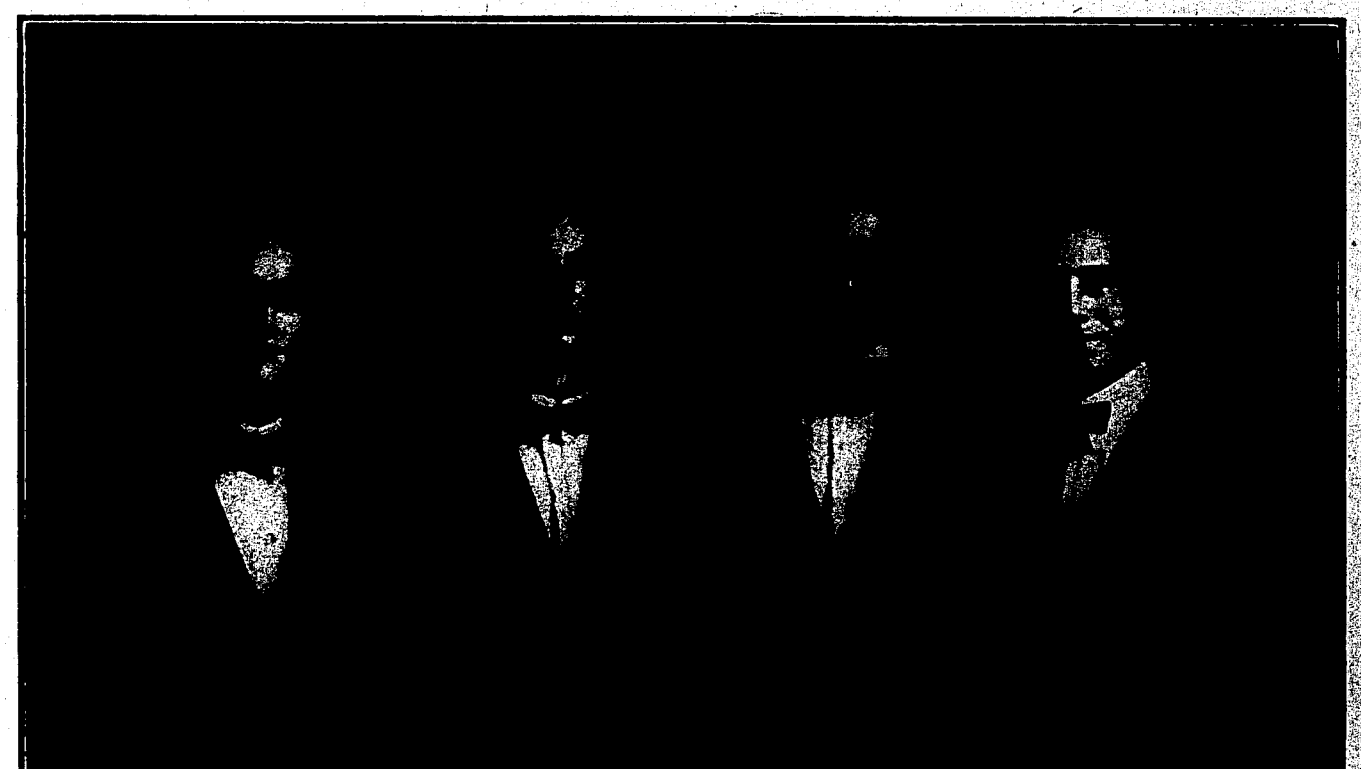


# The Sabbath Recorder



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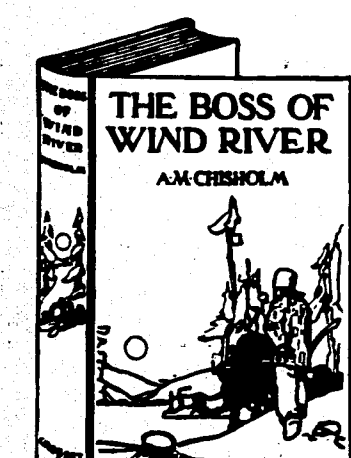
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**THE HOLLOW OF HER HAND** by George Barr McCutcheon

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**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.

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# The Sabbath Recorder

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PLAINFIELD, N. J., SEPTEMBER 28, 1914

WHOLE NO. 3,630

## Milton College Quartet No. 1

In the SABBATH RECORDER of September 14, page 339, we gave our readers the picture of Quartet No. 2. In his address, given in the same RECORDER, Secretary Saunders expressed regret at not being able to furnish a cut of the other quartet. Since that time one of the boys in Milton College Quartet No. 1 has furnished a photograph of that quartet, a cut of which we give on the cover of this paper.

This quartet labored in the northern Wisconsin field. Its labors were blessed of the Lord, and as the result of the revival a church of twenty-five members has been organized at Exeland, Wis. Recent letters to the boys, from that field, show that the interest there is being well sustained. Friends in Milton have presented an organ to the new church, and an interesting choir is being organized.

\*\*\*

## The Conference Prayer Meeting

Instead of giving the whole evening to the testimony meeting, the program this year called for a sermon, and the prayer and conference meeting was necessarily cut short.

The opening praise service was led by the male choir. It was an inspiring service. The first song was:

"When I fear my faith will fail,  
Christ will hold me fast;  
When the Tempter would prevail,  
He can hold me fast."

All four stanzas of this hymn were sung, ending with the last words of the chorus, "For my Savior loves me so, he will hold me fast." Then came the hymn:

"Fling out the banner! let it float  
Skyward and seaward, high and wide,  
The sun that lights its shining folds,  
The cross on which the Savior died."

There were five stanzas in this stirring hymn. All were sung, and it seemed that everybody was ready to say amen to the closing words, "We conquer only in that sign." Since the day when Paul determin-

ed to know nothing but Christ, and him crucified, the banner of the cross has inspired Christian workers and led them to victory. "In the cross of Christ we glory," is true today, and only as we possess the spirit of our great Captain, can we succeed in his work.

After this came the song:

"Be not dismayed, whate'er betide,  
God will take care of you;  
Beneath his wings of love abide,  
God will take care of you."

This song, emphasizing God's care in days of toil, in times of need, in times of danger and in great weariness, was sung with much feeling by the large congregation. Then came the anthem, "Go when the morning shineth," and the Scripture lesson, read by Moses H. Van Horn of West Virginia, from the fifty-eighth chapter of Isaiah, after which Rev. John T. Davis of Leonardsville, N. Y., preached from the text, "O Lord, revive thy work in the midst of the years" (Hab. 3: 2).

After some introductory remarks about what it means to be a Christian, and as to what is necessary in a minister, Brother Davis spoke of the theme of the Conference, Evangelism, and the need of true evangelistic services. To revive is to make alive or to make live again. The terms evangelist and revivalist mean the same thing. Brother Davis spoke of there being some cause for our cold backward state, and of our need of evangelists. He thought the tendency to call non-Sabbath-keeping evangelists instead of our own was detrimental to the best interests of our denominational life, because such a practice seems to make people think we do not regard the Sabbath as essential, and is like saying that Sabbath-keeping is not worth while. He feels that the influence upon our own people is not good.

The text is applicable, "O Lord, I have heard thy speech, and was afraid." Time was when our fathers heard that speech and were afraid to disobey. Brother Davis made a strong plea for the Bible as written, not merely as the word of man but



the message of Jehovah to men. He regretted that some scholars can not think that God wrote with his finger on stone the Ten Words which Moses said he wrote. He felt that there was danger of becoming too broad, and thought the business of true watchmen was to warn the people. If we cease to lay emphasis on the Sabbath truth, we have no business to be a separate people. But we believe in this truth with all our hearts, and so must sacredly guard it.

At the close of the sermon the quartet sang the beautiful song, "I have heard of a land on the far-away strand," and Rev. George Shaw took the after-meeting.

He said: "This is always a good hour in every Conference, but the time tonight is so limited we can do but little." He then asked all those from the Nile Church, where he was once the pastor, to testify by standing until counted. Twenty-seven arose, and two were asked to speak for them all. Hartsville came next, with eight standing while one spoke for them. Following these the West Virginians were called upon to stand, and twenty-three responded. Then all from beyond the Missouri River responded to the call. There were seven of them. The Central Association was next called and thirty-one responded. Then all who had received baptism in the First Alfred Church were asked to stand. We did not have time to count them, but we counted until we were sure there were more than one hundred standing. When those from the Eastern Association were called to testify by standing, sixty or seventy persons arose. Then the call came for all to stand who had not yet risen, and there were about forty of these.

In closing, Brother Shaw spoke of the time when Brother Velthuysen's father was in Plainfield expecting to cross the Atlantic in order to get to his home. But how could he do it? He had a ticket giving the right to sail on the *New Amsterdam*. And when he had complied with the necessary conditions by going on board, all the strength of the great ship was his, and he went safely over. I have problems hard to solve. I can not solve them. You have questions and problems you are unable to straighten out. You can not see all the way home. You are perplexed and in trouble betimes; but if we comply with the conditions, we can all go safely over to our home beyond the tide.

In closing all joined in singing:

"Naught have I gotten but what I received;  
Grace hath bestowed it since I have believed;  
Boasting excluded, pride I abase;  
I'm only a sinner saved by grace.

Chorus—

"Only a sinner saved by grace!  
Only a sinner saved by grace!  
This is my story, to God be the glory,—  
I'm only a sinner saved by grace!

"Once I was foolish, and sin ruled my heart,  
Causing my footsteps from God to depart;  
Jesus hath found me, happy my case;  
I now am a sinner saved by grace!

"Tears unavailing, no merit had I;  
Mercy had saved me, or else I must die;  
Sin had alarmed me, fearing God's face,  
But now I'm a sinner saved by grace!

"Suffer a sinner whose heart overflows,  
Loving his Saviour, to tell what he knows;  
Once more to tell it, would I embrace—  
I'm only a sinner saved by grace!"

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### Sabbath Day at Conference

Sabbath at Conference was a full day. At six in the morning a good prayer meeting was held in the church, led by A. Clyde Ehret; at nine-thirty a communion service was conducted by Rev. L. A. Platts and Rev. George W. Lewis, and at half past ten o'clock came the regular church services, both in the church and in Firemen's Hall. In the church, Rev. Clayton A. Burdick preached from the text, "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8: 31, 32).

#### THE PRAYER BEFORE THE SERMON

Just before the sermon, Rev. L. C. Randolph read the Scripture from the eighth chapter of John, closing by reciting the first fourteen verses of the first chapter. He then thanked God for the privilege of meeting the Conference friends in the dear old church. Memory had been busy with scenes of other days, and as Brother Randolph poured out his soul in prayer, he seemed to see the faces of good men gone. He thanked God for the far-reaching influences of the First Alfred Church, and expressed his joy that so great a company had been permitted to meet from many States to unite in this service of love. He prayed for divine help for the one who was about to speak—one who had been on

the mount and in the valley—that the Holy Spirit might speak through him and lift us to spiritual heights. "We want to do all the good we can while we live. We have sorrows, difficulties, crosses and temptations; and we need Thy help. There are only a few of us, help us to stand alone in the places where we live. There are lonely shut-ins, where the windows of life are closing, wilt Thou send blessings upon them. There are those at home whose hearts turn this way today. Help them all to stand true to Thee, and may they go forth to lives of usefulness in the world."

#### TRUE EVANGELISM

The theme of Brother Burdick's sermon was True Evangelism. He reviewed the definitions of evangelism given by others in the meetings, and said the evangelist is a bearer of good tidings. Whoever bears the good tidings of the gospel is an evangelist. We are in the habit of saying, "The evangelist has been here"; but the pastor and the Sabbath-school teacher are both evangelists. I do not like to have the idea of evangelism narrowed down to a single line of work, as though he alone were an evangelist who holds revival meetings. Let us think of an evangelist as any one who brings a new truth, and who strives to win men to it.

Christ was the greatest evangelist. His were the words of one having a wonderful message of freedom from sin, slavery and vice. So evangelism is nothing new. It has existed in every age since God in Eden said, "The seed of the woman shall bruise the serpent's head." The prophets were filled with the spirit of evangelism, and they proclaimed the evangel's message. Even Balaam could not prophesy against their messages. John the Baptist, the "voice crying in the wilderness," was a true evangelist. So were the evangelists of peace on earth and good will to men, who sang of His coming on that birthnight in Bethlehem.

#### ERROR BINDS

Brethren, it is ours to proclaim this message of joy. It is a message of truth against error. Error binds, wherever it enters a life, so that life can not succeed beyond the limits of the error. It does not take much of an error to make a great failure. The accountant who makes a slight error in his figures can not get right

results until his error is corrected. If the druggist, in reading his prescription, makes an error of one letter—if he reads a single letter wrong, death may result and there is no remedy. In a great machine shop, a slight error in the drafting-room, even in one little line, means ruin to the large machine, unless the mistake is corrected. Thus it is that error binds. It is truth that makes free. Truth enlarges a life until it is free indeed. The more truth the evangel has, the surer will be the hope of true freedom for his hearers who accept his message. I believe Seventh Day Baptists are as true evangelists as can be found on earth. They deliver the message of Christ and him crucified. Somewhere in the years gone by errors began to creep in, and owing to the hatred that the early Christians had for the Jews, these errors became more and more rife. Then what happened? The dark ages were the result. Then came the Reformation. The light shone again, and through martyrdom and persecutions, came the church of today. But all the errors were not driven out. The Sabbath was forgotten. The church still clung to a great error; hence the no-Sabbathism of today. The world's sabbath is now a time for pleasure, for gaming, for vice; spiritual Sabbathism is fast disappearing. I have thousands of friends among Sunday-keepers. They are honest in their beliefs about the Sunday as a sabbath; but I believe that, if they would eliminate their error and restore the true Sabbath of Jehovah, great and blessed results would follow.

Europe today is deluged with blood because professed followers of the Prince of Peace have not seen the whole truth, but have clung to error. Unless the errors are corrected and men embrace a broader Christianity, things must grow worse instead of better.

We have a certain truth for which we are responsible. We must emphasize that truth. We must expand it and be loyal to it. It is the one truth the world greatly needs in order to bring it into a larger experience, a higher Christianity, a truer life.

Let us bear the good news of peace. Truth is not going to die, even if we do. I want this people to live and to have part in the victory to come.



