indeed, but they faithfully improved such as they did have, until they became men of more than ordinary culture and influence in their native town.

At an early age Edwin began teaching in public schools, and for several years held the position of principal in the old Brookfield Academy. A man of such sterling character is sure to go to the front, and as the years went by he was advanced to positions of trust in matters pertaining to the public welfare of his town. In politics he was first a Whig, then a Republican, and finally a Prohibitionist. So capable was he, and so true to every cause with which he identified himself, that friends of all parties joined to elect him, over and over again, to the office of justice of the peace. He was for years a director of the Brookfield Agricultural Society. He was a leader in the church, being repeatedly elected as teacher, chorister, and trustee, and always ready to serve wherever he was needed. He delighted in aiding the young people of his community in gaining a proficiency in music, and often gathered the boys and girls together to drill them in singing.

On April 12, 1849, he was united in marriage to Ruth Jane Crandall, who for nearly sixty years helped him make an ideal Christian home. Of this home, many testify today that "its atmosphere was ever helpful and uplifting." They say:

"Thoughts of those bygone days are among the sweetest and most enduring ever known by those who sought the hospitality" of this home. During the long illness of his wife, in their old age, Brother Whitford's devotion and tenderness were beautiful to behold.

For the last few years Mr. Whitford had made his home with his daughter, Mrs. Eugene Phillips, in Oriskany Falls, N. Y. He is also survived by one son, Mr. Abert Whitford of Plainfield, N. J., seven grandchildren and seven great-grandchildren.

Mr. Whitford will be long and gratefully remembered in and around Brookfield by the many friends who honored him for his noble life. It fell to his lot to receive, while living, abundance of proof that his townspeople loved him, and confided in him as a true man.

His pastor, Rev. John T. Davis, conducted the funeral services in the church at Leonardsville, N. Y., on Sabbath afternoon, choosing for his text, "I have fought a good fight, I have finished my course, I have kept the faith." Two of his favorite hymns, "The Sweet By and By," and "Nearer, My God, to Thee," were sung, and his body was laid to rest beside that of his wife in the family plot of which he had taken most scrupulous care since the death of his loved one.

Interesting Items About Conference

One of the interesting features of the General Conference at Alfred was the presence of the Boy Scouts. Boys in their teens, dressed in khaki suits, waited in squads at the church door, ready to run on errands or perform any little service desired by the visitors. There is something about the Boy Scout business that exerts a good and uplifting influence over the boys. The moment they get into their uniforms there is an effort to be more correct, more soldierly. Notice, if you will, any little squad of boys in uniform walking through the street; they step more promptly, carry themselves with more dignity, and seem to be more gentlemanly. This is the result of discipline, the outcome of careful drill. Then add to this a cultivation of the habit of watching for opportunities to aid some one, and you see marked good results from the Boy Scout movement.

Another interesting feature was the Camp Fire Girls. They, too, were ready to lend assistance as they had opportunity. At the rest-rooms nearby ample provision was made for caring for little children and babies, so the mothers could attend the meetings. At one time during Conference the announcement was made, "More babies wanted at the rest-rooms." The Camp Fire Girls had evidently run out of business and wanted more mothers to entrust their little ones to them.

One evening between sessions President Daland gave a vesper organ recital in the church, which was enjoyed by a large and appreciative audience. In response to a hearty encore, Brother Daland gave one of his own compositions. It is needless to say that this concert was a great source of pleasure to the hundreds who listened to the end.

The president of the next General Conference is Rev. L. C. Randolph of Milton, Wis. Mr. Hosea Rood of Madison, Wis., was chosen vice-president; Rev. E. P. Saunders of Alfred, N. Y., recording secretary; and Rev. Henry N. Jordan, corresponding secretary.

The officers of the societies and the membership of the various boards remain about the same as last year. Some changes were made necessary on account of sickness and death. The president of the Tract Board, Mr. Stephen Babcock, having been very ill and helpless for many months, it became necessary to elect a new president. This was thought best by Mr. Babcock and his friends; and Corliss F. Randolph of Newark, N. J., was elected president of the American Sabbath Tract Society. Mr. Randolph has long been an active member of the board, and will make a good leader in the work. The members of the board extend to him a hearty welcome as their president. Mr. Joseph A. Hubbard, the first vice-president, had served as presiding officer since President Babcock was stricken down, but it was his earnest wish to be relieved on account of advancing years, and he urged the election of a younger man.

In the Memorial Board it became necessary to fill two vacancies. This was done by electing Frank J. Hubbard of Plainfield, N. J., and Edward Whitford of New York City, to membership in this board.

One of the most enjoyable events of the entire week, outside of regular Conference work, was a reception and general get-acquainted meeting on Thursday evening, after the regular services. It was held in Firemen's Hall and about 150 young people were in attendance. After an hour or so of sociability, groups of young people united in singing the songs of our three colleges. A quartet of girls sang for Salem, another company for Milton, and a much larger one for Alfred. Then came college "yells," and great enthusiasm for the schools was in evidence. This meeting was closed by all joining in the song, "Onward, Christian Soldiers," and a prayer by Rev. H. Eugene Davis.

Between the afternoon and evening sessions on Thursday, immediately after the supper-hour, an informal concert was given in Academy Hall, under the direction of Leland A. Coon, musical director. The program consisted of vocal solos, a whistling solo, piano and violin solos, by musicians who were in attendance at Conference. Those who attended this concert spoke very highly of it.

Make the Associations Count

In one week from the time this RECORDER reaches its readers the first of the associations will be in session at Farina, Ill. The good news from the excellent General Conference at Alfred will have reached the people far and near. The delegates and visitors in attendance at those spiritual, evangelical meetings will have carried home some of the holy fire kindled afresh in their hearts during the helpful sessions; and we trust will have prompted a general desire for equally good meetings at each of the associations. The spirit of evangelism seems to be in the air. The good news from the quartet work, the story of revivals in several of our churches, the hearty zeal and interest in our work manifested at the Conference,—all these should prepare the way for excellent associations. Why not make them count all along the line as spiritual uplifts that shall bring rich blessings to all the churches?

We long to see the good work go forward. We pray that the friends we hope to greet at Farina, Independence, Brook-

EDITORIAL NEWS NOTES

The New Amsterdam Held Up

We have carefully watched the steamship news since the sailing of Brother Velthuysen on the Holland-American ship, *New Amsterdam*, on August 25, to see if she reached her destination in safety. Brother Velthuysen realized that the chances were good for the ship to be delayed on account of the war conditions around the borders of his homeland. The seas are being so carefully searched by warships of the contending nations, and mines are being so persistently placed in the pathway of vessels nearing European harbors that we all felt some concern for the *New Amsterdam*. While we were at the steamship office in New York and his ticket was being arranged for, Brother Velthuysen soon made a discovery, and stepping close to the writer, said, "The ship is going to be crowded with Germans." After one bright looking young German had paid his money and received his ticket, he turned to me and said, "Do you suppose we can get in?" He meant into Germany through Holland.

It seems that if cable reports are true, they did not get in. For a dispatch published in the New York *Tribune* of September 5, from Brest by way of Paris, says that a French warship had found 400 Germans and 250 Austrians on board the *New Amsterdam*, all of whom were taken off as prisoners of war and carried to Crozon, Finistree, France.

We have at this writing, September 8, heard no further news from the good ship *New Amsterdam*, and trust she has been permitted to make her home port. We have no idea that Brother Velthuysen will have any trouble to prove his identity, and trust he will be at home with his loved ones before these lines reach their readers.

The Red Cross Ship Sails for Europe

At four o'clock Monday afternoon, September 7, the steamship *Red Cross* sailed away from her docks in New York for Europe, bearing America's offering of expert surgeons, nurses, and hospital stores for the sick and wounded in the great European war. Hundreds of sight-seers and many friends of the nurses were present

field, Marlboro, Middle Island, and Gentry, may come up to those associations filled with the Holy Spirit, and each one with a burden of soul for the welfare of Zion and for the conversion of men. Let us pray for the associations. May the eyes of those who can not attend be turned with longing toward the places of convocation as the people gather; and may all hearts be lifted to our Father for the revival of his work of grace, for the uplifting of his standard among the people, and for the power from on high, without which they can do nothing.

Much depends upon these meetings. I fear we have come to think they are not so very essential after all, and that our good cause could do as well without them. But it seems to me that a widely scattered people like ours—a people sorely pressed on every hand by outside influences that threaten to overwhelm—would lose much if the associations were to be abandoned. We do not make them count as we might. If they are needful; if they tend to strengthen the ties that bind us together; if they are means of bringing strangers holding a common faith into closer acquaintance; if they can be made seasons of refreshing for pilgrims journeying to the Promised Land, and means of conversion for prodigals in the far country, then the more we can make of them the better. Certainly their benefits depend upon the interest we take in them and what we do to make them count. Let everybody pray for the associations. Let every one go who can. And let all who go work for the spiritual uplift of the meetings.

Thanks

Thank God for this bright frailty of Life,
The lyric briefness of its reckless Spring;
Thank God for all the swift adventuring,
The bold uncertainty, the rousing strife.

Thank God the world is set to such a tune,
That life is such a proud and crashing wave;
That none, but lifeless things, shall be Time's
slave,
Like the long-dead but never tiring moon;

That godlike passion strangely leaps and runs;
That youth can not grow old, nor beauty stale;
That even Death is fragile and must fail
Before the wind of joy that speeds the suns.

—Louis Untermeyer, in "Challenge" (Century Co.)

to bid them farewell. On the ship's decks were thirty surgeons in field uniforms of forest green, and one hundred and twenty-nurses dressed in service costumes, all joining with the multitude on shore in waving the Stars and Stripes as the vessel cleared her slip and made out into the river. It was a solemn occasion. There was no vociferous demonstration; but a dignified, impressive leave-taking that showed deep feeling on the part of all.

Just before the sailing a beautiful Red Cross flag was presented to the ship. It came from the Baltimore Red Cross Chapter, and was regarded as especially appropriate in view of the anniversary of the writing of the national anthem, the "Star Spangled Banner." After the presentation this anthem was sung with much feeling.

As the *Red Cross* sailed by the Statue of Liberty, for a little time it looked as though the uplifted hand of the great statue was holding aloft the flag of the ship as it stretched out in the strong westerly wind. Those who noticed this were deeply impressed, and spoke of it as "the goddess of American liberty unfurling toward stricken Europe the banner of human kindness." The vessels of several nations dipped their colors in reverent salutes to the *Red Cross* as she sailed by. Even the German vessels tied up in New York Harbor hastened to extend this courtesy. As excursion boats carrying great companies passed the *Red Cross*, the people made the air ring with cheers and good words for the messengers of mercy.

In New York and Philadelphia great interest is being taken in the gathering of funds for the Red Cross work. For instance, at the entrance of the Wanamaker store great bowls were fixed to receive the gifts of passers-by. Checks for sums as high as \$1,000 went into these bowls. They soon filled up with offerings ranging from a few cents to hundreds and even thousands of dollars. The large daily papers have started funds for this work, and gifts come in from far and near, showing how the American people long to send relief to the suffering ones across the ocean. We hope the American nation will have no other part in this terrible war than that of an evangel of peace, that binds up the wounds and ministers to the wants of suffering men and women.

The Red Cross Held Up

Since the item regarding the sailing of the *Red Cross* was written, news comes that she was held up before leaving New York Bay because forty per cent of the 270 men who manned her were Germans, and the allies refuse to allow Germans to enter their ports. The *Red Cross* immediately set about the work of discharging the Germans and supplying their places with men from neutral countries. At this writing, the ninth, the ship is expected to sail today, but she may have to wait another day.

The "Star Spangled Banner" centennial celebrated in Baltimore, Md., on September 12 should not be regarded as a glorification of war. Americans should come more and more to revere the flag of their country as the emblem of liberty and of peaceful progress. The celebration at Baltimore was not merely a local affair, it was truly national in its far-reaching influences, and it was highly fitting that the President should order both the army and the navy to fire a national salute to the flag in connection with the Baltimore celebration.

