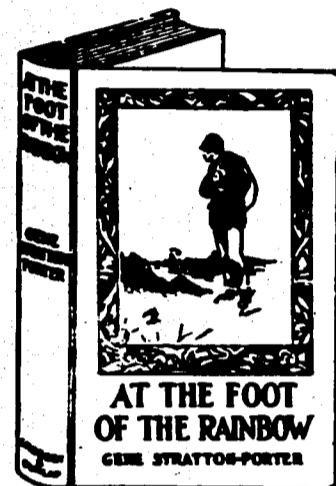


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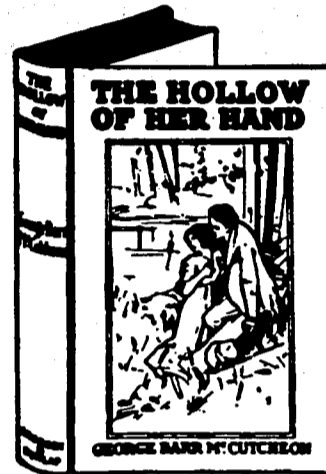
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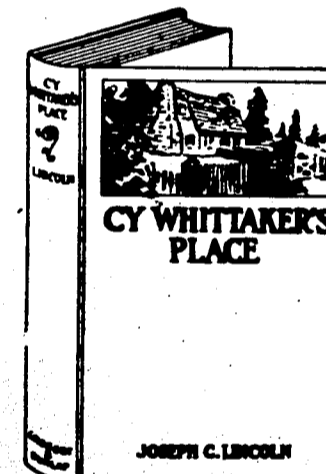
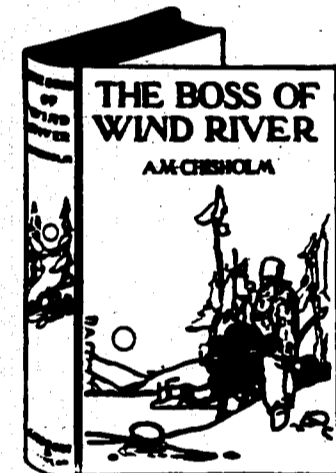
AT THE FOOT OF THE RAINBOW
by Gene Stratton-Porter (Author of "Freckles")

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



THE BOSS OF WIND RIVER
by A. M. Chisholm

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



THE HOLLOW OF HER HAND by George Barr McCutcheon

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

CY WHITTAKER'S PLACE by Joseph C. Lincoln

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

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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The Sabbath Recorder

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

VOL. 77, NO. 14 PLAINFIELD, N. J., OCTOBER 5, 1914 WHOLE NO. 3,631

The Last Day of Conference

The closing day of Conference is always crowded full of business, while the house on that day is never crowded. This year was no exception in these respects. When the time to begin arrived, only forty persons were in the room. But business was so urgent that we had to begin promptly, whether the people were there or not. Important committees had to report, delayed business had to be attended to, and as usual there was very little opportunity for discussion. However, by the time the introductory services were over, a good company had drifted in, and in the course of an hour the house was well filled.

The corresponding secretary, Rev. T. J. Van Horn, sent in a most interesting report, which was read by Edward Whitford. We hope soon to give this report in full, but there being no duplicate copy, we must wait until the Conference minutes reach the publishing house before we can secure it for the RECORDER. We noticed, as it was read, that application had been made to Conference by the new church at Georgetown, South America, for admission to membership in this body. This request was granted, and in the evening meeting the hand of fellowship was given to Secretary Saunders as representative of that church. The report also showed that we had made a net gain in this country of more than two hundred members during the year.

The report of the Memorial Board was read by Asa F. Randolph, of Plainfield, N. J., and Dr. L. A. Platts read the obituary of Mr. Ordway which appeared in the SABBATH RECORDER of September 7, page 300.

