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AT THE FOOT OF THE RAINBOW
by Gene Stratton-Porter (Author of "Freckles")

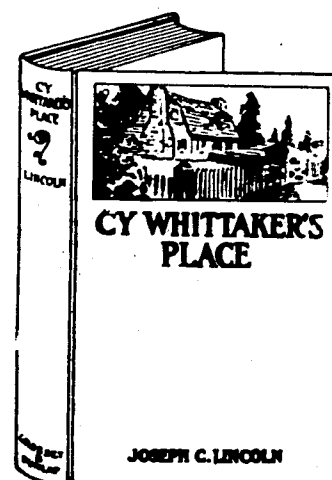
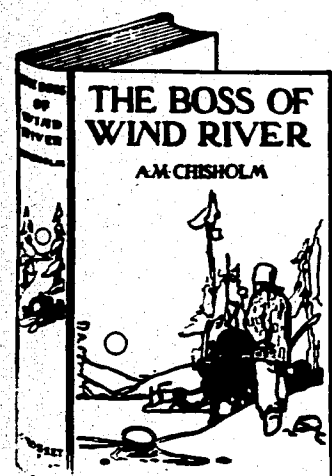
The scene of this charming, idyllic love story is laid in Central India. The setting is entirely rural, and most of the action is out of doors. The story is one of devoted friendship, and tender self-sacrificing love; the friendship that gives freely without return, and the love that seeks first the 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 HOLLOW OF HER HAND
GEORGE BARR MCCUTCHEON

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.



CY WHITTAKER'S PLACE
JOSEPH C. LINCOLN

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.

The SABBATH RECORDER Plainfield, N. J.

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.

CONTENTS

EDITORIAL—Thursday Evening at Conference; Tract Society's Day at Conference; Don't Forget North Loup; To Delegates to Western Association	353-357	WOMAN'S WORK—The Annual Letter; Worker's Exchange; Minutes of the Woman's Board Meeting	371-373
EDITORIAL NEWS NOTES—England Offers a Refuge to Belgians; "Star-Spangled Banner" Days; The Pope Has a Hard Job ..	357-359	Attention, Pastors	373
My Fishing Trip	359	YOUNG PEOPLE'S WORK—The Trust Verse; A Good Letter to the North Loup Society; Report of the Corresponding Secretary of the Young People's Board	374-377
Conference Papers, 1914—Field Work by the Pastors; Report of the Work in Holland—Tract Society Hour	362-366	The Churches of Newport	377
MISSIONS—More Words From the Field ..	367	Program for Southeastern Association	379
American Sabbath Tract Society—Annual Meeting; Meeting of Board of Directors ..	367-370	SABBATH SCHOOL—The Church and the Sabbath School; Annual Corporate Meeting of the Sabbath School Board of the Seventh Day Baptist General Conference; Sabbath School Lesson	380-383
Program of Western Association	370	MARRIAGES ..	383
		DEATHS ..	383

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WHOLE NO. 3,629

Thursday Evening at Conference

The second evangelistic meeting of the General Conference came on Thursday evening, with Rev. George B. Shaw as leader and Rev. H. C. Van Horn as preacher. The praise service began with the stirring song—

"O land of rest, for thee I sigh!
 When will the moment come
 When I shall lay my armor by,
 And dwell in peace at home?"

Chorus—

"We'll work till Jesus comes,
 We'll work till Jesus comes,
 We'll work till Jesus comes,
 And we'll be gathered home."

When all the congregation had joined in this song, and Rev. A. G. Crofoot had led in a fervent prayer for God's blessing upon the meeting, the audience was well prepared for the sermon. The text was: "And they sent forth Barnabas, that he should go as far as Antioch." The sermon brought out the characteristics of Barnabas that fitted him for a missionary to the Gentiles. He was a large-hearted man of tact and sympathy. When Paul came to Jerusalem after his conversion, and the people stood back in doubt about receiving him, Barnabas was the one who "took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way," thus removing all doubts. He vouched for Paul's conversion and stood by him. He it was who sought for Saul of Tarsus as one especially calculated to help him in his difficult work at Antioch.

The speaker brought out the Scripture teachings that show Barnabas to have been a man of humility, dignity, purity, goodness and faith. He was filled with the Holy Spirit, and was therefore a man of power. By appropriate illustrations and forceful putting of truth Mr. Van Horn showed how essential the characteristics of Barnabas are to one who would win men. The cause of God is built up by Spirit-filled men only. As Seventh Day Baptists we have special need of the divine infilling. Had not Barnabas been led

by the Holy Spirit, he would never have discovered Paul.

THE AFTER-MEETING

At the beginning of this after-meeting the leader prepared the way for new testimonies by asking those who had spoken the previous night to testify all together by rising and repeating in concert some Scripture text given them by him. The ministers were asked to arise and repeat the words of Paul about being crucified with Christ. All mothers were next called to testify by saying, "The Lord is my shepherd, I shall not want." Then came the young people with the first sentence of the Christian Endeavor pledge.

After these testimonies in concert many individuals testified between the singing of the stanzas in the song, "The Way of the Cross." These stanzas were sung in an impressive manner and added much to the effect of the testimonies. The first stanza, "I can hear my Savior calling," repeated three times, and ending with "Take my cross and follow me," was especially calculated to call out responses from the people, and the effect was strengthened by the chorus between each stanza, "Where he leads me I will follow . . . I'll go with him all the way." One after another of the stanzas beginning, "I'll go with him through the garden," "I'll go with him through the judgment," and "He will give me grace and glory," were sung, and fervent testimonies in rapid succession were interspersed, making this meeting one of the tenderest and most precious of the Conference.

Tract Society's Day at Conference

Friday, both morning and afternoon, was devoted to the reports of the American Sabbath Tract Society and to an open parliament upon questions pertaining to the work. After the devotional exercises by Rev. Lewis A. Platts, Rev. Edwin Shaw, corresponding secretary, read the annual message of the board to Conference, which has already appeared in the

SABBATH RECORDER, together with the report of the publishing house. The interesting paper by Treas. Frank J. Hubbard, read by Asa F. Randolph, on "The Finances of the Tract Society," has also been given our readers in the issue of August 31, page 269. It will bear a second reading.

During this session Mr. Raymond Stillman favored us with a violin solo, which was greatly enjoyed by the congregation. Prof. Alfred E. Whitford also sang in his impressive way a solo, entitled, "God of Truth," the words of which we give here:

"God of truth, when doubts assail,
With earnest hearts on thee we call;
Thy help and succor never fail,
For those who know that thou art All.

"O God of life, when death seems nigh,
In anguish dire we bow the knee;
We know that thou wilt hear our cry
And crown our prayers with victory.

"O God of love, when error's veil
Obscures thee from our feeble sight,
To courage turn our senses frail,
And fill our thoughts with holy light,—

"Till, compassed by thy triple shield,
Our human fears will pass away;
And trust and hope fruition yield,
And earth's night change to heaven's glad day."

MESSAGE FROM THE SOUTHWESTERN FIELD

Rev. Eugene H. Socwell, who has been laboring on the Southwestern field, brought an interesting message regarding the work. He esteemed it an honor to be the bearer of greetings from lone Sabbath-keepers scattered over the great Southwest, and to extend to the Tract Society the heartfelt thanks of many congregations in the field to which he has ministered during his service there. After a brief sketch of the itinerary of his travels, he spoke of the little groups of lone Sabbath-keepers, and of individuals in many sections, who remain true to the Sabbath and who had not seen a minister of their own faith in many years. The joy with which they welcomed him, and the eagerness with which those of other faiths listened to the gospel messages he brought, were great sources of inspiration and gave him hope for the cause we love.

Amid the great confusion of religious beliefs that prevails on account of the many new cults, as soon as the people find that a missionary has not come to destroy but to build up they bid him welcome and stand ready to help. It requires tact for one to build upon such foundations as he

may find already laid there in the fundamentals of Christianity, and to top out his building with baptism and the Sabbath. But Mr. Socwell believes this can be done.

The missionary gets nearer the people on the frontier in some rural schoolhouses than he can in the churches. In the schoolhouses he found the interior packed with people, and great throngs standing outside ready to listen. With nothing but lanterns for lights, the young people rallied around him to sing gospel songs with great fervency. Mr. Socwell spoke of several active lone Sabbath-keepers in Texas who are doing excellent work in a quiet way for the cause of truth. Their homes are homes of prayer. They keep in touch with our work better than do some who have the advantages of our large churches. He thinks a good colored minister in Texas could do a great work for Sabbath reform.

We sometimes hear the saying, "Truth crushed to earth shall rise again," but Mr. Socwell thinks that truth crushed to earth will *lie there indefinitely* unless you or I lift it up. Truth will never rise unless we take hold of it and stand true. The speaker told of one minister, a pastor, who is now so exercised over the Sabbath question he knows not what to do. Mr. Socwell greatly hopes this man will embrace the truth, but he wonders what we will do for him in case he does come to us.

Many calls came to Mr. Socwell to visit certain sections, or to return to some where he had been and preach the gospel, and that, too, when it was known very well that he would preach the truth about God's holy Sabbath. Said he, "The last flickering rays of a dying Sunday are glimmering over the darkened world, and I am proud to stand in the twilight and herald the truth of God regarding his blessed Sabbath."

THE AFTERNOON SESSION

The first address in the afternoon of Tract Society Day was given by Rev. Clayton A. Burdick of Westerly, R. I., on "Field Work by the Pastors." Brother Burdick was one of the five pastors chosen for a few weeks of special field work among the churches during the summer. In his address, found on another page of this paper, he tells of his experience and impressions while in the work with the thirteen of our churches. RECORDER friends will find this paper interesting. At the close of this address the male chorus sang,

"Help Me to be Holy," and then Rev. Gerard Velthuysen of Holland told of his work in his native land. During this address a severe thunder-storm so completely darkened the house, and the lamp placed upon the pulpit was so utterly inadequate as a light-giver that Brother Velthuysen was compelled to abandon his paper and do the best he could at offhand speaking in English. The great audience was delighted with his address so far as the people could hear; but many in the rear of the house could not understand it all. Just before leaving for Holland our brother kindly placed in the editor's hands all the notes and papers used in his Conference addresses, including the statement of beliefs given at his ordination. He did so reluctantly because he had found no time in which to revise and fill them out; but we assured him that we would do our best faithfully to give his messages to our readers. These will all be published in due time, though not exactly in the order in which they were given at Conference. His address before the American Sabbath Tract Society appears on another page of this RECORDER.

THE OPEN PARLIAMENT.

The next item on the program was an open parliament for discussing the questions and considering the problems pertaining to the Tract Society's work.

THE SECTIONAL MEETING

The sectional meeting for the Tract Society had been held the day before, led by Rev. Edgar D. Van Horn. This meeting was well attended and the work of the society carefully considered. The leader explained the plans for this year's work, and spoke of the objects sought by the board. The question of revising our Sabbath literature was laid before the meeting. Some excellent suggestions were made by the brethren, and out of it all came the following list of questions to be considered in the open parliament in Tract Society's hour:

1. What suggestions would you make as to the revision and printing of our Sabbath literature?
2. In your opinion what tracts are most effective among the common people?
3. Is there danger of making our tracts too long? Would not tracts written especially for the uneducated find an important place in our work of Sabbath Reform?
4. In your work as pastor or worker what

theories do you most commonly meet in favor of Sunday?

5. Is it wise or necessary for us to print and circulate tracts to show the fallacy of these theories?

6. Should we spend our time trying to convince a prejudiced mind of the claims of God's Sabbath?

7. Should the Tract Society take steps to have its tracts translated into foreign languages, such as the Italian, Hungarian or African dialects?

8. What should we do to preserve our interests in the British Isles?

9. The needs and opportunities of the Southwest. Do you approve of the work the Tract Society is doing on that field through its representative, Rev. E. H. Socwell?

10. What suggestions or criticisms would you make regarding the publishing house or the conduct of the SABBATH RECORDER?

[These questions are intended to provoke thought and call out suggestions that may prove helpful to the board in the conduct of its work. You are invited to ask any questions or make any suggestions not here touched upon.]

Question number one was spoken upon by Rev. L. C. Randolph, who thought our literature as published had been excellent and had done its work well. But today we need tracts in more attractive forms. Some old things should be restated so as to give a better presentation of the Sabbath truths needful for our time.

It was explained that for a year the board had been preparing for the work by a study, through the committee, of our literature in the light of our present-day needs. One hundred and eighty circular letters had been sent out asking for opinions and expressions upon the question. Only forty replies have been received. These expressed confidence in the committee.

This committee met at Alfred on August 5 and held two long sessions a day for eleven days. The members feel deeply their responsibility. They have done their best to find what is needed. They came together from far and near, and in the spirit of the Master labored until the committee was unanimous in all its findings. Every member was present whenever work was being done; and if a member had to be absent for a time, all work ceased until his return. The committee feels that it is a great work that has been laid upon it, a work that may take another year to complete. Prayers of the people were asked for the committee that no mistakes be made, and suggestions and counsel were solicited, in order that the

committee may reach the best possible results.

QUESTIONS NUMBER TWO AND THREE

These two questions were referred to Rev. Eugene H. Socwell, who said he had no criticisms to make of the tracts now on hand. He would have new tracts written in simple language for the common people, and briefer than many now in use. He would have emphasis placed upon a Sabbath observance based upon God's love and our love to him, rather than upon an arbitrary command. When we lift up the Christ as we should, we also lift the Sabbath with him. We must lift up the Sabbath-keeping Christ, the baptized Christ, the obedient and the crucified Christ, and by so doing we embrace all the gospel message. The law and the gospel are inseparable, and we need tracts that will help to bring men into obedience to both.

One brother said: "I think everybody else is wrong, but I shall not try to prove it here. Let people write and put their own personality into the tracts." Another brother urged the making of brief attractive cards with the truth in a nutshell, so that when one of them is picked up, whether on a train or in a hotel, the reader will be attracted by it. Some personal experiences in distributing tracts were also related.

Here Doctor Sinclair of Chicago was called out to relate something of her experiences in the Moody Bible Institute. This sister's remarks aroused a good deal of interest as she told how our tracts were received, and of some of the impressions made upon those to whom they were given. She spoke of the arguments put forth to evade the truths published in Sabbath literature, and also of some remarkable admissions made by teachers into whose hands tracts had fallen. One brother felt that unless pastors and people were true to the tracts we write, the literature would do very little good.

Question number ten called forth some remarks as to methods of increasing the subscription list of the SABBATH RECORDER. All agreed that real live agents in all the churches, who would push things for the love of the cause, would go a good ways toward solving the problem.

While the time was all too short to consider every question separately, still there was a general expression of approval of

the plans set forth by the Tract Board, and a disposition to speak good words for the encouragement of those who have the work in charge. The opinion was expressed that we should meet *every* argument now being used against the Sabbath, and to this end tracts should be printed to show the fallacy of every false theory.