Labor Day is coming to be a great national holiday. Indeed we seldom see greater demonstrations on Independence Day than we see in these days on the first Monday in September. If laboring classes in America ever had reason to be thankful for their blessings it seems that they have occasion to do so this year. To be sure many are out of employment, and times are hard in many places; but America is paradise for the laborer when compared with other lands today. Laborers across the Atlantic are murdering one another by the thousands, and destroying the fruits of labor on a scale that means distress for generations. In other lands the representatives of labor are marching with guns and swords and cannon to ruin and destroy their lands and their homes, and to bring misery on their families. Yesterday I saw in our fair land great companies of men representing all trades and every business, marching to inspiring music, and admired and cheered by the thousands who thronged the streets. Instead of savagery that devastates both country and city, peace and plentiful harvests and quiet industries conspire to bless our land. Tradesmen and laboring men joined hands in a common

holiday in peaceful efforts to create public sentiment in behalf of the principles they hold, and to make men realize the value of their work. Labor Day this year was a day to furnish excellent food for thought. Labor has made the nation great. Labor has made a people rich, and upon labor depends our future as a nation.

Great Britain, France, and Russia have formed a new treaty that indicates their purpose to fight to a finish. The compact binds them not to conclude peace terms as separate nations, but to stand together and fight until all can agree upon terms of peace. This will test the resources of the European powers both on land and sea, and the issues can not be settled in a day. It becomes a life and death struggle, the outcome of which no man can foretell.

The New Amsterdam Safe at Rotterdam

Since the item about the hold-up of the *New Amsterdam* was put in type we have learned direct from the liner's headquarters in New York that she made her home port in safety on September 8. This would make her time from New York to Rotterdam fourteen days. We know they were long days to Brother Velthuysen.

Let Everybody Heed This Call

DEAR BROTHER GARDINER:

Most readers of the RECORDER already know of the loss, by lightning and fire, of our church building at North Loup.

The work of forty years was taken in an hour. The building, with additions and furnishings, cost about \$8,000, and was insured for \$3,500.

The congregation is large, but made up of poor people. There is not a rich man among us. It is imperative that we build a commodious building, and that it be done soon. We are like a farmer whose buildings are all burned at the approach of winter. The flock is scattered.

News of this loss came to me while at Conference. A devout layman, gifted in work of this kind, offered to go before the Conference at Alfred in an effort to raise money to assist in rebuilding our church. As pastor, I was in a real difficulty. While I realized fully our desperate condition, I felt that it would be out of place to have this matter brought before Conference

with the knowledge and consent of the pastor of the church concerned. I therefore discouraged my friends from such effort, and returned to North Loup, bearing hundreds of expressions of sympathy, but not one cent of money or promises. Having taken this position at Alfred, I feel that it is not only my privilege, but duty as well, to lay the great need of this people before the denomination. Think of two hundred children and young people turned out in the street. If God has some good purpose in this loss, this purpose is hidden in a mass of perplexing problems and clouds.

The church will be rebuilt, but if it be by money raised upon individual notes of very many poor people it will necessarily divert for indefinite time much of our usual assistance given to the denomination. This should be avoided as far as possible for your sake and for ours.

I am sure there are men and women who read this letter and who are interested in this corner of God's kingdom, who are able to assist us. If I should go to you personally you would not refuse me. But this I will never do, not even for the congregation that produced H. C. Van Horn, H. E. Davis, J. E. Hutchins, R. R. Thorngate, L. O. Greene, Grace Crandall and so many others. We need help and you know it. Money given to keep us from going into financial bondage will be given indirectly to every denominational work. "The eye can not say to the hand, I have no need of thee"—the hand is broken.

Fraternally,

GEO. B. SHAW.

North Loup, Neb.

To My Son

Do you know that your soul is of my soul such part,
That you seem to be fiber and core of my heart?

None other can pain me as you, dear, can do,
None other can please me or praise me as you.

Remember, the world will be quick with its blame

If shadow or stain ever darken your name.
Like mother, like son, is a saying so true,
The world will judge largely of mother by you.
Be this then your task if task it shall be,
To force this proud world to do homage to me.

Be sure it will say when its verdict you've won,
She reaps as she sowed, Lo! this man is her son.

CONFERENCE PAPERS, 1914

True Evangelism

REV. CLAYTON A. BURDICK

Sermon Sabbath Morning at Conference

And ye shall know the truth, and the truth shall make you free.—*John 8: 32.*

What is evangelism? The term is defined as "the heralding of that which is good"—angel messengers. According to its ancient meaning, any one who bore a message of good was an evangel, or an evangelist, into which the word soon developed. Evangelism, therefore, means the spreading of good news far and near. Like many other words in our language, it has taken on a peculiar meaning, in a sense a restricted meaning, since it is now usually understood in a religious way, in relation to the furtherance of the gospel—the good news of our Lord and Master, Jesus Christ. In the defining of the word in the lexicons you will find this thought prominent. At the present time it is often made to refer to the heralding of the good news in a certain manner, instead of the good news itself, a meaning which is wrong.

A man who goes out here and there, urging men to accept the mercy of God in taking Jesus Christ as a Savior, is called an evangelist, while one who uses the same theme in a place he week by week occupies is not thought of in the same way. A person who goes to Africa or China is an evangelist in the fullest meaning of the term. The term refers to the thing that is told; and whether pastor or Sabbath-school teacher, apostle or layman, he who heralds the good news is engaged in the work of evangelism and is an evangelist. An evangelist is in a sense the same as an apostle, although I know that Paul speaks of them as somewhat different. Both are messengers sent out with good news for the world. The word ought never to be restricted as it is. This meaning of evangelism narrows it, so that some truths that are a part of good news are not called so, but are considered under some other name. It is good news to a child of God when his eyes are opened to some truth that he has not been able to see before, and one who has brought that news to him and made

him see the truth is as much an evangelist to him as the one who first showed him the way.

I presume that in the choosing of the theme for this Conference, the Executive Committee had in mind the special meaning of the term evangelism. It evidently meant it to mean that portion of our work in which we seek to reach the people of the world who have never been converted, giving to them the word of God in such a way as will make them accept the Lord Jesus as their Savior, making them to understand that they need not live without hope in the world, that a way out of the bondage of death has been opened up and if they will they may be free. That is the great work of any people. It is worthy for any lip to tell. It is following in the steps of the greatest of all messengers of the good news, Jesus of Nazareth.

He was the author of my text, which has, to me, the idea of true evangelism. The scene in which these words were spoken was one of the most dramatic of the many in the Savior's life. The extended teachings of the Master at that time are among the most valuable of all he has given us. He was at the time in the temple, standing over against the treasury while he was giving out his message. He was surrounded by a large number of the scribes, Pharisees and priests. They never appeared at a greater disadvantage than they did here. They would not understand what he was telling them. They were proud that they were the children of Abraham. They thought that being born of a line made them all right. Jesus told them that true children partake of the nature of those from whom they have sprung. He told them that Abraham was a man of faith; they were doubters. Abraham believed God and it was counted to him for righteousness; they would not believe, though the scripture was fulfilled in their sight. Abraham was a doer of good; they, of evil. Their works showed them to be the children of the evil one.

There were some, however, who believed. It was to the believing ones whom Jesus had taken apart from the others that these words were addressed. He said to them, "If ye continue in my word, then are ye my disciples indeed and ye shall know the truth and the truth shall make you free." This was the good news of the Lord. It was the cry of the greatest evan-

gelist. To the slave of the world, to the servant of self and of sin, to Satan's bondmen, it was a blessed gospel. It said, in the evangelism of the Christ, "You may be free. If you will, your bonds may be broken." That day was what the prophet of old saw, when looking down the long years there appeared before him the Anointed of the Lord, coming into the world to "give sight to the blind," to loose the prisoners' bonds, and to free those who were appointed to die.

The propagation of this good news among men is true evangelism. It is this that the Conference would make prominent. This is our work—to call men out of darkness into light, out of the power of Satan, into the liberty of a child of God.

Evangelism began early to be heard in the world. As early as sin began, the good news began. Jehovah himself was the first to publish it. When he said that the seed of the woman should bruise the serpent's head, he showed that a way was to be prepared whereby the wages of sin could be avoided. That as by man death came into the world, so also by man should come the resurrection from the dead. That as man had had an opportunity of choosing death, he should have the chance of choosing life. Balaam was an evangelist when he prophesied of the victory of the people of God in that good time when Shiloh should come.

So, all down through the years there has kept sounding the chorus of the prophets and evangelists, telling of joy that was to be. There were signs of a dayspring that was to visit the earth and they kept growing brighter and brighter until that great evangelist, John the Baptist, came. His was the voice of one crying in the wilderness, "Prepare ye the way of the Lord, make his paths straight." He came as the forerunner of good. He came to tell the world that after him was one coming mightier than he, the latchet of whose shoes he was not worthy to unloose. John was one of whom it might well be said, "How beautiful upon the mountains are the feet of him that bringeth good tidings."

Then on a night when the fulness of time had come, there came a heavenly evangelist, accompanied by choirs from the very courts of God, who gave his message to the trembling shepherds, and that message was, "Behold I bring you good tidings of great joy which shall be to all people."

Brethren, we believe in that kind of

evangelism. That message is our message. To proclaim that to all the world is our highest ambition. How wide it is, "to all people." With every truth that clusters around it, we are in sympathy. Let it sound forth in regular and special service. May it ring in the ears of the world, "good tidings," "a Savior," "Christ the Lord."

Each new generation as it follows the old, each new nation as it takes its place in the world, should be taught the glory and joy of that message. Each new civilization as it arises out of the ruins of the old, must be made to listen to the only proclamation which can cleanse from the evils of the past. The world sometime will come to the brightness of its shining; it will sometime drink of its never failing fountain. It is because we believe in this message so thoroughly that we have the telling of it, the theme for the gathering together of our people at this General Conference.

I do not think it is because I am a member of this denomination that I say this, nor would I speak lightly of the efforts of others; but I do not believe there is a people among all in the religious world more truly evangelistic than our own, or one more interested in the complete salvation of men. From the very beginning of our history it has been the same. A missionary, evangelistic people, she has sent her heralds all over the land. Some of her servants have ranked high among those who have made a special work of calling men to Jesus Christ by repentance of sin. There has ever been in our midst the spirit of the good news, and the preaching of Jesus Christ and him crucified has been the theme of her ministry. It always will be. As long as we exist we will stand as the evangelists of our Lord, who is *the Truth* that makes men free, "For whom the Son makes free shall be free indeed."

The effect of error is to put in bondage. Error destroys power. Whatever outward development may appear will soon stop, for it will be but seeming. A wrong thing comes in and it spoils success. In any phase of life you will always find this true. The wrong must be righted in order to succeed. The nearer right, the nearer victory. It does not have to be a great error to bring defeat. A small failure in the beginning will bring us far from our goal.

I have been interested in noticing the way in which the men who are seeking to cross the ocean with the airship have been working. They have tested this thing and that thing and have been making flights under varying conditions to see that every thing is in order. It seems impossible that they should succeed; but they will come much nearer to it than if they had made the attempt without the testing. Every little detail has to be noticed and every little fault remedied, for the nearer success now, the easier next time to win.

Notice how men are bound by error. The accountant has a long column of figures to add and to multiply; he makes a mistake in the beginning and the right answer is impossible for him. He must turn in his work and go back to rectify that mistake. He has got to make things right, or all his work is wasted and useless. The druggist has a prescription handed him. He thinks he is filling it correctly, but he makes the mistake of a letter in a single word and it may mean death to some one. The draughtsman is given specifications for lines for an intricate machine and he misses on one line. The castings are made; but the machine will not work. There will have to be new drawings for success. In other things, while the work may not be entirely lost, there will not be that smoothness and beauty that with less error there would have been.

A life is the same way. Some errors destroy its use entirely, some mar its beauty and hinder its growth. A man is just as much bound as he is in error. One who has error in faith and life is only so much free as the error allows him to be. Truth can make a man entirely free only as it is an entire truth to which he holds. In this fact we see the necessity of knowing the truth. Jesus Christ makes a man free only in so far as he accepts him; and he accepts him only so far as he is willing to follow in his steps and obey him. The best evangelism, therefore, is an evangelism that contains the most truth. The nearer the evangelism comes to a complete truth, the wider freedom will there come to those who accept it. I repeat it, a man is as much a slave as he is in error. The whole truth, that is what is needed. An entire Jesus to be accepted. He was the truth in action and in teaching. What he did, the way he lived, the things he en-

ured are of a necessity ours if we would be his true disciples. Acceptance of him must be more than mental; it must be vital. It means more than saying so; it means getting him into the life.