## IN FIREMEN'S HALL

While the services were going on in the church, Rev. Henry N. Jordan was preaching to a large audience in Firemen's Hall. His text was: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2: 20). We could not hear both sermons, but those who attended the meeting in the hall spoke in high terms of the excellence of Mr. Jordan's sermon. The following is taken from the Alfred Sun:

Rev. Henry N. Jordan preached upon the topic, "The Indwelling Christ." He pointed out the multiplying evidences that the world needs Christ, as indicated by the low ethical standards in society, business, politics and international relations, and he showed how Christ is revealed more and more in Christian experience, even when, as is so often the case, it involves suffering, grief and disappointment. The Christian world should, he said, have a single object, one ambition, "Christ in Me," upon which depends successful service. In Christ thus revealed there is, Pastor Jordan said, a source of new life, a privilege of fellowship and a power for witness. As the source of new life, he showed that, on the entrance of Christ, there is "a house-cleaning of old affections, habits and desires" and a new master is followed. The change is so great that one literally passes from death to life, and one's character receives a new impelling power. In regard to the second point, Pastor Jordan pointed out the great world of privilege opened up by the Christ in life, the sharing in the divine nature, thought and character. As regards the power for witness, he showed how man is the channel through which God is exemplified to the world, and emphasized the responsibility thus imposed; for on man's manifestation depends the representing of Christ to the unsaved. "Thus," he said, "God shall be glorified through faithful witness; you will be the power of God unto salvation if Christ liveth in you." After the splendid sermon of Pastor Jordan a hymn was sung and the congregation dismissed by the benediction. Miss Mildred Saunders played the postlude.

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### The Sabbath School Hour

The Sabbath School Board at Conference gave one of the interesting sessions of the week. The "old folks" filled the church, and the children flocked into Firemen's Hall. The addresses have appeared in the Sabbath-school department, and Brother W. L. Greene has told us something about the exercises.

While some of the papers in the church

were being read, we took occasion to run in and see the children at their work. They certainly had a good time over in the hall by themselves. Mrs. Polan of New Market, N. J., showed us the classes at work with their teachers. There were three infant classes, with seven, nine and fifteen children respectively, making thirty-one little ones. Then there were three classes of older children below, in which I counted thirty-nine boys and girls. In the gallery there was a class of ten boys, and one with half as many girls. These eighty-five children, with their happy faces, certainly made a bright picture. They enjoyed a chalk-talk by Rev. Edwin Shaw, an address by Rev. L. C. Randolph and a solo by Miss Ethlyn Davis. They also enjoyed singing together the dear old children's hymn, "Kind words can never die."

When one thinks of the difference between our General Conference today and in the years gone by when the children received little or no attention, he can not help seeing that some progress has been made. Day by day during Conference special children's meetings are held, and the children are given some of the best efforts of our leaders.

#### YOUNG PEOPLE'S MEETING

Without dismissing the meeting in the church, at the close of the Sabbath school the young people's meeting was called to order. The Sabbath school had run over its time twenty-five minutes, so the young people could not begin promptly; but most of the large audience remained. As the addresses of this hour will appear in the Young People's department, we make no effort to report them here. The young people are taking hold of their work with commendable zeal. We have reason to thank God and take courage when we see the young people so united in their efforts to advance the kingdom of God on earth.

#### WOMAN'S WORK

Woman's work too has come to the front and added much to our working force as a people, giving a new impetus to the spirit of evangelism in our annual gatherings. The session of the Woman's Board came on the evening after the Sabbath, and it was an excellent meeting. Notwithstanding the fact that the day had been literally crowded with meetings, there was a houseful out to enjoy the program.

Mrs. M. G. Stillman conducted the devotional exercises. In her prayer she said:

Our Father, we come to thee, realizing our need of the Holy Spirit's guidance and help. Give us the spirit of consecration as we go forth to our work, and help us to realize our responsibility. Help us to be more united as a people and give us a deeper work of grace in our hearts. We pray for the mothers in all our churches, who are day by day molding the characters of their children. Help them to know they are being watched, and that the little ones will pattern their lives after the lives of the mothers in the homes. Do thou help us, we pray thee, that we may do our work well and never become a reproach to thy cause.

We pray for the young people. May they be fitted well for their work, and may they be faithful to the truth. We thank thee for the spirit of evangelism. May it abide in all the churches. Give us grace to do well the work thou hast given us to do. In Jesus' name. Amen.

The message from the board, and the good papers presented are appearing week by week in the SABBATH RECORDER. We trust that before these lines reach their readers, the movement set on foot by the women, to build a hospital in Lieu-oo, China, and which has been urged in the RECORDER, will be well under way. It can be done easily if all take hold of it.

#### WRITE TO THE LONE SABBATH KEEPERS

One thing urged in this meeting was that more work be done in the line of writing letters to the many lone Sabbath-keepers. This is a good suggestion. What better evangelical work can we do than to cheer and encourage the scattered ones of our people, so they will be enabled to stand true in the midst of great difficulties? The woman's program was strongly evangelical and dealt with the question of evangelism in a practical way. Our Woman's Board now belongs to the Federation of Woman's Boards of Foreign Missions, and so the Seventh Day Baptist women have a place in this great world-movement.

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### Conference Resolutions on Work of Federal Council

As to the lines of work followed by the Federal Council of the Churches of Christ in America, the General Conference expressed itself as follows:

Whereas, The work of the Federal Council of the Churches of Christ in America has been this year along the following lines:

To improve religious conditions of Army and

Navy by increase in the number of chaplains; to organize and encourage religious activity in connection with the Panama Pacific Exposition and to prevent if possible commercialized vice; to bring about international relations with far Eastern people and with all nations that shall be based upon Christian principles; to promote well-organized and widespread evangelism and social service in town and country; to favor legislation to prevent employers from in any way forcing employes to work more than six days a week, and to establish the greatest possible co-operation among all Christians in work of home and foreign missions, religious education and temperance reform;

The General Conference cordially approves of these efforts, and desires to do all in its power to help them forward.

And we would like to say, further, that in our long-time and earnest opposition to what are well known in history as "Sunday Laws," it is neither our purpose nor wish to break down a Sabbath conscience in individual or associated life. We are simply opposed to religious legislation, in the firm conviction that things of religion, according to the Scriptures and history, belong chiefly to the realm of the spirit, intelligence, conscience and reason.

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### Yes, Give Them the Hospital

On page 373 of last RECORDER Rev. L. C. Randolph made an appeal for the raising of \$2,000 to place a suitable hospital at the disposal of our medical missionaries in Lieu-oo, China. We are glad the women of the denomination are taking hold of the matter, and we trust the pastors of our churches will make Sabbath Day, October 10, count as a red-letter day in this good work. It is folly to send missionaries to China, specially educated for a certain line of work, and then leave them, year after year, handicapped for want of equipment necessary to carry it on.

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### The Associations Beginning

By the time this paper reaches its western readers, the Northwestern Association at Farina, Ill., will be well under way. The editor is expected to attend all these gatherings, and he hopes to furnish RECORDER readers with interesting and helpful accounts of the work in each association. May the good wishes and prayers of the people be constantly expressed in behalf of these meetings, so that all eyes and hearts may be turned toward them in genuine longing for God's blessing to attend every effort.



## EDITORIAL NEWS NOTES

### Don't Believe It All

The stories of shocking cruelties that come from the seat of war are so terrible that one can hardly credit them, and it seems that they must be greatly exaggerated. All the nations claim to believe in Christianity, and it is hard to think that responsible leaders in any of the armies would sanction such barbarities as are reported. War is cruel at best. Whoever engages in it must inevitably endure terrible hardships; but we can hardly believe that the unnecessary and inhuman atrocities reported from Europe have been inflicted upon helpless men, women and children as a part of the policies of those who conduct the campaigns. Individual soldiers or even groups of men, enraged and desperate, may be guilty of fearful cruelties; but we must not be too hasty in condemning German, French, or English leaders until more reliable data is at hand.

### No One Wants to Shoulder the Blame

We do not wonder that the leading nations in this war are hastening to put forth statements to relieve them of the responsibility of causing the conflict. Each tries to show that war was forced upon it. Russia, Germany, Great Britain and France, all protest against the charges that accuse them. Some of them have issued statements trying to clear their skirts of the responsibility. Both sides argue their cases well. No doubt that both Great Britain and Germany would have been obliged to accept what seemed to them a somewhat humiliating alternative in order to postpone the conflict. Probably postponement was all that could be hoped for, since the smoldering fires of war had been so long and so persistently burning. But the more is the shame. It is a terrible commentary on the quality of the religion possessed by these nations, every one of which claims to be Christian!

There seems to be quite a difference in opinions as to the wisdom of withdrawing American troops from Vera Cruz just at this time. But we think most of the peo-

ple of the United States are satisfied with the move; and they are thankful that wise counsels have prevailed to save us from a fearful war with Mexico. It is a relief to know that this nation is getting out of a most critical position without more serious trouble.

We notice that the public press throughout the land is quite unanimous in the opinion that the Interstate Commerce Commission can not come any too soon to the relief of the railroads. There is no question but that the severe rulings of the commission have worked to the great disadvantage of the roads. But the matter can now be remedied if the commission will only give heed to the recent developments, and the clear showing of distress given by the railroads. This it will do if not blinded to the best interests of the country.

The French Governor-General of Algeria, and commander-in-chief of the North African provinces, has issued an order to his under-officials reminding them of the kind attitude of France toward prisoners of war, and urging that the German prisoners, about to be landed in Algeria, be treated humanely and kindly. The general reminds his subordinates, "that they (the Germans) are a conquered people, deprived of arms and liberty. Even though other nations have violated human rights, nevertheless France, in accordance with her old traditions, should give an example to the world of the exemplary treatment of a vanquished foe, showing elevation of conscience and respect for human liberty."

### Annual Meeting of the Seventh Day Baptist Education Society

The annual meeting of the Seventh Day Baptist Education Society, for the election of officers and directors, and the transaction of such business as may properly come before it, will be held in the "Gothic," at Alfred, N. Y., at 7.30 p. m., September 30, 1914.

W. C. WHITFORD,  
*President.*  
FRANK L. GREENE,  
*Recording Secretary.*

## Outbreak of the European War and the Peace Conference at Constance

SIDNEY L. GULICK

(Representative of the Federal Council of the Churches of Christ in America)

At the very hour when the eighty delegates of the Church Peace Conference should have gathered for their first formal session, they were in full flight for England on the last train from Constance, while on the date set for the Roman Catholic Conference at Liège, that city was repelling a furious attack from a German army, in which nearly 30,000 of the flower of the land were killed or wounded.

But the Protestant Conference was held nevertheless and was not in vain. Lovers of peace saw afresh the urgency of their cause. They realized in actual experience the truth of their utterance that civilization goes forward by credit and good will among men, not by brute force. At the first real suspicion of war, all the customary conveniences of civilization, nay even the necessities of life, vanished as if by magic. Railroads ceased to run. Tens of thousands of travelers were stranded in the midst of hostile lands. Banks closed and not a cent of money could be had, though men might have thousands of dollars duly certified by their letters of credit. Postal and telegraph service and all hotels were entirely disorganized, and also every industrial enterprise, for the orders for mobilization at once withdrew from every establishment all the able-bodied men liable to military service. Millions of families were left without support and have to look forward to the permanent loss of the breadwinners. For the fatal character of warfare today is known to all—surpassing that of any past age.

Famine at no distant date stares many parts of Europe in the face—widespread and fatal as no natural famine in Europe has ever been. Germany is surrounded by foes prepared either to attack her or at least to defend their neutrality, with all their power. While the rulers of Germany apparently recognize no treaty obligations or solemn pledges of neutrality if they conflict with her interests, it may be well questioned whether the responsible citizenship would justify such international perfidy.

Ominous, to those who have eyes to see, were the fields of ripening grain, many of

them partly reaped, abandoned by the tillers to join the armies of destruction. Who will reap the crops and prepare the food needed by every family in the land, to say nothing of the armies? Already old men, women and school children are ordered to the fields to reap the crops. But what can inexperience and weakness accomplish?

No feeling found more common expression among the peace delegates than that of pity and sorrow for Germany; while the soldiers may be fierce, the people were friendly. And even the soldiers no doubt believe that the war is essentially one of defence of fatherland rather than that of aggression. The responsibility for the awful situation lies upon the ambitious and unprincipled rulers of the nations, who have been deceiving the people for a score of years and more, rather than upon the people who want peace. The final responsibility for the war can not be laid upon Germany or Russia or even Austria alone. It lies rather upon all the nations who have believed that might makes right. Neither England nor France are blameless in this matter.

Such were the sights that greeted our eyes as we gathered at Constance when the crisis was reaching its climax and that we experienced as we fled on the last train that left Constance for Cologne. At every station were hundreds seeking in vain for passage. Soldiers everywhere dominated. Several refugees who took our train told of brutal scenes of murder and bloodshed which they had just witnessed on railway platforms when suspects protested or resented arrest. In all probability it will never be known how many were killed even without the formality of a court martial, in the days preceding the declaration of war.

At the informal meetings of the Peace Conference held on Sunday, important business was transacted. When it was certain, late Sunday night, that we should take the train Monday morning, one regular session of the conference was held, four important resolutions were passed and then we adjourned to meet at The Hague or some other place to be decided by the committee.

German newspapers were unable to get or to publish much news, so we little knew what was actually happening. But we



learned later how the chancellors of every nation professed to be working strenuously for peace while the whole of Europe drifted helplessly into war. Even before our train left Constance and several days before war was actually declared between the nations, military reprisals and clashings were occurring here and there. Our train passed down the Rhine region where serious situations had promptly developed.

Our safe and relatively comfortable trip through Germany was in large measure due to the strenuous exertion of Pastor Siegmund-Schultze, the only German pastor to attend the congress. He came at the special request of Emperor William, and, by his personal relations with the Emperor and consequent influence with local officials, rendered us invaluable service.

As we approached the border-land, we passed train-loads of soldiers, horses, artillery, "food for powder." It was soon clear that we would better be entirely out of the continent. Crossing over to England, German warships and British naval patrols justified to us the decision of our committee.

On the eventful day in which England declared war on Germany, and Germans attacked Liège, our conference held its one and closing session in London. It filled our hearts with anguish to think that thousands of troops we had seen hurrying to the front had been killed and wounded in that treacherous attack on neutral Belgium. By that deed and what Sir Edward Grey described as Germany's "infamous proposal" in regard to France, Germany made hesitant England her bitter foe.

While the preachers of peace may seem to the world to have accomplished nothing, and the Peace Conference to have been a monstrous fiasco, never before has the need of machinery for maintaining peace been so evident. And the incalculable disaster that has overtaken Europe will prove a mighty and drastic lesson, enforcing, as words never can, the eternal principles proclaimed by the preachers of peace. *Disarmament has begun on a mighty scale.* The nations will soon be calling for peace. This frightful war can hardly fail to advance the peace cause by a hundred years or more. The fallacies of "peace through readiness for war," and "peace preserved by armaments" have exploded with disastrous effects.