Don't Forget North Loup

All hearts were touched when the news of the burning of the North Loup church reached us at Conference, and many felt sure that the people of the denomination would take hold and help the North Loup friends to bear their burden. Only those who have had a similar experience can understand how much of a burden weighs down the hearts of a hard-working people who have been compelled to stand helplessly by and see their church home reduced to ashes.

This is especially hard for such a church as North Loup, where the members, scattered for miles around, have come to love their church home as they do their own homes. All the historic associations of their pioneer life, wherein the fathers and mothers toiled amid hardships and privations to lay its foundations and rear its walls, were connected with that old church. The pioneer fathers and mothers had worshiped there with their children, until, in seasons of refreshing, they had seen them brought in penitence to the foot of the cross and into the family of God. Parents and children together had sacrificed and toiled to make this common altar a sacred place, where hungry souls might be fed and longing hearts satisfied. Here, week by week, for years, the families of farmers dwelling miles away had come on Sabbath days for communion with their God and with one another, and filled the whole day with praise and worship. As long as we live, the influences of the spiritual meetings among the North Loup friends will cheer our hearts, and strengthen our faith in the church as the "salt of the earth." The great company of young people who found the Savior around that sacred altar, and who have looked forward week by week to the seasons of refreshing on Sabbath days and to the social gatherings so precious to them, must now feel like children bereft and

EDITORIAL NEWS NOTES

England Offers a Refuge to Belgians

One of the most touching and impressive actions of the war in Europe is the opening of the doors of Great Britain to the Belgian refugees. The British Government has extended a general invitation to all Belgians made homeless by the war to come to England for protection and care. A Volunteer War Refugees' Committee has been organized to receive and care for them. The announcement, in the House of Commons, of this plan for British hospitality to these unfortunate people was met with loud cheers.

The government is sending special boats to Ostend, in which to transfer the refugees, giving women and children the preference. Thousands of homeless ones in Malines, Louvain, Liège and other towns will have to be cared for, temporarily, in the British Isles. It is expected that not less than 60,000 refugees will arrive in England within the next ten days. In London alone six temporary depots have been established and at this writing, September 15, 3,000 Belgians are being sheltered there until they can be placed in charitable English families. Homes have already been offered for 10,000 Belgians. Scotch and Welsh towns are especially generous in offering homes, and a great host of the Irish people are enthusiastic in their offers to care for refugees. Mr. O'Connor, in a public address, promised that Irishmen would join their British fellow citizens in efforts to mitigate the sufferings of the Belgians so far as their good will and resources would enable them. "Every Belgian widow," said he, "every Belgian orphan, every Belgian victim of the war, will find an asylum and loving home in Great Britain." The French, Russian and Belgian consuls are all assisting in the good work.

"Star-Spangled Banner" Days

Much has been written during the week just passed about the centennial celebration in Baltimore in honor of the writer of "The Star-Spangled Banner," Francis Scott Key. One hundred years ago, in the early fall, things looked dark for our nation. Washington had been captured by the British, the Capitol and the White

turned out of house and home. Their place of worship, with many relics of pioneer days, has been swept from the face of the earth, and, as is the case in the burning of a home, some things were destroyed which money can never replace. But faith and hope and love are not destroyed. The spirit of loyalty and self-sacrificing service that built the old house still abides. The Christian characters trained and developed within its walls have not perished in the flames that destroyed their sacred altar. While our hearts are saddened by thoughts of the loss that means so much to the people of North Loup, we are, nevertheless, glad for the things that remain and which no fire can consume.

We know the people will be brave. They have always been generous supporters of our denominational work, and we are fully assured of the spirit of self-sacrifice and consecration with which they will now take hold of the work of rebuilding. A new church will soon arise out of the ashes of the old. The people will do their best to make it better than it was before. Every one will lift with all his might, and they will all strive to lighten one another's burdens. But, do their best, they can not build so good a church alone—a church adequate to their growing needs—as they can by the help of the friends all through the denomination who can easily lend a helping hand. If SABBATH RECORDER readers will respond now to the call for help, many burdens will be made lighter, many sad hearts will be made glad, and the good cause of our Master will be so greatly strengthened that the lightning stroke which destroyed the church will, after all, prove to be a godsend. For the spirit of Christian generosity that prompts the giving and makes glad the recipients will surely react upon the givers, so that we all may rejoice together. Ties that bind a scattered people will be made doubly strong, and far-reaching good must result from helping thus to bear one another's burdens, so fulfilling the law of Christ.

To Delegates to Western Association

All delegates to the Western Association, to be held at Independence, N. Y., will be met at Andover, if they will inform the committee as to what train they are coming on. Address Mr. J. M. Greene, Andover, N. Y., R. F. D. 2.

House had been sacked and burned, together with many valuable documents relating to the early history of the Republic, and in September an attack was attempted on Baltimore. Fort McHenry, however, was too much for the British fleet, and during the bombardment Francis Scott Key, a Marylander, rowed out, under a flag of truce, to one of the British ships, hoping to secure the release of a friend who was being held prisoner. Instead of securing his friend's release, Mr. Key himself was detained while the night battle raged. Inspired by glimpses of the flag revealed by the flash of guns, and finding it still floating at dawn, he wrote the famous poem on an envelope.

It did not become popular as a national song until the breaking out of the Civil War. Then it took on new life. The hearts of the people were stirred by its sentiment and its music.

We do not wonder that, in the "land of the free and the home of the brave," face to face with the cataclysm of war bringing ruin to the nations across the Atlantic, the people of America hasten to honor the author of this patriotic anthem. On September 13, the churches all over this country sang "The Star-Spangled Banner" in their services, and on the opening day of some public schools the feature of the morning session was a patriotic program in which addresses were made and all the children sang this anthem. During the week the flag has been displayed on many buildings, both public and private, and the familiar strains of "The Star-Spangled Banner" have floated out from many a home in America.

The Pope Has a Hard Job

Pope Benedict XV. takes his place at the head of his church in a most trying time. Probably his predecessor's days were shortened by grief over the European war, wherein thousands upon thousands of his subjects were engaged in most inhuman slaughter. It is said that the new Pope was chosen on account of his special diplomatic ability and his attitude toward the cause of peace. But it is evident that he has a hard job on his hands, with all Europe war-mad, and great armies composed largely of his adherents fighting one another with the fierceness of demons and the cruelty of savages.

"A true son of the church," as the Emperor of Austria has been called, first opened the flood-gates of war. This king had enough influence at the Vatican, it is said, to prevent the election of Cardinal Rampolla to the Pope's chair eleven years ago. One half of the German troops are said to be Catholics who own allegiance to the Pope, and their king might have prevented the savage war if he had wished to do so. Then there are the Catholics of France and Belgium on the other side, all fighting their church brethren like savage tribes of the desert. It seems that the bonds of a common religion are powerless to keep its adherents from fighting each other. If the Pope of Rome hopes to secure peace under the present conditions of war-crazy Europe, he certainly has a hard job before him. If he could do anything to stay the fearful harvest of desolation, the whole civilized world would rejoice; certainly all Christian people are saddened at seeing the precepts and example of the Prince of Peace defied and set at naught.

The opium burnings now taking place in China are certainly significant. Recently the fifth public conflagration of this kind occurred in Tientsin. It is reported that \$48,000 worth of the stuff, that had been collected from far and near, was burned, together with the pipes and apparatus for consuming it. There were public ceremonies—music and speeches—in connection with the burning, all showing how much in earnest the Chinese Government is in its determination to suppress this worst foe of its people.

America might learn something from China as to the best way to handle certain things that destroy our citizens and ruin our homes.

There is no longer a "dead letter" office in the United States Postal Department. A few days ago the last auction sale of old letters and parcels was held, from which the government realized \$4,500. Eighty employes were put out of work so far as this branch of postoffice business is concerned. Some of these, however, found positions in other departments.

There is something of poetic fitness in the proposition "to make Switzerland a war hospital" during the terrible cataclysm in Europe. This snug little neutral re-

public in the very heart of Europe is where the Red Cross movement originated. The brave people of Switzerland have maintained their independence, and kept at peace, while the monarchies about them have deluged the land with blood. And now nothing could be more appropriate than to make Switzerland an asylum for the distressed sick and wounded in return for the safeguarding of its neutrality. If regarding that country as a hospital, sacred from attack in the midst of battle-fields, will preserve it from the ravages of war, it will be a good thing.

"Be Neutral" is the name of a new film put out by the Universal Film Company for moving-picture shows. The design of this set of pictures is to teach and impress the lesson of absolute neutrality as urged by President Wilson in his message to the people. The film depicts the dangers that may arise from any other course than the one advised by the President.

Mrs. Amanda Weeks, one of the survivors of those who were arrested for the assassination of Abraham Lincoln, as being implicated in the plot, died in Washington last week, aged eighty-nine years. She was at the home of Mrs. Surratt when the President was killed, and was said to have remarked, upon hearing the sad news, "Lincoln should have been shot long before this." After ten days in jail she was released.

Senator Stone, chairman of the Committee on Foreign Relations, in a speech before the Senate, made a strong plea urging careful observance of the neutrality laws. The Senate is said to have been "grave to solemnity" as it listened to the words of Senator Stone. Some of the things he said are so pertinent that we give them here:

How can any man forget that each one of the great nations embroiled in this frightful war, relying upon our neutrality and believing in our profound concern for its welfare, has placed its diplomatic interests in the hands of our government? Thus we have voluntarily assumed the delicate task of mediator between these various powers. With our government holding this position, is it not almost wicked for any American to thrust himself into this tremendous struggle in such a way as to weaken our power for good? Is it not perfectly plain that our power for effective mediation will be diminished if ever any of the governments vitally concerned be-

comes convinced that in our hearts we are unfriendly to it and would rejoice at any ill befalling it?

Why should any American at this time attack the Kaiser and the German Government and offend the German people? Whatever any one may think of the policies and methods of the German Emperor and his government, this is not the time to give expression to his views in offensive terms. Again, why should any American go into the open to attack Great Britain or France? The great body of our original American stock sprang from the British Isles—England, Ireland, Scotland—and the ties of blood binding Americans to the people of Great Britain should be strong enough to restrain all Americans from any act or word offensive to this wonderful and mighty nation.

The war has changed Ellis Island into a deserted village. Officials have almost nothing to do there now. The immigration has dwindled from 25,000 a week to only 500. Many would-be immigrants are stranded at closed ports. In some cases they left the interior of Europe before war was declared, and before reaching their ships the ports were closed.

My Fishing Trip

HENRY M. MAXSON

Any fishing trip is delightful, but there is one trip that I take annually which for me surpasses all others. The first time I took it my companion was a boy. I think he will remember the trip as long as he lives. The last time I took it my "side-partner" was a young man of sixty-seven. He enjoyed it as much as the boy. As for me, well,—I have "the time of my life" every time I take it.

It is a three-day trip for trout. Our bacon and dried beef, ham and eggs, butter and bread, and a lot of other eatables, together with camp utensils, we pack in two pack-baskets fitted with shoulder-straps for carrying on the back. Our bedding and extra clothing we roll up in a big bundle and cover with a square of waterproofed canvas that is later to become part of the tent. To this is strapped an Indian pack-harness so that it may be carried.

Throwing our baggage into the motor-boat and towing two guide-boats, we run down to the outlet of the lake, thirteen miles. Transferring ourselves and our baggage to the row-boats, we leave the motor-boat at anchor and row leisurely down the river, fishing here and there to catch ten or a dozen bass for supper. It

is a beautiful row, with its changing scenes, even to one who has seen it often, and the sport of fishing can not blind our eyes to its beauty.

Six miles down the river we slide through a narrow break in the bank, and at once the scene changes. We are in a creek that finds its tortuous way through a kind of beaver meadow grown high with heavy grass. The creek winds in and out with many a snake-like turn, so that it is seldom we can see a hundred yards ahead. Three miles up this creek lies our camping-ground, and the journey is by no means an easy one. At first we row, but the banks approach closer and closer together, and the bottom comes nearer and nearer the surface until at last it hits the keel of the boat. Here it is convenient to step overboard. One man catches the boat by the bow, another by the stern, and the water splashes as we drag the boat across the shallows, raising a wave so big that it washes a bullhead high up on the sandy bank, leaving him wriggling as we pass. A few yards of this brings us to deep water again, and we step back into the boat and paddle a few hundred feet to the next shoal, where we again step overboard and drag the boat along to deep water once more. So we alternate wading and paddling until the shallows become so near together that they are practically continuous. Then the boats are drawn up and turned over on a sand beach, the baskets are lifted to our shoulders, and the rest of the way is plain, hard walking. Meanwhile a thunder-storm has broken over our heads, but the water from above is no wetter than that in the brook, so it does not disturb us much.

The camping place is in a beautiful little glade a hundred yards across, with the forest-clad hills rising sharply on each side. Its entrance is guarded by a magnificent elm of almost perfect form, the only one of its kind for many a mile. Through the middle of the glade runs a babbling brook that makes music all the livelong night. The bottom of the little valley is covered with a heavy growth of beaver-meadow grass and joe-pye weed that is to furnish our bed.

We must have been an interesting sight as we filed into the glade, our wet clothing clinging close to our skin.

Did you ever make camp in a rain? It is extremely interesting and is full of sur-

prises. Every bush you touch discharges a bucket of water on your devoted head. If you cut a small tree for a pole, the first blow of your axe starts a deluge. The grass is soaked and as you bring in big armfuls for the bed the water streams from every blade.

With a sigh of relief we drop our loads on the ground and the party at once divides into two squads. One hustles for firewood; the other makes camp, putting up the tent, spreading the wet grass for a bed, covering it with a waterproof poncho, and folding each blanket ready for its owner to crawl into. Although soaked to the skin the lively exertion keeps us warm. Soon the tent is up, with a blazing fire in front,—and when darkness falls it finds us dry and warm, eating with great gusto a supper of fried bass such as no French chef can furnish, for only Mother Nature can give the piquant sauce with which it is eaten.

With the supper out of the way the wood is piled high on the fire and we crawl into the blankets ready for sleep; but there is not much sleep the first night in camp. The strange noises, the unusual conditions, are uncongenial to the god of sleep. We are not tired enough to forget the hard spots in the bed and there is the ever-present danger of a snake crawling into the open mouth of the snorer. At last we doze, when a jumping frog, making an erratic leap from the grass, lands on the tent, just over the head of the "tenderfoot," and the howl that goes up makes it necessary to start all over again. For me, it is solid satisfaction to wake up late in the night and step outside the tent. The rain has passed, the full moon fills the glade with a mystical light. It seems as if it never shone as brilliantly as it does here. The mist slowly rising from the wet grass adds a touch of ghostliness. The call of a distant hoot-owl, "Who, who, whoo-who," comes to my ears as the welcome greeting of an old friend. All cares and anxieties and worries drop away, and with peace and perfect contentment I crawl back into my blanket and drop off to sleep, lulled by the music of the brook as it brawls over the stony shallows.