It is too long a story for me to tell, and you are nearly all acquainted with it; but for one reason and another, there was a great falling away in true faith and living after the apostles had passed away. So fearful of receiving any thing that could be called Jewish were those who had accepted Christianity, that they went to the extreme, not only refusing things that were right, but they received many things which had come from heathen sources. This they did in many instances without much thought and reason. Except for a few here and there, they threw out the Sabbath Jehovah sanctified in the beginning and substituted another day which, to say the least, stands on very flimsy authority. They did away, to a large measure, with the idea of sacred time. It was not the same kind of a Sabbath, we are told. It was not to be kept as the Sabbath was to be kept, but more as a holiday, than holiday. It was the first great deflection from the Savior's day. Who can tell if the introduction of this change was not the beginning of the looseness and riot which ushered in the Dark Ages—the age when purity seemed dead and selfishness was supreme. Who dare say it was not this that caused war and tumult outside and inside the church?

After a while there began to be a stir in the church. Men began to preach about the evils which prevailed. Here and there all over Europe there began to appear mighty men of faith, and the dawn of the Reformation came with warmth to the hearts of men. Men began to protest and to live as they protested. Martyr fires were lighted and the church herself moved here and there with torch and sword to drive out the heresies. The hymn of the refugee was heard only in hidden retreat and desert lands. Luther and Calvin and Knox, with thousands of brave men and women, commenced the reform. What now would happen? Would there be an entire return to the apostolic day? Would those things that were lacking in authority from Old and New Scriptures—things borrowed from paganism—be eliminated and old truths restored? Not so. We are confident that one of the greatest errors

of the pre-Reformation was retained. And what do we find as to the Sabbath of today? That which we have is but a mockery of that which God intended, by its sanctity and quietness, should direct man's thought to him. The spiritual idea of the Sabbath has almost entirely disappeared.

Can not all men see that out of this degeneration of the Sabbatic idea come many of the crimes against which the church is in conflict; that gambling and drunkenness and the white-slave traffic are increased from this day's amusements? And will it ever be better? I may be mistaken—I often am—but I think it will grow worse rather than better. Why? Because there stands no real authority back of it to show it sanctified of God. As long as it remains as it is, it will be a feeder instead of a restrainer of the things against which Christianity takes its stand. The world knows how this matter stands. The secular press often acquaints its readers with the history of this change. It was something that was not done in a corner.

Brethren, true evangelism is heralding the whole truth, not for our good, but for the world's good and the glory of our heavenly Father. For ourselves, we have no ambition. We have no enmity toward the peoples who are about us. I preach twice as much to them as to our own people. I have thousands of friends among them here and there. They are very dear to me. I feel that the most of them really believe the arguments they sometimes use. At heart I believe that they truly love God and his Son, our Savior.

I do believe that a deeper consecration would come to the Christian world if the professed followers of the Lord would come back to his own selected time, not for salvation, but for love of him and for a larger liberty. The times someway read dark to us. Men are asking grave questions. Is Christianity a failure? Ought it not to have produced a different kind of a civilization than that seen in Europe at this very moment? What an example of Christlife the Christian nations are showing to the heathen! There is yet bitterness and hatred and bloodshed in the world. Still the horror and protest that the present conflict has aroused, is proof of some advance, for a hundred years ago it would have been greeted with pleasure rather than horror. The world needs more

truth yet, more reverence for God and the Christ.

Take up the evangel then. The kingdom of heaven is at hand. The door of salvation is open wide. The centuries of wrong and failure of moral progress have not closed it. There is opportunity yet to live out the teachings of our Lord, not one or two or three of them alone, but all. Fling out the banner of our King. Let it enter every land. Africa and China and the islands of the sea. We work to conquer; not with sword of man, but the sword of the Spirit; not by hatred, but by love; not by ruin, but by restoration; not by death, but by life. Let error be destroyed and let the truth be known. The truth makes free. The real liberator and emancipator is ready. Loosen the shackles of superstition, the strangle hold of tradition, and let the captives free. Free under his law of love, free from sin, free from the bonds of iniquity, free from the fear of death; for, saith the Lord, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

Ordination at Roanoke (W. Va.) Church

REV. M. G. STILLMAN

On Sabbath morning, September 5, 1914, at the Roanoke (W. Va.) church, a very pleasant ordination service was held in which Brother Charles Bond was ordained to the office of deacon. Pastor M. G. Stillman opened the service and was made the moderator for the service, with Deacon J. Lewis Davis of Lost Creek, as clerk. After the testimony of the candidate had been given, the following resolution was unanimously voted:

Whereas, Brother Charles Bond, of well known Christian integrity and ability among us, has been called by the Roanoke Church to the office of deacon,

Resolved, That we approve that call, and proceed to the ordination service.

The provisional program, prepared in special church meeting Sixth-day, was now adopted. The ordination sermon was by Pastor A. J. C. Bond, the consecrating prayer by Pres. C. B. Clark; the charge to candidate by Pastor M. G. Stillman; the charge to the church by Pres. C. B. Clark; the hand of welcome by Dea. L. A. Bond, and the audience.

MISSIONS

Foregleams of Immortality

WILLIAM L. CLARKE

President's address before the Missionary Society at the General Conference, Alfred, N. Y.

DEAR BROTHERS AND SISTERS: My theme is, Foregleams of Immortality, as Revealed in the Bible. We have learned from experience and observation that that within ourselves which sees, hears, smells, tastes and feels is an invisible spirit which dwells in a visible tenement of clay; that this tenement, when separated from the invisible ego, returns to dust whence it came. But life, the invisible ego, that God breathed into the nostrils of man, transformed the man of dust into a living soul.

We are taught that "God is a Spirit: and they that worship him must worship him in spirit and in truth"; and we all know that our work is never done, until God calls us home. It is written: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

Come, you who labor and are heavy laden; you who find your daily cares an oppressive burden; you who mourn beside the graves of loved companions; let us together bind into a crown of comfort for ourselves, what we know from our Savior's words concerning the certainty of immortality.

Jesus says: "I am the resurrection, and the life, he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die." These words were spoken by Jesus to Martha at Bethany, and announce real and fundamental truths. These truths were that day so fully demonstrated by Jesus in the resurrection of Lazarus,

who had been dead four days, that both friends and foes of Jesus, who were present, were constrained to admit their unquestionable validity. These words also were fulfilled: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death unto life. . . . The hour cometh and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself; even so gave he to the Son also to have life in himself." Lazarus was dead, nevertheless, he heard Christ's voice and lived again.

Jesus also says to those who hear his voice and desire to do his will: "Come unto me, all ye who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." "In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. . . . that where I am, there ye may be also." Such words as these are precious jewels for our crown of comfort, and there are many more like them.

He says: "I am the good shepherd; my sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. Neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection." "And this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life; and that of all which he hath given me, I should lose nothing, but should raise it up again at the last day." These words are diamonds for our crown, and there are yet more words of comfort and good cheer, spoken by our Lord for those who mourn for their beloved ones who have gone home.

These are the words of Jesus at Calvary, spoken to the penitent malefactor: "Verily I say unto thee, thou shalt today be with me in paradise." These words considered jointly with his assurance that "the hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live," give us ample ground

for believing that an immediate entrance through the open door of heaven is granted our departing loved ones. One moment they are with us here; the next with Christ in heaven. The door of death and the door of heaven are one and the same thing for all who love and follow Christ. His three miracles of resurrection are rich stores of consolation and hope for all who mourn.

It is wise for us to ever remember that in our hours of pain and sorrow Jesus desires to comfort and help us. The cross that burdens us is his cross also. Our pain and sorrow bring us very nigh to him; so near that his hand that holds ours, holds also the hands of our loved ones in heaven; his face into which by faith we look, is by them beheld, face to face; and his ear that listens to our prayers, hears their praise and thanksgiving. Our fears ought to be soothed, and our hearts be comforted by the promise of immortality. Even so may we all rejoice if we have fought the good fight, kept the faith, and through all our sorrow and trials, have thereby been brought nearer to Christ.

It is written, "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and sup with him, and he with me. He that overcometh, I will give to him to sit down with me in my throne, as I also overcame and sat down with my Father in his throne (Rev. 3: 20, 21). But how did Christ thus overcome? He said to his disciples, "My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matt. 26: 38, 39). Even as that, "but as thou wilt," brought our Savior's victory hour, so does the hour, when we humbly pray, "Thy will, not mine be done," bring to us a full assurance of everlasting life to him that overcometh; and to him that overcometh is the promise: "I will give to him to eat of the tree of life, which is in the midst of the paradise of God," and if faithful unto death, "I will give thee the crown of life."

In our hours of pain and sorrow Christ desires to comfort and help us. It is written, "For, though he cause grief yet will he have compassion according to the

multitude of his mercies. For he doth not afflict willingly nor grieve the children of men" (Lam. 3: 32, 33).

Jesus practiced what he preached, proclaimed truth as the Father revealed it unto him; made no compromise with evil; and his surrender to the Father's will was absolute. Loyalty demands that we should follow his example. His words are: "Whosoever will come after me, let him deny himself, and take up his cross and follow me. For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it. For what doth it profit a man to gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul? Whosoever therefore shall be ashamed of me and my words, . . . of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."

If we, as members of our Missionary Society, are not ashamed of Jesus and his gospel, let us prove our fidelity by lifting the banner of the cross so high that the world shall see it at every station of our home and foreign fields. The worthiness of our workers must be so dear to all of us, that they will see and know that we love them and gladly meet their needs. If we plan aggressive work we must sustain it. Let us draw nigh to God, that he may draw nigh to us, "For eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him."

Conference Address on Missionary Day

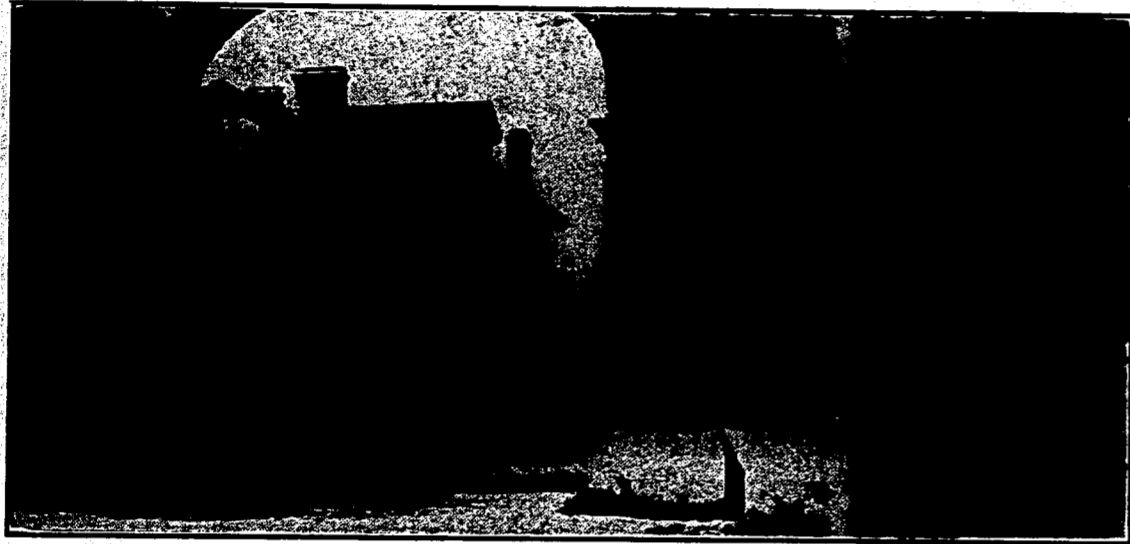
E. B. SAUNDERS, *Corresponding Secretary*

DEAR BRETHREN AND SISTERS:

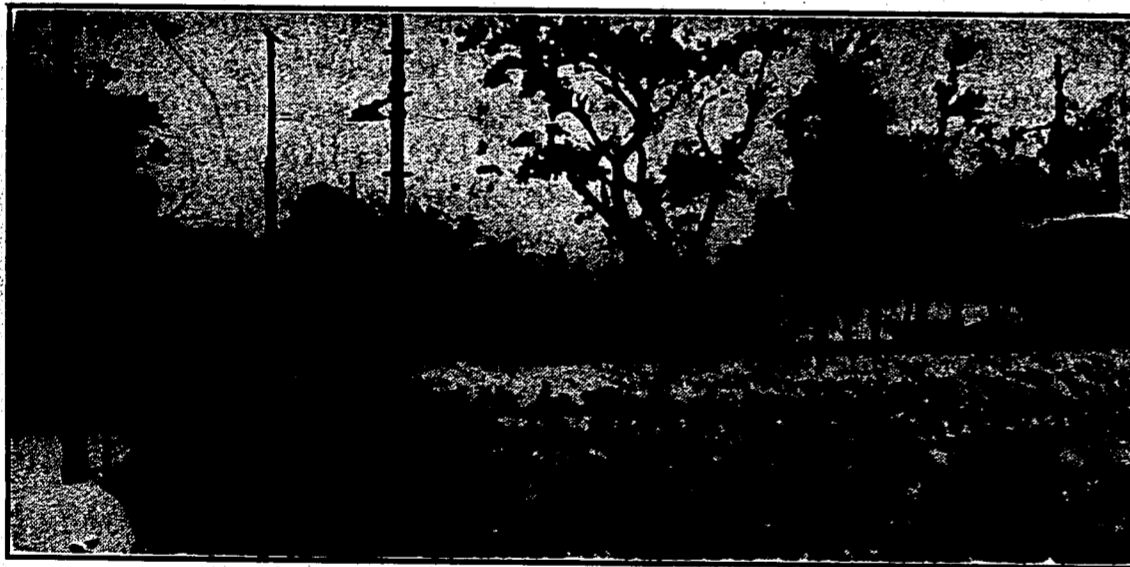
Under the blessing of God we are again permitted to bring you our annual report. In the aggregate it represents the toil of the lifetime of one man, or half a century. I shall not be able in half an hour to tell you of it all, nor to induce all of our good people to read the report which you will find distributed here today, and which will go to the churches in the *Year Book*. I hardly like to confess such weakness at a time when we are looking for a Moses or a Joshua (possibly more than we are looking to God) to lead our people into a denominational Canaan flowing with ease and greatness.