### Letter From South India

REV. EDWIN SHAW:

My beloved brother, praise the Lord with me and let us magnify his name together. Your welcome letter and book to hand. The tracts give much joy in the living word. If I believe the truth and obey the truth and preach the same to others, the truth will make me free. The Lord has shown me very much about the Sabbath truth in my heart, beloved brother. The Lord knows how I am standing for this blessed truth, but I am sorry to say that most so-called Christians and other head-knowledge people are against this truth, and they used to say that I am under law. Poor people, they can't understand this beautiful Sabbath Day. Praise God. Anyhow the Lord is bringing his children to believe and obey this truth. Praise God. The Lord has loosened my uneducated tongue to preach this wonderful truth to all so-called Christians.

Praise God and rejoice with me. The Lord has opened my mouth to preach this blessed Sabbath truth with a S. P. E. Church member, i. e., Church of England member. When God's word opened his heart, at once he obeyed and began keeping the real Sabbath Day. And the Lord is using this brother for his glory.

Beloved brother, I am always traveling from place to place to preach the full gospel to Christians, and God's love to the heathen and to other darkened souls. Many good works need to be established in South India for his glory.

Many societies are calling me to work with them. How can I go and join with them? They are not believing in baptism by immersion after repentance, or the real Sabbath. Praise God, I am by faith living and preaching the truth.

Only one week ago I returned from a long tour through different benighted places in South India. Our Savior's name was glorified and a few souls brought to the knowledge of Christ.

If you want to know more about me, kneel down and ask the Lord. He will show me to you (1 Sam. 16: 7).

I am very glad to receive the tracts on the Sabbath, as, so far as I am able, I am now ready to distribute them to the so-called Christians. The Lord has supplied me a cycle for his service. By means of

that I have traveled nearly 5,000 miles to different benighted villages and to so-called Christian villages, preaching the good news and truth to all. Praise God. I used to carry on that cycle great numbers of tracts to be given away with prayer. His word has never returned void; it will bring the fruit. But, sad to say, above cycle is not strong and it is broken.

In such a way the Lord is doing his work through the weak part. Praise God, many nominal Christians have been buried under water in my Madura tours. I want your prayers to hold me in his service, in this great needy vineyard. If possible, send Sabbath papers and history books on Sabbath Day. I am unable to pay; the board will pay for it.

My Christian love to yourself and all (Jas. 5: 19, 20). Praise God's name.

I am yours for truth in this needy place,  
JOHN MANOAH,  
*Evangelist.*

*Sira, Mysore State, S. India,  
July 7, 1914.*

### Message to the Lone Sabbath Keepers, From Hawaii

DEAR FRIENDS:

I have been asked to write a letter on the L. S. K.'s work, but there are so many others far more able to discuss this subject than I, that I feel your time will be much more profitably spent listening to them; therefore I shall take up but little of it, especially as my message to you can be briefly summed up in the words "work" and "pray," coupled with "perseverance and patience."

I am sorry indeed that the efforts along this line have not met with a larger response from the isolated ones, but I can not believe these efforts have been in vain, even though some seed may seem to have fallen on stony ground; for who knows the awakened consciences and the renewed faith that may yet spring into life therefrom? But is our duty done? Do we consider our work completed with the sowing of the seed in our flower gardens? No indeed: instead, it has but commenced. Even the seed is watched to see that it has sufficient moisture to develop life, and then how carefully do we nourish the tiny plants lest they suffer through neglect or

be run over with weeds. Cared for thus, they develop into strong, healthy plants; and exquisite perfection in bud and blossom testify to a fulfilled mission. And what a joy to look upon is our garden. Friends, though seed has been sown, what are you going to do towards the development of the life that may be springing therefrom? Are you going to let it struggle by itself and perhaps die out, or will you strive to develop a strong, healthy plant through constant, watchful care, and thus aid in the bearing of the fruit it was intended to bear?

A neglected garden is not a pleasant sight, is it? I have sometimes seen such a garden, and it made me sad. It was seemingly just a mass of weeds and half-dead plants and flowers, with perhaps here and there a flower of the hardier varieties, that had bravely held its own despite all. But some one sees the possibilities of that old garden, and with what patience and perseverance does he work to realize those possibilities, and what a glorious transformation finally crowns his untiring efforts. A long-neglected garden may lie before us, but a few loyal souls are bravely holding their own, striving to let their light shine; and the question for us to consider is, Do we realize the possibilities, and have we the patience and perseverance to grasp those possibilities and develop them until that garden shall be a delight unto the Lord?

Sincerely,  
INEZ B. KEMP.

*Schofield Barracks,  
Oahu, Hawaii.*

### A Moslem Youth's Companion

One of the excellent plans which the Rev. S. Van R. Trowbridge, who sails this month for Algiers to take up his work among Moslem children, hopes to realize, is the publication of a paper for boys and girls, similar to the *Youth's Companion* or *The American Boy*. It is his purpose to produce the paper first in English. It is then to be translated into the various languages spoken throughout the Moslem world and published by the mission presses in the several localities.

"The character of our thinking determines the nature of our ideals."



## CONFERENCE PAPERS, 1914

### What Should Be Our Attitude Toward the Church and Christian Work of Our Community?

ANGELINE ABBEY

*Paper read at Lone Sabbath Keepers' Hour at Conference*

One of the ways by which a Lone Sabbath Keeper may let his light so shine before men that they may see his good works and glorify the Father, is by attending, entering into the spirit of worship and work, and engaging in the activities of some church where Christ is honored. If one has this opportunity, it would seem that nothing could make it right for him to hold aloof, or to hide his light. If one forsakes the assembling together with other Christians, he loses much, and often becomes weakened from the lack of spiritual food which he might receive aside from the good he might be doing others.

I believe that under no circumstances is it right for a Seventh Day Baptist to join a First-day church. By doing that, he subscribes to a practice which he knows to be wrong. He openly says to the world that he believes something which he does not believe.

By actively engaging in church work, one often has an opportunity to speak of the precious Sabbath truth, sometimes of discussing it at length, and of giving out literature on the question. One who was a prominent worker with a Baptist church came in contact with many ministers and evangelists, who would make some remark about "your church." The simple remark, "I am not a member of the church," always brought the question, "Why?" and gave an opportunity to mention the Seventh Day Baptist Church, and frequently led to a long talk or Bible reading upon the subject of the Sabbath.

If one is actively engaged in the work of some church of another denomination, he should lose no opportunity of speaking for Christ and the Sabbath. This takes moral courage, often downright bravery. It is easier to keep still; and the enemy of souls is ever ready to close one's lips, and to hinder the good which may be

done in this way. We may always know that this is a temptation, for the voice of God never bids one to be silent when a Bible truth should be mentioned.

Sometimes one who works with a church of another denomination is persecuted for the peculiar belief he holds. A good old minister used to say, "If you are not persecuted, you had better look out," meaning that one's spiritual life must be very low. "All who live godly in Christ Jesus shall suffer persecution," but "if we suffer with him we shall also reign with him."

Often God uses this very persecution to bring the light of the Sabbath before the people; and if the persecuted one shows a patient, loving spirit, onlookers are apt to be convinced that this is a powerful truth, and sometimes seek more knowledge of it than they otherwise would. A case of this kind is recalled where a Lone Sabbath Keeper was privileged to help into the light one who knew of a persecution the former had endured some time previously and before the two became acquainted. The seeker after truth remarked: "Your sweet Christian spirit under such unkind treatment made a deep impression upon me, and was the means of my becoming interested in the Sabbath question. I do not know how you stood it. I believe that if I had been in your place, I should have given up." If we are real consecrated Christians, we can do all things through Christ who strengtheneth us.

If parents engage in the religious work with a church of another denomination, there is always danger that the children will be engulfed, and even that they themselves will, after a time, compromise the truth and abandon the Sabbath as of minor importance. Every safeguard should be thrown about them. Among the most important of these safeguards are family worship and Bible study in the home. Every Sabbath a home Sabbath school and prayer meeting should be held, even if there are none but the family to take part in it. If there are neighbors who will attend, so much the better. During these study hours emphasis should be placed upon the importance and sacredness of the Sabbath. Often those who follow this course become so thoroughly grounded in this truth that they make stronger adherents of the Sabbath than those who have

enjoyed the privilege of one of our strong church societies.

There may be cases where a minister or some of the leading members of the First-day church are prejudiced against the Sabbath, so that the isolated one has no opportunity to engage in church activities. Then the living of a consistent, well-balanced life, showing a sweet spirit of patience and love, is all one can do, perhaps. Circumstances must determine the course of each one.

If one would be used of God in the spreading of the Sabbath truth, he must see to it that his life is well balanced by all other moral truth; that he loves God supremely, and his neighbor as himself. One man who was wont to argue the Sabbath question on the street corners and in places of business was told by a First-day keeper, "Keeping the Sabbath will not save you, if that is all you do." "Well, it is all I intend to do," replied the other, in anything but a kindly tone of voice. He was not a professing Christian, was very unkind to his family, and in many respects was far from being a pattern of the Lord Jesus Christ. A life like that would do more harm than good to the Sabbath cause.

If every Lone Sabbath Keeper should rise to his opportunities, stand firmly for, and teach prayerfully of, the Christ, of his Sabbath and other truths, many would be brought into the kingdom by his efforts and words, and the blessed privilege of being a worker together with God would be his. Some are doing this and have been successful in bringing into the fold souls who were out in the wilderness, thus proving themselves faithful home missionaries in their own corner of the world.

"We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

... We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanks of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, ... for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4: 5-10, 13-18).

### Eastern Association Notice

As the Marlboro church is several miles from the railroad station, it would be well for the delegates who wish to attend to send in their names and the time they are to reach Bridgeton, which is on the Central Railroad of New Jersey, and the West Jersey and Sea Shore (P. R. R.). If coming from Philadelphia, the Pennsylvania line is best. Trains leave Philadelphia and reach Bridgeton as follows:

5.20, 8.16, 11.30, 2.45, 3.30, 5.04, 6.04  
7.25, 9.50, 1.15, 4.20, 4.51, 6.23, 7.45.

Address Leslie Tomlinson, Chairman Entertainment Com., Bridgeton, N. J., R. F. D. No. 1.

### September

The goldenrod is yellow,  
The corn is turning brown,  
The trees in apple orchards  
With fruit are bending down.

The gentian's bluest fringes  
Are curling in the sun,  
In dusky pods the milkweed  
Its hidden silk has spun.

The sedges flaunt their harvest  
In every meadow nook,  
And asters by the brookside  
Make asters in the brook.

By all these lovely tokens  
September days are here,  
With summer's best of wealth  
And autumn's best of cheer.

—Helen Hunt Jackson.



## Letters to the Smiths

To Ebenezer Smith:

MY DEAR NEPHEW: I did read your former letter, and with no little interest. I purposed in my heart to answer it, but because I am a busy man I am apt to neglect some of the little courtesies of life.

If I understand just where the interrogation point comes in your rather long and pleasant letters to me, it is here: May a person who keeps for the Sabbath the first day of the week, instead of the seventh, go to heaven?

Well, my dear Ebenezer, it has never been given to me to pass final judgment upon my fellow men. Even Christ, when asked by a fond mother concerning the future of her two sons, replied, "... to sit on my right hand and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father." So far as I am concerned I can do no better than to leave this matter to "my Father."

I am glad to tell you, Ebenezer, that the older I grow the more I come to feel not only the Fatherhood of God but the brotherhood of man. I am glad to believe that the spirit of brotherhood is in these days becoming more and more manifest among men. It is just what Peter would have when he exhorted—first epistle, chapter 2, verse 17—"Esteem all men. Love the brotherhood. Fear God. Honor the king." If ever this admonition of Peter's shall fully be realized in the hearts of men, the millennium will have come. I gladly welcome every indication of such realization; and so, I presume, does your friend, Tom Shirley. At your next meeting you may tell Tom for me that I doubt if men will ever, without the fear of God, come to love and esteem one another as brethren and honor earthly rulers. Tom is living in a Christian civilization, enjoying all its uplifting influences and blessed with the companionship of Christian associates. He is, I believe, a most worthy young man, and intelligent. I marvel that he does not understand that—though he professes to be a skeptic—his most excellent character is largely due to his Christian environment. If he does not at all believe in the broad principles of Christianity, why is he associating with young folks who profess the Christian religion? Why does he not betake himself to the society of ungodly peo-

ple? Let Tom sometime, when in his most candid mood, ask himself this question and undertake to answer it. It might be well for him, while criticizing professing Christians for what seem to him like inconsistencies, to do a little something in the way of introspection.

From the tone of your letters, Ebenezer, I suspect that you are not in sympathy with the movement for the federation of churches—while I am glad of it. I would much rather find points of agreement in the faith and practice of the various denominations of Christians than differences. I believe that the great army of Christians can gain victories for righteousness much more readily when fighting together in organized harmony than in detachments. Independent detachments are sometimes apt to expend their energy fighting one another. That is what the enemy would like to have them do. I have been a soldier and I know something of what a united, well-disciplined army means. General Grant was able to capture Vicksburg because he kept the armies of Pemberton and Johnston from getting together. He easily beat them separately—Johnston at Jackson and Pemberton at Champion's Hill—but it would, I fear, have been altogether different had the two Confederate generals been able to unite their forces.

Team-work is the order of the day. It becomes every one to help every one else make things go—not to hinder. What a time of it church leaders used to have fighting one another! I have heard it said that there was now and then a war of words at our Seventh Day Baptist conferences and associational gatherings—sometimes even in prayer meetings—over certain doctrinal points. Once I was at a Bible study at the home of one of our most prominent clergymen, when he and another preacher, in the discussion of some point in the lesson, became so angry at each other that I feared something more than a wordy conflict. That was forty-three years ago. Both those ministers are now, I doubt not, in heaven. I wonder if they ever recall that doctrinal quarrel. I wish they had done what good men are now doing—united upon the plain gospel lesson to be taught in the Sabbath school and passed over what led to unfortunate and unprofitable controversy.

In my early days the one Catholic woman

about whom I knew seemed to me—just because she was a Catholic—something like a witch; and I did not think a Democrat could go to heaven. I guess I was not the only boy who got such notions. I now reckon among my many good friends some Catholics—Christians men and women; and I know of some good Seventh Day Baptists who voted for President Wilson. I can now fraternize with men at whom I once shot in battle. I am just as much a Union soldier now as I was fifty years ago, but the questions over which we fought are settled, and now "Yanks" and "Johnnies" may freely unite in the spirit of the larger brotherhood.

These are the days of the community spirit. People of the various religious denominations of a community, as well as those with no church connections at all, invite that larger fellowship which, finding common ground where all may stand, undertakes the civic and moral betterment of that community. This is being done in hundreds of neighborhoods in every progressive State in the land; and so our country is going on to better things.