After breakfast we shove a lunch into our pockets and start for the fishing brook four miles farther on into the wilderness. At first the path is well marked. In the War

of 1812 the army made a military road from Lake Champlain to Lake Ontario, which ran somewhere through here, and I like to think we are on that old road. But the trail becomes poorer and poorer until at last it is nothing but a deer path, and finally we lose that. Then it is a matter of finding our way by guess. There is the nerve tension of explorers; the uncertainty as to where we will come out and when we will get there.

At last we hit the brook and the fishing begins. Did you ever put your hand on a trout just out of the depths of a pool in a cool brook? If not, you have yet to learn a new definition of coolness. And the beauty of the fish; it seems almost a pity to keep him and let that beauty fade. But this is a materialistic world and we don't let sentiment run away with us; all trout above seven inches in length find their way into the basket.

Four hours of fishing and we meet at the rendezvous and start back for camp. If there was nerve tension on the way out there is more on the way back. If you get lost in the morning there is all day to find your way out; but to get lost in the afternoon, with darkness coming on, may mean a night in the woods, without supper or bed, and it is with an involuntary sigh of relief that you recognize the well-beaten trail and know that it is simply the question of an hour's steady walking to reach camp.

We arrive just at sunset, and as we slip into the glade a deer, peacefully grazing a few feet from the tent, raises his head in astonishment, then with a whirl of his white tail and a startled "whoof," he disappears in the forest.

There is no trouble about sleeping this night. If there are hard spots in the bed, we don't know it. Almost as soon as we hit the blankets we are asleep and even the "tenderfoot" snores in delightful unconsciousness of all danger from snakes. Only the hot sun blazing into the open front of the tent draws us from our beds.

The one thing, above all others, that we do in camp is to eat. I haven't tried to describe it; it can not be described; it can only be felt. But the one unsurpassable meal is that breakfast of trout. We all agree that if trout is worth a dollar a pound in a hotel it is worth five dollars a pound on a tin plate in camp.

Work is done very leisurely this morning, for we have all day to get home in. But the moment comes when the strings must be cut and the tent falls, all the litter is cleared up and burned, buckets of water are poured on the fire to put out the last spark, and the whole place is left as good as we found it. With a last regretful look at the lovely glade we shoulder our packs and start for the boats. The water in the shallows is just as wet and the muck just as deep as when we went up, but in due time the boat shoots out into the river again.

The trip up the river is even more delightful than going down. We have a feeling of successful accomplishment, each familiar feature of the river beckons us on, and the sight of the motor-boat riding at anchor, like a great white duck on the water, assures us of a two-hours' restful ride as the finishing touch to a delightful trip. When we reach the dock, all the wives and sisters and cousins and aunts are waiting to receive us, and the exclamation that arises is, "Oh, what dirty men!" It is interesting what a change in our appearance, three days relapse to barbarism will make; but all seem to find satisfaction in their unshaven faces and neglected clothing.

As a crowning feature of the trip the whole colony assembles the next day for a trout dinner under the greenwood tree in the Maxson's preserves.

Did we have good luck? Well, we were perfectly satisfied with a hundred and fifty-two; but it would have been good luck to take the trip, if we had caught no fish. I don't know how many times since "Dad" has been seen sitting in revery with thoughts evidently far away and the revery always ends like this: "I wouldn't have missed that trip for a thousand dollars." The rest of us echo his sentiment.

When W. D. Howells was editing a magazine, a young man called to offer him a poem. Mr. Howells thought it was good, but somehow it seemed rather familiar. "Did you write this unaided?" he asked. "I did," replied the youthful poet. "I wrote every line of it." "Then I am very glad to meet you, Lord Byron," said Mr. Howells. "I was under the impression that you had died some years ago."—*Continued.*

CONFERENCE PAPERS, 1914

Field Work by the Pastors

REV. CLAYTON A. BURDICK

Read in Tract Society's Hour at Conference

When the Tract Board sent out invitations to a few of the pastors of the denomination to do a little work under its direction among the churches of the different associations, I was a little doubtful about the wisdom of the plan. Not all men are fitted for that kind of labor which the board required. I have never considered myself as having any talent for work of that nature. The things that a field secretary is expected to do have never appealed to me. Still, the board having expressed enough confidence in me to ask me to give them some time, I thought that it would be unfair to them to refuse. One thing gave me some encouragement, and that was that we were not ordered to make the financial part of our work prominent; but rather to give what encouragement we could to the churches, along the line of our special doctrines, and, if possible, increase their faith in the stability of the truths for which we stand. I did not know but that I could be of some value in these ways; and I knew that if I was, it would have its effect upon the financial affairs as well. The effect might not be felt at present, but in the future the giving would be steadier and more systematic, as a result of a mutual and sympathetic interest.

It may be that I am wrong, but I still believe that if the people feel that the boards are really interested in them beyond getting the contributions of money they may see fit to give; if the people feel that the boards are concerned about the questions the individual church has to meet; if the boards want to know what the people think about the work the societies are trying to do and will give some consideration to them, then, I believe, there will be interest enough to bring the needed support. Boards and churches both have discouraging things to meet and a mutual interest is what is needed. If a way can be found of building up that interest, the financial part will not be so hard.

The people expect, every time a representative of our societies appears, that he has come to plead for more money. They ought not to resent it; but we know how many calls there are. We have to stand out against a great many things, all wanting a chance to appeal to the people. This organization and that organization is asking for aid, and the constant pleading for funds begins to fall on deaf ears; or, if heard and answered at the time, the giving then is urged against giving in the future. I never was a good beggar and I suppose I never will be. This is not saying that asking for money is not often right and necessary. Giving should be considered as a part of Christian service.

Under such thoughts as these the speaker consented, with the approval of the church he serves, to spend two months among the churches of the Eastern and Central associations. The work in the Eastern Association was undertaken in the month of April, and that in the Central Association in the month of June. In the first month's work we were handicapped by two things: first, nearness to the home of the board; second, by special services at, or near by, some of the churches. The work in the Central Association was more evenly pursued. I am asked to say what I think about any good results I may believe likely to follow. In this I have sought aid from other brethren who undertook the same kind of work—A. J. C. Bond, Henry N. Jordan, and Willard D. Burdick. With their help I have reached the conclusion that good has come, or will come, from this labor in three ways.

I believe there will some good result to the churches in letting its pastor go at the call of the board. This is not in the way of sacrifice, except that it may seem like a sacrifice to be put somewhat out of our usual ways. This may be a blessing sometimes. We get into certain fixed habits, even in religious life, and it does us no harm to have them broken for a time. Under them we get careless and indifferent, and it needs a new presence and a new voice to make us awake to things that we are in danger of losing from view. If the other churches had the same kind of supply that the Pawcatuck Church did in my absence, they lacked a good deal of making any sacrifice. The relationship between a

church and its pastor should be, and is, very close. The pastor feels an interest in the work the church is doing and the church feels an interest in any work in which the pastor may be engaged. Whatever interests the pastor, interests the church, and the thought of the church will be directed toward that which the pastor is doing. Many persons inquired of me what it was that I was asked to do; what the Tract Board had in view; what was the need of it all. Other questions of a like nature showed that the mind had been directed to the society's work. If any member of your family enters a new field of effort, notice how quickly every other member is interested in that kind of work. I do not care what that occupation may be, or how difficult to understand, the others will quickly obtain some knowledge of it, both by questioning and reading. In a certain sense the church is like a family and we are all interested in what the others are doing. If the pastor is thought of at all, it will happen that there will be some interest in what he is doing. Therefore I believe that the church whose pastor goes forth on such a mission as we were called to go forth on, must be somewhat helped by it.

People say things in kindness, at times, which perhaps they do not mean. They do not like to have others feel as if they had been laboring in vain. It is a good kind of intention which prompts men to do this; but it may give a false impression to the one spoken to. Very many times people have said to me, "That was a good sermon," "That talk was very helpful to me," or "That was just what we needed," when I have felt, by the manner in which it was spoken, that it was said because it was the conventional thing to say, and that there was little heart in it. It was the thing that might be expected; therefore, they must say it. To tell the truth, as far as I am concerned, unless these things express the true feeling, I had rather not hear them. They are true courtesy, if meant; but are tinged with hypocrisy, if not real. I do not feel that Seventh Day Baptists are of this kind. We are very independent. So when the people of the churches seemed pleased with my visit and said so, I felt that some good had come to those churches. They said they were glad that the Tract Board felt interested enough in them to

send a man to be with them a few days, and I believe they were honest. It is a great help to us to feel that others are looking at us. If you have sympathetic onlookers, it encourages you to do better work. Nothing will make a man more eloquent than to preach to a body of people at one with him in the thing he is trying to present, friends who are anxious for him to say the right thing and give the correct impressions. Every speaker knows how hard it is to talk to an antagonistic audience. A good many games of baseball and of football have been won from the bleachers and grandstands, or the sidelines. The writer to the Hebrews knew about this when he wrote, "Seeing we also are compassed about with so great a cloud of witnesses," let us do our work well. The churches are reminded that others are looking at them and are in sympathy with them; therefore they will be encouraged to greater effort.

Again, there has been gained a better knowledge of what other churches are doing, of their interest or lack of interest. In going from one church to another, one can not help giving to different ones something of his own impressions, as well as impressions of the church he is serving. This knowledge is beneficial, as it is always beneficial to know the truth. It adds to our own interest to know what others are doing in the same kind of work, that there are others fighting the same kind of battles, meeting the same obstacles and trusting in the same God. A community of interest is established in this way. Of course this is known in a general way all the time, but is brought to remembrance in this way. It also gives a chance to correct any wrong impressions which may have grown up in regard to different kinds of work, different workers and their attitude toward each other, and reasons for certain work. It gives a chance for us to answer a great many questions. In these ways it brings the people into a more intimate relationship with the difficulties and problems which confront the board.

Again, it is helpful for people to know that their help is wanted and needed. While it is helpful to them to know that you sympathize with them, it is also helpful for them to know that you value their sympathy as well. No man will do much unless he feels that what he does is of value and

is appreciated. Ask a child to help you, and see what an immediate interest he takes in the work. He may consider his worth more than it really is, but he is proud to help. We all like to think ourselves valuable whether we are or not, and if made to feel that we are of real worth, we will become workers. Our heavenly Father in his planning, by making us workers together with him, puts this feeling into us. He might have made different plans and not used men at all to bring about his will. In this he shows we are valuable to him, else he had not so honored us. As it is he has put on us the burden of his work.

But I presume that the chief motive for sending out some of the pastors for this work was to increase their own interest. I speak only for myself when I say that perhaps the best effect of the labor was on me. I was enabled to see what others were doing, to feel the tide of their faith, and to be encouraged by their confidence. To be sure I saw and heard some things that were not pleasant; but conditions were much better than I had thought them to be. I found the people, at large, a people of great faith, men and women enduring the stress of the world and keeping covenant with the Lord. They were frank in giving their views on the important labors we are trying to do. Where there were no pastors, the services were well sustained and the prayer meetings spiritual. Where there were pastors, pastors and people spoke kindly of each other. Each pastor thought he had the best people in the world and each church thought it had the best pastor. All of our work appeals to the people, and in every phase of it they desire success, that the truth may triumph by being accepted everywhere. I do believe that some good has come from this work of the pastors for the Tract Board.

Report of the Work in Holland—Tract Society Hour

REV. GERARD VELTHUYSEN

Having come to the last part of my task concerning the cause in Holland, at this Conference—the report of our work with the *Boodschapper* and our other denominational literature—I feel compelled first to utter our gratitude to God and the Tract Board that our Dutch monthly periodical, as a Seventh Day Baptist paper, has been

allowed to continue its own testimony among the religious organs of our country, both during my father's sickness and after his death.

You know this messenger was born about forty years ago, when my father was pastor of the First Baptist church at Haarlem. The Baptists in Holland, few in number, had no periodical of their own. From the beginning the *Boodschapper* was a faithful witness for the truth according to the Scriptures, loyal to its principle unto death. For a few years after its edition had been started, when the paper gradually had begun to be self-supporting, and the principles for which it stood—the scriptural idea of baptism and of church formation, and the building up of the temple of Christ from living stones, had begun to get a hold, my father had to stop it.

In those days my father had received Doctor Wardner's tracts on the Sabbath question, and when he had prayerfully and earnestly compared them with the Bible, he translated these tracts in the *Boodschapper*, and did not hesitate to go himself into the way of obedience. With the old honesty and power, so characteristic of him, he witnessed against the unscriptural observance of the First-day, and for the sanctification of God's holy Sabbath, as he had done before for the Baptist principles. He then lost nearly all his subscriptions, and after a few months, when his means had become exhausted, he had to cease its publication.

But this true messenger was not buried to remain in the grave. After the visit of Brother Charles Potter it was raised from the dead to renew its work.

I judge it a great honor and privilege to be my father's successor in this work, and I am deeply thankful for the assurance that I do not stand alone in it. Dear friends are helping me, such as Brother Vrojop. He is an able author and disputer and my co-editor. Other friends are also contributing to its contents, and of late my eldest daughter, Sarah, is also a good help to me. I pray God to bless her work for her own heart. At present she does so wishing to help me, but I hope, and I humbly ask your prayers, that the time will come when she will do so to serve the Lord.

By the *Boodschapper* and our circular letters we remain in continual contact with

our Dutch-speaking friends all over the world. The *Boodschapper* is at present the chief means for propagating our own Seventh Day Baptist principles among other people, either by canvassing or by mail.

Our testimony is not in vain. In the beginning of this year, when a Sunday law was discussed by our Parliament, concerning the Rotterdam Harbor, those who pleaded on the eternal principles of God's holy law to enforce Sunday rest were continually reminded by their political adversaries that from that point of view they then had to keep holy the seventh day of the week. So we often have opportunity to give our testimony when similar questions come before the municipal councils. Sometimes we have been successful in getting amendments, such as that which guards the privilege of one day of rest in seven, and not exactly the Sunday.

Surely many of the religious defenders of Sunday are aware of their own inconsistency, but they rather ignore it. Up to this time those who enter into the narrow path of obedience are few in Holland. They do not belong to the mighty and the noble, though to our hearts they are dearer than our other friends in high position.

I try to make the *Boodschapper* a true and actual messenger in the service of the Lord. It is not always easy for me, because of all my other work. I enlarged the shape of the *Boodschapper* a little in order to be able to reprint, at little cost, such articles as are apt to be spread as tracts or booklets. This I did for our colporteurs, that they might have some variety of literature.

During my father's illness and for many years before, Mr. Brinkhoff was our principal colporteur. He found his own support, having some means of his own. But I soon discovered he was at the same time propagating Mr. Russell's book, "The Divine Plan of the Ages," hiddenly trying, by correspondence and other means, to draw our people on those lines. I am very sorry to say that, in Rotterdam, he was successful, partly from the lack of harmony in that church. I dismissed him as colporteur, and accepted as such the help of Brode Gelder, a former Adventist, who told me my father had promised to use him for this work. He was a disappointment. After he had been traveling

through the country for several months, he gave up the struggle and accepted another position.