LONE SABBATH KEEPERS' HOUR

A new feature of Conference was the "Lone Sabbath Keepers' Hour." This was in charge of Rev. G. M. Cottrell, secretary of the Lone Sabbath Keepers' work. His address, "God Wants a Man," will be

given our readers, as Mr. Cottrell has promised to prepare it for publication. The paper by Mrs. Angeline Prentice Abbey, on "What Should Be Our Attitude Toward the Church and Christian Work of Our Community," has already been published. That by Rev. George W. Lewis, on "Segregation vs. Scattering," will be enjoyed by our readers when it appears. All these papers were listened to with great interest.

The reports of the sectional meetings, the Board of Finance, the Committee on Credentials, and the Committee on Denominational Activities, were hustled through, and Conference took up the special order for 2.30, in which the question of a central committee and denominational secretary was to be further considered. The outcome of the matter was a recommendation to delay further action on this question for two years, hoping that by that time, after more careful thought and more definite planning, the way might be made clear for more united action than could be now secured. Every one recognized the need of greater efficiency, and the effort of the Tract Board to secure it was commended; but the feeling that the hoped-for cooperation could be secured by spiritual efforts and by further prayerful consideration better than by outward machinery, put into effect before the people were ready for it, prevailed, and the delay was agreed to in the hope that the boards might be able to work out the problem yet, with the ideal kept in mind. There was no doubt about the need of taking some such step, as soon as it could be taken with a good degree of unity among the people, and the leaders were urged to keep the ideal in mind, hoping for the way to open in due time.

The marked spirit of brotherly love and the candid way in which this important question was discussed were certainly encouraging. One brother said: "If all the people could hear what we have heard, we

would all be converted." The group meetings held by some who had been in the service of the Tract Board were referred to as being especially helpful in clearing up misconceptions and in helping the people to a better understanding of the work and how it is done. The sentiment in some of the meetings was said to be quite strongly in favor of the plan proposed by the Tract Board.

One pastor said: "What we get must come by slow growth. I don't believe any good would come from forcing the matter of a central committee now. But I hope wise discussion may hasten the day when something can be done. The time today is all too short for us to reach any definite conclusion."

At the close of this discussion, the Conference adopted the report of the Committee on Denominational Activities, commending the work of all the boards; commending the able addresses; expressing appreciation of the gifts of flowers and the royal entertainment; thanking Tuttle and Rockwell, of Hornell, for their loan of 200 chairs for use in Conference; and urging the Young People's Board to try to extend its organization to churches where no societies exist. The Young People's budget of \$1,200 for the year to come was also approved, and it was recommended that delegates be sent to local and state unions and conventions. Conference also adopted the following recommendations of the sectional meeting of the Board of Finance: (1) that a committee be appointed to make plans for a better attendance of pastors at Conference; and (2) that the Board of Finance be a committee to devise means for the support of superannuated and retired ministers among us; to provide for necessary expenses of the Board of Finance; and to study the "Cleveland plan" in making out budgets for our work. This plan, we hope, will soon be explained in the RECORDER.

A church in Argentine asked for admission to Conference, and the corresponding secretary was urged to write and learn more about this church and report next year.

I do not need to tell our readers that this afternoon session was a busy one, after mentioning, as I have, only a part of what was done.

The Last Evening of Conference

The last session of Conference at Alfred, Sunday evening, was one long to be remembered by those in attendance. Arrangements for an evangelistic meeting had been made by the Program Committee, but it became necessary to change the order somewhat, in view of the ordination of Brother Gerard Velthuysen, which had been arranged for since Conference opened.

There was unusual interest in the coming together of the people this evening, in view of the farewells that must be spoken by many who were to catch a late train after the meeting closed. Among these was Brother Velthuysen, who, upon hearing the distressing war news from his homeland, had decided that he must cancel all engagements in America and take the first steamer for Holland.

By the time the services began, the house was crowded. The congregation joined heartily in the songs, "Let the Lower Lights be Burning," and "I Know Whom I Have Believed." These songs were followed by Scripture reading and prayer by Rev. E. A. Witter.