There are, of course, two classes of honest, loyal workers. One citizen seeks the good of his country, another of his party. One Christian prays for the growth of the church as a whole, another for the success of his own denomination. It is the nature of one class of people to look for a common ground upon which all may unite as a larger brotherhood in team-work; and it is just as natural for those of the other class to restrict their activities to their own denominations. Every one should, it seems to me, work where and in such manner that he may do the most good—being all the time so Christlike as not to criticize unkindly those whose methods differ from his.

Tom and I, Ebenezer, have contemplated and marveled at the wonderful variety in the unity of God's handiwork. Take the flowers—all intended to produce seed, yet in how many different ways. Take one family of plants—called a family because of certain related characteristics—yet it has many species, every species being in certain respects different from all others; and then in some cases there are many varieties of the same species. Unity—something common—in all vegetation, yet an endless variety. Thus it is in all of God's

creation. There are millions of human beings, all alike in most physical characteristics, yet no two individuals exactly alike. Neither are they exactly alike either mentally or spiritually. Do men thus differ in spite of their Creator, or is it a part of his plan—variety in unity?

Do you think that all these millions can be just alike in thought and belief? that they can have the same ideas of God, and exactly the same religious convictions? Tom may say that all of them who have the Bible may learn from it just what God is and what he requires of them. But the Bible is a most profound book. It is easy enough to understand the spirit of the text, "Esteem all men. Love the brotherhood. Fear God. Honor the king"; yet men may honestly differ somewhat as to the meaning of even some of these simple words and the application of their meaning. Does it become you and me to declare that salvation comes only to that very small number of all God's millions of good men and women whose belief and practice agree exactly with ours? So far as I am concerned I am glad to leave this matter with Him from whom salvation cometh.

Tom Shirley concludes that, because some of our people at Conference seemed ready to cheer the "big D. D.," who spoke in favor of the federation of churches for general Christian work, we are not consistent Seventh Day Baptists. He means, I suppose, that in order to be consistent we should decline to fraternize with those who do not keep the Sabbath. To speak plainly, Tom would have us deny that any one, however good and noble and true in character; however pure in life and example he may be; however much he may do to bring others to Christ and to extend his kingdom in the world, may not enter heaven—but must take the other alternative.

But Tom is a skeptic, who seems to like to criticize Christian people; so I do not think him qualified to sit in righteous judgment in this matter. When he is converted he will be different.

Ebenezer, for the past forty-five years I have lived nearly all the time away from our own people. I have not, however, thought it best to keep out of the house of worship. Your aunt and I have attended church as regularly as if we had lived close by our own church home. I have



not thought it best to "browse around," but to be a regular attendant where there was something for me to do. During that time I have been superintendent of several Sunday schools—Congregationalist and Presbyterian. For the past five years I have had a class of boys in a Methodist church. They were known at first as "them boys"—lovers of fun and mischief, and not very particular when or where they found it. Now they are bright young men—all members of the church but one or two. One is a Catholic. There seems to be a very happy relation between them and me. I would a great deal rather have gone into a Methodist church and got into touch with those blessed boys than held myself aloof because it was not our own church. I do not know what you will think about it, Ebenezer, but I have not thought best to influence them upon any doctrinal point, not even that of the Sabbath. I have been content to urge them to become clean, useful, Christian men and good citizens.

I am sad this morning because since I began the writing of this letter, one of those young men—out camping—was drowned, and searching parties are now trying to find his body. People, in speaking of him, are saying, "Carroll was so good to his mother!"

During all these forty-five years we have been treated with the beautiful Christian courtesy; and we have tried to obey the precept, "Whatsoever ye would that men should do unto you, do ye even so unto them." We could not easily be convinced that the hundreds of good folks we have thus met and learned to love are not heaven bound.

Yet for all this we have never loved our own church and people better than we do now,—never have believed more firmly in the Seventh Day as the Sabbath. We are grieved whenever we hear that one of our young people has left the Sabbath, for we have never known more than two or three people to do this and then keep any sabbath at all. Leaving the Sabbath is pretty nearly the same as leaving religion.

Our SABBATH RECORDER reaches us on Thursday. On Friday evening your aunt and I open it up and spend a most delightful season with the dear people who are thus brought into our home. I can not tell you, Ebenezer, how welcome a visitor our RECORDER is,—how interesting all the way

from Doctor Gardiner's good editorials to the tender testimonials to the Christian character of those who have passed into the higher life.

I do not care to say, Ebenezer, whether or not men and women of other denominations are as good Christians as those who keep the Sabbath. That depends. We ought ourselves so to live as to command the respect of all who know us, not only for ourselves but for our denomination. I am glad to tell my friends, now and then, that, with very rare exceptions, I know of no Seventh Day Baptists who use tobacco, dance or play cards; and I feel sorry whenever I hear of one of our people who does any of these things.

I wish to say again, Ebenezer, that we do not keep the Sabbath so that we may go to heaven. We have what seems to us a higher motive than that—obedience to God's command. If I were to preach a sermon on the Sabbath I would not urge people to keep it as a means of salvation, but to obey God and follow the example of our Savior. What are you intending to do, Ebenezer, concerning Bessie McGinn, your sweet little Catholic? and what will Sister Kate reply to Tom Shirley? Your aunt was not, when I came to admire her something as you do Bessie, a Sabbath-keeper. But from the time of our marriage until now she has been a most loyal Seventh Day Baptist. That question was settled along with the other. I do not care to give you much in the way of advice, yet I am sure that if you and Bessie wish to establish a Christian home, you and she would better conscientiously and prayerfully, consider this matter. And so would Sister Kate. No home can be truly ideal unless it is a Christian home. You and Bessie do not wish to see the day when either of you will—deep down in your soul—wish you had not mated. And neither does your

UNCLE OLIVER.

September 3, 1914.

"Yes, sir; Sam Jones is the lightweight champion of the district."

"That so? I didn't know Jones was a prize-fighter."

"He isn't. He's in the grocery business!"—*Exchange.*

## MISSIONS

### Annual Meeting of the Missionary Society

The annual meeting of the Seventh Day Baptist Missionary Society was held in the vestry of the Pawcatuck Seventh Day Baptist church, in Westerly, R. I., Wednesday, September 16, 1914, at 9.30 a. m., President Clarke in the chair.

Prayer was offered by the Rev. H. C. Van Horn.

It was voted that the report of the Board of Managers, as approved by said Board at its regular meeting held July 15, 1914, be approved and recorded, and that the Corresponding Secretary be instructed to cause it to be printed in the Seventh Day Baptist Year Book, 1914.

A Committee on Nominations, consisting of H. C. Van Horn, Ira B. Crandall and Frank Hill, reported as follows, which report was adopted:

*President*—William L. Clarke, Ashaway, R. I.  
*Corresponding Secretary*—Rev. Edward B. Saunders, Ashaway, R. I.

*Recording Secretary*—Albert S. Babcock, Rockville, R. I.

*Treasurer*—Samuel H. Davis, Westerly, R. I.

*Board of Managers*—Ira B. Crandall, Westerly, R. I.; Rev. Clayton A. Burdick, Westerly, R. I.; Charles H. Stanton, Westerly, R. I.; Samuel H. Davis, Westerly, R. I.; Rev. Herbert C. Van Horn, Ashaway, R. I.; Albert S. Babcock, Rockville, R. I.; Paul M. Barber, Ashaway, R. I.; J. Irving Maxson, Isle of Pines, West Indies; Frank Hill, Ashaway, R. I.; John H. Austin, Westerly, R. I.; Albertus R. Stillman, Westerly, R. I.; Charles P. Cottrell, Westerly, R. I.; William L. Clarke, Ashaway, R. I.; Rev. Edward B. Saunders, Ashaway, R. I.; George Benjamin Utter, Westerly, R. I.; Alexander C. Kenyon, Hopkinton, R. I.; Rev. Andrew J. Potter, Noank, Conn.; James A. Saunders, Westerly, R. I.; Rev. Alonzo G. Crofoot, Rockville, R. I.; John F. Palmer, Rockville, R. I.; Herbert M. Swinney, Westerly, R. I.; Robert L. Coon, Ashaway, R. I.; Rev. E. Adelbert Witter, Hopkinton, R. I.; Rev. Arthur E. Main, Alfred, N. Y.; Rev. William L. Burdick, Alfred, N. Y.; Rev. D. Burdett Coon, Battle Creek, Mich.; Rev. Simeon H. Babcock, Albion, Wis.; Rev. Ira Lee Cottrell, Alfred Station, N. Y.; Rev. Lewis A. Platts, Milton, Wis.; Rev. Theodore L. Gardiner, Plainfield, N. J.; Rev. Lester C. Randolph, Milton, Wis.; Irving A. Crandall, Leonardsville, N. Y.; Rev. Edwin Shaw, Plainfield, N. J.; Preston F. Randolph, Salem, W. Va.; Dr. O. E. Larkin, Chicago, Ill.; William R. Potter, Hammond, La.; Uberto S. Griffin, Nortonville, Kan.;

Rev. Earl P. Saunders, Alfred, N. Y.; Rev. Samuel R. Wheeler, Boulder, Colo.

Adjourned to meet in Westerly, R. I., on the third Wednesday in September, 1915, at 9.30 a. m.

WM. L. CLARKE,  
*President.*

A. S. BABCOCK,  
*Recording Secretary.*

### Evangelistic Work in Iowa

REV. D. BURDETT COON

The weather was hot. Farmers were busy. For a part of the time we were in Welton, four threshing-machine crews, a corn-shelling crew, and many grain-stacking crews were as busy as they could be caring for abundant harvests of that community. But people came from three miles away, night after night, to attend the meetings. The weather at Garwin was hotter still. Here the people drove in from five miles away with their children to attend the meetings. Some professed followers of Christ and members of his church excused themselves from hearty and enthusiastic support of the work on account of inconsistencies in the church or weakness of the evangelist, or for some other reason, and so lost the blessing. We needed them, the church needed them, the people in the community needed them; the cause of God suffered for lack of their support. They needed the special effort for their own spiritual good. Others, who might have found still greater excuses for inactivity, put their hearts into the work and were richly blessed, and inspired many others to better living. How much better to help than to hinder! To which class do you belong?

Counted by the number of converts baptized and uniting with the church the effort of the four weeks spent in the two places was a total failure. But the work of the Holy Spirit is not confined to making people members of churches. Voices long silent in the house of God were heard once more. Confessions were made, reconciliations were sought and found, backsliders returned and took up again the joyous work of the Lord in his house and with his people, and sinners asked the prayers of God's people that they might become Christians.



Yes, Quartet No. 2 of Milton did its part in song well. You must not think that its singing was No. 2. No, it was "A-No. 1" all the way through. The members of the quartet sang from two to four times at every evening service, and some of them had charge of each evening praise and prayer service. They are a nice, clean lot of young men; and I learned to love them. They held the closest attention and interest of the people at every service. They are in Milton College again now to fit themselves for still larger service in the Master's work. May the Lord bless them as they go through life singing and living the gospel.

In Welton, Lutherans and Roman Catholics attended our services and showed some interest. In Garwin, the two First-day churches of the village, the United Brethren and the Disciples, dismissed their evening services—without any suggestion from any of our people—in order to attend and support our services. They rendered valuable aid in the work. Their expressions of appreciation for efforts put forth did much to encourage our weary hearts. In both the Welton and Garwin churches we found many of our people very ready to respond in prayer and testimony as well as in many other daily acts of kindness and love. The power of the gospel as seen in these churches ought to convince the world of the reality of the religion we profess. Rev. George W. Burdick has done a great work for Welton during the fourteen years he has been pastor of our church there. The Garwin Church is looking fondly forward to the first of next July when they expect Brother Loyal Hurley, now in school at Milton, to take up the pastorate of that church. The quartet and I, with about forty other Seventh Day Baptist delegates, spent the last Sabbath and Sunday in August very happily attending our Iowa yearly meeting that was held with the Church of God at Marion, Iowa. With these meetings closed our month of labor together. During the month, I preached thirty-five sermons, and made one hundred and seven visits and calls. We did not see all accomplished that we desired. We never shall in this world till the last soul is converted and brought to Christ. But we witnessed many prayers answered, and saw great reason for praising God forevermore. May the work of divine grace con-

tinue to go mightily on among these dear people to the salvation of souls and the building up of the cause of God in Iowa.

*Exeland, Wis.,  
Sept. 18, 1914.*

### Seventh Day Baptist Missionary Society

*Seventy-second Annual Report of the Board of Managers*

We present this, our seventy-second annual report of the Board of Managers of the Seventh Day Baptist Missionary Society, with a deep sense of gratitude to God for his preserving care of all our workers during another year, which to us has been an eventful one. We have added to our home interests by establishing a Seventh Day Baptist church at Long Beach, Cal., and to our foreign, by a church of forty-four members at Georgetown, British Guiana, South America.

#### IN MEMORIAM

The Board of Managers of the Seventh Day Baptist Missionary Society desires to record its appreciation of the worth and services of three very able men, who have passed to their reward during the year.

The Honorable George B. Carpenter was born November 8, 1842, and died May 23, 1914. He served faithfully as a member of the Board of Managers for many years. Much of the time he acted as chairman of one or more important committees, and has acceptably filled the vacancy of corresponding secretary.

The Rev. Louis F. Randolph was born December 21, 1841, and died July 18, 1913. He was an active member of the Board of Managers for many years, in which capacity he devotedly served. His good judgment often led to his appointment on important and standing committees.

Mr. David E. Titsworth was born October 10, 1850, and died April 21, 1914. Although his residence in Plainfield, N. J., prevented his active attendance at regular meetings, he was, however, a highly esteemed member of the Board of Managers.

#### FOREIGN MISSIONS

##### THE CHINA MISSION

The work on the China field has been conducted by the Rev. D. H. Davis, D. D., and wife, the Rev. J. W. Crofoot, B. A., and wife, Rosa W. Palmborg, M. D., Grace

I. Crandall, M. D., and Miss Anna M. West, B. A. Miss Susie M. Burdick returned from furlough to the China field last March.

*Annual Report of the Seventh Day Baptist Missionary Association of China to the Seventh Day Baptist Missionary Society, report from June 1, 1913, to June 1, 1914*

#### Greeting:

We, the members of the Seventh Day Baptist Missionary Association of China, send our most hearty Christian salutations to the Seventh Day Baptist Missionary Society and the churches of our beloved Zion, and pray that the Conference session of 1914 may be a memorable occasion of the Divine Presence and power of the Holy Spirit, by which all the people may be aroused to greater consecration, and stimulated to more effective service along all lines of Christian effort in promoting the interest of the kingdom of God, both at home and abroad. For this we shall continue to pray.