In those days he became acquainted with a former officer of the Salvation Army, who lost his position in that organization because of the Sabbath. He lived with some of his friends, partly former Adventists, a total of seven persons, who met on the Sabbath Day. They came to deliberate with us about a meeting together of our two Sabbath-keeping bodies. After a broad discussion on the parts in which we differed, two of them withdrew; the other asked for admittance into our church, which request was granted, though our dear deacon, Brother Spaan, was against it, as he did not trust their intentions.

Brother Wagenvoort, the former Salvationist, is a very zealous man. He had made a little booth and sold Bibles and the *Boodschapper* and other literature in the markets, and addressed the people at the same time. I gladly accepted this opportunity to join him, especially on evenings after the Sabbath. They had a very good place in the market, a quiet spot, but in the immediate neighborhood of a very busy thoroughfare. We often had an audience of a hundred and more people. We invited them to the meetings in our chapel; but I commonly was unable to attend the meetings except on the Sabbath, and Brother Spaan did not like to cooperate with them. I heard that during my absence they were propagating unscriptural teachings. I, myself, often could not agree with their bitter judgment of the pastors of other churches.

Brother Wagenvoort and his young friend, Brother Vobels, were great zealots for the Sabbath and baptism, but in other respects they had their very peculiar interpretation of the Scriptures. The end was that a national conference of Seventh Day Baptists was convoked last year which strongly condemned their strange feelings, and from that time our ways separated. Nevertheless, we lost two zealous colporteurs for the *Boodschapper*.

The harmony in the church and the mutual edification greatly increased after their departure. I then sent the *Boodschapper*, of which 2,000 copies are usually printed every month, by mail. I had hoped to find subscribers among my friends

of the Midnight Mission. There are some who, generally speaking, gladly receive and read my articles, but they do not care enough for them to subscribe; others, who have subscribed, I presume will give the paper up in the long run, as they do not like to be constantly reminded of that troublesome Sabbath question.

Brothers Wagenvoort and Vobels are now living in Amsterdam, where they have started a laundry, which is closed of course on the Sabbath. They are working hard and succeeding. They recently published a paper of their own, called the *Baanbreker*—the Path-breaker—a very satirical paper, where they unfairly criticise and put in a caustic light nearly all other religious peoples. There is some truth in what they say, but it surely is not the way to win the hearts. They had not less than 25,000 copies printed of the first number and sent it to all ministers of religion in Holland. Such things do a great deal of harm to our cause, and I am glad these men have left us. Though they are sincere in their convictions, they surely lack the spirit of Christ.

Such was the condition at the end of last year when I had no colporteur left, and used only the mail. In November last, however, Brother Andreae lost his employment because of the Sabbath. He is an honest man, but in youth he was educated in a family without any religion. His wife was an earnest seeker after truth and found peace. It pleased the Lord to use the teachings of Brother Spaan and myself to lead her from the dusk into the full light. Her husband followed her, and he afterwards became our colporteur. But coming into touch with all kinds of men and religious convictions, he often was at a loss what to reply to their objections, as he himself had taken only the first steps on the path of life. At the same time he took a lively part in the work in the Midnight Mission. One of the men of the Midnight Mission, who had a coat business, promised him employment at his office as soon as his bookkeeper, who was going to study, should leave him. To our great disappointment this man broke his promise and appointed another man. So I was glad there was a situation open at the office of Brother Vanderkark in Rotterdam, where the brother is now employed.

Besides editing the *Boodschapper*, I am the chief editor of the organ of the Midnight Mission, which has a subscription list of more than 5,000 readers, surely a very considerable number in as small a country as Holland. There are two other periodicals for the promotion of social purity, to which I am, more or less, a regular contributor. So you see I have no complaint of monotony or want of work.

But my work for the church and the *Boodschapper*, a work which is apparently the least successful, I love most, because by such work, where there is no honor or praise, we best prove that we truly love our Lord, and that we do not work even for what we receive from his hand, success or gain, but because we love him, his person and his words, with all our heart.

I hope to learn a great deal at this Conference from the experience of our churches, as to the best way of propagating our principles by our literature. I was delighted to attend the discussion yesterday morning on the work of the Tract Board. I only regretted there was so little time left for this important subject. I am still seeking for the best way and the best means to propagate our holy principles, but I trust the Lord will guide by the experience of the past as well as by the fulfilment of the needs of the present time.

I hope you will pray for us and for our people in Holland. In due season we certainly shall reap if we faint not, and even at present we have abundant reason to thank God and take courage.

Collie Rescues Terrier

From *Our Dumb Animals* comes a little story which proves that dogs sometimes think as quickly and act as bravely as human folk.

A young terrier, who had run in front of an electric car, became bewildered and frightened, and seemed unable to get out of the way. The motorman called to him and would have stopped the car, but the down grade made it difficult to come to a sudden halt. Suddenly, a collie that was on the sidewalk made a bold dash in front of the car. He seized the terrier firmly by the collar, gave him a strong pull and jerked him to safety in the nick of time.

MISSIONS

More Words From the Field

D. BURDETT COON

It had been more than twenty years since I had preached in Chicago. It was a great pleasure to me to spend three weeks with that church last July. I preached each Sabbath, taught the Bible class two Sabbaths, and reviewed the Sabbath-school lesson before the school each week. During the month I made one hundred and twelve visits and calls, most of them in Chicago. Where families are from ten to thirty or more miles apart, as our families are in Chicago, calling at their homes is not the easiest kind of a task. But it was a very pleasant task for me. To be met with sympathy and expressions of appreciation goes far towards making any task pleasant. The people seemed to feel deeply their need of gospel preaching on the Sabbath and of pastoral work during the week. True and loyal members of that church have stood nobly by its work during the years, and have maintained the regular church service in the face of many difficulties and great opposition peculiar to a great city like Chicago. No one can estimate the inspiration and help this little church has given to many young men and young women, and others as well, during the years of its history. I do not doubt that it has saved many from shipwreck of religious faith and life. In my judgment they should have had some church property in the city many years ago. It may not be too late for them to plan for a church building now. Of course such an undertaking would meet with opposition. But most good undertakings do meet with opposition. Many things can be said in favor of the Chicago Church looking forward to a much grander and bigger and more useful history than it has ever yet enjoyed.

A very sad part of my stay in Chicago was the watching of the passing of Mr. Ordway from this life, and the preaching of his funeral sermon in his home. I was a member of the sextet of student evangelists he was the means of putting into the work twenty-two years ago. He has seemed much like a father to me. May

the Lord bless the memory of his good words and deeds, and make the Chicago Church to continue a means of great spiritual power and blessing.

Exeland, Wis.,
Sept. 11, 1914.

American Sabbath Tract Society— Annual Meeting

The seventy-first annual meeting of the American Sabbath Tract Society was held on Wednesday, September 9, 1914, at 2:30 p. m., in the office of Herbert G. Whipple, 220 Broadway, in the city, county, and State of New York, Vice-President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, Rev. Edwin Shaw, J. D. Spicer, Rev. Theo. L. Gardiner, William C. Hubbard, Arthur L. Titsworth. Present by proxy: Joseph A. Hubbard, Frank J. Hubbard, Rev. Herbert L. Polan, Jesse G. Burdick, William M. Stillman.

Prayer was offered by Rev. Edwin Shaw.

The Recording Secretary stated that notices of the meeting had been published in the SABBATH RECORDER, as required by the constitution of the Society.

The annual reports of the Board of Directors, prepared by the Corresponding Secretary, the Treasurer, and the Business Manager of the Publishing House*, were presented and adopted. The special annual report of the Treasurer to the Corporation was presented and adopted.*

The report of the Nominating Committee was received and adopted as follows:

To the American Sabbath Tract Society:
Your Committee on Nominations, appointed at the annual corporate meeting a year ago, begs to submit the following nominations:

AMERICAN SABBATH TRACT SOCIETY
Officers of the Corporation and of the Board of Directors, and the Board of Directors:
President—Corliss F. Randolph, L. H. D., Newark, N. J.
Vice-Presidents—Joseph A. Hubbard, Plainfield, N. J.; William C. Hubbard, Plainfield, N. J.; Clarence W. Spicer, Plainfield, N. J.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Recording Secretary—Arthur L. Titsworth, Plainfield, N. J.
Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.

*See forthcoming Year Book for these reports.

Directors—Corliss F. Randolph, L. H. D., Newark, N. J.; Joseph A. Hubbard, Plainfield, N. J.; William C. Hubbard, Plainfield, N. J.; Clarence W. Spicer, Plainfield, N. J.; Rev. Edwin Shaw, Plainfield, N. J.; Arthur L. Titsworth, Plainfield, N. J.; Asa F. Randolph, Plainfield, N. J.; Frank J. Hubbard, Plainfield, N. J.; William M. Stillman, Plainfield, N. J.; J. Denison Spicer, Plainfield, N. J.; Henry M. Maxson, Ped. D., Plainfield, N. J.; Rev. Theodore L. Gardiner, D. D., Plainfield, N. J.; Orra S. Rogers, Plainfield, N. J.; Esle F. Randolph, Ped. D., Great Kills, N. Y.; Rev. Edward B. Saunders, Ashaway, R. I.; Dr. Marcus L. Clawson, Plainfield, N. J.; Prof. John B. Cottrell, Plainfield, N. J.; Rev. Edgar D. Van Horn, New York City, N. Y.; Iseus F. Randolph, New Market, N. J.; Jesse G. Burdick, Dunellen, N. J.; Franklin A. Langworthy, Plainfield, N. J.; Lynn A. Worden, Plainfield, N. J.; Dr. Franklin S. Wells, Plainfield, N. J.; Theodore G. Davis, Plainfield, N. J.; Royal L. Cottrell, Brooklyn, N. Y.; Rev. Herbert L. Polan, Dunellen, N. J.; Raymond C. Burdick, Plainfield, N. J.; Elisha S. Chipman, Yonkers, N. Y.; Charles P. Titsworth, Plainfield, N. J.; Dr. Harry W. Prentice, New York City; Irving A. Hunting, Plainfield, N. J.; Arthur J. Spicer, Plainfield, N. J.

Vice-Presidents of the Corporation only—Prof. Stephen Babcock, Yonkers, N. Y.; Rev. Leander E. Livermore, Lebanon, Conn.; Rev. Ira Lee Cottrell, Alfred Station, N. Y.; Rev. Arthur E. Main, D. D., Alfred, N. Y.; Rev. William C. Daland, D. D., Milton, Wis.; Dr. George W. Post, Chicago, Ill.; Rev. Henry N. Jordan, Milton Junction, Wis.; Rev. E. Adelbert Witter, Hopkinton, R. I.; Rev. Eli F. Loofboro, Marion, Ind.; Prof. Frank L. Greene, Alfred, N. Y.; N. Wardner Williams, Denver, Colo.; William R. Potter, Hammond, La.; Rev. George B. Shaw, North Loup, Neb.; N. Wardner Davis, Salem, W. Va.; Prof. Alfred A. Titsworth, New Brunswick, N. J.; Rev. Boothe C. Davis, D. D., Alfred, N. Y.; J. Alfred Wilson, Dunellen, N. J.; Rev. Thomas W. Richardson, London, Eng.; Rev. David H. Davis, D. D., Shanghai, China; Rev. Gerard Velthuisen, Amsterdam, Holland; D. Sherman Burdick, Alfred, N. Y.; Nathan H. Randolph, Plainfield, N. J.

Respectfully submitted, for and in behalf of the committee,

WILLIAM C. HUBBARD,
ORRA S. ROGERS,

New York City,
Sept. 9, 1914.

By vote the following were elected the Committee on Nominations for the year 1915: William C. Hubbard, Orra S. Rogers, Asa F. Randolph.

In view of a law recently enacted by the State of New York to the effect that "a membership corporation organized for benevolent, charitable or missionary purposes, a part of whose membership consists of delegates chosen by churches, societies or other organizations which are located in other States, and which contribute to the funds of such corporation, may hold its

annual meeting *without* the State," it was voted to request the Corresponding Secretary to include in the Annual Statement to Conference for 1915, a statement to the effect that it is proposed to amend Section 1 of Article III of the Constitution, at the annual meeting of the Corporation to be held in September, 1915, so that it shall read: "The annual meeting of the members of the Corporation shall be held on the *first* First-day of the week following the second Wednesday in September, at a place and hour to be named by the Board of Directors. Special meetings of the Corporation may be called at any time by the Board of Directors."

Minutes read and approved.
Society adjourned.

CORLISS F. RANDOLPH,
Vice-President.
ARTHUR L. TITSWORTH,
Recording Secretary.

Tract Society—Meeting of Board of Directors

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, September 13, 1914, at 2 o'clock p. m., Vice-President Joseph A. Hubbard in the chair.

Members present: Joseph A. Hubbard, W. C. Hubbard, Edwin Shaw, F. J. Hubbard, J. D. Spicer, W. M. Stillman, T. L. Gardiner, Esle F. Randolph, J. B. Cottrell, E. D. Van Horn, Jesse G. Burdick, F. A. Langworthy, L. A. Worden, F. S. Wells, H. L. Polan, R. C. Burdick, I. A. Hunting, A. J. Spicer, A. L. Titsworth.

Prayer was offered by Rev. Theo. L. Gardiner, D. D.

Minutes of the August meeting of the Board, and of the annual meeting of the Society held in New York City, N. Y., on Wednesday, September 9, 1914, were read.

Voted that a committee consisting of Esle F. Randolph, Edwin Shaw and Wm. C. Hubbard be appointed to nominate members of the standing committees for the year, said committee to report at this meeting.

Voted that the communication from Rev. E. H. Socwell be referred to the Advisory Committee with power, and that Secretary Shaw be requested to express our sympathy to Brother Socwell in the serious

illness of his wife, and our earnest desire for her speedy and complete recovery.

The Committee on Distribution of Literature reported the distribution of 8,144 pages, and an increase of nine RECORDER subscribers during August.

Report accepted.

The following report was received:

REPORT OF RECORDER INDEX COMMITTEE

Your committee appointed to investigate and report on the index of the SABBATH RECORDER recently prepared by Prof. Cortez R. Clawson, Librarian of Alfred University, would report as follows:

We met Professor Clawson at the University library in a two-hour conference. Professor Clawson stated that the index he had prepared was prepared with the definite object in view of meeting certain definite and limited conditions, that he had made no attempt to make it complete, and that therefore he did not think it would meet the needs of the Editor or of the Tract Society. After looking over the index to some extent, your committee was inclined to agree with him.

Professor Clawson stated, however, that he would be very glad to undertake, as he might find the time in connection with his other duties, the preparation of such a complete index as the Tract Society desired, should it wish him to do so. There would be a nominal charge to remunerate him to some extent for the work. He could not suggest what the cost to the Society would be, as he was unable to judge accurately as to the labor that would be required.