MR. INGHAM'S MESSAGE

Two or three times during the day Brother Ingham had tried to find an opportunity to present the cause of our superannuated ministers, a cause which lay heavily on his heart, and the opportunity was given him to speak at the opening of this meeting. He made a strong plea for a resolution that had been offered for the enlargement of the fund for feeble and superannuated ministers. He spoke of the increase in the cost of living, until the salaries, which had not increased, were entirely inadequate for the support of many of our pastors. They find it out of the question to support and educate their children and save anything for a rainy day. This very fact may be keeping some of our young men out of the ministry. Salaries should be increased, so our pastors will not have to suffer.

Mr. Ingham referred to the fund started some years ago as the result of a plea made through the RECORDER by Rev. Judson Burdick, in which Mr. Burdick called for thanksgiving offerings for this purpose. Other denominations have done much, and we all feel that something should be done

in our denomination. But we will be false to our trust if we feel, and do not act. Mr. Ingham pleaded for the people to remember this important fund when making their wills. He asked all to promise to help increase this fund. "Let us," said he, "put our feelings into actions and make a Thanksgiving gift of at least one day's wages for the Superannuated Ministers' Fund." He asked every lone Sabbath-keeper to unite with us in giving one day's income. But if not able to do that, he urged each one to do the best he could. It is our duty. To all this the RECORDER wishes to add: Thanksgiving Day will soon be here. We will try to remember it. Send your gifts to Mr. J. A. Hubbard, treasurer of the Memorial Board, Plainfield, N. J.

After a song by the male chorus, "Walking with Thee, My God, Savior Divine," the Conference proceeded to ordain Brother Velthuysen.

THE ORDINATION SERVICES

Reference was made to the fact that a call had come from Holland for the ordination of Gerard Velthuysen to the gospel ministry by Brethren Wilcox and Moore, when they went to Africa. As that ordination had finally to be postponed for want of time, a motion was made to attend to it now. This motion was carried by a unanimous vote, and Brother Velthuysen proceeded to state his Christian experience and his beliefs, as found on another page of this RECORDER.

At the close of this statement the Conference proceeded to ordain Brother Velthuysen by the laying on of hands, and prayer. Rev. L. C. Randolph and Dean A. E. Main made the consecrating prayers, with a great company of ministers standing around the candidate. Those who could do so laid hands upon his hand. The charge to the candidate was given by Rev. Clayton A. Burdick, and Rev. W. L. Burdick gave Brother Velthuysen a warm welcome to the ministry, which he regarded as the highest of all callings. "We are glad to welcome you," said he, "for the sake of your father, mother, and brother Peter. We are glad, because we believe God has laid his hand on you to do his work."

The right hand of fellowship was then given by Dean A. B. Kenyon, president of Conference, welcoming Brother Velthuysen to the Seventh Day Baptist General

Conference and to the denomination as one of its ministers. Said he, "May you and yours be saved from the curse of war."

Then came the recognition of Brother Polan's ordination, which had taken place during the year, at New Market, N. J., also the formal recognition of the new church at Georgetown, S. A., referred to before in these notes.

THE PASSING OF THE GAVEL

Then came the closing words by the president and the formal presentation of the gavel to the new president. The kind words of President Kenyon, and the response by the coming president, Dr. L. C. Randolph, were inspiring and helpful. The present Conference was spoken of as a great Conference—"great in its fellowship and evangelistic power." The new president said: "O for a new anointing! Let us pray: Our Father, we can not express the feelings of our hearts tonight. Thou lovest us. Help us to yield to thee. If any have never found thee, may they say, 'I come'; may all say, 'I come.' May all men and women, all boys and girls come to thee and be built up in heart and soul."

After this prayer a few brief words were spoken by Rev. George B. Shaw, leader of evangelistic meetings, the congregation sang, "God be with you till we meet again," and Rev. Gerard Velthuysen pronounced the benediction. Thus ended the one hundred and second session of the Seventh Day Baptist General Conference.