*Thirty-fourth Annual Report of D. H. Davis*

#### DEAR BRETHREN AND SISTERS:

It is with feelings of sincere gratitude to God that we are permitted to render another annual report. The past year, like many that have preceded, has been one that has called for much physical, mental and spiritual endurance, but God has been our stay and strength.

Just after the close of our last report and before the summer vacation, there seemed to be quite a good religious interest in both the Boys' and Girls' Boarding Schools, and a number of students gave in their names as probationers. Thirteen new names have been added to the list of inquirers during the year. We trust some of these will be ready for baptism soon. You may have observed that all of our baptisms occur in the summer months. The reason is that the Chinese are afraid of cold water.

Only one has been added to the membership of the church by baptism. This was a son of the second female member of this church, who was named by Doctor Carpenter, Lydia. An older brother, named Solomon, has given in his name as inquirer, but he has attended our services very little. Our present membership is

71, but when the schools are in session we have an attendance, usually, of 150 or more.

The order of our Sabbath-day services and prayer meetings has been substantially the same as in former years. Some extra meetings were held just before the close of the schools for the winter vacation. The weather proved very unfavorable and, as the pupils in the schools were reviewing for final examination, they could not give much time or attention to the meetings, so the effort did not prove as profitable as we had hoped. Mr. Toong, the evangelist, was here to assist in these extra services, in which he used the stereopticon, showing pictures illustrating Pilgrim's Progress and many Bible scenes. This method secured the attention of those present and aided in impressing the truth on their minds.

Mr. Toong, as well as myself, has held some services in the Native City chapel. This building is close to the street, and since the introduction of the ricsha traffic and the paving of the street with stone, it has become a very noisy place. When half a dozen vehicles go lumbering by it is with great difficulty that one can speak so as to be heard. Formerly, when sedan chairs and foot passengers were the only passersby, it was very different. For the most part, during the year I have visited the city day school on alternate Sabbath mornings and heard the children recite the Golden Text of the Sabbath-school lesson for the day, and then given them a little talk on the same. Since giving up my work for the Municipal Council last October, I have preached every other Sabbath, alternating with Mr. Crofoot and Mr. Dzau Sing-chung. I have visited Lieu-oo three or four times during the year to assist in the work there. On one of these occasions six were baptized and received into the church there. A large number of inquirers, through the special efforts of the evangelist, have been enrolled, some of whom are now desiring baptism. On these visits the Lord's Supper was administered, in connection with the preaching service. During my last visit, the evening after the Sabbath, Sunday and Monday evenings, the stereopticon was used showing views of our mission in Shanghai and the workers, and various views of scenes on the way from Shanghai to Lieu-oo; also Bible pictures, and views illustrating Pilgrim's



Progress. The attendance on all of these three nights was very large, and though the gathering was not altogether orderly, yet I trust a good number were impressed with the things they saw and heard. The pictures on the crucifixion and the ascension seemed to give some of them a new idea of what they had heard but did not seem to understand. I trust that this effort will have the effect of drawing the attention of a good number to the work that is being done by the workers at Lieu-oo.

The Native Missionary Society reports the total amount of subscriptions and Sabbath-day collections to be \$177.50. The disbursements have been as follows: Dzau Sing-chung for his services, \$60.00; care of chapel, \$12.00; electric lights, \$25.76; contributed to the city day school expenses, \$14.55; federation meeting expenses, \$6.00; Sabbath-school quarterlies, \$22.00; Mr. Toong, expenses, \$3.00; printing of notices, 20 cents; glass for city chapel, \$4.20; painting of front gate of chapel, 83 cents; Nanking relief, \$10.00; books, \$17.74, making a total of \$176.28, and leaving a balance of \$1.22.

We were very glad to welcome Miss Susie Burdick back to her work in the Girls' Boarding School, where her assistance is very much needed. On the Sabbath after her arrival the church gave her a hearty welcome, and she spoke to those present, telling them something of her visit among the home churches.

The attempt at a second revolution, which broke out in Shanghai last July, brought with it a good deal of anxiety, as well as subjecting the mission buildings to considerable damage. A brief account of my experience during those troublesome days was given some months ago in the SABBATH RECORDER. The walls of our buildings will always bear the scars made by the shot and shell that were showered upon them during those four memorable nights. I have put in a claim of one hundred dollars against the Chinese Government for damages. This is a very moderate estimate for the damages done. I hope the United States Consul will be able to secure the claim for us. It has been intimated that the Chinese officials are trying to reduce the claim to the very lowest figure, but the Consul is contending for the full amount. I am sending with this report photos of the fortifications made by

the French in front of our mission premises. Had it not been for the protection incidentally afforded by them, without doubt our buildings would have suffered to a much greater extent.

Some weeks ago, at one of the monthly meetings of our Missionary Association, the question came up in regard to providing our mission with a cable code book. It was finally decided that we adopt the one used and published by the China Inland Mission. Two copies of this book were purchased and the necessary additions made to adapt it to the use of our mission. One of these books is kept in the mission, while the other has been sent to the Missionary Society. Friends who may require to send messages can do so through the board. The expense will be much less by use of the code.

One of the needs which I feel very much in connection with the work in Shanghai is a good native assistant for the evangelistic part of the work. It is very difficult for a foreigner, especially one who has so many other things to look after, to do continuous and effective work of this kind. It is a very exhausting kind of work. In former years I did much itinerating and preaching, the results of which I shall never know. God has said "His word shall not return unto him void." We must take this promise as a stimulus to continued effort.

Most other missions in Shanghai have a good corps of native assistants in connection with the various lines of their work. This enables them to push forward their work as we are unable to do. I solicit your prayers, beseeching God that he will mightily move the hearts of some of our Christians or in some other way bring to our aid the needed helpers.

(To be continued)

### Our Only Opportunity

Today is your day and mine, the only day we have, the day in which we play our part. What our part may signify in the great whole we may not understand; but we are here to play it, and now is our time.

This we know—it is a part of action, not of whining; it is a part of love, not of cynicism; it is for us to express love in terms of human helpfulness.—David Starr Jordan.

## WOMAN'S WORK

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

### On the River

I hear the oars in the rowlocks beating;  
I hear the sails in the low wind shiver;  
I hear faint echoes the song repeating,  
As boat after boat steals up the river.

Out of the dark below appearing,  
A moment seen by the tide's pale glimmer,  
Into the dark beyond them steering—  
And the stars above grow dim and dimmer.

So, spirit of mine, with you 'twere faring,  
From dark to dark with the unknown reckoning,  
If no star in the east gave morning daring,  
And no evening star for you were beckoning.  
—Harriet Prescott Spofford.

### Miss West's Vacation in Lieu-oo

Woman's Board, Milton, Wis.:

DEAR FRIENDS: Another school year is over, together with a month of vacation, and I realize that it has been some time since I last wrote you.

School closed the last day of June and that afternoon on the lawn the children gave some little closing exercises consisting of "The Songs of Seven," some drills, recitations and songs. As we had had a week or two of hot weather, children and teachers were all glad when school was over and they could return to their homes. Practically all of them said they were returning in the fall and one or two had friends they wanted to bring. Consequently we are making still further improvements on the lately acquired addition to the school. One room, which had been used by the school-coolie, has already, under Miss Burdick's directions, been fitted up for a mathematics room. We have long felt the lack of blackboard room and it was with great relief and joy that we realized blackboards could be put all around this room, giving us ample space. The floors of this room and the room which in the winter was turned over into a second dining-room had to be varnished and the woodwork painted. Then all the rooms had to be whitewashed, as usual, and some of the floors that were varnished last year were

not done well and have had to be refinished. Miss Burdick has, I fear, had a hard and busy month of it, with overseeing the workmen; planning for the new Zia-jau day school, closing the present Zia-jau and the city day schools, and looking up teachers and servants for the boarding school for next year.

I came out here to visit the Doctors as soon as I could after school closed, bringing with me the four girls whose homes are out here. In spite of, or because of, the Doctors' boasting (?) of the Lieu-oo climate, we have had a very hot summer. (I might add that it has been much hotter in Shanghai, and the papers have had much to say of the unusual heat so early in the season.) It has also been very dry here. For almost three weeks after I came and some time before that there had been scarcely a bit of rain. The Chinese have a custom of prohibiting the sale of meat when rain is so much needed, hoping, I suppose, to thus appease the rain gods. Ten days ago it rained, and for five days before that, during and following the hottest days we have had, there was no meat sold in the market. It is dry again now, for the rain was not very abundant and the heat wave has continued "to wave." The decree has gone forth that tomorrow again no meat is to be sold. The clouds are heavy and threatening, however, and we are hoping that the floods will descend before their decree goes into effect, for they continue the no-meat diet until the rain comes, and how could the natives but believe that the rain is due to the fast?

In what do you think we indulged ourselves yesterday? A picnic. While the country is beautiful, it is all under cultivation and there are no woody nooks or pleasant shores constantly aluring one and calling for a picnic. The Yang-tse, however, is only about three miles away, and yesterday, after the clinic patients had all been seen, we put up our lunch and the Doctors, their helpers, the children and I—ten of us in all—called four wheelbarrows and started for the river for our supper. We met with various vicissitudes, such as losing the road, finding a bridge washed out, and any amount of ditches and rough roads where we had to get off and walk. But at last



we came in sight of the yellow waters with the long island in its center, which we could just see fifteen miles away. The river was unusually smooth, with scarcely a ripple on it until the tide began to come in. All along the shore, inside of the embankment, are the low rice fields and we had to walk across them for some distance before we really reached the shore. There we found a little grassy plot which the incoming tide would not touch, and spread our repast. For a few minutes there were the usual curious stares of the natives but these men soon departed and, mirabile dictu, a picnic in China without onlookers! After we had watched the sun set, we came home by moonlight.

During my stay here I have been adding to my very meager medical knowledge as well as getting inspiration from attending clinics. One meets there such entirely different classes of people from those met in school work. I enjoy the country people with their honest, pleasant faces, coarse linen clothes, simple and few as possible (or fewer) and their rich brown skins. Their styles of clothes and hair-dressing are quite different from those of the city person. This weather the men limit their costume to trousers and shoes, but the women, unlike their city cousins, seldom come into clinic without their skirts, usually of blue linen. Black silk is the customary city skirt. I was much interested in a new style of hair-dressing seen on one young girl. The helpers tell me it is not new, however. The hair was braided and done in a stiff, stick-like style parallel to the head and over the right ear!

The country is beautiful now, so fresh and green. I am very fond of the view from the upstairs west window here—green-yellow paddy fields and cotton interspersed with corn in the foreground, with the path, or rather main road, winding among them, and in the background clumps of trees surrounding groups of houses, with a few thatched roofs showing here and there. It truly is very attractive with, over all, the changing clouds.

The Doctors have been quite well most of the summer. E-ling has had a long siege of fever from which she is not wholly recovered, though she plays about and is in her usual good spirits. Needless to say, I am enjoying my summer and gaining strength for the school year which, I trust,

will not have to be so frequently interrupted by sickness as last year.

Sincerely your friend,  
ANNA WEST.

August 3, 1914.

P. S.—The rains did come late last evening and continued through the night, with the result of a decidedly cooler atmosphere today (Aug. 4), like that of another climate.  
A. W.

#### Annual Meeting at Marion, Iowa

Minutes of the thirty-ninth annual session of the Welton and Carlton Seventh Day Baptist churches, a delegate from the semi-annual meeting of the northern Wisconsin and Minnesota Seventh Day Baptist churches and the Church of God of Marion, Iowa.

On Sixth-day, August 28, 1914, at 2.30 p. m., the meeting was called to order by Dea. J. O. Babcock. Owing to the absence of the moderator, Mr. Frank Mentzer, Dea. J. O. Babcock was elected moderator for this session; Charles Michel, Will Carver and Mrs. Lucy Van Horn were appointed a Program Committee; and Mr. Burchard Loofboro, W. Carver and Miss Leonora Ford were elected officers of the next session.

After singing by the congregation, Mr. Burchard Loofboro gave a sermon on the theme, "Impossibilities" (Ex. 14: 15 and Luke 10: 37).

At 7.30 p. m., after a prayer service, led by Mr. Clark Seidoff, Mrs. Minnie Churchward, delegate from the northern Wisconsin and Minnesota semi-annual meeting, gave a sermon on the theme, "Love." This was followed by another prayer service. The music for this meeting was furnished by the Milton College Male Quartet, composed of Mr. Will Burdick Jr., Mr. Allison Burdick, Mr. Ray Polan and Mr. Clark Seidoff.

At 10 o'clock, Sabbath morning, the Sabbath school was held, led by the superintendent of the Marion Sabbath School, Mr. Carl Carver. At 11 a. m. music was furnished by the quartet, and following this came the sermon by Rev. James Hurley, from Matthew 13: 4. Then there was music again by the quartet.

At two in the afternoon a praise service, led by Mr. Polan, was held, in which the ladies' quartet, composed of Miss Ethlyn Davis, Miss Ethel Carver, Miss Leonora Ford and Mrs. Belle Lippincott, took part. The sermon, by Mr. Burchard Loofboro, was from John 10: 10. After the sermon, Miss Myrtle Fox read "The Last Hymn," and the male quartet sang.

At 7.30 p. m., was a praise service, led by Mr. Allison Burdick. Rev. D. Burdett Coon then gave an address on the theme, "Two Paths," basing it on the words found in Matthew 7: 13, 14. After music by the Milton College Male Quartet, came the Christian Endeavor meeting, led by Miss Ethlyn Davis. Matthew 22: 21 was taken for topic, and the testimony service closed with many sentence prayers.

On First-day, at 10 a. m., a business session was held, followed by a praise service, led by Miss Ethlyn Davis and the ladies' quartet. Rev.

Mr. Hurley offered prayer. The report of the Nominating Committee was read and accepted as follows: *Moderator*—Mr. Wade Loofboro; *Secretary*—Mrs. Bernice Hurley; *Essayists*—from Marion, Dorothy Carver and Ethel Carver, with Charles Michel as alternate; Inez Van Horn and Harry Ford from Garwin; and Reva Van Horn and Victor Hurley from Welton. Mr. Loyal Hurley was elected delegate to the semi-annual meeting of the Minnesota and northern Wisconsin churches, and Dea. James Babcock as alternate.

The next meeting will be held at Welton, at 2 p. m., on Sixth-day of the week following our General Conference.

After these matters of business had been attended to, a praise service was held, followed by an address, by Mrs. Churchward, on "Social Purity," and music by the ladies' quartet.

In the afternoon, after a praise service, led by Mr. Will Burdick, and music by the male quartet, Rev. D. Burdett Coon spoke on the theme, "The Moving Principle of Christian Activity," using for his text 2 Corinthians 5: 4. Then the male quartet sang again, and after a reading, "No Sects in Heaven," by Mr. Truman Lippincott, the session closed with song.