The later volumes would require much more labor to index than the early volumes. It was therefore suggested, and your committee recommends, that Professor Clawson be asked to prepare an index of one early volume and of one recent volume. The cost of indexing these would not be much, and would place him in a position to make a definite estimate to the Society of the cost of similarly indexing the entire seventy-odd volumes.

It was thought that if such an index was prepared, a number of copies would be desired, i. e., at least a copy each for the Editor, the business office, Alfred University, the Theological Seminary, Milton College and Salem College. In addition to these, if the cost was not too great, copies would be desired by a considerable number of pastors of the denomination and possibly some laymen.

A pamphlet form of index was discussed, but discarded in favor of the card index, even though the first cost of the card index might be somewhat more, for the reason that the pamphlet form would begin to be incomplete and out of date almost as soon as prepared, and at the end of four or five years would be seriously so, whereas the card index could be kept constantly up to date.

Since conferring with Professor Clawson the committee has also consulted Editor Gardiner. Your Committee believes that the index should be both by authors and by subjects, and should cover all the editorials on definite religious and denominational subjects, all original articles,

stories, and poems by our own people, all important reports, and all obituary and marriage notices. In general it should not contain any matter not original, or that is copied from other periodicals, excepting important articles on Sabbath reform or other matters pertaining to the Seventh Day Baptist Denomination. It should not include the ordinary run of home and general world news.

Such an index would be of very great assistance to Editor Gardiner especially, and of much value to others. There is probably nearly as much time spent *each year* by Editor Gardiner and others searching the files of the SABBATH RECORDER as Librarian Clawson would require to prepare the complete index. Thus much valuable time and effort would be conserved.

Linotype composition, printing on large sheets, and afterwards cutting to card size, would probably be used to advantage in obtaining the required copies at minimum cost.

Respectfully submitted,
CLARENCE W. SPICER,
EDWIN SHAW,
Committee.

Report adopted.

Business Manager Worden reported his expenses at the General Conference as \$13.20, and receipts for RECORDER subscriptions and the sale of literature as \$87.97.

Report accepted.

Secretary Shaw presented a report, on behalf of the committee on the New Era Italian Mission, of the work of Mr. Savarese for the month of August.

Correspondence from H. W. Wiard relating to the estate of Mrs. Harris of Shadeland, Pa., was referred to W. M. Stillman with power.

Correspondence relating to the bequest of Mrs. Eliza James of Shepherdsville, Bullitt Co., Ky., was referred to the Treasurer with power.

The Committee on Nominations for standing committees presented the following report:

Advisory Committee—Wm. M. Stillman, Joseph A. Hubbard, J. Denison Spicer, Esle F. Randolph, Jesse G. Burdick, Franklin S. Wells, Harry W. Prentice, Irving A. Hunting.

Supervisory Committee—Marcus L. Clawson, John B. Cottrell, Clarence W. Spicer.

Committee on Distribution of Literature—Wm. C. Hubbard, Edwin Shaw, Edgar D. Van Horn, Asa F. Randolph, Franklin A. Langworthy, Lynn A. Worden, Herbert L. Polan.

Committee on Denominational Files—Corliss F. Randolph, Arthur L. Titsworth.

Auditing Committee—Asa F. Randolph, Theodore G. Davis, Charles P. Titsworth.

Investment Committee—Frank J. Hubbard, Wm. M. Stillman, Henry M. Maxson.

Budget Committee—Frank J. Hubbard, Wm. M. Stillman, Marcus L. Clawson, Wm. C. Hub-

bard, Corliss F. Randolph, Asa F. Randolph, Edwin Shaw, Jesse G. Burdick.

Joint Committee—Edwin Shaw, Theodore L. Gardiner, Henry M. Maxson, Corliss F. Randolph, Arthur J. Spicer.

Committee on Italian Mission—Jesse G. Burdick, Raymond C. Burdick, Iseus F. Randolph.

ESLE F. RANDOLPH,
EDWIN SHAW,
WM. C. HUBBARD,
Committee.

By vote the report was adopted by items as presented.

Voted that the President of the Society be made a member ex officio of the standing committees of the Board.

Voted that the expenses of Secretary Shaw in attending the meetings of the Missionary Board, as a member thereof, be borne by this Board.

Voted that a set of the historical volumes, entitled "Seventh Day Baptists in Europe and America," be presented by the Board to Rev. Ch. Th. Lucky.

Voted that an appropriation of \$25.00 be forwarded to Rev. Gerard Velthuysen of Amsterdam, Holland, for the use of Rev. Ch. Th. Lucky, in recognition of his faithful and consecrated services, he now being in Holland, having been obliged to leave his own country on account of the European war.

It was a matter of deep regret to all the members of the Board, that, owing to illness, our newly elected President, Corliss F. Randolph, was unable to meet with us at this the first Board meeting following the annual meeting, and the hope was expressed generally, that the illness might prove but temporary.

Minutes read and approved.
Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

Program of Western Association

To be held with the Independence Church, October 1-4

Thursday Morning

- 11.00 Praise Service
- 11.10 Report of Executive Committee
- 11.15 Introductory Sermon—Pres. B. C. Davis

Thursday Afternoon

- 2.00 Praise Service
- 2.20 Business:
 - Report of Corresponding Secretary
 - Treasurer's Report
 - Appointment of Committees
- 3.00 Messages of Delegates from Sister Associations

Thursday Evening

- 7.30 Praise Service
- 8.00 Sermon—Rev. Wilburt Davis, Delegate from Southeastern Association

Friday Morning

- 10.30 Praise Service
- 10.45 Church Activities:
 - Social Life of the Rural Church—Mrs. Mary Irish Carpenter
 - Social Life of the Village Church—Mrs. Marcellus Burdick
 - Discussion, led by Percy Burdick and Henry Livermore
 - Finances of the Church—Professor Norwood
 - Discussion

Friday Afternoon

- 2.00 Opening Service
- 2.15 Report of Committees
- 2.30 Woman's Hour, arranged by Mrs. Mary Whitford
- Offering for Woman's Board

Friday Evening

- 7.30 Praise Service
- 8.00 Sermon—Rev. R. R. Thorngate, Delegate from Central Association
- Conference Meeting, led by Rev. J. H. Hurley

Sabbath Morning

- 11.00 Sermon—Delegate from Eastern Association

Afternoon

- 2.00 Sabbath-school Interests:
 - The Lesson—Dean A. E. Main
 - Work with the Children—Mrs. Roy Kenyon
 - Work with the Young Women—Miss Mildred Saunders
 - Work with Young Men—Ivan Fisk
 - Children's Meeting (a separate meeting), led by the primary teacher of the Independent Church)
- 3.00 Young People's Hour, conducted by Miss Mabel Jordan

Evening

- 7.30 Praise Service
- 7.45 Educational Interests, conducted by Prof. W. C. Whitford
- 8.30 Sermon—Rev. T. L. Gardiner

Sunday Morning

- 9.00 Business
- 10.15 Praise Service
- 10.30 Tract Society Interests, conducted by representative of Tract Board
- 11.15 Sermon—Rev. E. B. Saunders

Afternoon

- 2.00 Praise Service
- 2.15 Missionary Interests, conducted by Rev. E. B. Saunders
- 3.00 Farewell Sermon—Rev. J. H. Hurley

A. CLYDE EHRET,
Moderator.

"A certain amount of opposition is a great help to a man; kites rise against and not with the wind."

WOMAN'S WORK

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

"Prayer is so wonderful! I love to think That I, so feeble in myself, can bless By prayer unnumbered hosts, and be a link Between All-Power and needy nothingness."

Yet this one thing I learn to know,
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid,
By some great law unseen and still,
"Not as I will."

—Helen Hunt Jackson.

The Annual Letter

To the Women of the Local Societies of the Seventh Day Baptist General Conference and Lone Sabbath Keepers:

DEAR SISTERS: The meeting of so many of our women at the recent Conference at Alfred was a great privilege and inspiration to your secretary; and since all could not be present at that meeting, will you not allow this letter to mean a personal message to each and every one of you, wherever you may be?

At the sectional meeting on Friday morning there were present representatives from five of the associations. After consideration of the different items, the list of financial appropriations was endorsed as adopted last year, which, for your reference, is herewith given:

Salary of Miss Susie Burdick	\$ 600 00
Salary of Miss Anna West	600 00
Twentieth Century Endowment Fund ..	500 00
Fouke (Ark.) School	200 00
Miss Marie Jansz, Java	100 00
Board expense	100 00
Tract Society	925 00
Missionary Society	575 00
Total ..	\$3,600 00

Some time ago the board decided to discontinue a definite apportionment by associations, allowing each society to contribute according to their own judgment. The response has been liberal, and varied enough to suit all needs. Money sent unappropriated often comes when some special lack is felt, and for such timely help we are always grateful. Last year the Board of Finance made an apportionment of funds

by churches and boards, by which our pledge was fairly well met. Whatever the action of the Finance Board another year may be, we trust there will be no less interest and activity among our societies in these important objects of our common cause.

A plan was proposed and acted upon, whereby each associational secretary is asked to furnish an article for Woman's Page of the RECORDER once in two months—six articles during the year, from the women of her association. Probably this means you, so get your pencil ready to give expression to the thought that has long been forming in your heart. You may help some one else also.

The biography of Mrs. Lucy Carpenter will be ready as soon as plans for its publication can be completed.

Doctor Crandall and Doctor Palmberg have long been hoping that something might be done about erecting and furnishing a hospital at Lieu-oo. They tell us that fully double the number of patients could be treated if the hospital and equipment could be theirs to use, many of whom now must be turned away from the physical and spiritual help of which they so greatly need. It is estimated that, in addition to what is already "in sight" for that purpose, at least \$2,000 more will be needed. This matter was presented, and met with a response that resulted in the following action: That a committee be appointed in each local society in the denomination to canvass for funds for this purpose, each society to be under the instruction and supervision of its associational secretary. Do we believe in missions? Do we believe in our missionaries, and do we pray for them and for the salvation of China? Here is a way by which we may help to round up a larger measure of devotion to the cause and more: Miss Bessie B. Sinclair, M. D., of whom we shall hear more later on, is longing to be used on that field; we must be getting ready to help send her to the assistance of our already overworked physicians in the Lieu-oo Mission. She is now in Battle Creek, Mich., where she expects to do surgical work in the Sanitarium as Doctor Kellogg's assistant. As you know, the theme of the whole Conference was Evangelism, a subject in which each one of us as followers of Jesus

Christ must take a personal interest and responsibility.

In accordance with this thought the following resolution was unanimously and most earnestly adopted:

Whereas, As women of the Seventh Day Baptist Denomination, we desire to do our humble part in the evangelization of the world and the promotion of the Bible Sabbath,

Resolved, That we, as representative women of our denomination, will endeavor to fit ourselves in every way to do more efficient labor in the missionary and evangelistic work of our own denomination, and that we join with the Federation of Woman's Boards in prayer and work for the salvation of the world.

What, then, of the coming year?

To each one the ever-present personal responsibility, and to all the great pleasure and privilege of uniting our efforts in one common purpose. In the words of one of our secretaries let us together say, "In all cases, we trust, we will work with the far-reaching hope of promulgating Sabbath truth and glorifying God."

May all your hearts be comforted and you be established in every good word and work (2 Thess. 2: 16, 17).

Let us hear from you at any time.

Yours in service

In behalf of the Woman's Board,

METTA P. BABCOCK,

Corresponding Secretary.

Milton, Wis., Sept. 3, 1914.

Worker's Exchange

Nile, N. Y.

At our first Aid Society meeting in August, our new president, Mrs. G. W. Burdick, in her remarks gave us some ideas that we deem worthy of being passed on to other like societies. Mrs. Burdick spoke as follows:

"DEAR SISTERS OF THE LADIES' AID SOCIETY OF NILE: In our constitution we read: 'The object of the society shall be to aid in carrying forward the various benevolent enterprises of the day as Missionary and Tract work, also to assist the poor and needy as circumstances may seem to require.' In Article VII we find: 'At each meeting Scripture shall be read and prayer offered.'

"Another year of work for the Master is before us. We have had quite a vacation. Vacations are always good if we take up our work again with new interest

and push. As this is a progressive age, each year should see us accomplishing more than in the year just past. Let us all be willing to give of our time and money for this good work. When there is work to be done may there be willing hands to help, that we may raise more money for the various causes looking to us for aid. Are we all as interested in this work as we should be, or is it easier for us to lay it aside and give place to our own gains and pleasures?

"Some of the things that we wish to accomplish are: to grow more spiritually minded; not to say anything about people unless we can speak well of them; to start at the beginning of the year to arouse interest in raising our part for the Woman's Board, so that it will not have to be said that the ladies of Nile did not do their part for our work; to have good social times at our monthly public meetings and at our extra sessions for work. Let us take the first place, and may we all work together in harmony, that more will wish to join us.

"But some will ask, 'How can this be done?' I wish to refer you to Nehemiah and his few people, who went back to their country and rebuilt the walls of Jerusalem under very trying circumstances. When they were finished Nehemiah said: 'So built we the walls; and all the wall was joined together unto the half thereof: for the people had a mind to work.'"

Minutes of the Woman's Board Meeting

The Woman's Executive Board met with Mrs. Morton on September 1, 1914. Members present: Mrs. West, Mrs. Clarke, Mrs. Morton, Mrs. Crandall, Mrs. Daland, Mrs. Babcock, Mrs. Whitford, Mrs. Maxson. Visitors: Mrs. Platts, Mrs. O. U. Whitford, Mrs. Nettie West, Mrs. J. L. Shaw, Mrs. Siedhoff, Mrs. D. N. Inglis.

Mrs. Clarke, who had charge of the devotional exercises of the meeting, read James 2, and Mrs. Platts offered prayer.

The minutes of August 3 were read. The Treasurer's report for August was read and adopted. The receipts for the month were \$233.24, disbursements \$110.00.

The Corresponding Secretary gave a report of the sessions held by, and the work done in behalf of, the Woman's Board dur-

ing Conference. Some of the especially important items in this interesting report were as follows: The appointment of Mrs. E. A. Wells of Nile, N. Y., as Western Associational Secretary, to succeed Mrs. Mary Whitford, who feels unable longer to attend to the duties of that position; the adoption of the plan, heretofore discussed, of asking each Associational Secretary to furnish, from her association, an article every two months for the Woman's Page of the RECORDER; the plan, adopted during Conference, for raising funds for the Lieu-oo Hospital; the resolutions, adopted by the women at Conference, in regard to the evangelization of the world and the advance of the Sabbath of the Bible.

Following this report the Corresponding Secretary read the outline from the annual letter which she had prepared. It was adopted by the Board, and the Corresponding Secretary was authorized to have the usual number of copies printed and to forward them to the Associational Secretaries.

It was voted that our President and Corresponding Secretary act as a committee to arrange for publishing the biography of Mrs. Carpenter.

Voted that the Treasurer send out the appropriations as usual at the beginning of the year.