The Northwestern Association

The sixty-sixth annual session of the Northwestern Association convened with the church at Farina, Ill., on Thursday, September 24, 1914. While the audiences were not large, and could not be expected to be so in a church so widely separated from all other churches of like faith, still the coming of the friends as delegates was greatly appreciated, and the meetings were much enjoyed.

The officers in attendance were the president, Prof. D. N. Inglis, of Milton, Wis., and the recording secretary, Dr. L. C. Bassett, of Farina, Ill. The work began promptly, and after the introductory exercise Pastor W. D. Burdick gave the delegates a hearty welcome to Farina. He spoke of the treat the association brings

to the Farina people, as only a few such meetings have ever been held here. He gave a brief history of the church since its organization in 1866. It has enjoyed the services of ten pastors, as follows: Charles M. Lewis, 1866-1868 and again from 1869-1871; Leman Andrus, 1868-1869; Oscar U. Whitford, 1872-1877; Wardner C. Titsworth, 1877-1880; Wm. H. Ernst, 1882-1886; Charles A. Burdick, 1887-1896, and in 1905; John L. Huffman, 1896-1897; D. Burdett Coon, 1897-1899; L. D. Seager, 1899-1904; Willard D. Burdick, 1905-1914. The pictures of all these pastors hang in the audience-room, with the dates of their service.

Pastor Burdick referred to the sickness that prevailed in Farina while the prairies were being broken up, but wished us to know that all that discomfort had long ago passed away, and that he had found this a very healthful country in which to live. He has been so well physically that he has no excuse for laying to ill health any poor sermons he may have preached here.

His further remarks were in substance as follows: Farina is in a great State. Illinois has hard problems to solve, and we are trying to solve them so they will stay solved. The people are striving to banish the saloon; and since I have seen how bitterly the liquor element hates the movement to secure votes for women, I am all the more in favor of woman suffrage. It is safe to stand by anything which the liquor element recognizes as a deadly foe to the saloon. We regard our fight for county option as a long step toward absolute prohibition.

We have been praying here for God's blessing to rest upon this association. We all need the spiritual infilling and refreshing. Each one needs the blessing for himself. The church needs even a greater evangelistic spirit, and the cause we love can not go forward without it.

This has been a dry season. Crops have suffered terribly and harvests have been smaller than usual, but we see the delegation is small and think we can feed you well. You are all most welcome to Farina.

The response to this address of welcome was given by President Inglis, who said he did not see the need of a "moderator" for such a meeting, and hoped he would not have to moderate any one there. "Be

strong and of good courage" was the keynote of his address. It was a good address and will be found on another page of this paper.

INTRODUCTORY SERMON

Rev. H. Eugene Davis preached the opening sermon. It was strongly evangelistic. Before beginning he asked the people to stand and sing, "We praise thee, O God," with the inspiring chorus, "Revive us again." This they did with a hearty good will. Mr. Davis had just read the first nine verses of the first chapter of Acts, where the apostles were to wait for the promise of the Father, and when the song ended he announced the eighth verse as his text: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." The power from on high was the first topic upon which the speaker dwelt. We all need personal power, and should think more than we do about our *personal* relations to Christ, the great source of Christian power. Christ had walked in physical form with his disciples and they loved him; yet until Pentecost came, they did not understand much about real spiritual power. They understood his mission far better after their days of waiting. Christ told them to wait for it, because he knew they could do nothing for him without it.

Sometimes it is hard to wait. We want to see things go forward, but often we need to heed the Master's command to wait. Sometimes we are turned back from our plans and thwarted in our purposes because it is God's waiting-time.

I come not to talk of the Trinity, but I love to think of God the Father as the power in the universe giving life and bringing into being everything we see. Men who have made nature a study have been thinking God's thoughts after him.

I love to think of Christ as coming to enlarge our conceptions of the Father-God and to give us a better understanding of what Jehovah really is. Christ brings him nearer to man. When I find things in the Bible that connect Christ up with God, I feel that this is especially helpful and uplifting.