At 7.30 p. m., the last session was opened by a praise service led by a double quartet. Miss Grace Burdick then read the "Story of Patsy," and after music by the male quartet, Rev. James Hurley gave an address from the text, Job 7: 17, 18. The male quartet then sang again, a vote of thanks was extended to the Marion people for their hospitality, and the benediction was pronounced by Rev. D. Burdett Coon.

Nearly fifty delegates were entertained at this meeting.

MRS. CHARLES B. MICHEL,  
Secretary.

#### Program for the Eastern Association

The Eastern Association will be held with the Marlboro Seventh Day Baptist Church, October 15-18, 1914.

Theme: New Opportunities of the Country Church.

##### Thursday Morning

- 7.45 Prayer and Praise Service—Rev. H. C. Van Horn
- 8.00 Welcome to Delegates—Pastor J. E. Hutchins
- 8.05 Response—Rev. Herbert L. Cottrell
- 8.10 President's Address—Luther S. Davis
- 8.25 Music
- 8.30 Sermon—Rev. E. A. Witter
- 9.00 Adjournment

##### Friday Morning

- 10.00 Prayer and Praise Service—Rev. J. E. Hutchins
- 10.15 Business
- Appointment of Committees
- Communications from Churches
- Music
- Annual Reports of Executive Committee and Treasurer
- Reports of Visiting Delegates from Sister Associations
- Reports from Our Delegates
- Miscellaneous Business
- 11.45 An Hour with the Bible—Rev. H. C. Van Horn
- 12.15 Adjournment

##### Friday Afternoon

- 2.15 Prayer and Praise Service—Rev. Herbert L. Cottrell
- 2.30 Report of Nominating Committee
- Reports of Other Committees
- Miscellaneous Business
- 2.45 Report of Corresponding Secretary
- 3.00 Music
- 3.05 Message from the Woman's Board

- 3.20 Message from the Education Society—Dean A. E. Main
- 3.25 Music
- Offering for Sabbath School, Woman's, and Young People's Boards
- 3.40 Address, "The Country Church: Its Opportunity for Industrial Methods"—Rev. Wm. L. Davis, Delegate from Western and Central Associations
- 4.10 Adjournment
- Sabbath Evening*
- 7.45 Prayer and Praise Service—Rev. E. D. Van Horn
- 8.00 Sermon—Rev. Wilburt Davis, Delegate from Southeastern Association
- Conference Meeting—Rev. A. G. Crofoot
- 9.00 Adjournment
- Sabbath Morning*
- 10.30 Sabbath Worship
- Sermon—Rev. James H. Hurley, Delegate from Northwestern Association
- Offering for Tract, Missionary, and Education Societies
- 11.45 Benediction
- Sabbath Afternoon*
- 2.30 An Hour with the Bible—Rev. H. C. Van Horn
- 3.00 The Work of the Sabbath School, conducted by Rev. Edwin Shaw
- 4.00 Adjournment
- Evening After the Sabbath*
- 7.45 Prayer and Praise Service—Prof. Walter B. Davis
- 8.00 Messages from the Young People's Board, conducted by Rev. H. L. Cottrell
- 8.30 Music
- 8.40 Address, "Nature as a Religious Teacher"—Rev. C. A. Burdick
- 9.10 Adjournment
- Sunday Morning*
- 10.00 Prayer and Praise Service—Harold Schaible
- 10.15 Business
- 10.30 Messages from Tract Board
- 11.30 An Hour with the Bible—Rev. H. C. Van Horn
- 12.00 Adjournment
- Sunday Afternoon*
- 2.30 Prayer and Praise Service—Rev. A. G. Crofoot
- 2.40 Business
- 2.50 Messages from the Missionary Board
- 3.50 The Church as a Social Center—Rev. E. D. Van Horn
- 4.15 Adjournment
- Sunday Evening*
- 7.45 Prayer and Praise Service—Rev. H. L. Polan
- 8.00 Address—Dean A. E. Main
- 8.40 Closing Service—Dr. T. L. Gardiner

#### The Editor's Effusion

How dear to our heart is the steady subscriber,  
Who pays in advance at the birth of each year.  
Who lays down the money and does it quite gladly,  
And casts round the office a halo of cheer.  
He never says "Stop it, I can not afford it,  
I'm getting more magazines now than I read."  
But always says "Send it, our people all like it—  
In fact, we all think it a help and a need."  
How welcome his check when it reaches our sanctum;  
How it makes our pulse throb; how it makes our hearts dance!  
We outwardly thank him; we inwardly bless him—  
The steady subscriber who pays in advance.  
—*Jewish Evangelist.*

"Do you suffer from the heat in summer?"  
"Yes, indeed, more than in any other season."—*Baltimore American.*



## YOUNG PEOPLE'S WORK

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

### Next Steps for Our Society

REV. H. L. COTTRELL

*Christian Endeavor Topic for October 10,*  
1914

#### Daily Readings.

Sunday—New work (Matt. 4: 18-22)

Monday—Deeper spirituality (1 Cor. 2: 2-16)

Tuesday—Study civic problems (Zech. 3: 1-5,  
14-20)

Wednesday—Missions abroad (Ps. 2: 1-12)

Thursday—Rescue missions (Luke 15: 1-10)

Friday—An efficiency campaign (Heb. 6: 9-12)

Sabbath Day—Topic: Next steps for our society (2 Peter 1: 1-8)

The moral and spiritual direction of a man's life is determined by the character of the goal toward which he is striving. The pursuit of a goal that is pure and holy will be instrumental in transforming a man's life and making him more worthy to be a child of God.

The goal of the Christian Endeavor society is Christ and the Church, the embodiment of Christ's character and ideals in individual life and the spiritual progress of Christ's disciples in the world. So the true Christian Endeavorer, in search of his goal, will ever be moving onward and upward and forward. But in order to reach his goal, he must do something besides making beautiful professions. He must be continually taking steps toward that goal. Be not discouraged if the steps are small; the most essential thing to do is to keep stepping. Progress may be slow, but the end will surely be realized by the faithful.

Every Christian Endeavor society should strive to inculcate a deeper spiritual life and experience in its members. The Christian work of the society is often too formal an affair. The testimonies in the prayer meeting and the spiritual atmosphere of the meeting are an index of the real interest of the members in the things that belong to God. How can we help to inculcate this deeper spiritual life in our Endeavorers? By urging them to make a complete surrender to God and to the ideals for which the society stands. How can we bring a deeper spiritual atmosphere into

our Christian Endeavor prayer meetings? By making the meeting a place of real spiritual confession, a place where personal and vital spiritual experiences are related for the instruction, encouragement and inspiration of the others. This implies that the Endeavorer must be continually having these spiritual experiences. Too much dependence upon the helps in the *Christian Endeavor World* and too little serious thought upon the lesson beforehand act as a damper upon any deep spiritual atmosphere and make the meeting cold and formal.

Another advance step could be taken in urging a better observance of the pledge. The reason so many fail in keeping the pledge is because they forget the first and most important part of it, "Trusting in the Lord Jesus Christ for strength." Are we all as faithful as we might be in attending all the regular meetings of the church? Only the pastor knows how much it rejoices his heart to see his young people regular at, and active in, the prayer meeting. Some Endeavorers who are accustomed to practice a formal observance of the pledge might well remember the words of Paul, "The letter killeth, but the spirit giveth life." The motive power that impels us to perform our Christian duties should not be simply a desire to keep a formal pledge, but love for God and man.

The next step for some societies might be taken by increasing the interest and enthusiasm of the nominally active members of the society. Too many young people who have their names on the active members' list lack interest, are unwilling to work and can hardly ever be depended upon for any service. They are like so much heavy freight to the society. Either the members' list should be revised or the members reformed or transformed. The aim of every society should be to make every "active member" active.

When every active member becomes tired of being a drone and loves to be a worker, then there will be an increase in the membership of the society, where it is possible. Live young people do not desire to attach themselves to a dead organization.

One phase of Christian Endeavor work that might help in increasing the membership is the holding of special meetings for which special programs are prepared. The

society at Nile, N. Y., has a special bi-monthly meeting held at the time of the regular weekly Christian Endeavor prayer meeting. A special program, consisting of recitations, music, and concluding with a short sermon by the pastor, proves to be of interest and instruction to all who attend.

In a society where every active member is alive and working, an Efficiency Campaign might result not only in making a 100 per cent society, but also in enriching the lives of many young people.

### Report of the General Junior Superintendent

*To the Seventh Day Baptist General Conference:*

The Endeavor work for the boys and girls of our denomination has been carried on during the past year in twenty different reported Junior societies and four Intermediate societies.

Berlin, New Market, Plainfield and Shiloh have reported from the Eastern Association; Berea from the Southeastern Association; Alfred, Alfred Station, Independence and Nile of the Western; Milton, Milton Junction, Battle Creek, Farina, Welton, North Loup, Albion, and Walworth of the Northwestern; of the Southwestern, Fouke; and of the Pacific Coast Association, Riverside. Some that reported last year failed to do so this year, and three Junior and two Intermediate societies have been formed during the year. In all, four Intermediate societies have reported. The Intermediate work is a most important one, as we must keep our hold upon our boys and girls in the years between the Junior and the Senior age. There is a total Junior membership of 510, as against 490 of last year. Of these only 91 are church members.

Nearly every society has enlisted its members in memorizing Scripture. The Juniors have been interested in serving others, the aged and sick, and in sending SABBATH RECORDERS to those who would not otherwise have had them. Missionaries and mission work at home and abroad have received the children's gifts.

The Junior throughout our societies reported having raised \$128.52. It is satisfactory to know that the amount has been

largely raised through offerings and gifts, and that so much of it has been spent not upon themselves, but for others.

Among the questions asked of our superintendents were these: "What missionary education are you giving the boys and girls?" "What temperance instruction are you giving the boys and girls?" The latter was answered almost in every case with, "Nothing special has been done in this line." To the former many replied in the same way, but some answers were gratifying, among them these: All foreign missions of the Seventh Day Baptist Denomination have been studied. Frequently the meetings are missionary, and explanation of missionary work is carefully made. A book on Africa has been studied. The Italian, African and China missions have been studied. Illustrated talks on work in various countries in connection with missionary topics have been given. Letters from missionaries have been received. Only the regular missionary topics have been followed.

Let us not fail to remember that in proportion to the interest aroused, and the information along these important lines given to our children in these days, will be the enthusiasm and intelligence of the men and women of the future.

There are still among us very many children for whom no definite training for Christian work is being given. May the coming year see forward steps in this direction. Let us not neglect the children of our so-called lone Sabbath-keepers, and those too far removed from society privileges to be regular members of Junior societies.

The last question asked of our superintendents was this: "What are your problems?" May I ask the parents especially to listen to some of the answers: Lack of parish interest. To arouse more loyalty to Christian Endeavor work. Few keep the pledge as they ought. How to gain a regular attendance of the boys, and to have them interested in taking their part. Difficulty in getting children to perform assigned tasks in memorizing Scripture, etc. Parents not interested. Bad behavior due to lax discipline at home and in school.

Dear friends, while we realize that the superintendents must make any work for children interesting and attractive, else it will be drudgery to them, may I suggest



that, unless the loving interest and co-operation of the parents lie back of each child's endeavor, the superintendent's efforts will surely fail, and the children will be lost to us little by little and step by step, while we wonder over our decrease in numbers of Seventh Day Baptists and our lessening ability in service. Is it too much to ask that we keep in touch with what our children are doing and are expected to do, and help them do it? May we know our children and what they are doing in every department of life!

May every effort to hold the boys and girls of our denomination, and to so train them that they will stay with us through all the year, be so effective and be so supported by the parents of these children, that the future years shall tell of progress and blessing in the Master's cause.

MRS. H. EUGENE DAVIS,  
General Junior Superintendent.

**Report of Treasurer of Young People's Board**

The Treasurer of the Young People's Board submits the following report for the year ending August 1, 1914:

RECEIPTS	
On hand	\$ 149 86
Albion (Wis.) C. E.	31 00
Ashaway Church	1 00
Battle Creek (Mich.) C. E.	36 45
Dodge Center	10 00
Fouke C. E.	15 00
Chicago Church	7 47
Gentry C. E.	10 20
Independence C. E.	5 00
Little Genesee C. E.	35 00
Milton Junction C. E.	34 00
Milton C. E.	20 00
N. Y. City Church	8 39
Nortonville C. E.	15 19
Plainfield C. E.	40 00
Ritchie C. E.	4 00
Riverside C. E.	12 00
Roanoke	4 00
Salem C. E.	40 00
Shiloh C. E.	20 00
West Edmeston C. E.	11 50
Farina C. E.	30 00
Walworth C. E.	40 00
Westerly Church	1 00
Westerly C. E.	10 00
North Loup C. E.	40 00
First Hopkinton Church	85
Leonardsville C. E.	2 31
Second Alfred	10 00
Rockville	8 50
Middle Island	5 00
Fouke Junior C. E.	10 00
Garwin C. E.	10 00
First Alfred C. E.	15 00
Nile C. E.	12 00
Long Beach C. E.	8 00
Jackson Center C. E.	5 00
Waterford, Conn.	3 00
Welton C. E.	5 00
Western Association	5 93
Eastern Association	10 41
First Alfred Church	8 30
New Auburn, Minn.	3 50
Grand Marsh Church	2 00
Cumberland Church	1 00
Special from Battle Creek	5 00
South Dakota Endeavorers	15 00
Riverside, special for African Mission	25 00
Woman's Board	10 00
Lost Creek C. E.	10 00

Farnam Church	2 70
Salemville (Pa.) Church	3 73
Lone Sabbath Keepers	30 00
Sale of topics	75
From various other sources	149 98
	\$1,009 02

EXPENDITURES	
Dr. Palmborg	\$ 300 00
Miss West	10 00
Fouke School	200 00
Salem College Library	50 00
Work on Grand Marsh field	100 00
Rev. W. L. Burdick	61 45
Expenses of the Board	51 57
	\$ 883 02
Balance in treasury	126 00
	\$1,009 02

**Dogs Do Millions of Dollars' Worth of Damage**

In the current issue of *Farm and Fireside*, the national farm paper published at Springfield, Ohio, Herbert Quick, the editor, begins an important series of articles entitled "The Dog or the Sheep, Which?" in which he shows the tremendous damage done to the sheep industry by dogs. In the course of his article he reports, as follows, the testimony of Frank Kleinheinz, sheep husbandman in the University of Wisconsin:

"I know positively that many farmers sold off their sheep on account of dogs, and that the fear of this injury to sheep has discouraged so many farmers that we would have at least fifty per cent more sheep in the State of Wisconsin today if it were not for this fact. And it is almost too sad for me to say that at farmers' meetings where I have been called upon to talk about sheep-raising in Wisconsin some of the oldest farmers have got up and told me that there is no use talking sheep in their locality—not because the farmers were not aware of the profits derived from sheep on the farm, but because they could not afford to raise sheep for dogs to feed on. I often feel very much discouraged and disheartened over the dog problem in our State. Last winter I worked at our legislative session day and night to get a law passed. My bill was passed in the Assembly and Senate, but unfortunately was called up for reconsideration and killed. May the Lord spare me, so I can get into the fight again."