It was voted to request the Presidents of the different circles and Ladies' Aid societies of the Milton and Milton Junction Seventh Day Baptist churches to act as a committee to confer with the President of the Woman's Board in arranging for a general meeting of the women of these societies to confer upon the work of the year.

Mrs. D. N. Inglis was appointed chairman of this committee.

After the reading and approval of the minutes the Board adjourned to meet with Mrs. A. R. Crandall on the first Monday in October.

DOLLIE B. MAXSON,
Recording Secretary.

The doctor had just pronounced the patient dead. Whereupon the man opened his eyes and murmured feebly, "No, I'm not." "Ss-sh, dear," said his wife, "Doctor knows best."—*Medical Record.*

"Home is the cosiest, kindest, sweetest place in all the world, the scene of our purest earthly joys and deepest sorrows."

Attention, Pastors

Our Seventh Day Baptist women have undertaken the task of raising the \$2,000 additional money needed to build and equip a hospital at Lieu-oo, China. I was present when the decision was made. It was, to me, the most inspiring of all the sectional meetings at Alfred. Those earnest, resolute faces linger in my memory. The building should be under way before next General Conference opens. I believe it will be.

It is the crisis of all the ages for China. The closed door is at last flung wide open. Imploring hands are stretched out asking for Christian teachers, physicians and preachers. The healing of the body prepares the way for the healing of the soul. The great work our doctors have already done can never be adequately told. Their influence and power to help would be largely increased by a hospital.

I suggest that all pastors dedicate Sabbath Day, October 10, to helping prepare the way for this great purpose. What an inspiring theme for a sermon! China awakening. The coming new era of a great nation. People receptive and eager. Evil forces entering. Lieu-oo, with its populous surrounding country, practically surrendered to us by the other denominations. Hearts won by work already done and spirit of missionaries. Wonders worked with small resources. Reinforce to enlarge the work and hearten the workers. Time now.

October 10 is the date approved by the Woman's Board. Further information will appear on the Woman's Page next week. If October 10 is not a convenient date, choose one as near it as you can, that there may be a concerted movement all over the denomination. "We can do it if we will."

LESTER C. RANDOLPH.

Is He Crazy?

The owner of a large plantation in Mississippi, where the fine figs grow, is giving away a few five-acre fruit tracts. The only condition is that figs be planted. The owner wants enough figs raised to supply a cooperative canning factory. You can secure five acres and an interest in the canning factory by writing the Eubank Farms Company, 759 Keystone, Pittsburgh, Pa. They will plant and care for your trees for \$6 per month. Your profit should be \$1,000 per year. Some think this man is crazy for giving away such valuable land, but there may be method in his madness.—*Adv.*

YOUNG PEOPLE'S WORK

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

The Trust Verse

REV. H. L. COTTRELL

Christian Endeavor Topic for October 3,
1914

Daily Readings.

- Sunday—Perfect trust (Isa. 26: 1-4)
Monday—A King that trusted (2 Kings 18: 1-7)
Tuesday—Heroes of faith (Heb. 11: 1-6, 33)
Wednesday—Trust in dark days (John 14: 1-4)
Thursday—Following by faith (John 21: 20-23)
Friday—Trusting God's promises (Gen. 12: 1-7)
Sabbath Day—Topic: Twelve great verses. X. The Trust Verse (Isa. 12: 2) (Consecration meeting)

"Faith is the substance of things hoped for, the evidence of things not seen." Faith is chiefly personal.

"Trust is a practical and tranquil resting of the mind upon the integrity, kindness, friendship, or promises of a person; we have trust in God."

"Belief, as an intellectual process, is the acceptance of something as true on other grounds than personal observation and experience. Faith is the union of belief and trust."

There are many illustrations of trust. A little girl was in the second story of a burning building. There was only one way of escape, and that was to jump out of the window. It was a great undertaking for a little girl. But then the father appeared, stretched out his arms, and cried, "Jump, my darling, and I will catch you." Without the least hesitation, the little girl leaped and was caught in her father's arms. What a beautiful example of the tranquil resting of both mind and body upon the Father and his love!

The foundation of the Christian's trust is belief in God. When a man feels in his heart and knows in his mind that the promises of God and the beliefs about God are true, he is able then to trust God, to stand upon his promises without worrying. Many people have beliefs that they are willing to profess, but they are not willing

to live by them. What we really believe is determined by what we are willing to trust. The death of the Christian martyr is at once the most eloquent expression of the sincerity of his belief and of the completeness of his trust. He could say with Paul, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

Our belief in God is strengthened by our knowledge of his character of holiness and love. The more we know of God the more we trust him. If you find that your trust and belief in God is becoming an empty farce, study more thoughtfully and regularly Jesus Christ, the perfect expression of God; meditate upon his teachings, his sacrifices, his exaltation; strive to harmonize your life with his, and then experience that quickened sense of divine security and live by faith in God.

Perfect trust casteth out fear. This thought is expressed in our lesson verse: "Behold God is my salvation; I will trust and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation."

"If we trust, we do not worry;
If we worry, we do not trust."

Fear and worry promote disease. If you believe you have a disease, or think you are going to have it, you are far more likely to have it. Trust, on the other hand, is a firm element of health. I believe that, other things being equal, the true Christian is healthier, happier and longer-lived than the person who is morally and spiritually bad. We may lose our friends, we may fail in business, but if we are right in the sight of God and perfectly trust him, we will not be afraid. If we believe just one promise, "All things shall work together for good to them that love God," we have no occasion for fear.

What are some of the characteristics of a man who trusts his God? He always exerts a sweet, strong, helpful influence upon his associates, an influence which dispels discouragement and brings in the sunshine of hope and happiness. A man of perfect trust loves to tell others about the goodness of his God and the effectiveness of his religion. He is one of God's best evangelists, for he brings glad tidings to those who are cast down. Would you like to be

such a man or woman? Then remember that "the world is wide."

"But God will guide,
Whate'er betide;
So do not hurry.
For he's most blest.
Who does his best,
And leaves the rest;
Then do not worry."

A Good Letter to the North Loup Society

The following letter, written to our society at North Loup, Neb., by Mr. Ray G. Fletcher, ex-president of the Nebraska State Christian Endeavor Society, now president of the "Four Hundred Club" of that State, will interest our readers.

*Miss Fern Barber,
President Seventh Day Baptist Y. P. S.
C. E.,
North Loup Neb.*

MY DEAR MISS BARBER: I was deeply moved to hear of your misfortune in the loss of your church. "Whom he loveth, he chasteneth." I know how badly you must feel. But it was so encouraging to read Pastor Shaw's telegram—a regular sermon in itself. With such a pastor, and with the young people in your society, I know you can go on to victory through whatever trials and tribulations may come. These things are what discipline us and make us worthy of a better service—make us more humble and more ready to engage, as the Master did, in lowly service—to minister rather than to be ministered unto.

You remember Paul's imprisonment by Felix as given in Acts 24. Paul could not see why he should be held in prison for two years and apparently waste two years of service. But God knew best. Paul had time to meditate upon the very gospel he had been preaching. This was fine. He needed a physical rest and God gave it to him. Probably while in prison here he unconsciously prepared himself to write some of the great Pauline Epistles; and see how much they have meant to the world. Bunyan did not know why he should be kept in prison for twelve years of his life and seem to waste that much time; but while there Bunyan wrote "Pilgrim's Progress," and instead of preaching to a few people, he spoke to thousands through that book, and instead of preaching for a few years, he has preached for a few centuries.

Milton, blind and neglected, gave to the world "Paradise Lost." What great things we can do in times of affliction and trouble and sorrow! Many of our great hymns were written when the soul of the author was burdened with some great trouble or sorrow. We can look back in history and see the hand of God working; why not look ahead with the eyes of faith and realize that he is going to work now the same as he has done in the past? That helps, does it not?

Your church is burned; you feel that your hands are tied financially; probably you feel burdened and sorrowful that the meeting-place, with its sweet memories, has been lost. But God is still marching on; you still have your work to do; and perhaps this misfortune is but a preparation for a greater work than you have ever yet done. It may be that some one will become more consecrated through heroic self-sacrifice than ever before; some latent talent and ability will be developed that have not been hitherto shown; and perhaps, more than ever in the past, all will work better in a common cause. Great opportunities are before you now—do not fail to respond to them. Do not block God's plans for you. Be what he wants you to be, and your life will not only be the most worth while, but the largest and fullest you have ever dreamed of. But you must submit your will to his.

I am so glad to learn that your society has started the Efficiency Campaign. Your 20 per cent rating is very good. Some societies here had even less than that to begin with and they thought they were good societies, too. They were good, but not nearly so good as they are now, or can be. Efficiency is a great word nowadays. It is on the lips of business men, educators, men of science, and, I am delighted to say, men of the church.

There are two things we must know in order to bring the kingdom of God to this earth: know God's word and God's will, and then know this old world of ours that we may get his will established here among men. To know this world, we must study people, and movements, and history, and leadership, and current problems. We must prepare ourselves to be leaders of men that we may lead them Godward. We can not do this without study. If the business world is efficient, we must be also,

or we can not be leaders there. If the world of education is scientific, we must be also, or we can not be leaders there. We must keep pace with this world; but we must talk with God while we do it, and then we will be truly efficient.

The United Society of Christian Endeavor has found by experience that certain things are best for the development of young people in Christian work. These things it has put before us in a definite way. It is asking us to take them up one by one until we become more effective in our work for the Master. That is the great value of this Efficiency Campaign. *We do definite things.*

No society can do everything at once. Every child must creep before it can walk. Young people are anxious to be of service, where that service is worth while and where something can be accomplished. They want to do things, but want them definite instead of general. You can take up one thing until you are able to do that well, and then go on to the next thing, and so on, until you have finally attained the 100 per cent rating. Then you will wonder how you ever did it. It was because you did well the little things, one at a time, and prepared yourselves for greater things; and the development was so gradual, like the unfolding of a flower, that you did not notice each particular stage of it.

You have started out on a task now; *fight the good fight to the finish.* Work together. Cooperation is the great word of today and it makes for efficiency. Each one has talents and abilities peculiar to himself. In our various individualities and abilities we are like differently colored bits of glass. One piece alone does not present any particularly beautifying appearance, but put them all together, and you have the beautiful church window and the lesson it teaches. So each one in your society, working with the others, can help make a beautiful picture in your church, to teach the great lessons of life, one upon which your community may look and be lifted up to a higher plane of thought and living.

I have not had time to say much. My thoughts have been rather rambling. It is late and I am somewhat tired after the service of the day. I have been working hard this summer and studying, in order to make myself more efficient in God's

work, and do not, therefore, feel as fresh physically as I wish I could in writing a message to you. I trust, however, that this humble and feeble thought may be, at least, of some small service to you, and start a thought in the minds of the young people which shall develop into a living deed for the betterment of humanity. Then I will have accomplished something. My prayers and best wishes are for you, for your greatest success in your devotion and consecration to our Lord and Master.

May God bless you abundantly in everything you undertake to do.

Sincerely,

RAY G. FLETCHER.

Report of the Corresponding Secretary of the Young People's Board

MRS. LESTER W. HULL

During the year the Young People's Board has endeavored to get in closer touch with the young people of our denomination.

Efforts have been made to get the young people in lone Sabbath-keepers' homes interested in the work of Christian Endeavor. Return postals were sent to all lone Sabbath-keepers, with the idea of determining the number of young people and children in each of the homes. These young people were asked to give one dollar each, if possible, for the work of the young people in our denomination. The idea of the board in asking this was that one is always interested in whatever he invests his money in, and that these young people, in complying with this request, would find an interest in Christian Endeavor work.

Other return postals were sent to the pastors of the churches, to find out the number of Sabbath-keeping households in their communities and the number of children therein. It was hoped that this movement might bring before us more clearly than ever before the great field of labor that lies before us as a denomination, to bind our young people to us so closely that they will be the staunch Sabbath-keepers and denominational workers of the future.

The board has endeavored to the best of its ability to meet the requirements of the financial budget prepared by the committee at Conference last year. The funds came

in rather slowly until toward the last, but now all the pledges, except that for the Endowment Fund, have been met. Our pledge of \$300 for Doctor Palmberg's salary has been paid in full, and we have sent \$200 for the needs of the Fouke School and \$50 for the Salem College Library Fund. One hundred and fifty dollars has been paid for student evangelistic work, \$100 of which was for the work of the Milton College quartets in Wisconsin, Illinois, and Iowa, and \$50 to again send Fred I. Babcock to the mission field at Grand Marsh, Wis.

Of the thirty-six societies in our denomination only twenty-six sent in their reports at the close of the Conference year. Three of these, the Adams Center, DeRuyter, and Verona societies, have been disbanded. Twelve of the societies have taken up the Efficiency Campaign, and of these Fouke stands highest, having a percentage of eighty-six. Riverside, however, comes in a close second, having a rating of 85 per cent. Almost all the societies that have taken up the campaign report a fairly good increase in their rating during the year. We wish that we might urge the other societies to enter into this campaign, and to know the real benefit which may come to any society which rightly takes it up.

We are interested to note the lines of special work reported by some of the societies. The Friendship society reports: "We have bi-monthly programs with a sermon by the pastor, followed by a social which is closed with songs and prayer." Fouke reports two study classes, a Bible study and a mission study class. They have kept up a mission Sunday school part of the year and have had two temperance contests. The Walworth young people have been collecting articles typical of foreign countries for a church missionary exhibit. The Westerly society says: "We sent a box at Christmas time to Fouke, with little gifts for eighteen people." Riverside reports special interest and work along missionary lines both home and foreign. They keep a "Mission Penny-Box" to hold pennies which the Endeavorers consider belong there. From such a box they have realized \$7.43. From a missionary contest which they held they realized \$25, which was sent to start a fund for placing a missionary on the African field.

Of the twenty-six societies from which

were received reports, exactly one-half replied to the question, "What is your special problem?" with "Our special problem is a lack of interest." Young people, can it be possible that we have so lost interest in our Christian Endeavor work that such a report can be made of nearly one half of our societies? To me, it is a significant fact that nearly every one of those societies that reported a lack of interest did not report having done any special work, while a large per cent of those that had done special work had some other problem than a lack of interest among the members. I believe it is possible for us to get into ruts in our Christian Endeavor work as well as along other lines, so that we forget that there is any work outside of the prayer meeting to be done. Young people, if your society lacks interest and enthusiasm in Christian Endeavor work, will you not do your part toward arousing the members; so that next year fewer societies may report a lack of interest, and a deeper, more extensive work may be done by our young people for Christ and the Church?

The Churches of Newport

MARY A. STILLMAN

Newport is a city of schoolhouses and churches. It was the aspiration for religious liberty that gave the town its birth. Two years after Roger Williams had settled in Providence, William Coddington and his followers came to this part of the State, escaping from the intolerant Massachusetts. They bought from the Indians, for forty fathoms of beads, ten coats and twenty hoes, Aquidneck, the "Isle of Peace."