Fifty-five of our laborers have toiled during most of the year; forty of them in this country, and fifteen of them in lands beyond the seas.

On page three, you will find a cut of the new mission dwelling at Shanghai, China, and on page four, a cut of a French fortification, which rendered protection from further damage to the mission, during the late revolution. On the next page you will



The new S. D. B. Mission Dwelling as seen through the archway of the Dzau-hyung Guild. The wall along the road also belongs to this Guild



Fortifications erected by the French in front of the S. D. B. Mission Property, July, 1913, during the attempted Second Revolution

see a group picture of the Boys' School taken on its twenty-fifth anniversary. A young man should now be in training to take up this work when Brother Crofoot enters upon his furlough, which is due next year, and other work when Brother Davis retires. A group of the members and probationers at Lieu-oo will be found on page 10. There is great need of a hospital building here to make the work of Doctors Palmborg and Crandall more efficient.

They already have a good start on this fund. Let us not compel them to make brick without straw too long! Please study carefully these reports.

God has laid it on the heart of Brother Walter B. Cockerill to enter Nyasaland, Africa, as a missionary, at his own expense. He is trying to direct the work of the natives and give a correct meaning and example of spiritual life and Sabbath keep-

ing (page 12). He says in a recent letter that two men working together could accomplish far more than he is able to do. Shall we as Seventh Day Baptists leave him alone to either conquer this field or die in the attempt?

We have with us today the founder of the Midnight Mission, Brother Gerard Velthuysen of Amsterdam, Holland. Hence the brief account of the Holland work in our report. The Haarlem Church,

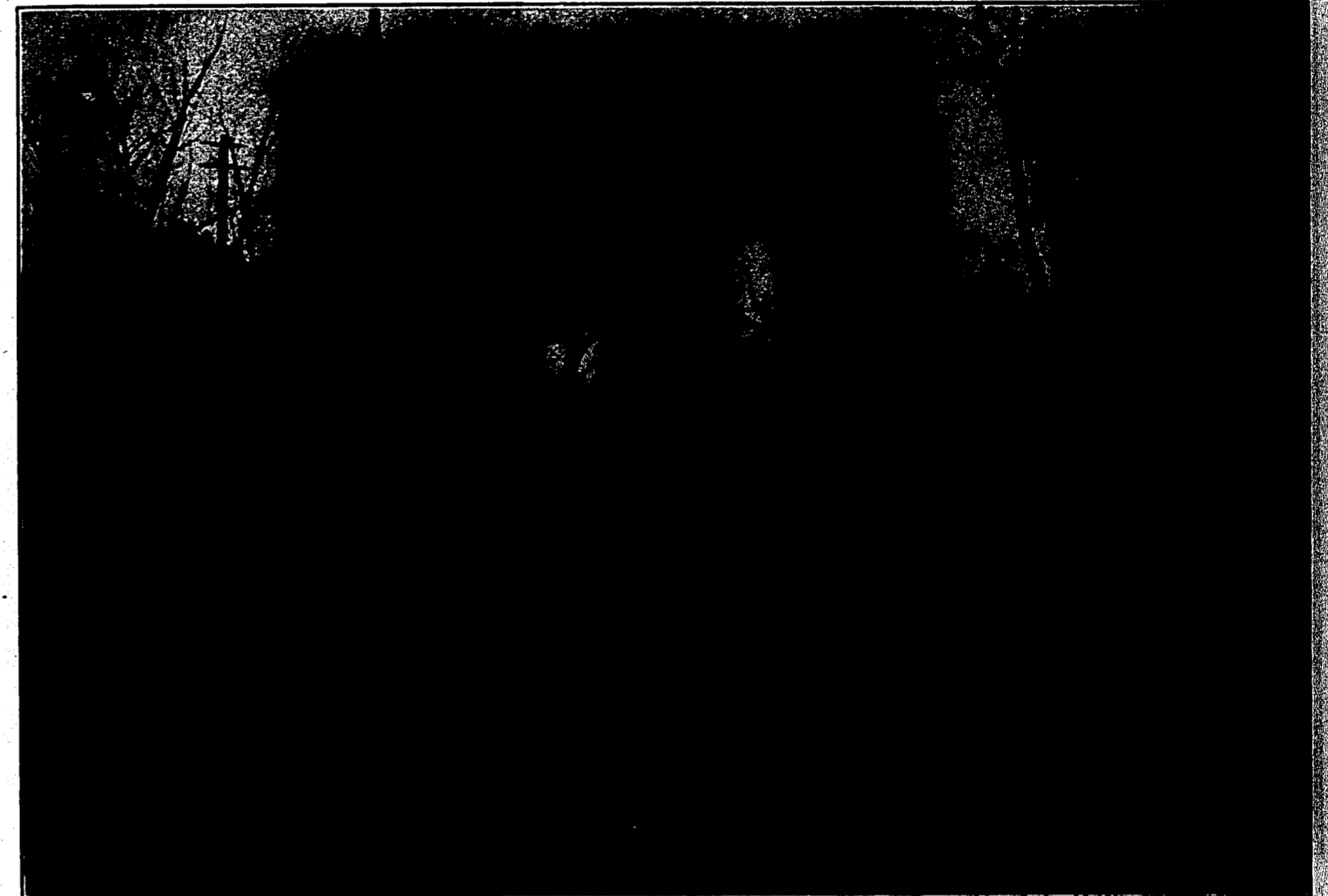
of which he is pastor, is the parent of the Java work, about which he will tell us. Hence our brief account. They are both of God's planting.

To our foreign work we have added one church of forty-four members at Georgetown, British Guiana, South America. Here we have a flourishing mission under the direction of Brother T. L. M. Spencer, who is an exceptionally strong leader. This field has been visited, and a more extended report published in the SABBATH RECORDER.

God has richly blessed the work and

keeping churches. Had we more Agnes Barbers, it might add greatly to the longevity of our churches. While writing these lines I opened a letter from Norwich, N. Y., written by Jane A. Moore, a nurse who is watching by the probable death-bed of Agnes Barber, who once sent a message to Conference saying that the Seventh Day Baptist church at Norwich, N. Y., was not to be reported dead, but would live as long as she did.

I think I do no violence to the word of God when I quote in exactly this connec-



BOYS' SCHOOL—TWENTY-FIFTH ANNIVERSARY

workers on the home field. A new church of seventeen members has been organized on the Pacific Coast at Long Beach, California. Some one has said that a coast or frontier is far better protected from invasion of an enemy by a line of churches and mission stations than by fortresses and navies. But the planting of new churches is no more important than perpetuating life and vigor in the ones which we already have. I tell you, brethren, we shall go to judgment on this sin of abandoning territory once occupied by praying Sabbath-

tion Christ's words: "Then goeth he, and taketh with him seven other spirits more wicked than himself and they enter in and dwell there; and the last state of that man (or community) is worse than the first. Even so shall it be also unto this wicked generation."

For some cause the wonderful lesson of fidelity and example of Naboth in refusing a money consideration for his godly inheritance has either lost, or has never had, sufficient grip upon us as a people. It does not take a prophet to tell why a roll-

ing stone gathers no moss, or why a restless people does not increase rapidly in numbers and in power. In our wanderings we are not always looking for a city or country which has spiritual foundations, whose maker and builder is God. Our movings, it would seem, are too often commercial, and our attempts at organizing are more political than spiritual. We are in need of an Edward Jenner to come out of his laboratory of prayer and bring us a vaccine for serious selfishness and ambi-

missionary spirit of the West which sends these clean young men out from Milton College is back of this board in placing permanently two missionary evangelists on the field.

May I tell you we have made a discovery? It is this—if work is done, some one will have to *do it*.

The Evangelistic Committee of this board, together with the Missionary Committee of the Northwestern Association, have decided that one of these workers,



Photograph taken on my last visit to Lieu-oo, showing some of the church members and inquirers. Quite a number of others could not be present. Mr. Toong, the evangelist, is the one with dark clothes, holding a Bible in his hands.—Rev. D. H. Davis

tion, then lay it on the hearts of our people to carry this miracle of miracles to all the world.

On page seventeen of the report you will find a picture of one of the two student quartets now in the field. They have made Illinois and Iowa their field of labor. We regret that we have no picture of quartet number one in the report, whose territory has been northern Wisconsin. Here twenty people have been converted, baptized, and a church organized of 25 members. Both groups have been harvesting souls. The

Brother W. D. Burdick, shall locate at Milton, and have charge of that association as local missionary secretary. We hope to make the work of the quartets lasting by *permanent supervision*. Members of the Evangelistic Committee are here to meet the Missionary Committee of the Western and Central associations to plan systematic work for this territory in the same way. Brother D. B. Coon will live at Battle Creek, and also have oversight of a definite territory.

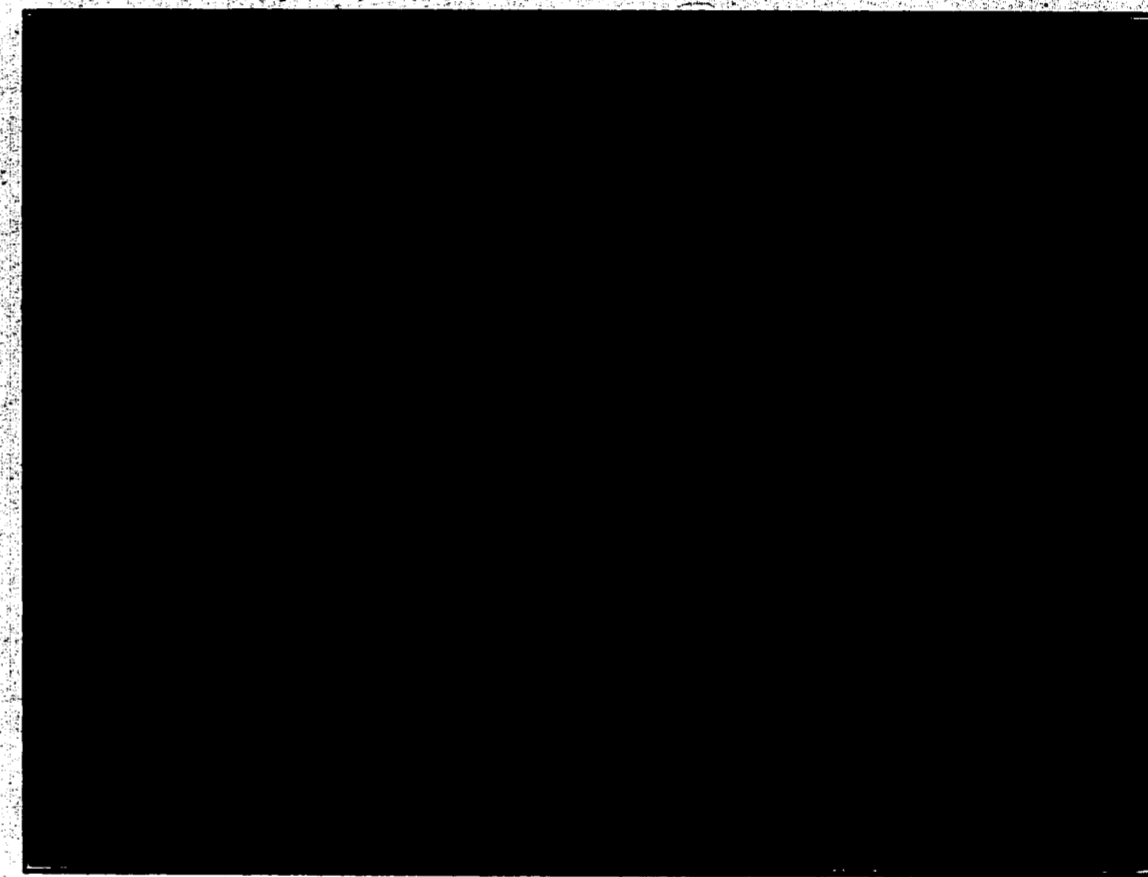
We find one of the best plans for mov-

ing the world, in the third chapter of that wonderful Book of Nehemiah. Here each family built over against its house, for "they had a mind to work." Their deeds became as immortal as their names are unspeakable. We too shall be known by our *deeds* and not by our family or denominational name. "Inasmuch as ye did it not to one of the least of these, ye did it not unto me." Actually living and doing things by the side of the road, where men as bad and men as good as we pass by, is what the world needs and what God will have. He hurled this terrible anathema of insincerity or neglect at the very good people who said, "Lord, when saw we thee

took letters from the king and went himself and commenced building.