"I would rather be able to appreciate things I can not have, than to have things I am not able to appreciate."

**SABBATH SCHOOL**

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

**The Conference of Pastors and Superintendents**

This conference on Thursday afternoon of General Conference week was a large and representative meeting, and questions of great interest and importance were considered. Rev. H. N. Jordan of Milton Junction was the leader.

The introduction and use of graded lessons provoked considerable discussion, in view of the probable effect upon subscriptions to denominational lesson helps. It was generally felt that the younger grades of the Sabbath school need graded lessons. The opinion seemed to prevail that each school should feel free to adopt lessons according to its local needs.

The relative authority of the superintendent and the pastor was considered. The pastor is the pastor of the school as well as of the church, and, as such, he is a counselor, and not a dictator of plans and policies to the extent of superseding the superintendent, who is the official head.

The method of conducting reviews was also discussed. The purpose of a review is to get a new and larger view and to clinch one or two main truths of the lesson.

Teacher training was regarded as one of the great needs of our Sabbath schools. Systematic reading and study courses to give inspiration and point of view to our teaching force were suggested. Pastors and teachers need to keep in touch with the constantly growing literature in religious education.

**The Need of Trained Teachers in Our Sabbath Schools**

ETHEL C. ROGERS

Presented at the General Conference, Alfred, N. Y., August 19, 1914

"The teaching process is as ancient as the human mind." Only a few teachers, however, are born; most of the successful ones are made. There is a need of expert workers in public education, a fact

which accounts for the large number of excellent normal colleges and training schools.

For some time a similar need has been felt in the field of religious education; hence the organization of theological schools and seminaries. Although the reasons why Sabbath-school teachers need training are now generally recognized, still the question is often asked, and the following answers may be given:

1. On general principles, no one expects a boy to be a good carpenter or mechanic unless he has served as an apprentice. He would make a poor civil engineer, indeed, who does not have both knowledge and training. Why should not the same principles hold true of the profession of teaching?

2. Because of the teacher's responsibility. Less than one hour a week—often only half an hour—is given the Sabbath-school teacher to impress upon the pupils the vital truths of the Bible lesson. Altogether too many homes throw upon the Sabbath school the whole matter of religious teachings. In order to make the most of such limited opportunities, to perform the enormous and sacred task of leading souls, there is required that special ability which may be secured best from thorough training.

3. Because of the scarcity of teachers. Ask any superintendent here if it is easy to get good teachers. Does he have a waiting list of those who are eager to teach and have asked for classes? No: on the other hand, he knows of promising pupils who have drifted out of the school because no one could be found to hold them. The teacher-training plan offers a regular supply of well-equipped workers.

4. Because of the need of better teaching. Hundreds of conscientious teachers are forced to admit that they can not do the work they feel they ought to do. The introduction of modern methods has shown them their limitations. Some say that, while they themselves understand the lesson, it is difficult to impart their knowledge. Others do not know the child, therefore do not know how to adapt their teaching to the ages and mental laws of the pupils. The teacher-training scheme is the best plan for improving an inefficient teaching force.

Many teachers realize that they need



training, but do not know how to secure it. The teacher-training course is for just such people. A comprehensive course includes an outline study of the subject-matter of the Old and New Testaments. A teacher must know that a hurried reading of the lesson and a glance through the notes can not constitute his preparation for teaching a class. He must be willing to take time for intensive Bible study; he must not be satisfied until the characters and scenes stand out vividly in his own imagination. Children, quite as readily as grown people, notice lack of knowledge on the part of the teacher. A story is told of a man who had very few thoughts on the lesson, but depended upon appealing to the emotions of his hearers. Unfortunately he had a habit of addressing Bible schools. One day he stood before the children of a certain school, and, as usual, began to weep. A small boy whispered to his companion:

"What is that old 'duffer' crying about?"

"Oh, keep still!" the other boy replied. "If you had as little to say as he has, you would cry too."

In addition to the outline study of the Old and New Testaments, the teacher-training course requires a knowledge of essential principles and methods of teaching; information concerning the organization and management of Sabbath schools; and actual practice of teaching, either professionally outside of the Sabbath school or in the school as assistant under the helpful suggestions and criticisms of a supervisor in a given department.

The subject of teacher training really involves two problems: (1) how to improve teachers now in service; and (2) how to give professional training to prospective teachers. The International Sunday School Association, through its Committee on Education, suggests a solution by offering two courses of study, called, respectively, the First Standard Course and the Second Standard Course. The minimum requirements for the first course are fifty lesson periods, at least twenty of which shall be devoted to the study of the Bible, at least seven to the study of the pupil, seven to the teacher, and seven to the Sabbath school. The remaining lessons may be related to any of the required subjects mentioned above. The advanced course is similar to the first, except that

more lessons are required, and the work is in fuller detail, including also lessons on missions, church history and church doctrines. When possible, every school has its own class under the direction of a competent leader. Occasionally two or more schools unite in forming a teacher-training union. Then, too, there are opportunities for courses by correspondence. Examinations are given, and diplomas awarded. Special certificates may be secured for handwork, story-telling, study of child nature, study of methods, etc. Only recently have the nature and individuality of the pupil been accorded a prominent place in the teacher's preparation of the lesson. Students of the teacher-training courses are taught how to plan a lesson, how to get the pupil's mind attentive, how to judge good teaching. Excellent books on all phases of the subject may be readily procured. Some denominations offer courses designed with special reference to those of their own belief.

It is estimated that there are not less than a million and a half Sabbath-school teachers on the American continent. Fewer than five out of every hundred of the actual teaching force have received special training for their work.

There are no records of Sabbath-school training classes earlier than 1855 (about thirty years after the formation of normal schools for secular teachers), when Rev. John H. Vincent began preparing his young people for service in his Sunday school at Irvington, N. J. His idea led to the formation of normal classes in Bible schools. State associations and denominational organizations took up the work, and now training classes are found in every State and province on the American continent. Teaching in the Sabbath school has thus been exalted, and with the setting up of the professional ideal has come the desire for greater efficiency.

Having now seen the need of teacher training, and the ways in which this need is being met, we may well ask ourselves how these suggestions apply to our own Seventh Day Baptist schools. By referring to the statistics for 1913, we find a total number of seventy-six Sabbath schools. Only five of these report teacher-training classes. Last year at Conference the importance of training our working forces was emphasized. Our own Com-

mittee on Efficiency, in its thirteen points of excellence, included teacher-training classes.

Sabbath-school workers, the need is vital, the time is at hand. Let us raise the standard of our teaching. Let us not represent the teacher's task as easy, but as difficult—something worth while—requiring strong, consecrated men and women. Then "what might not the harvest be in the Sabbath-school field if correct teaching were to supplement noble example, if knowledge were added to zeal, and skill to earnest endeavor!"

### Annual Report of the Sabbath School Board

*To the Seventh Day Baptist General Conference:*

In accordance with the provision of the constitution of the Sabbath School Board of the Seventh Day Baptist General Conference, the trustees herewith present their forty-first annual report.

Mindful of the blessings of God and realizing our unworthiness and inability to do satisfactorily the work that has been committed to us, we desire to attest our loyal devotion to him and our desire to render him honest and efficient service. We are grateful for an opportunity to labor in this world-wide field, helping to prepare the soil and sow the seed, and trusting in the promises of the Master that the harvest shall be bounteous.

The regular quarterly meetings and two adjourned meetings have been held during the year, besides which several conferences and committee meetings have been held. The business affairs of the board have moved along smoothly and we feel that there has been an added interest in the work of the board by the different schools throughout the denomination.

#### PUBLICATIONS

There has been no special change in the matter of our publications during the past year, except in the editorship of the *Junior Quarterly*. A change was made necessary here because of the resignation of the Rev. E. D. Van Horn, who had given us such excellent service for several years. Mrs. T. J. Van Horn was secured to take up the work and has conducted it with entire satisfaction to the board.

The showing made by our publications this year has not been as satisfactory as last year. This is largely due to two reasons—first, a falling off in the subscription receipts; and second, because of the adoption of the graded course of lessons in some of our schools; our own helps would not be of service to them, and have consequently been discontinued. This, however, does not apply to the *Sabbath Visitor*.

#### *The Sabbath Visitor*

The number of paying subscribers to the *Sabbath Visitor* at the present time is 1,091, while one year ago there were 1,148—a decrease of 57 subscriptions. It has cost \$1,019.19 for publication this year, which, with \$120 for editorial work, makes \$1,139.19, which means more than one dollar for each subscription. Last year the cost of publication and editorial work was \$1,148.38, \$9.19 more than this year. The receipts from subscriptions this year have been \$479.23; last year they were \$592.39—a falling off this year of \$113.16. The deficit this year is \$539.96. There is now due on subscriptions \$182, and \$196.77 has been paid in advance subscriptions. There is now due from delinquents \$67.38. Four delinquents have been taken from the list of subscribers this year. Last year there was due on subscriptions \$151.37, while \$141.49 had been paid in advance.

#### *Helping Hand in Bible School Work*

There are at present 3,316 subscribers to the *Helping Hand*, a decrease of 76 over last year. It has cost to publish the *Helping Hand* this year \$848.72—\$133.86 more than it cost one year ago. There has been received on subscriptions this year \$843.82; \$206.03 is still due on subscriptions (\$54.81 of which is for old accounts); \$234.87 has been paid in advance. There is a loss on the publication this year \$4.90, as compared with a profit of \$161.52 last year, and \$226.74 the year before, when the paper was only about two-thirds its present size.

#### *Junior Quarterly*

There are at present 1,137 subscribers to the *Junior Quarterly*, forty-two less than one year ago. The cost of publication, exclusive of editorial work, has been \$346.81—\$22.74 less than last year. The total receipts from subscriptions have been \$130.76, leaving a deficit of \$216.05, which has been covered by appropriations from



the American Sabbath Tract Society. There is now due on subscriptions \$43.85, while \$43.11 has been paid in advance subscriptions.

#### Other Helps

Record slips, envelopes, and other Home Department supplies have been distributed throughout the year as there was call for them.

From these figures it can be easily seen that an increased effort must be made on the part of officers and teachers in all our schools to augment the usefulness of these publications by their more general use. That if their generally high standard of excellence is to be maintained, a more generous financial support must be accorded to them.

We feel that our helps are equal to any of like character and have no hesitancy in urging the schools to make the most liberal use of them.

There have been held several institutes during the year, and the board has taken occasion to put forth its interests in several public meetings. The pastors who did special work in other churches under the direction of the Tract Society were asked to look after the interests of the Sabbath School Board in those churches which they visited; and in these ways and others we have tried to keep in touch with the schools of the denomination. We have kept up our relationship with the Sunday School Council of Evangelical Denominations, and have sent representatives to the regular and special meetings of that body; the Rev. H. E. Davis representing us at the regular meeting in Chicago, and the Revs. W. C. Whitford, E. D. Van Horn and J. L. Skaggs attending the special meeting held with the Lesson Committee of the International Sunday School Association held in Philadelphia.

Four members of the board were delegates to the recent triennial convention of the International Sunday School Association, held in Chicago, and attended that inspiring meeting and caught a glimpse of that broader vision that is unfolding before the eyes of all leaders in Bible-school work.

There are many problems before us as a board, but they all revolve about the great central thought of a better organized force for active Christian service. It is the aim of the board to help every school to so or-

ganize itself that it will bring into active service every member of the society. As the Sabbath school is the training school of the church, it should be its object to fit each member for efficient church service. Each school should be an aggressive school, its officers and teachers should not be satisfied until every individual in the society to whom we can lay any claim, is brought in and properly enrolled in the school. According to the statistics now at hand, an average of only about 57 per cent of the enrolment attend the Sabbath school, and when we take into consideration the fact that in every one of our societies there are those outside the Sabbath school enrolment who naturally belong to the Seventh Day Baptist faith, the evidence is conclusive that there is a wide field here for intelligent and active endeavor.

The financial support that has been accorded the board this year has been ample and sufficient for our needs under the present arrangements. We do not want the schools to give us more money than we can profitably and judiciously use. It is our hope eventually to make a more aggressive campaign, at which time we shall ask for increased funds.

The statistics show an encouraging condition of the spiritual welfare of the schools. There has been an addition of about 6 per cent by baptism the past year, which is far in advance of what it was a year ago, over half of the schools reporting such gains. Let us make it 10 per cent next year. The statistics will also show a net gain of about 2 per cent in the total enrolment for the past year, while last year there was a net loss of nearly 2 per cent. Is it too much to ask for a 10 per cent gain in the enrolment for next year? We can accomplish it if each officer and teacher will put forward his best efforts.

The doors that are open to the enthusiastic Sabbath-school worker are many, and the needs are urgent. Among the lines of activities that ought to be followed up and perfected by our schools are, better organization in the elementary division, in the secondary division, in the adult division, in the teacher-training department, in the missionary department, in the temperance department, in the home visitation department and in the purity department. We are endeavoring to enter these fields. Our activities are directed towards a better or-

ganization, better teaching by teachers of ability and consecration, better adaptation of the lessons to the needs of the pupils, especially in the way of graded lessons, better attendance, getting all the members of the society into the school with the idea of getting them into the church and training them for church work, and lastly, the ultimate end to be sought is better Christian service, for after all, there is but one great purpose to be conserved, and that is the conscientious training for *vital Christian service*.

The Sabbath School Board recommends to the General Conference that a committee known as the Lesson Committee, be appointed by the General Conference for one year; that the General Conference appoint a representative of the Seventh Day Baptist Denomination on the International Lesson Committee, to hold office for a term of three years.

It recommends that the constitution of the Sabbath School Board be amended as follows:

Section 1, Article 3, to read as follows: The annual meeting of the corporation shall be held on the last day of the annual session of the Seventh Day Baptist General Conference, and at the place where the General Conference is held, at an hour to be fixed by the Board of Trustees.

That Article 8 be amended to read as follows: This constitution may be amended by majority vote of the qualified voters at any corporate meeting, provided the proposed amendment shall be included in the notice of such corporate meeting published as required by Article 3.