But Christ teaches that it is not enough to know *about* God. We must have more

than that, or fail. We know *so much* about God, but we have not waited for his infilling power. This we need. We may have the very best electrical plant, with everything in perfect order, but there will be no light or heat or power without connection with the dynamo. Christ, the Holy Spirit, is the dynamo that gives the power. Christ said, "I am the light," but only as the Holy Spirit goes through us, does that light shine. Christ shines in the world through his followers, who are like the bulbs in the equipment for light. A bulb may be perfect in itself, and yet if something disconnects it, it can not shine until connections are reestablished. Many Christians allow some little sin to disconnect them with Christ, but by waiting on the Lord and by proper adjustment they may become reunited to him and shine on as well as ever. Mr. Davis called missionaries and boards God's instruments in re-lighting the lamps that have gone out, and we should use these instruments to the best of our ability.

Witnessing for Christ is a part of the command. The Holy Spirit's mission is to give knowledge. "Ye shall know the truth, and the truth shall make you free." If the Holy Spirit really dwells within, we will have enthusiasm for our work; we will be zealous for the church, for the general work, and for our own spiritual growth. We too may have just what Christ gave to his disciples, and we too may know that God is using us for his glory.

Editorial News Notes

The 101 Ranch Homeward Bound

As we were about taking the Erie train in New York for Chicago, we noticed a large company of Indians—men, women and children—with their "luggage" fresh from England. They had just arrived and were on their way home in the great West. When well on board our train, there was more than a car-load of them. They looked weary and travel-worn, and, withal, seemed sad and disheartened.

Of course we were interested to know something more about them, and on inquiry found them to be the famous "101 Ranch" that went to England some months ago under contract for a "Wild West Show" in the Old World.

Evidently the Old World had treated them about as badly as ever the New World did; for when the war broke out, all their horses were taken away from them for use in the army, and therefore their show was broken up.

It is understood, however, that England will pay them for their ponies.

Several American refugees were on our train, having reached the homeland via Holland and the steamship *New Amsterdam*. As I entered the bath-room this morning, three of them were discussing the European war. If you wish to hear animated conversation, just listen a few moments to a discussion between three or four German refugees and as many Americans or Englishmen, and you will surely "get your wish."

Response to Pastor Burdick's Welcome

PROF. D. N. INGLIS

Pastor Burdick and friends of the Farina Church: It is indeed a privilege and a pleasure for me to stand before you, for the first time, and respond to the words of welcome that have been expressed to us. I deem it a privilege to meet with you in this union of churches in the great Northwest. I have never been in a Seventh Day Baptist community where I did not receive a hearty welcome; and the good people here are no exception. My only regret is that we have not taxed their hospitality more by sending larger delegations. I feel that our associational gatherings may be made a great source of strength to our churches, and I believe they *are* being made so. They bring our lay people in touch with our denominational leaders as no other meeting can. The sessions can be made more evangelistic in character, for there is less business than at the General Conference. The distances are shorter, making them within reach of more people. For these reasons our associational gatherings ought to be largely attended by representatives of the churches and leaders in denominational work.

Now as we are in attendance at the sixty-sixth session of the Northwestern Association, I hope that the spirit of God may be with us and inspire us, keep us sweet, and make us helpful one to another. I never

could see why a meeting of Seventh Day Baptists should need a moderator; a presiding elder would seem more appropriate. I hope that I will not have to moderate any, and I also hope that the delegates will attend regularly and promptly all the sessions of this association, each one using the time that is allotted him and bringing his remarks within the limits set. Of course I shall be considerate and allow one to finish his sentence, even if he is encroaching on some one else's time.

If I were to preach a sermon, which I am not going to attempt, I should choose as my text Joshua 1: 9, "Be strong and of good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." These are the words spoken by the Lord to Joshua as he was about to enter upon the task of conquering the Promised Land. The task of bringing the word of God to the world was being undertaken, and a more resolute and determined leader it would have been difficult to find. With a courage born of faith, he led his people to victory.