Our men, Brothers Burdick and Coon, will also carry the "King's letters" and commence building. Now the question is, Have we, the people, a "mind to work"? Will every family build over against its own house, church and Sabbath school? If we *do*, the walls will begin to rise, and be fitly joined together. Brethren, this will be *harmony!*

You will see by the proposed budget for 1915, on page 21, that there is now no debt hanging over the society. God sent us a buyer for a city property, the increased value of which paid the debt of about



MILTON QUARTET, NUMBER 2

an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment; but the righteous into life eternal."

The walls of Jerusalem had lain in ruins for seventy years when Nehemiah took it upon his heart to rebuild them. The people had mourned and talked over the ruins. They had doubtless appointed committees which met and discussed plans. Time and money may have been freely used. The matter may have been referred to the people, and investigation made until Nehemiah

\$3,500. The budget is the same as last year, approximately \$14,000. Again we ask the people directly for half this amount. In this budget you will see that the allowance for China remains the same as last year; that of Holland and Java the same also.

The cost of work in South America has been increased by a small appropriation of \$10.00 per month for local printing to promulgate the truth in the West Indies, as we are doing in the Italian and Hungarian missions in America. The missionary committees of the four associations have each \$100 to expend as last year. You will see the items of \$1,800 and \$1,200,

which have been appropriated for field labor as above mentioned.

The estimate for distribution among the small churches is about the same as last year, \$3,130.00. How can we assist and not pauperize them, is an important question. How can we make them more self-reliant?

I think it should be understood that the board is not taking care of churches or of ministers, but is taking care of the work, even pushing the kingdom of God into regions beyond. The church or minister who thinks more of self than of the kingdom of God is of no value in building it up. Money given this board is for missions. We have, however, a growing fund for the purpose of taking care of aged ministers and Sabbath-keepers.

It is true that the cause has grown most in the soil of affliction and hardship. Many of our pastors have become giant men while serving small churches on meager salaries. But there is a limit to this. We still have the school which has produced results as great as Alfred, Milton or Salem; it is the school of adversity. When churches become numerically and financially strong, they seem at ease in Zion, and too often have lost their spiritual power. Are they to be cumberers of the ground, and like the barren fig tree, cut down? If the work of the denomination shall be directed by such churches and boards, our life can not be spiritual.

We have one problem which overshadows all others: it is the whitening harvests. They are the people contiguous to the small churches, the little groups of loyal God-fearing families scattered here and there. Let us ask ourselves this question, Are we facing this problem? Are we going up to possess the land? Or are we at Kadesh-barnea in council, discussing what we shall do, and planning to send our spies?

Not long ago Brother G. B. Shaw wrote in the RECORDER of attending a conference of another denomination where the expenses of the delegate pastors were equalized, whether they lived far or near. This method if applied to our denomination would not only make it possible for more pastors to attend Conference, but it would also assist the churches which are taxed for Conference expenses and which now receive no direct benefit. How can a minister travel a thousand miles, more or less,

to attend Conference when the church or board which he serves does not send him or pay him a salary of more than five or six hundred dollars a year? This pastor and church should, of all others, have the benefit of Conference, and Conference should have the benefit of them. As hard as this condition seems, do you not think it reveals a weakness in the larger church which can partially remedy this condition if it will?

Can we not prayerfully give our smaller churches and our ministers, who seem less fortunate, a greater consideration? Can we not equalize to some extent the burdens which are crushing some, crowding men out of the ministry, and in other cases are allowing us to become more selfish?

Let us remember that the one thing which we are living and working for is to help establish, not ourselves, but the kingdom of God in the earth. A greater than Solomon is here! He established far more than a code of ethics: a kingdom which is *spiritual*. He took upon Himself the form of a servant. How dare we do more or less? Then he said to us, Let him who would be your leader, or greatest among you, be servant of all.

Monthly Statement

August 1, 1914, to September 1, 1914

S. H. Davis, Treasurer,
In account with
The Seventh Day Baptist Missionary Society

Balance on hand August 1, 1914	\$ 218 05
Mrs. A. E. Dingman	1 00
Lucius Sanborn	10 00
T. A. Saunders	5 00
S. C. Maxson	5 00
"In Memory of Ezra Crandall"	25 00
Adams Center Church	24 30
Berlin Church	10 00
Plainfield Church	21 82
Lost Creek Church	15 00
First Verona Church	11 98
Syracuse Church	1 00
Woman's Evangelical Society, Alfred	50 00
Young People's Board, Dr. Palmberg's salary	25 00
Collection at General Conference	80 50
Washington Trust Company, loan	1,500 00
Income from Permant Funds	150 00
	<hr/>
	\$2,153 65

Cr.

D. B. Coon, July salary	\$ 75 00
Mrs. H. D. Witter, April salary	8 00
J. J. Kovats, July salary	20 00
Angeline Abbey, July salary	10 00
T. L. M. Spencer, August salary	50 00
Bessie B. Sinclair, August salary	40 00
J. G. Burdick, Italian appropriation for August	29 16
E. B. Saunders, July salary and clerk hire	83 33
A. S. Maxson, quartet work	42 15
D. B. Coon, traveling expenses in August	35 00

E. B. Saunders, acct. traveling expenses	37 60
G. Velthuysen	150 00
Dr. Rosa Palmberg, salary June 1-September 1	287 50
J. W. Crofoot, salary June 1-September 1	150 00
Susie M. Burdick, salary June 1-September 1	150 00
Anna West, salary June 1-September 1	150 00
Dr. Grace Crandall, salary June 1-September 1	150 00
D. H. Davis, salary June 1-September 1	175 00
Native evangelist, China field	45 00
Girls' School, China field	75 00
Incidentals	30 00
Washington Trust Company, interest on loan	30 50
Treasurer's expenses	25 00

	\$1,698 24
Balance on hand September 1, 1914	455 41
	<hr/>
	\$2,153 65

Bills payable in September, about	\$ 300 00
Notes outstanding September 1, 1914	\$1,500 00
E. & O. E.	S. H. Davis, Treasurer.

Program of the Northwestern Association

The Northwestern Association meets with the Seventh Day Baptist church at Farina, Ill., September 24-27, 1914. The Executive Committee has arranged the following program:

- Thursday Morning*
- 10.00 Praise Service
 - Address of Welcome—Pastor Willard D. Burdick
 - Response by Moderator—Prof. D. N. Inglis
 - Report of Executive Committee
 - 10.30 Introductory Sermon—Rev. H. E. Davis

- Thursday Afternoon*
- 2.00 Business:
 - Report of Treasurer
 - Report of Corresponding Secretary
 - Report of Missionary Committee
 - Appointment of committees
 - 3.00 Woman's Board Hour, conducted by Miss Phoebe Coon

- Music
 - Scripture Reading by Leader
 - Prayer
 - Message from Woman's Board
 - Paper—"The Relation of Home Training and Influence to True Sabbath Observance"—Mrs. D. L. Babcock
 - Music
 - Paper—"The Relation of Home Mission Work for Young Women"—Miss Minnie Godfrey
 - Paper—"Missionary Education a Source of Strength in Church Life and Service"—Mrs. H. N. Jordan
 - Singing—"Onward, Christian Soldiers"
- Thursday Night*
- 8.00 Evangelistic Sermon—Rev. D. Burdett Coon

- Friday Morning*
- 10.00 Praise Service
 - Tract Society Hour, conducted by Rev. T. L. Gardiner
 - 11.15 Sermon by the delegate from the South-eastern Association, Rev. Wilburt Davis

- Friday Afternoon*
- 2.00 Missionary Program, conducted by the Missionary Committee of the Northwestern Association

- Friday Night*
- 7.30 Praise Service
 - 8.00 Evangelistic Sermon—Rev. George B. Shaw

- Sabbath Morning*
- 10.00 Sabbath School, conducted by the Superintendent of the Farina Sabbath School
 - 11.00 Collection for the Sabbath School Board
 - Sabbath Sermon—Pres. W. C. Daland
 - Collection for Missionary, Tract, and Education Societies

- Sabbath Afternoon*
- 2.00 Young People's Hour, in charge of Rev. H. E. Davis
 - 3.00 Address to Young People by the delegate of the Central and Western associations, Rev. R. R. Thorngate

- Sabbath Night*
- 7.30 Praise Service
 - 8.00 Evangelistic Sermon—Rev. James Hurley

- Sunday Morning*
- 10.00 Praise Service
 - Reports of Committees
 - Unfinished business
 - 11.00 Evangelistic Sermon—Rev. James L. Skaggs

- Sunday Afternoon*
- 2.00 Education Society Hour—Dean A. E. Mott
 - 3.00 Sabbath School Hour, conducted by Rev. H. N. Jordan

- Sunday Night*
- 7.30 Praise Service
 - 8.00 Evangelistic Sermon—Rev. L. C. Randolph

The Missionary's Prayer

Help us, who toil amid unlovely races
Whelmed and embittered by enfolding night,
To glimpse through dusky-hued, forbidding faces
A glowing Visage of incarnate light.

Help us, who touch the wound that gaps and lingers,
With healing balm that serves the futile hour,
To feel astir in thrilled and eager fingers
The pulsing of a great Physician's power.

Help us, who bear the cries of helpless sorrow
From prisoned hearts in mournful cadence ring,
By faith to hearken, till love's glad tomorrow,
For conquering footfalls of a Savior-King.
—Howard Arnold Walter, in the Continent.

God's ways seem dark, but, soon or late
They touch the shining hills of day;
The evil can not brook delay.
The good can well afford to wait.

—Whittier.

WOMAN'S WORK

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

Evangelism in the Home

ANGELINE PRENTICE ABBEY

Paper presented at Woman's Hour at Conference, Alfred, N. Y., Aug. 23, 1914

Evangelism does not consist merely in so-called evangelistic meetings, or what is generally understood by revivalism. "It is the method," as Drummond has said, "of presenting Christian truth to men's minds, in any form."

Evangelism, like charity, should begin at home. Happy the mother and the father who live so close to God, and have such an understanding of the heart and mind of the child that they can introduce the child to his heavenly Father, and bring about an intimate relationship which shall be enduring!

To have a knowledge of God, and of his great Father-heart of love; to know from personal experience that God is love; to be so filled with his Spirit that his plan, and the work of redeeming men shall seem the greatest thing in the world; to be willing to do, to dare, to suffer anything that souls may be born again—these are first and most important if one desires to evangelize.

One may know God in the abstract, and yet not be very well acquainted with him. One can not lead others where he himself has not been. There are parents who desire that their children shall be Christlike who take very little time to cultivate their own souls. The neglect of prayer and Bible study in the family is one reason why so many boys and girls drift away when they go out for themselves.

It is estimated that professing Christians spend five minutes a day, on an average, in devotions. Think of it! Aren't we ashamed to be so stingy with God? Thousands, when told of this, begin to make excuse, "If we took time in the morning for family devotions we should be late at the office, the store or in getting to work in the field." Are the few dollars we are afraid of losing in this way of more value than the immortal souls of the inmates of

our household? If the Lord has given us our present occupation, and given us the fitness to pursue it, he knows all about the difficulties and will enable us to overcome them. If our occupation is not God-given we had better change it. Can we not arise a half-hour earlier each morning to worship Him who spent whole nights in agony praying for you and for me? God has given us a long day of twenty-four hours. Can we not spare him one little half-hour—a forty-eighth of the day—at morning, noon or evening, whenever is the most convenient time? There are a few Godly households in which God is worshiped by devout Bible reading and prayer both morning and evening, and thanks given at the table three times a day. In those homes there seems to be plenty of time to do all that is necessary. Mind and nerves are calm and strong to accomplish the hard tasks. The members of those households are not in danger of losing faith in God.