The following budget for next year is also proposed:

For editorial work and supplies for the <i>Helping Hand</i> .....	\$100 00
For editorial work and supplies for the <i>Sabbath Visitor</i> .....	120 00
For editorial work and supplies for the <i>Junior Quarterly</i> .....	100 00
For publication of reports and portion of <i>Year Book</i> .....	65 00
For printing and postage .....	25 00
For other Board expenses .....	75 00
For field work .....	390 00
Total ..	\$900 00

(Continued on page 415)

A man who lives right and is right has more power in his silence than another has by his words.—*Phillips Brooks*.

#### To Sister Jansz

Envoy of Jesus Christ to Pangoengsen, Java. Beloved in him, our Hope: It has not been my privilege to know you by face; allow me to send you a word of cheer through the SABBATH RECORDER, through which I've come to know of you.

Your letter of July 10 in RECORDER of September 7 filled me with quick sympathy, as have other letters from you and Sister Alt. If I might go to Java and help,—but that's not possible. I can do little but pray for you. Every Sixth-day morning here, as the Sabbath draws on with you there, I pray especially for you in Java and for all Sabbath-keeping Christians and their fields of labor in the East. May the Holy Comforter console and cheer you "as one whom his mother comforteth." Above every other blessing may he pour out his Spirit upon you, as promised, "like floods upon the dry ground," so that the unbelieving may be soundly convicted "in respect of sin, and of righteousness, and of judgment," and may turn to God, and that Christians may be made "strong in the Lord, and in the strength of his might." And may you be led to pray for this.

You must feel heavily the loneliness of your position, so far from home friends and the comforts of a settled Christian community. May the Lord Christ so reveal himself to your consciousness as the one constantly at your right hand that you will never feel alone. Much more than this, may he consciously abide in you your very life, so that in the fullest sense you may always knowingly say, "For me to live is Christ"; "I live, and yet no longer I, but Christ liveth in me." So may you go about your work fully realizing that it is God who works in you both to will and to work, and that thus you are one of Almighty God's fellow workers, and so "your labor (Greek, *wearing toil*) is not vain in the Lord," he having graciously said, "I chose you, and appointed you (Greek, *put you in place*) that you should go and bear fruit, and that your fruit should abide." "Jehovah make his face to shine upon thee, and be gracious unto thee."

Your brother in the gospel,  
J. FRANKLIN BROWNE.

Brimfield, Mass.,  
Sept. 19, 1914.



## DENOMINATIONAL NEWS

### Home Coming

At the special business meeting of the Seventh Day Baptist Church, last Sunday afternoon, the church voted to set aside October 1 as the date for the regular home-coming. The arrangements are soon to be perfected by a special committee.

The church also decided to institute a financial canvass among its church members.

At the Brotherhood meeting in the evening the matter of a joint picnic with the Buckeye people was taken up, as recommended by the church, and E. O. Davis was made chairman of a committee to arrange such a holiday for the twenty-seventh of this month.

The Christian Endeavorers of the church have appointed a committee to take a religious census of the congregation, with a view toward helping in the grading of the Sabbath school and reaching people who ought to be associated with the church in its work and its worship.—*Salem Express of September 18.*

### Rally for the Salem Church

Last year for the first time the Seventh Day Baptist Church observed September as rally month, and all church members agreed that the results were well worth while. The Advisory Committee of the church, at a meeting called at Wood Hill Manse, September 1, decided to make September rally month again this year. A special business meeting of the church is called for next Sunday afternoon at 2 o'clock, to consider the report of the committee. The question of having the home-coming the first Sabbath and Sunday in October, instead of in December, will be decided, the idea being to make those days the crowning days of rally month. The church will also consider changing the time of beginning of the financial year, and other matters regarding the finances of the church.

The themes of the sermons during the month will be: September 12, Christian Stewardship; September 19, Christian Education; September 26, The Christian Sabbath; October 3, The Christian Family.

The Friday evening prayer meetings will

be in charge of the following organizations: September 11, the Sabbath school; September 18, the Ladies' Aid society; September 25, the Brotherhood. October 2 will be SABBATH RECORDER evening.

Sabbath morning, October 3, there will be the reception of new members and the regular quarterly communion service. The Sabbath school will begin the year, also, with new lessons in all departments and in the six organized classes. Christian Endeavor rally day will be Sabbath afternoon, September 19. Sunday evening, September 20, will be held the Baraca Booster Banquet in the church parlors. A church picnic is being planned, the date of which is not yet fixed, to be held in the Buckeye neighborhood. The Finance Committee of the church will devote one day to a "simultaneous canvass," a method found successful in many churches in various denominations. Other matters are being considered by the church and by its auxiliary societies, which have not sufficiently matured to find a place here.

The pastor has announced that the church welcomes visitors from the other churches of the city to any or all of its public services; especially any who may be interested in the Sabbath morning themes announced above; and the church extends a cordial invitation to all in the city who do not attend elsewhere to worship in this church, or join its Bible school.—*Salem Express.*

Rev. Walter Greene takes the pastorate of the Independence Church and will move to the parsonage there about October 1. He will continue his teaching work in church history and religious education in the Theological Seminary.

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## HOME NEWS

CAMBRIDGE SPRINGS, PA.—The Blystone and Hickernell Church was visited, August 29, by Sister Abbey, and by Brother J. H. Wolfe, who helped in the singing. The members were strengthened and helped by the meetings. Some expressed themselves as wanting a closer walk with their Master, and some raised their hands for prayers. Remember us at the throne of grace, that we may remain faithful and uphold the banner of truth.

Your sister in Christ,

LUCIA M. WALDO.

Sept. 21, 1914.

MILTON JUNCTION, WIS.—Our church celebrated the thirty-seventh anniversary of the dedication of the church building, with a home-coming. Beginning with the prayer service Friday night, September 4, the regular Sabbath services were most excellent and profitable. The evening after the Sabbath Pastor and Mrs. Jordan were at home to the congregation in a very pleasant social. The parsonage was packed to its capacity. A short program was given and light refreshments were served.

Sunday forenoon games and sports were enjoyed at the church park near the parsonage, which included tennis and other athletics, ending with a game of ball in which the boys trimmed the married men beautifully. The game was umpired by Dea. A. A. Whitford.

Dinner was served by the ladies of the church in the church parlors and 175 people were served. Following this was a very interesting program. Letters were read from three former pastors,—Rev. G. W. Burdick, Rev. G. W. Lewis and Rev. A. J. C. Bond,—and messages from a number of non-resident members who lived too far to be present. There were several non-resident members present, and they too had a part in the afternoon program. At the close the congregation, led by the orchestra, rose and sang, "Blest be the tie that binds." Every one pronounced this home-coming service the best one ever held.

Four of our young people represented our Christian Endeavor society at the state convention held at Madison.—The Ladies'

Aid society served lunches both days of the harvest festival, held here September 9, 10.—Pastor Jordan is preaching a series of sermons with reference to Decision Day.

M. E. G.

The state-wide war on the saloon that has been precipitated in Ohio broke out of a clear sky almost as startlingly as the Armageddon conflict of nations in Europe. And in Ohio, as in Europe, the folks who started the trouble are dumbfounded to see what they have got themselves into. The new provision in Ohio for initiating amendments to the constitution on popular petition makes it comparatively easy to bring on a fight in behalf of a reform issue whenever its advocates wish. The temperance people, accordingly, had chosen 1915 for a campaign in favor of state prohibition. The saloon folks thought that meant the temperance crowd could be taken off guard in 1914, and so they initiated an anti-prohibition amendment—a brand new piece of effrontery on the saloon side—to be voted on this season. But they now discover that their cheeky butting-in was bad tactics. The saloon's foes are roused to a degree which appeals from their own leaders could scarcely have achieved. It took just such a slap in the face as this to sting them broad awake. A straight-out prohibition amendment has been launched in opposition, and, as prospects look now, it takes no specially sanguine optimism to believe in its triumphant adoption. At least the "saloonatic" amendment to forbid state prohibition is hopelessly doomed.—*The Continent.*

(Continued from page 413)

**Sabbath School Lesson.**

LESSON II.—OCTOBER 10, 1914

THE LAST SUPPER

Lesson Text.—Mark 14: 12-25

Golden Text.—"As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come." 1 Cor. 11: 26.

DAILY READINGS

First-day, John 6: 1-21

Second-day, John 6: 22-40

Third-day, John 6: 41-59

Fourth-day, 1 Cor. 11: 17-34

Fifth-day, Matt. 26: 17-35

Sixth-day, Luke 22: 7-23

Sabbath Day, Mark 14: 12-25

(For Lesson Notes, see *Helping Hand*)



## DEATHS

**GREENE.**—Halsey Baker Greene was born in Berlin, N. Y., March 20, 1840, son of Ray and Lucy Maxson Greene.

He enlisted in the Civil War in 1861, being a member of Company I of the 31st Regiment of Volunteers of Massachusetts, and served the full four years, being mustered out as first lieutenant. At the time of his death, September 8, 1914, he was commander of the Winfield Scott Post of the Grand Army of the Republic, at Plainfield, N. J., which had been his home the last years of his life, and where he died.

December 29, 1869, he was married to Miss Sarah A. Titsworth, daughter of Edward B. and Ann Dunn Titsworth, and sister of the late David E. Titsworth. Mrs. Greene died in May, 1900.

Mr. Greene was a faithful and active member of the Seventh Day Baptist Church at Plainfield, N. J. He is survived by two daughters, Miss Mary T. Greene and Miss A. Mildred Greene, both of Plainfield, and by three brothers all of Berlin, N. Y., Edgar, John, and Denio.

Farewell services were held at the late residence, 416 West Sixth Street, on Thursday afternoon, September 10, 1914, conducted by the pastor, and attended by a large number of friends, including associate employes at the Potter Printing Press shops, and by comrades of the G. A. R., who acted as an escort to the railway station, whence the body, accompanied by the daughters and a nephew, Charles P. Titsworth, was taken to Berlin, N. Y., where a brief service was held with relatives and friends, conducted by the Rev. Mr. Connors, and where the burial was made in the family plot. E. S.

**BURDICK.**—Samuel Pettibone Burdick was born November 30, 1838, and died at his home at Alfred Station, September 14, 1914, aged 75 years, 9 months and 14 days.

He was the eldest son of Welcome P. and Prudence Burdick. On February 18, 1864, he was married to Mary E. Corbett. To this union were born three sons and one daughter. At the age of eighteen he made a profession of religion and joined the Seventh Day Baptist church of Alfred Station. He remained a faithful member of this church until the organization of the church of like faith at Andover, in 1871, of which he became a charter member. In the year 1893, the Andover Church ordained him as a deacon, which office he has faithfully filled.

He was born in the township of Alfred, where he has lived his life. He is survived by a wife, two brothers, three children, twelve grandchildren, and two great-grandchildren.

His health had been failing for some time, but when the end arrived, it came as a shock to his family and neighbors, for no one thought that he was so soon to go. He will be missed as a devoted husband, a loving father and grandfather, a faithful brother, a kind neighbor, a consistent church member and deacon.

Funeral services, held at the church at Alfred Station, September 16, were conducted by

his pastor, A. Clyde Ehret, of the Andover Church, assisted by Rev. I. L. Cottrell of Alfred Station. Interment took place in the Alfred Rural Cemetery. A. C. E.

## The Sabbath Recorder

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

L. A. Worden, Business Manager

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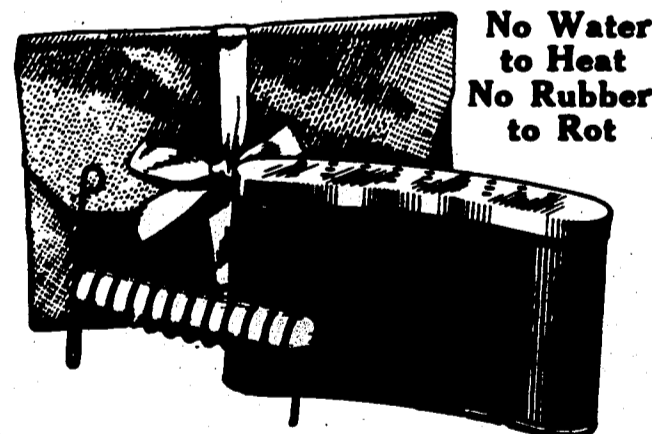
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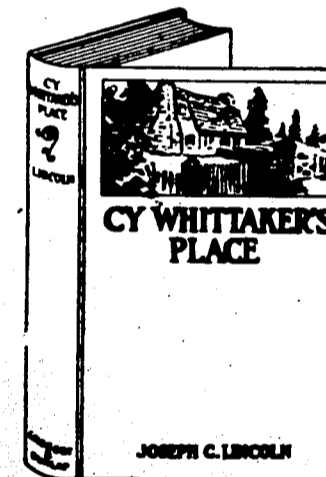
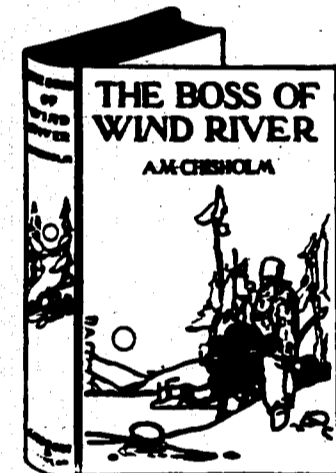
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The scene of this charming, idyllic love story is laid in Central India. The setting is entirely rural, and most of the action is out of doors. The story is one of devoted friendship, and tender self-sacrificing love; the friendship that gives freely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



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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.



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The SABBATH RECORDER Plainfield, N. J.

# The Sabbath Recorder

## A GRACE FOR TODAY

Show us the way to see the good  
That comes into our lives each day,  
The blessings dimly understood  
That give us cheer along the way.  
Give us content, with gold and gear—  
Though much or little we possess—  
Let us be glad for what is here  
On this, our day of thankfulness.

But broaden, too, the soul and mind  
So that our thanks will not be found  
By custom's rule and rote confined  
Within this one day's narrow bound.  
Let us be glad for early rain  
That bids the flowers wake and creep,  
Let us be glad for snowy plain  
That holds them in their winter sleep.

Give us the heart to understand,  
The graciousness of spreading trees,  
The changing seasons, wisely planned,  
The storm and sunshine—all of these.  
For all the brightness of the dawn,  
And cheerfulness of noon and night,  
And all that joy is builded on  
Give us the grace to see aright.

Let us remember each kind word  
By weight of goodly feeling blest—  
Each gentle thing we've said or heard—  
And blot from memory the rest.  
Give us the grace to see and know  
The benefits along the way—  
The many things that help us so.  
Let us be thankful every day.

—Wilbur D. Nesbit

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