The colonists bound themselves together to submit their persons, lives and estates unto the Lord Jesus Christ, and declared that all men might walk as their consciences persuaded them. The first settlement was at the north of the island, and one year later, in 1639, Newport was laid out. People of all creeds, including Baptists, Seventh Day Baptists, Quakers and Jews, here found an opportunity to exercise liberty of conscience.

It is difficult for the present generation to realize that in free America people have been persecuted because of their religious beliefs; that persons who held to the doctrine of the inner light, and those who de-

nied the efficacy of infant baptism have been sent to the whipping-post, the ducking-chair, or the gallows. Such was their experience in Massachusetts; but in Rhode Island people of every creed found a haven of rest. One of the first acts of the Newporters was to establish a public school.

The Society of Friends met here very early, and their present plain structure is said to contain timbers from the earliest meeting-house.

Trinity Church was founded in 1704 by an English missionary society, and the present building was erected in 1725. Queen Anne took a great interest in this church and presented a silver communion service. Bishop Berkeley of Dublin sent a fine pipe organ, which bears upon its front a golden crown and two miters, insignia of British authority. This and the Seventh Day Baptist church were the only churches in town not desecrated by the British during their invasion. The old high pulpit with sounding-board and the square family pews still remain. Washington's pew is still pointed out, and also, in the rear, the pew where his colored servants sat. The tithing-rod hangs beside the door, but now is never used to keep awake the fashionable congregation. Most of Newport's wealthy summer colonists own pews in Trinity church, and the wall is covered with handsome memorial tablets.

Of more interest to Seventh Day Baptists, however, is the old Sabbatarian meeting-house which was built on Barney Street, in 1729, for a congregation which had already been established more than half a century. This fine example of colonial architecture was undoubtedly planned and executed by the builders of Trinity, as many features are identical. In one particular the Seventh Day church surpassed Trinity: the pulpit stairs, which are richer in detail and more delicately carved than any other staircase of the period. The sounding-board over the pulpit was tipped with a golden crown and this, with the Decalogue upon the wall, is probably what saved the house from desecration when other churches were taken for riding-schools and hospitals. The old square pews have now been removed, but the hand-wrought cedar panelling painted white has been preserved as wainscoting on the side walls. After two hundred years of existence in Newport the Sabba-

tarian congregation declined, many members having moved to New York State and elsewhere. The building passed through varying fortunes, and was rented at one time to a colored congregation. It was finally sold to the Newport Historical Society, who moved the house to its present location on Touro Street, in 1887.

The society repaired and restored it, and built additions at the front and rear. The original building is now used as a historical museum, and contains many interesting objects. The society desires, however, to remove the curiosities to a new structure which is contemplated, and to keep the old meeting-house for a lecture-room. This plan would be quite in keeping with its former use.

The old wooden clock, made by William Clagget, still hangs on the face of the gallery and marks the passing hours. The pewter communion service, presented by Hannah Martin in 1750, is kept in a glass case in front of the pulpit, while pictures of early ministers hang on either side.

In the yard is a root of ivy from Melrose Abbey, presented to Washington Irving by Sir Walter Scott.

Next door to the Sabbatarian church is a square brick Jewish synagogue, the oldest building of its kind in America.

The interior is finished in white, and the gallery (where the women sit) is supported by twelve Corinthian columns, representing the twelve tribes of Israel. Seats are arranged around three sides of the room, facing the desk where the rabbi stands. In the center are five massive bronze candlesticks. On the east wall hang the tables of the law in Hebrew. Below these, in a recess called the ark, are kept the sacred scrolls. One of the rolls of parchment is over four hundred years old, having been saved from Spain at the time of the Inquisition. Each scroll contains the Pentateuch in Hebrew. They are kept covered with velvet and adorned with silver trimmings. From one hangs a silver breastplate set with twelve precious stones.

A scroll is taken out with great ceremony during the Sabbath morning service, and seven portions of it are read by the assistant rabbi, who keeps his place with a silver pointer. Seven men from the congregation are called up to say a blessing and to kiss the Tora. It is considered a

great honor thus to be called up, and every such man makes a contribution of money for some worthy object. They say that charity is an important part of religion.

When President Washington received his ovation in Newport he addressed the Jewish citizens in their synagogue. A Newport *Herald* of 1790, containing his address, is preserved under glass. On one wall hangs what is said to be a part of the destroyed temple of Jerusalem.

Not all of the churches in Newport are old. Emmanuel church is a very modern structure, built and endowed by Mrs. John Nicholas Brown in memory of her husband. There are about two thousand people connected with this church.

Conditions in this city are peculiar. The permanent population is less than thirty thousand while the number of visitors is estimated at one hundred and fifty thousand annually.

The main business (aside from the work connected with the navy) is caring for and entertaining the summer visitors, or working upon the summer estates. This leaves a very large proportion of the inhabitants with no winter employment. The churches and social workers try to provide something which will keep the people busy, contented and happy.

Emmanuel parish house is well equipped for such work; it has a large Sunday-school room, a library, a supper-room, a kitchen perfect in every appointment, and a lecture-room with stage where little plays may be given. In the basement, sunk in seven basins to make it moisture-proof, is a gymnasium with lockers and shower-baths. An adjoining room contains games of various kinds. Two hundred boys belong to the boys' clubs, and nearly as many girls belong to the Girls' Friendly Society, which is quartered in the deaconess-house. There are also living apartments for the curate and the deaconesses, all the gift of Mrs. Brown.

This city is still a refuge for those religiously oppressed. A few years ago, when church and state were separated in France, many nuns were driven out of that country. One sisterhood came here and began to hold "retreats" in a stable. They have since erected a large cloister to which they have added twenty-seven rooms this year. Here poor women may go for a few days' rest and religious instruction,

paying very low prices for board. They come out refreshed in mind and body.

I have not time to tell of the Roman Catholic churches; the Congregational, the Baptists' and the Methodists', and the three congregations of colored people. It is now five o'clock and I lay down my pen to listen to the chimes from old Trinity. "Come, Thou Fount of Every Blessing," "Lead, Kindly Light" and "Fair Harvard" come peeling out in quick succession. Religion and education—a good motto for any city.

Program for Southeastern Association

October 22-25, Middle Island Church, Blandville, W. Va.

Fifth Day—Morning

- 10.30 Praise Service
- 10.40 Report of Executive Committee
- 10.50 Moderator's Address—Prof. L. F. Sutton
- 11.10 Introductory Sermon—Rev. A. J. C. Bond
- Appointment of Standing Committees

Afternoon

- 1.45 Praise Service
- 2.00 Messages from Sister Associations
- 2.45 Report of our Delegate—Rev. Wilburt Davis
- 3.00 Report of the Associational Missionary—Rev. Wilburt Davis
- 3.15 Sermon—Rev. W. L. Davis, Delegate from the Central and Western Associations

Sixth Day—Morning

- 9.45 Praise Service
- 10.00 Tract Society Hour—Rev. T. L. Gardiner
- 11.00 Sermon—Rev. M. G. Stillman

Afternoon

- 1.45 Praise Service
- 2.00 Woman's Hour—Mrs. M. M. Stillman
- 3.00 Missionary Hour—Sec. E. B. Saunders

Sabbath Day—Morning

- 10.00 Sabbath School, in charge of Supt. V. B. Lowther
- 11.00 Sermon—Sec. E. B. Saunders

Afternoon

- 2.00 S. S. Board, represented by Prof. S. B. Bond
- 2.45 Sermon—Rev. Edwin Shaw, Delegate from the Eastern Association
- 3.15 Y. P. S. C. E., under direction of Miss Lucile Davis of Salem

First Day Morning

- 9.30 Praise Service
- 9.45 Business
- 10.30 Education Hour—Pres. C. B. Clark
- 11.15 Sermon—Rev. T. L. Gardiner

Afternoon

- 1.45 Praise Service
- 2.00 Business
- 2.45 Sermon—Rev. J. H. Hurley, Delegate from the Northwestern Association

NOTE.—The things that go without saying and some things we do not know are left out.

EXECUTIVE COMMITTEE.

Sept. 6, 1914.

SABBATH SCHOOL

REV. WALTER L. GREENE, ALFRED, N. Y.
Contributing Editor

The Church and the Sabbath School

REV. A. J. C. BOND

Presented at the General Conference, Alfred, N. Y., August 22, 1914

Had I the data and the disposition, it would be interesting, and no doubt inspiring, to consider the Sabbath school as a *forerunner* of the church. As westward the course of the church has taken its way in our country, the church has been preceded by the Sabbath school, organized in the home of the pioneer.

Or the Sabbath school might be considered as a *feeder* of the church. And here again, if figures were available, a most inspiring account could be given of the increase of the membership of the church through the agency of the Sabbath school.

In the third place, the Sabbath school might be thought of as a *fitter* and *furnisher* of the church, for in the Sabbath school have the great majority of church workers been equipped for Christian service.

While such a treatment of the subject assigned would be legitimate and proper, the relationship between the two organizations thus assumed is not enough to be suited to the purpose of this address. Accepting the theme assigned by the Sabbath School Board as indicating its comprehensiveness, and also the vital relation between the two organizations named, I should rather reword it to indicate more clearly the line of thought proposed for discussion.

Let us call our subject, "The Church's School of Religion," and the form in which the theme is recast will indicate a relation both close and vital. The three words of the theme may furnish the outline: *church* defines *membership*; *school* indicates *method*; and *religion* may be considered as *motive*. Perhaps aim or end would be better, but neither of them begins with an "m."

THE CHURCH—MEMBERSHIP OF THE SABBATH SCHOOL

The Sabbath school has been defined as the church studying the Bible. And the Sabbath school should include every member of the church in one of its classes, or in the home department. Without the Bible there would be no church; and that church which is nearest its Master in spirit and in service is the one which lives in closest harmony with the teachings of the Bible. One of the chief functions of the church, then, is to provide opportunity for Bible study under favorable conditions. It is the duty of every church member to avail himself of the opportunities for Bible study which are provided by its school of religion.

This school should include also the members of the families of the church who are not yet old enough for membership. In a sense these children are members of the church, and to my mind in a very real sense. Enrolling the babies in the cradle-roll department of the Sabbath school makes them not only members of the Sabbath school, but makes them members of the church, through membership in its school of religion. On two occasions I have, as pastor, conducted what we were pleased to call a recognition service for the babies, when fathers and mothers have dedicated their children to the church. It would be a distinct gain if every child of Seventh Day Baptist parents was thus given to the church in a public service, a part of which service should be an open declaration on the part of the parents of their purpose to teach and train the child in the things of religion. The cradle-roll certificate should be the child's certificate of membership in the church through its school of religion. This would not nullify "believers' baptism," or defeat the "work of grace in the heart" which secures a personal decision for Christ. It prepares the way for these, making them more certain for our children, and at the same time the church assumes the attitude toward the child which is consistent with that of Jesus, the Head of the church. So when I say the membership of the Sabbath school should include all the members of the church, I mean to include all ages from the wee tots to those who are near life's sunset.

Perhaps every church has the oppor-

tunity and privilege of including in its school of religion members of the community who are not in any way connected with the church. There is no more important service which a church can render to a community than to instruct the people in the things of religion. Through its school the church can most easily relate itself in a helpful way to the community, and can render a most vital service.

SCHOOL—METHOD

The word "school" standing alone, or used in its ordinary connection, has a content of meaning not usually included when modified by the word "Sabbath." We refer to our Sabbath school as a "school," but we have too long excluded methods which have made our day schools successful. In speaking here of the church's school of religion, we are thinking of a real school—a school that employs methods which are in harmony with the best pedagogical principles, and which have produced the best results in practice.

The church should provide a building suitable for its Sabbath school, that is, for itself as it exercises its teaching function. The ideal church building will include a room for worship, of course. Perhaps the first consideration in building a meeting-house should be the providing of a suitable auditorium so constructed, lighted, decorated, and furnished as to aid the congregation in performing its highest and most fundamental function, that of worship. But this church should be so planned as to adequately and properly house the school of religion. The church should provide a course of study suited to the needs of its members, and adapted to the growing capacities and varying requirements of its properly graded classes. This means that more consideration needs to be given to the selection of lessons, a matter which has been neglected, but which is receiving more careful study at present, with a corresponding increase in interest and in efficiency in our schools. The church should give more attention to the training of teachers. Where the church has not fifty trained teachers who can serve in this capacity, it may well afford to foster a teachers' training class, even at some expense, or to send its teachers to such training schools as are now provided in many places, at little expense. It has been my observation that nowhere can scientific

methods of instruction be used with more fruitful results than in the Sabbath school.

Now let me pass along, in this connection, a suggestion regarding the administration of the school of religion. So far as I know, it is yet a theory only, but I believe it would work well in practice. The plan is to have three superintendents. The superintendent of administration shall be the head of the school, and shall direct in its public exercises, and shall have charge of its membership, attendance and kindred matters. Subordinate to him and coordinate with each other are the superintendent of instruction and the superintendent of expressional activities. The one shall provide courses of study, shall superintend the grading, and have charge of promotions. The other shall superintend the missionary work and social service, and shall provide opportunities for decision. He shall promote that most necessary part of true religious education, the expression of religious sentiment in genuine and helpful service.

There remains one other matter which should be considered perhaps under this head. That is the method of financing the school. The Sabbath school has not always been given the financial support that it ought to have. I have advocated the support of the Sabbath school by the church, that is, making the necessary expenses of the Sabbath school a part of the regular church budget. I would still advocate that method where the membership of the Sabbath school is made up of the children and a few of the older people. But today I am talking about the church's school of religion, the membership of which I have already defined. And such a school can well finance itself. The point is simply this: the Sabbath school should be supported adequately, and by the adults of the congregation. Part of the contributions of the children, if not all, should go to support missions, or some definite enterprise with which the children should become familiar. The reasons are obvious. This can all be easily and conveniently done by the school which includes a membership as suggested in the beginning.

RELIGION—THE AIM

The end sought in the Bible school is not to give the pupils a knowledge of the Bible; that is a part of its *method*. The aim is to make its members religious, and

this is what the church's school of religion should do for its members. No amount of exhortation to men to reverence the Bible will secure a reverence for it. Furthermore, reverence for the Bible will save no man. Jesus said to the Jews: "Ye search the scriptures, for in them ye think ye have eternal life." It was the Jews' reverence for the Scriptures that blinded them to the revelation of God in Jesus Christ. Because they thought to find life in the Scriptures, they would not come to Jesus, of whom the Scriptures testified, that they might have life. Brother Velthuisen told us the other night that there are many persons in Holland who are in error because they lack the historical sense, and that class of Bible students is not confined to Holland. It is the historical sense and the historical method in Bible study that is vitalizing its truths for this generation. I accepted it as a hopeful sign when Pope Pius X. announced from his prison on the Tiber that he favored the reading of the Bible by the lay members of the Catholic Church. But his encyclical against the "modernists" and his condemnation of those who found some things in their study which opposed his dominance over their freedom of interpretation, discouraged me in my hope. A Seventh Day Baptist pastor once told me that a member of his church argued that he had a right to "get even" with his neighbor since the Bible says: "An eye for an eye, and a tooth for a tooth"; and how many have backed their selfish acts by quoting what "the Bible says." There have been those who have advocated turning the other cheek, and then, the Scripture having been fulfilled, hauling in and basting him one. I insist, friends, that a knowledge of the literal statements of the Bible is not the end sought in Bible study. There is an irrational, formal, literal method of Bible study which, devout though it may be, will narrow and impoverish the life. A socialist, on the streets of my own city, a week or so ago, was arguing with a leading member of one of the churches of the city that the war now raging in Europe demonstrates the failure of Christianity. The answer of the church member was that Christ predicted this war. And the pity of it is that too many Christian men today have nothing more to offer a non-

believing world than a prognosticating Christ.