The one in the home who desires to win the other to Christ must have a knowledge of the Bible and of the best modern way to present its truths to the minds of young people and older men and women of today. We hear a great deal in these days about new theology and new evangelism. "By the new evangelism, so far as men's definition is concerned, is meant the particular substance and form of evangel which is adapted to the present state of men's minds. The new evangelism, in a word, is the gospel for the age."

Is there a need for a new evangelism? There are hundreds of churches where the gospel is not reaching men. "The active thinkers of a congregation fail to find anything there to meet their needs,—not that many of them object to religion, naturally, but that those who are looking for a religion do not find it. Many of us know this by our own experience, who searched long for a message our faith could grasp, or conscience rest on, and at the same time our intelligence respect. . . . It is the experience of thousands that they find only misfit after misfit in the theological clothes in which they are asked to disguise themselves."

The very nature of truth demands from time to time a new evangelism. A Scotch divine at the Presbyterian Council in Pennsylvania found himself rebuked for using the phrase, "Progress in theology." Theology, he was eloquently reminded, was

behind us. He was pointed to the standards of his church, and told that a standard is a thing that stands.

"Theology is a thing that moves. There must be progress in everything, and more in theology than in anything, for the content of theology is larger and more expansive than the content of anything else. Standards must move. The sole condition of having them with us at any particular place or time is that they should move with us according to place or time. Buffon's *Natural History*, and Linnæus' *Vegetable System* were standards in their time, but they are not standards now. They were places for the mind of science to rest on in its onward sweep through the centuries; but the perches are not needed there now, and they are vacant. But there is something deeper than progress in theology; there is progress in truth itself. Nature is all before us as truth in the Bible is all before our eyes. But we do not see it all; every day we are seeing more. The firmament was not all mapped by astronomers at once. Since Calvin's time many a new star has been discovered. The stars were there before. Space was there before, but a new order is in it, new material for thought, new systems, especially a new perspective."

The mother who insists upon dressing her boy or girl in the mode which prevailed when she was young makes a great mistake, and not only injures the child, but curtails his influence over his fellows. One needs only to read the story-books of two generations ago, with the old-style language and the droll, tedious way the older people had of instructing the young, to realize how unfit that method of presenting truth is to the present age. The teacher, whether in public or the home, must progress, keeping ahead of the enquiring mind of the learner.

To know the child or older person whom we desire to help is most essential. People of different tastes, dispositions and temperaments must be dealt with differently. Some desire to talk about spiritual things, the Bible and their own desires and needs, others are reticent, timid and sensitive. These may be driven farther away by an unwise approach. Each worker must work out the method which will be most effective.

We must come back to the methods of Christ. There were no ready-made methods in Christ's time, and surely there are

not in these days. Christ took people where he found them, approached them upon their own plane, not on his plane. He talked to them naturally. Jesus made no mistakes in approaching people, because he understood them. He knew what was in man. Let us call to mind his talk with the woman at the well, his conversations with Nicodemus and with the rich young ruler. There can be no hard and fast rule to be employed in winning people to Christ. We must use natural methods suited to the individual. As each inmate of the home has his peculiar individuality, he must be dealt with separately, with judgment and tact, patience and love.

If one thinks much of heavenly things, daily conversation will naturally follow along those lines, and the Holy Spirit will direct what we shall say, and at what moment to say it. A Christian woman and a child of thirteen had been singing hymns at the organ in a certain home. The woman paused to make some remark which seemed needed. The girl replied, "Oh, I like to have you talk to me that way; it helps me so much!" The woman had thought little of what she was saying. It seemed natural and spontaneous. Afterward the girl gave herself to Christ in her own room, was accepted, and filled with joy and peace.

Patience and perseverance are needed. It is not the work of one day, nor of two, but often months and sometimes years. "Line upon line, and precept upon precept" must be given, "here a little and there a little." We must never be discouraged, but remember that God hears and answers prayer, that he honors faithful service, and that he has said that his word should not return void; but that it should accomplish that which he pleased, and prosper where-to he sent it.

Love, of course, is needed very much. That is natural between the inmates of the home; but let us be careful that we love God first and above any of his creatures. It is often harder to have patience with the love. It is sometimes hard to know how much or how little to say when we see our loved ones going wrong. If we say too much we may overreach the mark and discourage or offend, thus driving the soul whom we would help farther away. On the other hand, if we say too little, the wrong-doer may get the impression that the offense is not very serious, and may go deeper into sin. We must be firm but not

severe, seeking guidance of the Holy Spirit, both as to the manner we exhibit and the words we utter, going carefully and prayerfully with a heart full of love, where reproof seems to be necessary.

There is a certain stage in adolescence when the boy or girl seems inclined to be skeptical. It is not so much that he disbelieves as that he questions. It is the desire to know which impels him to take a watch to pieces. Not that he disbelieves in the watch, the laws or the power behind them; but he wants to investigate, to understand for himself. Should we not get right down by the side of the questioner and endeavor to see things from his point of view?

Some people consider that questioning about spiritual things is dangerous. All dread of having the white light of investigation and questioning turned upon the phenomenon of the Christian life, conversion of the soul, etc., is needless. In the words of Horace Emory Warner, "Scrutiny can change no fact." Analysis has no power over essence. Truths are the same in the shadow or in the sunlight. Realities are invulnerable to whatever processes subjected. The constituent elements of the life we call Christian are substantial, real, unalterable. They are the eternal verities of the life of God, begotten in the soul. No possible handling can render them less real, or change their essential nature. The dread of their scrutiny is a confession either of our inability to demonstrate their substantial nature or of our imperfect faith in their indestructible reality. All such dread is without adequate reason, and actually groundless."

Every Christian should read some of the new books on psychology, which have a broadening effect, and help us to understand how simple is the process of conversion. "The psychology of the Christian life holds to its purpose the clarification of what assumes to be a systematic process of the grace of God in the soul. It aims to sweep away the hazy conceptions of spiritual states that have too long existed. It eliminates misunderstandings and unreliable expectations, which so often form misleading standards of saving experience. It forever puts a period to those heart-sickening gropings after fanciful phases of experience which the very nature of spiritual things, and the promises of Scripture when properly understood, never encour-

age. It makes clear and luminous the pathway of spiritual states along which the normal heart moves in genuine Christian life. It does away with mystery. It does not explain processes; it defines them and makes them clearly recognizable. . . . We find out where God touches us. We learn how his divine hand changes and molds our spiritual being. . . . Christian experience is made clear, definite, orderly, wonderful, invincible, in its conquest of hearts whose volition is responsive to the impression of such truths."

"God is not far from every one of us." We learn how to reach out and find him. His word becomes a "lamp unto our feet and a light unto our path." We learn that it is not hard but easy and natural to help those about us to become acquainted with the God whom we love, the Master whom it is our joy to serve.

Unless we are doing more for people than getting them converted, we are not evangelizing. Unless we are helping them to live in their environment, we are not fulfilling our mission. Conversion is a beginning to be a Christian. It is not all. It is the sole aim of Christianity to make good men and women. Who shall say what goodness is? It is not enough to be told that we shall or shall not do certain things. To be good is to be good for something. After people have given themselves, we must teach them how to invest themselves, how to serve. In former times this was not thought of. It was considered the business of the church to get people converted, to flee from the wrath to come. It is now the business of the church to set people to work, to help them decide where to invest their lives. There is little danger of people going back into sin, who have work to do for God! We must get them to give themselves wholeheartedly to service worth while. The farther back we go in the history of the church, the greater distance we find between religion and ethics. They have been coming nearer and nearer together with the passing of the years. Paul, who talks of salvation by faith, also talks of salvation by work. "Work out your own salvation." He knew that people needed to work in order to be strong.

How many times Christ went into the home to evangelize! We have his example in this personal heart-to-heart work. Christian men and women can do much for their

neighbors and friends out of Christ. A word telling how much the Savior has helped, how precious some Bible promise is, or the mention of or the singing of some spiritual song often cheers and helps some heavy laden one, and sometimes wins him for Christ and the Sabbath. It is surprising how readily some troubled soul will confide in one who goes prayerfully, carrying a message of love, thus opening the way for council, and sometimes Bible study and prayer. How blessed to give in this way of the knowledge we have of God and his love!

The emphasis which Christ puts upon character is seen in everything he does. The helping to develop and mold Christian character is where the home evangelist comes out strong. How blessed to help these souls whom God has given, to grow from day to day, from month to month and from year to year! And while we are helping these weaker ones, our own spiritual life is becoming stronger, and we are being fitted for something larger and grander and more sublime, which with our sightless eyes we can not see, but surely some place is awaiting us in that blest realm where we shall serve throughout the countless ages of eternity!

Up the Coast

No. 2

GEO. W. HILLS

In leaving San Francisco we crossed the bay on the Southern Pacific ferry to take the train, then passed northward along the bay until far beyond the straits of Carquinez, which we crossed on a train-ferry. But one must see San Francisco Bay in order to realize its beauty and magnitude. In fact it is a sea of itself, thoroughly landlocked from storms and possible foreign invaders. It has more than two hundred and fifty miles of deep water-front, making it one of the most commodious as well as one of the safest harbors in the world.

The great change of temperature from 110 and 114 degrees above, at Bakersfield and Fresno, to the raw morning air and fog from the Pacific at San Francisco, compelled the use of an overcoat, although the almanac said it was August.

A long journey through the great grain fields and live-stock country of northern

California brought us to Oroville, where plains and mountains meet. By the way, do you realize that California is the second largest State in the Union; It is 770 miles long—much larger than some of the European empires, and if indications prove anything it is much larger than some of the others will be in a few months. Ranches are large—too large up in the "upper end" of the State. Seven thousand acres in one ranch is too much. Plowing is done by great gang-plows; and harvesting and threshing is done at one process, the straw left in great bunches in rows over the fields, and the grain in sacks of four or five in a bunch, also in rows. Harvesting is done at the rate of forty or fifty acres a day. In that section harvest began the first Monday in June and will continue until into September. In that land where storms during that season are unknown the grain stands without damage until it is cut.

I sought long and diligently in Oroville for one of our families, to at last be told, "They have recently moved, but we do not know where." Near Proberta, Cal., are three families who formerly lived in central Nebraska, near North Loup. Saunders is the name of one of those families, and Lamphere, the other two. The elder Mrs. Lamphere is a member of the North Loup Church. They live about six miles from the station, in a very delightful section of the country. In town there is a family by the name of Coon. Their home was near Ord, Neb. I spent a very pleasant day with these people.

But if I should tell you about the turkeys out there, herded by girls and dogs, in a drove of a thousand, in the great grain fields, after the grain is cut, and of hens with more than three thousand in a flock, you might say: "Hills has gone daffy." But why not use dogs in herding hens? Dogs are used in the French army by the hundreds in sending messages, and in bearing relief to the wounded on the battlefield. But again, if I should tell you about a fig-tree that stands beside the Lamphere home, which officials from the State Agricultural College have been out to examine, you might call Hills "a hopeless case, sure." They say that this tree is the second largest fig-tree on the Pacific Coast, and probably in the United States. By their measurement its branches reach a span of sixty-five feet across. With the assistance of

Mrs. Lamphere I measured its trunk, which, in its smallest circumference, the tape-line said, is eleven feet and nine inches. I shall not blame you for looking wide-eyed at that fig-tree story, for I looked wide-eyed at the tree when I first saw it, and wondered if my eyes, that have served me faithfully for so long, were playing tricks on me.

I was in Red Bluff, in full view of Mount Lassen, that has made itself famous by throwing steam and smoke hundreds of feet up toward the stars at frequent intervals for the last few months, after being hibernated for ages. I left the city on the 5.30 a. m. train. The mountain stood in all its grandeur against the sky, lighted by the golden glow of the sun coming up over the range behind it. I greatly regretted not being able to see it in action. Judge of the emphasis given my regrets when I was told by the next morning's papers that before noon the day I left the city, it indulged in its most brilliant outburst—its twenty-seventh. Yes, we miss many of the interesting things.

The following Sabbath, our third from home, was spent with the two Hurley families at Talent, Ore., near Ashland. These families are "the remnant" of the once hopeful little church of Talent, well remembered by many of you. The word invented by our late beloved brother, O. U. Whitford, "scatteration," explains why they are left alone. We were all at the father's home, W. H. Hurley's, on the Sabbath. It was a great day. None can understand its full meaning to the faithful few in southern Oregon, unless they, too, have spent such a Sabbath as a "Lone Sabbath Keeper," with the only minister of their own faith seen for years.

At my request, Miss Ethelyn Hurley read an appropriate sermon, upon which all freely commented. Following this, I gave a Bible reading on the plan and method of God in expressing his love to humanity in saving the lost. All entered with great interest into this service, as shown by the many questions and remarks. Naturally conversation followed the lines of Sabbath teachings, Sabbath observance, and the means that might be employed for the encouragement and assistance of Lone Sabbath Keepers, and long before we were ready for it, the lengthening shadows warned us of approaching night.

Let us—you and me—carefully think

over our true relations to Lone Sabbath Keepers. Would not an occasional letter of sympathy and encouragement passed among the lone ones be of great service? Here, needs, sympathies, and interests are mutual. Would not letters, in the right spirit, coming to them from others of the same faith who are more favorably situated, be of great value to them? Now, my dear lay brother and sister in pastor-blessed churches, have you not been long hoping and praying for permission to do some kind of service in the work of the Lord? In all kindness, may I ask, have you not been overlooking this needy field? Maybe you thought the preachers would do it. Have we not as a people lost heavily by allowing many to become lonely, homesick, and discouraged, and to give up their hope and the cause we all love, and to become absorbed into the surrounding world?

Here is an opportunity for service, if you can put true sympathy, and the expressions of the Christ-spirit into your letters. If you are not able to do this, don't write to them. Some letters do harm.

Would not such a method of service do much toward binding the lone ones to us and in binding us all nearer to each other and to our Savior? Let's try it! Why not?

*Hoquiam, Wash.,
Aug. 31, 1914.*

For Those in Perils of War

O God, the Father of Our Lord Jesus Christ, our only Savior, the Prince of Peace, give to those charged with the government of nations the grace seriously to lay to heart the dangers of their unhappy divisions, and a realization of the dreadful sacrifice of human life in time of war. Look down with infinite mercy upon all engaged in battle; bless those who minister to the wounded and the dying; have compassion upon the widows and the orphans; and hasten the day when all war shall cease and universal peace shall reign, through Jesus Christ our Lord. Amen.—
Prayer by Bishop Garland.

Mrs. Beat: "Tell the gentleman I'm not receiving to-day, Nora."

New Maid: "But he ain't deliverin', mum; he's collectin'!"—*Puck.*

YOUNG PEOPLE'S WORK

REV. ROYAL R. THORNGATE, VERONA, N. Y.
Contributing Editor

How Every Christian Can Be a Missionary

REV. H. L. COTTRELL

Christian Endeavor Topic for September
26, 1914

Daily Readings.

Sunday—Missions to friends (John 1: 40-51)
Monday—Talks with strangers (John 3: 1-15)
Tuesday—Missionary letters (Luke 1: 1-4)
Wednesday—Work at home (Acts 18: 24-28)
Thursday—Giving to missions (Phil. 4: 10-20)
Friday—Praying for missions (Eph. 6: 18-24)
Sabbath Day—Topic: How every Christian can be a missionary (Gal. 6: 6-10). (Missionary meeting.)

A Christian missionary is one who is sent to befriend, ennoble and save men and women, boys and girls, from sin. A person does not need to go to China, Africa or to any other foreign land to be a missionary. The special work of a missionary is to save people from their sins, and he can do that right at home as well as in a foreign land. I would not have any one infer from this statement that I do not believe in foreign missions. Even we, a small denomination, have an obligation resting upon us to carry the Christian religion, with the Sabbath truth, into heathen lands, and God's disapproval would surely rest upon us if we gave up our work in China and other foreign lands.

Yet while we are not all called to be foreign missionaries, every true Christian is called to be a missionary at home. In the highest sense of the term, no man could be a true Christian unless he was a missionary at home or possessed the missionary spirit. Christ says, "Go ye into all the world and preach the gospel to every creature." This command of Christ was meant for all Christians to hear and obey. That part of the world to which you are assigned may be your own town and the people whom God calls you to save may be your own townsmen and next-door neighbors. I have heard the story of a consecrated but thoughtless young lady who was very anxious to go to China as a missionary, yet her next-door neighbor was an un-

converted Chinaman, and not far from her home were several more unconverted foreigners, but it didn't occur to her that she might help them. No Christian with a missionary spirit and with clear spiritual vision will ever lack opportunities for spiritual service.

HOW EVERY CHRISTIAN CAN BE A MISSIONARY

Every Christian can be a missionary in the course of his business, social and religious life. Mr. Business Man, it wouldn't take much of your time or energy to stop on the way to your office to shake hands with that lonely young man in the city, and invite him to your home for an evening, or to some religious service. This in itself would not convert his soul, but it might become the entering wedge into his life, the first step in bringing him to an acknowledgment of Jesus Christ as his Savior. Mr. Farmer, have you ever said anything to your hired man about being a Christian? If you have not, you have lost one opportunity of being a missionary. Of course you have talked to your own son about these things.

We can many times do good missionary work among strangers if we are careful to make the most of our opportunities and say the right things. One opportunity for such work is found on railroad trains and street cars. A minister and a traveling man happened to be riding together in a railroad train. The traveling man was so interested in his work that he had to talk about it. He was in the advertising business and was telling the minister some things that were essential to a good advertisement. The minister replied that he was also in the advertising business, that the company for whom he worked was considered most reliable, and that the head of the company was Jesus Christ. The man said that he had heard of that company and had great respect for its Head, that his father and mother were both Christian people and that he, too, intended to become a Christian some day. This opened the way to a most helpful conversation, and only God can measure the influence upon that young man's life of that little talk.

There are some who are not gifted in the powers of conversation or winning arguments, and others who, on account of sickness or failing strength, have not so

much opportunity for personal work; yet many among these classes of people may still be missionaries. If they can not talk to their friends and to others, they can write letters overflowing with love, sympathy and personal desire for their friend's salvation, and thus, by mute yet eloquent words, they may picture to others some of the riches of the better life. When the Apostle Paul was prevented, either by his evangelistic labors or by chains and imprisonment, from going to visit the different churches which he had founded, he wrote missionary letters containing severe condemnation, loving counsel, sound doctrine, hearty praise and timely encouragement. He doubtless little dreamed of the world-wide reading that his letters would receive, but think of the mighty spiritual influence which those letters have wielded. A tract sent out by a Seventh Day Baptist minister to another minister resulted in converting him and almost all of his congregation to the Sabbath truth. What might one of your letters accomplish?

But one of the most practical ways of expressing the missionary spirit is by giving, not only of our lives but of our money, for the conversion of the heathen. Our real interest in others is usually measured by what we are willing to give. We hear a great deal about tainted money, but I think that it's the people and not the money that's tainted. Money itself has no moral quality, but it can become the means of a mighty moral and spiritual regeneration in the souls of men when Christian people become unselfish enough to dedicate it to the use of the Master. Why do not many Christian people, who are financially able, give more money for missions? It is because they lack the true missionary spirit and purpose.

Is there any other way in which a Christian can be a missionary? He can pray. When he has given the best of his life, time and talent for the salvation of others, when he has dedicated a liberal proportion of his income to the cause of missions, and then feels discouraged because greater progress is not made, there is always one thing he can do; he can pray. Our extremity is God's opportunity. Prayer is the divine link that unites us with God and puts us in touch with the divine resources. And as Christ, in days of old, multiplied the loaves and fishes that the hungry multitude might be fed, so will he, if we trust in him,

accomplish for us, with those same divine resources, our inmost spiritual desires, so long as they are in harmony with his will, and give us the assurance that his kingdom will come. Truly what has been wrought by prayer this world little dreams of.

A Summer at West Edmeston

EDGAR D. VAN HORN

Owing to the fact that so many of the New York people leave the city for the summer months and enjoy church privileges with other Seventh Day Baptist churches, it was deemed wise to adjourn the services here, and let the pastor and his family go to the country, where they could not only enjoy a rest and change from the city, but supply some pastorless church, thus combining pleasure with profit. Accordingly, under the direction of the Tract Society, it was arranged that we should spend the summer with the church at West Edmeston, N. Y.

On the second of July we arrived in this quiet little village so pleasantly situated in the beautiful Unadilla Valley. This valley is one of the most charming spots on the face of the earth. The winding Unadilla River, the fertile and productive farms lying along the valley and on the hillsides, the little towns dotting the valley here and there, with the "U. V." Railroad connecting them, form a picture of rare beauty and charm, as one stands on some height and gazes on the panorama stretched out before him. I shall never forget the day we drove over the mountain, to the hospitable home of Deacon Stevens. After winding up the mountainside, through the dense overhanging trees, we suddenly came into the open from which we commanded the most magnificent view of the valley to the north, with the steep hills rising on either side. The winding river, the peaceful farm-homes, the quiet little villages of Leonardsville and River Forks, in view, and the valley stretching away for miles, brought from even the small boy of five years the exclamation, "Isn't it perfectly magnificent!" and from the wee girlie of two years, "O beaulie," her childish way of saying, "How beautiful!"

On the same evening of our arrival the good people left us in no doubt of our welcome, when they came to the parsonage—which was comfortably furnished—and

HOME NEWS

Boulder, Colo.—I see it has been almost one year since anything has appeared in the RECORDER from me in reference to the work, or conditions, on the Colorado field.

The summer season is usually a busy one for the people of Boulder. This year, possibly, it has been a little more strenuous than usual. The city has had an unusually large number of tourists. The growing popularity of the Chautauqua and the summer school of the University of Colorado has, doubtless, had considerable to do with the increased number of visitors. The Colorado Chautauqua is a growing institution, and is now probably the greatest assembly of the kind in the West. This year every cottage and tent on the grounds was in use. The two summer schools, that of the University of Colorado and the Colorado Chautauqua, had a combined enrollment of about 700 students.

For the past two weeks students, visitors, and tourists have been leaving Boulder in large numbers. But every train now coming into the city is bringing large numbers of students to take their places. Families are moving to the city to put their children in school. Next week the university will open with some 1,200 or 1,400 students. I know of no place where better educational advantages are offered than here. To Seventh Day Baptists, who have children to educate, unless they can go to our own schools, Boulder offers unusual advantages. She offers a church home, magnificent scenery, most delightful climate, and educational advantages second to none.

It was my good fortune this year to be one of the four pastors of Boulder selected by the Chautauqua Board to conduct the Bible-study course in the summer school. Each pastor had charge for one week, conducting his course independent of the other courses. One gave a study of the great men of the Old Testament, another, the Book of Romans, another, a historical study of the four Gospels, while in a series of five lectures, I presented the "Social Message of the Book of Exodus." I was surprised to find at least five States represented in the class. Some expressed surprise to meet a Seventh Day Baptist.

spent a pleasant evening and left, when they departed, little packages containing things to eat during our "camp life." The days that followed were not only full of work but keenest pleasure and delight. The calls among the people, the drives over the valleys and hills to spacious and hospitable farm-homes, the delightful walks with the children in the useful "auto coaster wagon"—all brought the keenest of delight, and will make the summer one long to be remembered.

The West Edmeston Church has a fine large parsonage with a splendid garden plot and a number of fruit trees. It stands on an elevation of ground which gives it a delightful outlook. No one could ask for a more charming spot in which to live. The church, cozy and homelike, stands but a few doors to the east and is kept in good repair. As I traveled up and down this valley during the summer I could not but think of the opportunities here for scattered Sabbath-keeping families to settle in a Sabbath-keeping community where fertile soil and good markets would provide a good living, and where church and school would furnish educational advantages. At present the church is without a pastor, but it must, and doubtless will, have one soon. There are many loyal, warm-hearted people here and a great field for any pastor who will enter it. The First Baptist church is also without a pastor. Joint prayer meetings are held each Friday night, alternating between this church and our own. I found as I visited the homes that the denominational paper was well received, almost every home being a subscriber. The other denominational helps, such as the *Helping Hand* and *Sabbath Visitor*, are freely used in Sabbath-school work. While this field, like all fields, has its discouraging aspects, it also has many encouraging things; and I hope and pray that they may soon secure a wide-awake pastor who shall find in this great valley a fruitful field of labor.

On the last Sabbath before Conference the good people here showed their appreciation of the part the Tract Society had taken in this summer's plan by making the generous contribution to that society of \$20.00. May God bless them.

"We barter life for pottage; sell true bliss
For wealth or power, for pleasure or renown;
Thus, Esau-like, our Father's blessings miss,
Then wash with fruitless tears our idle crown."