Whenever the Christian Church shall cease to accept any interpretation of Scripture not in harmony with the spirit of Christ; whenever it shall be no longer considered a virtue to believe that the highest service of Jesus to humanity was to predict future calamities; whenever the Bible shall cease to be the supreme book of magic, then will the way be opened for a rational, sane, and wholesome consideration of the sacred truths herein revealed, which shall lead the church to catch the spirit of its Master, and to go out to do his will. In the fact that this is the attitude which is being taken by an increasing number of our people lies my hope for the future. Let the church encourage through its school of religion the honest, rational, reverent study of this divinely inspired book, and it shall so establish itself in the world that the gates of Hades shall not prevail against it.

Annual Corporate Meeting of the Sabbath School Board of the Seventh Day Baptist General Conference

Pursuant to the notice published in the SABBATH RECORDER for three consecutive issues, the annual corporate meeting of the Sabbath School Board of the Seventh Day Baptist General Conference was held in the Theological Seminary building at Alfred, N. Y., according to adjournment, September 10, 1914, at 5 o'clock in the afternoon.

A. Clyde Ehret, Vice-President of the Corporation, called the meeting to order, and Rev. Walter L. Greene was appointed secretary pro tem.

The members of the Corporation present were William L. Burdick, Arthur E. Main, J. Nelson Norwood, Boothe C. Davis, Paul E. Titsworth, A. Clyde Ehret and Walter L. Greene. William L. Burdick held duly executed proxies for Herbert C. Van Horn, Clayton A. Burdick, Walton H. Ingham, Lester C. Randolph, Willard D. Burdick. Walter L. Greene held proxies for Edgar D. Van Horn, James L. Skaggs, William L. Davis, Erlo E. Sutton and Edwin Shaw.

The annual report of the Trustees of the Corporation to the Seventh Day Baptist General Conference was presented as the report of the Trustees to the Corporation,

MARRIAGES

SAUNDERS-STILLMAN.—At the First Seventh Day Baptist church, on August 6, 1914, by Pres. Boothe C. Davis, Mr. Willis Giles Saunders of Corning, N. Y., and Miss Lucile Barton Stillman of Alfred, N. Y.

DAVIS-DAVIS.—At the home of the bride's parents, Mr. and Mrs. Joshua Davis, on Buckeye Run, near Salem, W. Va., September 9, 1914, by Rev. C. B. Clark, Mr. Orla A. Davis and Miss Arlene Davis.

DEATHS

HARRIS.—Elizabeth Ayers Harris, daughter of David and Sally Ayers, was born near Verona, N. Y., September 9, 1819, and died of congestion of the lungs, at the home of H. W. Wiard, near Crossingville, Pa., April 27, 1914, aged 94 years, 6 months and 17 days.

She was converted and joined a Presbyterian church at the age of eleven years. In April, 1843, she was married to A. P. Harris, and a few years later was immersed by Eld. C. M. Lewis and joined the Verona Seventh Day Baptist Church, of which Mr. Harris was a member, having become a convert to the Sabbath through the study of the Bible, a short time before their marriage.

They came to Pennsylvania from Adams Center in the early sixties, and lived on a farm near the Cussewago Seventh Day Baptist Church, of which organization both were loyal supporters during its existence. Her husband died in 1894. They took two children, one of whom, Charles, and six grandchildren mourn her passing.

The cross of her late life was the necessity of having to leave her own home to be cared for in the homes of others, but through it all she was cheerful, brave and uncomplaining, patiently awaiting the summons to the home not made with hands. As one who knew her said, "She was a queen among women, patient, unselfish, and with a strong, simple faith in God that supported her in every vicissitude, and inspired those about her." She indeed lived not in vain; the memory of her sanctified life will be a benediction on ours.

C. E. W.

GREEN.—At North Loup, Neb., on August 20, 1914, Roger Green, the infant son of Delwin and Geneva Hurley Green, aged four days. A twin sister survives to comfort the parents.

G. B. S.

and was adopted with the exception of the proposed amendments to the Constitution, which, in view of the possible illegality, were referred to the Trustees of the Sabbath School Board for further consideration.

The list of trustees and officers suggested by the Seventh Day Baptist General Conference was presented as nominations, and the following were elected as officers and trustees of the Corporation for the year 1914-15.

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Recording Secretary—Dr. A. Lovelle Burdick, Janesville, Wis.

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A. CLYDE EHRET,
Vice-President.
WALTER L. GREENE,
Secretary pro tem.

Sabbath School Lesson.

LESSON I.—OCTOBER 3, 1914

CHRIST ANOINTED FOR BURIAL

Lesson Text.—Mark 14: 1-11

Golden Text.—"She hath done what she could." Mark 14: 8.

DAILY READINGS

First-day, Luke 7: 36-50

Second-day, 1 Cor. 13: 1-13

Third-day, 1 John 2: 1-11

Fourth-day, John 12: 1-11

Fifth-day, Matt. 26: 1-16

Sixth-day, Luke 22: 1-6

Sabbath Day, Mark 14: 1-11

(For Lesson Notes, see *Helping Hand*)

"Home is the only spot on earth where the faults and failings of fallen humanity are hidden under the mantle of charity."

"What sort of a chap is Johnson?" "Well, if you ever see two men in this club in a corner and one looking bored to death, the other is Johnson."—*London Tailor*.

SPECIAL NOTICES

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

The First Seventh Day Baptist Church of Syracuse, N. Y., holds Sabbath afternoon services at 2.30 o'clock in the Yokefellows' Room, third floor of the Y. M. C. A. Building, No. 330 Montgomery Street. All are cordially invited. Rev. R. G. Davis, pastor, 112 Ashworth Place.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, pastor, 606 West 191st St., New York City.

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

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

Persons visiting Long Beach, Cal., over the Sabbath are cordially invited to the services at the home of Mrs. Frank Muncy, 1635 Pine Street, at 10 a. m. Christian Endeavor services at the home of Lester Osborn, 351 E. 17th Street, at 3 p. m. Prayer meetings Sabbath Eve at 7.30.

Riverside, California, Seventh Day Baptist Society holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Junior Christian Endeavor at 3 p. m. Senior Christian Endeavor, evening before the Sabbath, 7.30. Cottage prayer meeting Thursday night. Church building, corner Fifth Street and Park Avenue. Rev. R. J. Severance, pastor, 1153 Mulberry St.

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

Seventh Day Baptists living in Denver, Colorado, hold services at the home of Mrs. M. O. Potter, 2340 Franklin Street, at 3 o'clock every Sabbath afternoon. All interested are cordially invited to attend. Sabbath School Superintendent, Wardner Williams.

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

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

"Home is the source of comfort, which youth does not fully appreciate, which the young men and maidens lovingly desire, which the middle-aged generally possess, which the old rightly value."

The Sabbath Recorder

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

L. A. Worden, Business Manager

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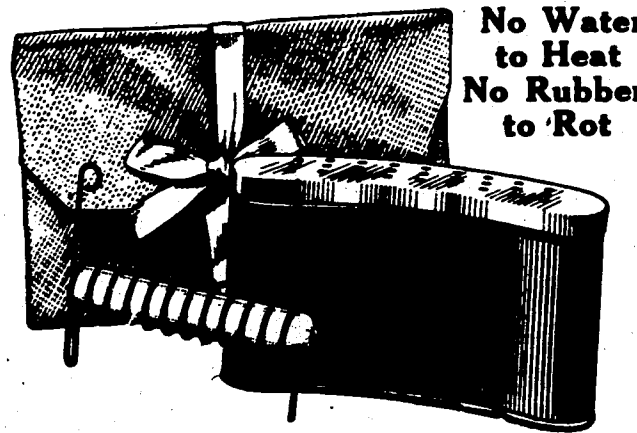
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Stated meetings are held on the third First-day of the week in September, December and March, and the first First-day of the week in June, in the Whitford Memorial Hall, of Milton College, Milton, Wisconsin.

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The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment. The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other. The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Association, and give whatever aid and counsel they can. All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries will be strictly confidential.

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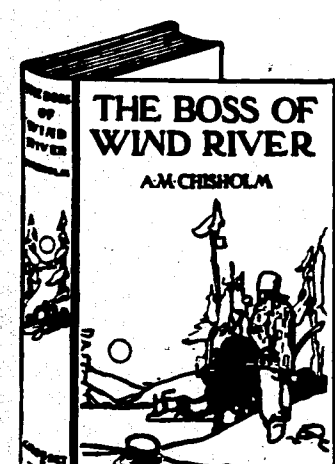
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by Gene Stratton-Porter (Author of "Freckles")

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

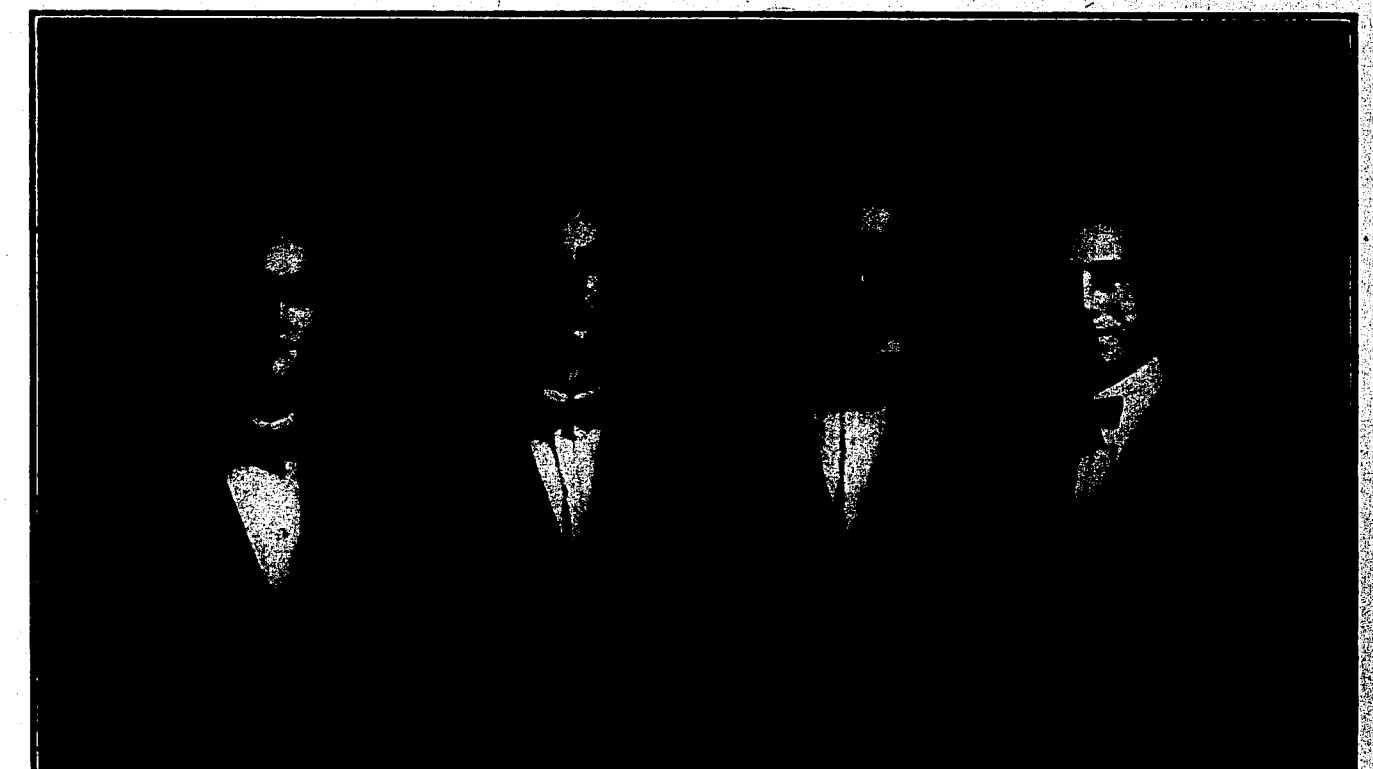
A story of modern New York—built upon a strikingly unusual situation. Mrs. Challis Wrandall has been to a road house outside the city to identify her husband's dead body; she is driving her car home late on a stormy night when she picks up in the road the woman who did the murder—the girl who had accompanied 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

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The SABBATH RECORDER Plainfield, N. J.

The Sabbath Recorder



H. M. Pierce L. F. Hurley V. D. Freeborn Geo. Thorngate
MILTON COLLEGE QUARTET NO. 1

—CONTENTS—

EDITORIAL—Milton College Quartet No. 1; The Conference Prayer Meeting; Sabbath Day at Conference; The Sabbath School Hour; Conference Resolutions on Work of Federal Council; Yes, Give Them the Hos- pital; The Associations Beginning . . . 385-389	MISSIONS—Annual Meeting of the Missionary Society; Evangelistic Work in Iowa; Sev- enth Day Baptist Missionary Society—Re- port to Conference . . . 399-402
EDITORIAL NEWS NOTES—Don't Believe It All; No One Wants to Shoulder the Blame . . 390	WOMAN'S WORK—On the River (poetry); Miss West's Vacation in Lieu-oo . . . 403
Annual Meeting of the Seventh Day Baptist Education Society . . . 390	Annual Meeting at Marion, Iowa . . . 404
Outbreak of the European War and the Peace Conference at Constance . . . 391	Program for the Eastern Association . . . 405
Letter From South India . . . 392	YOUNG PEOPLE'S WORK—Next Steps for Our Society; Report of the General Junior Superintendent; Report of Treasurer of Young People's Board . . . 406-408
Message to the Lone Sabbath Keepers, From Hawaii . . . 393	SABBATH SCHOOL—The Conference of Pastors and Superintendents; The Need of Train- ed Teachers in Our Sabbath Schools; An- nual Report of the Sabbath School Board . . . 409-413
Conference Papers, 1914—What Should Be Our Attitude Toward the Church and Christian Work of Our Community? . . . 394	To Sister Jansz . . . 413
Eastern Association Notice . . . 395	DENOMINATIONAL NEWS . . . 414
Letters to the Smiths . . . 396	HOME NEWS . . . 415
	PATHS . . . 416