A lady from Texas, who became much interested in Seventh Day Baptists, said she had never heard of such people before.

The church work moves along with about its usual pace. One could wish we could move more rapidly, though endurance even at a normal pace is commendable. During the present year, five have been added to the church, three by letter, two by baptism. Two families have recently moved from Denver to Boulder. While these will be greatly missed in our Denver society we are glad to welcome them again to the home church.

Aside from the usual church and field work, the pastor for the past three months has been supplying the pulpit of the Presbyterian church, at Valmont, Colo., a village four miles from Boulder. While the outside work has meant additional burdens, I am very grateful for the health, strength and opportunity thus to be used of the Master.

Colorado will, this fall, again vote on state-wide prohibition, and prospects are good for a temperance victory. Splendid work is being done all over the State by the temperance forces. Billy Sunday recently closed a great revival meeting in Colorado Springs. He begins a six weeks' campaign in Denver, September 6. The Five Brothers have but recently closed a series of meetings at Longmont (14 miles north of Boulder), with about 1,000 conversions. The Boulder churches are now formulating plans for a great tabernacle meeting to be held next month, with Rev. E. J. Bulgin, of Portland, Ore., as evangelist. All these meetings have been, and will be, tremendous forces in carrying the State for prohibition.

There are other things of great interest about which I might write. The strike situation in Colorado is still an unsettled, distressing one. And there are two sides to this controversy, like most others. Both the State and the operators have furnished their full quota to the conditions that have produced the state of anarchy, arson and bloodshed. Possibly the "other side" needs to be told, but—not now, as my letter has already grown long.

A. L. DAVIS.

Sept. 4, 1914.

"How soon the millennium would come if the good things people intend to do tomorrow were only done today."

In Behalf of Rev. D. C. Lippincott

H. D. CLARKE

A few days ago I visited our Brother Lippincott at St. Mary's Hospital, Rochester, Minn. He thought he had had a successful operation and was much cheered over the prospect of going back to Garwin soon. But he was somewhat fearful that a second operation might be necessary, as there had been a hint of it at the first. The doctor had evaded his question for a few days. But while I was there the doctor came into his room and told him frankly that the cancer was on the liver, and that there was no hope whatever, they could do nothing for him. He was very brave and thanked the doctor for his frankness, and said, "Then my days are numbered."

After the doctor had retired he sat silent for a moment, and then praised God for all his mercies, and though tears came at the thought of having to leave his dear ones here on earth, he was reconciled to go at the dear Lord's bidding. He had hoped to again enter the evangelistic field which he had so suddenly been compelled to leave. The gospel work was very dear to him. I telegraphed to Garwin and his two sons came the next day.

His faith and trust and hope in God and complete resignation to his will was an inspiration. After a prayer with him he asked me to write to the dear RECORDER, that his many friends might know the particulars and aid him with their prayers as he waited to go home forever. Just how long he may linger we do not know, but not long. He would be glad to write to all his friends and coworkers, but can not do so. This will bear to you all his blessing and loving farewell. He will meet you at the home-coming. Be faithful and do your work well. Believe the promises of God. They are sure and steadfast.

God will surely abundantly reward such a faithful servant as our Brother Lippincott, and many of our prayers will go up for his cheer and the sustaining grace until the call comes, "Come home."

Dodge Center, Minn.,
Sept. 8, 1914.

"Home is a popular but paradoxical institution, in which woman works in the absence of man, and man rests in the presence of woman."

CHILDREN'S PAGE

When the Children Played Fairy

"And you know, children," said sister Alice, as she finished her story, "there are some fairies who do their work at night. I remember reading of one who did all the cleaning for a family while they were asleep. When the people awoke, the house was straightened up and everything in order for the day."

"I wish we had one like that," sighed Abbie.

"I never would have to sweep under the bed again, or dust the bureau." Evelyn disliked the idea of cleaning up the house.

"I wish they would get to work on the closet in the nursery," laughed Alice. "It seems to me that we have two little fairies who might do the work, not the kind who come at night, though."

"Do you mean us?" said both girls.

"I said two fairies," answered Alice, as she left the room.

"I wish I had never heard of that old closet; it seems to me it is the very hardest thing to keep clean I have ever heard of. I don't think we are quite big enough to do it."

"Neither do I; I hate to clean up. I wish there were fairies now. I could keep one busy all the time. Think how nice it would be to go to sleep with the nursery all out of fix and clothes everywhere, and when we woke up things would be all right."

"I know mother would be glad. She seemed awfully worried when she went to the closet this morning. I don't see why Carrie can't do it; she has nothing special to do while the baby is asleep."

"I think washing is right much. Wait a minute, Evelyn, I tell you what we can do and it will be a grand surprise for everybody. Let's get up awfully early tomorrow morning, before anybody is awake, and clean up that closet. We can play that we are fairies, and when mother comes to wake us up we will be in bed again, and she will not know we did it. I think it will be fun."

"Why, what fun!" cried Evelyn.

"Don't say a word about it; it must be a grand surprise."

"How will we wake up?"

"I can always wake if I think about it before I go to sleep."

True to her word, Abbie woke with the dawn the next morning, and after a few punches and whispered calls, Evelyn opened her sleepy eyes.

"Hush, don't say a word; I wouldn't wake Alice for worlds."

"I'm so sleepy," said Evelyn, with a yawn. "Let's take another nap; it must be awfully early."

"You lazy thing, get up; I'm ready for work."

Abbie tipped to the closet, and a minute later Evelyn trailed after her, rubbing her eyes on the way.

The closet was dark, save for the feeble light from the door, and at first it was hard to make out one thing from another. Evelyn sat down on a pile of clothes under a shelf. "I can't see a thing," she said.

"Wait till your eyes get used to the light, then it will be all right. Here is the clothes hamper, and you can put all the soiled clothes in it while I climb up and fix the top shelf, but be quiet."

"I'm glad I wasn't made a fairy," said Evelyn, as she set to work.

For some minutes the work went along smoothly and silently. Abbie folded and straightened the garments on the top shelves while Evelyn cleaned the floor. The light grew brighter with the rising of the sun, and it became easy to distinguish between the clothes.

"That looks fine," said Abbie, as she climbed down from her perch. "I have finished those shelves, and now for the hooks."

"O Abbie, here's mother's glove that has been lost so long!"

"How lovely! That sounds like real fairies; they always find lost things. Can you fix the bottom shelf?"

"Yes, indeed; I like this work, Abbie," Evelyn was much encouraged by the progress they were making.

Busy, willing hands made the work pleasant, and almost before they could believe it everything was in fine shape.

"Oh," said Abbie, as they surveyed it, "it's just grand!"

"Sh! sh! sh! I think I hear some one in mother's room."

"It is; quick, Evelyn, run to bed!"

Two little white figures scampered across

the floor and were in bed in a twinkling. They were just in time, for the door opened and mother's voice said: "Wake up, dearies."

There was no answer, unless a smothered giggle from Evelyn might be called one.

Mother crossed the floor. "Time to get up, little girls. And, Alice, you must wake also. Did you say my kimono was in this closet?"

"Yes," said Alice; "but I doubt if you can find it in there. Wait, I'll get it."

Such a commotion there was under the counterpane where Abbie and Evelyn lay!

"Why, what's this," Mrs. Ware opened the door wide and looked in, scarcely believing what she saw. "Did you do this, Alice?"

"No," said Alice, as much surprised as her mother.

"What is the matter?" said Abbie, trying to keep her face straight.

"Who did it?" said Evelyn, running to the door.

"When I was in here last night," said mother. "I tried to find something, and I could hardly get in, and now look at it! And what is this?" She caught sight of the long-lost glove. "It is my glove!"

"It must have been fairies," said Alice. "You know I told you children that sometimes they cleaned up houses."

But Evelyn could wait no longer. Throwing her arms about her mother, she said: "It wasn't fairies; it was us; Abbie and I did it."

"My little fairies," said mother, as she kissed them both. "The very best kind, too!"—*Agnes Williams Taylor, in Baptist Boys and Girls.*

The Sabbath Recorder

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Sabbath School Lesson.

LESSON XIII.—SEPTEMBER 26, 1914 "PROSELYTES"

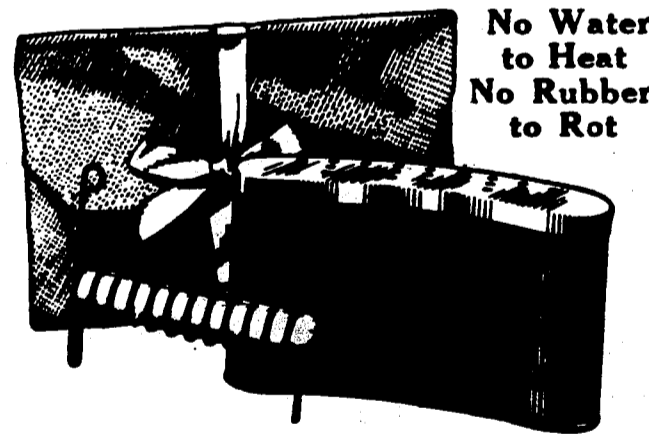
Lesson Texts.—Matt. 8: 5-13; Luke 7: 2-10; John 12: 20-22; Acts 8: 26-38; 10: 1-35; 13: 14-16, 26, 27, 42-48; 14: 1; 15: 1-35; 17: 16, 17; 18: 1-4.

(For Lesson Notes, see *Helping Hand*)

"Home is the best place for a married man after business hours."

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The scene of this charming, idyllic love story is laid in Central India. The setting is entirely rural, and most of the action is out of doors. The story is one of devoted friendship, and tender self-sacrificing love; the friendship that gives freely without return, and the love that seeks first the happiness of the object. The novel is brimful of the most beautiful word painting of nature, and its pathos and tender sentiment will endear it to all.



THE BOSS OF WIND RIVER
by A. M. Chisholm

This is a strong, virile novel with the lumber industry for its central theme and a love story full of interest as a sort of subplot. Among the minor characters are some elemental men, lumber men with the grizzly strength of their kind, and the rough, simple ways. How Joe Kent became the boss of these men, by sheer pluck and a pair of strong arms, the author tells us most effectively. Some of his brachial power was derived from the light of a woman's eyes, but to enter into the details here means to spoil the story.



THE HOLLOW OF HER HAND by George Barr McCutcheon

A story of modern New York—built upon a strikingly unusual situation. Mrs. Challis Wrandall has been to a road house outside the city to identify her husband's dead body; she is driving her car home late on a stormy night when she picks up in the road the woman who did the murder—the girl who had accompanied her husband to the lonely inn and whom the whole country is seeking. She takes the girl home, protects her, befriends her and keeps her secret. Between Sara Wrandall and her husband's family there is an ancient enmity, born of the scorn for her inferior birth. How events work themselves out until she is forced to reveal to them the truth about their son's death and his previous way of life is the substance of the story.

CY WHITTAKER'S PLACE by Joseph C. Lincoln

Cape Cod life as pictured by Mr. Lincoln is delightful in its homeliness, its wholesomeness, its quaint simplicity. The plot of this novel revolves around a little girl whom an old bachelor, Cy Whittaker, adopts. Her education is too stupendous a task for the old man to attempt alone, so he calls in two old cronies and they form a "Board of Strategy." A dramatic story of unusual merit then develops; and through it all runs that rich vein of humor which has won for the author a fixed place in the hearts of thousands of readers. Cy Whittaker is the David Harum of Cape Cod.

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The Sabbath Recorder

I love old meeting-houses. How remote
From all the world's loud tumult do they seem—
Islands of blissful peace to lull tired souls
Tossed on the seas of daily circumstance
And seeking friendly haven after storm;
Sequestered bowers sweet with holy balm,
To shelter and to shield. No words may tell
The pathos of their centuried peacefulness,
Tranquil and holy. Here have women wept
Above their loved ones, strong men here were bowed
By piteous grief, in those gray, ruthless hours
When in the silent earth they laid to rest
Their precious dear ones—while the old house gloomed
In silent sympathy, and all its trees,
Its drooping roses and its ancient shrubs
And clinging ivies sighed in unison
A requiem for vanished loveliness,
Or worth and noble charm too early gone,
Or godly veterans called to their long home.
The memories are sacred that enshrine
Those sweet-sad, tragic, gray and mournful hours;
But with each mellowing year that mellows grief
And reconciles us to the Father's will,
The dear old meeting-house grows more endeared
And gathers sentiment unto itself,
Deep sentiment and reverence and love.

—John Russell Hayes.

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