The theme of this association is Evangelism—the good news—and the key-note ought to be "Courage born of faith." Under this banner let us go forward. As Joshua was encouraged by the words of Jehovah, so ought we to be. We have also the words of Christ, "Go ye and teach all nations . . . and lo, I am with you always, even unto the end of the world." As Christian citizens of the kingdom of God we have several things to encourage us. The general attitude of the world toward the religion of Jesus Christ has changed from contempt to respect. The Christian character is now the pattern and ideal. The world has come to see that the largest life is the Christian life.

We as Seventh Day Baptists ought to take courage when we see the eagerness with which men who are counted godless listen to the word; when we see a church of more than twenty-four spring from the results of a summer's campaign. The very thought of the greatness and importance of our mission ought to give us courage and determination. Living a Christian life is no small task, and the keeping of God's commands calls for *men*—men

who will stand firm for truth and righteousness; men who will put principle before policy; men who will seek first the kingdom of God and his righteousness.

What we as a denomination need is a vision of the great opportunity and privilege afforded us in bringing God's truth to men. What we need is more love for humanity and less love for argument and criticism. Oh, what a work may be accomplished if standing shoulder to shoulder we should all push together! It seems sometimes like a hopeless task to carry the banner of the Sabbath to success. But we should remember that the greatest truths of the world have been spread by small numbers; the teachings of Jesus Christ were given to the world by a mere handful of faithful men; Luther had only a meager following when he attacked the corruption in the Catholic Church; God chose only three hundred men to defeat the great host of Midian. Let us remember that it is not "by might nor by power, but by my spirit, saith the Lord." Let us magnify the blessings, the religion, of Jesus Christ, rather than magnify the difficulties we shall have to face. Let us magnify the joy in keeping the commands of God, and let us teach our youth this joy, not only by our words, but by our lives. Let us quit ourselves like men and be strong. There is nothing that will discourage the weak ones more than a continual complaining of hardships and forebodings of ills just ahead. Let us take a lesson from the nations at war, who keep telling of the victories and minimizing the losses, to keep up the courage of the soldiers and people. I do not mean that we have no discouragements, but there is nothing to be gained by magnifying them or bemoaning our hard lot. It is folly to talk of things that might be if it were not for the Sabbath. I am glad I am a Seventh Day Baptist, and I am encouraged over the outlook for our people.

Immigration for the year closing July 1 was the largest in our history, reaching a total of 1,300,000, the Italian leading with 300,000, the Russian Jews next, and the Poles third. "Nearly all undesirables," we are told. It depends upon us, Christians, whether they remain "undesirables." —*The Standard.*

SABBATH REFORM

Liberty and Equal Rights—Shall They Be Preserved?

Liberty and equal rights, so long enjoyed in California, are threatened with destruction by two initiative measures to be voted on at the general election November 3, 1914. One of these measures is entitled "An act to provide for one day in seven as a day of rest." Subsections 3 and 4 of section 2 of this measure declare that it shall be unlawful on Sunday to keep open any store or place of business where goods or any property are offered for sale, or to sell or offer for sale any property on Sunday; and forbid labor for profit on Sunday in any mine, mill, factory, bakeshop, workshop, studio, or other similar place of business or work.

Section 3 imposes a penalty, for violation of the act, of "not less than ten dollars nor more than two hundred dollars," or imprisonment "in the county jail not to exceed thirty days, and upon each subsequent conviction, both said fine and imprisonment."

There is given in section 2 a long list of exemptions from the penalties of the proposed law, because they are "works of necessity." Among these exemptions are "hotels, boarding-houses, restaurants, lunch stands, cafés, and work incidental thereto; ice-cream parlors"; "sports, theaters, and amusements"; the preparation and sale of Sunday newspapers; "the sale and delivery of milk and cream, and unavoidable work in making cheese or butter." It exempts all railways, and every public utility, with every kind of transportation, and the use of water in mining or irrigating where the flow is not continuous.

The following exemption is made under *k*: "And provided, further, that the above subsections numbered 3 and 4 do not apply to any person who is a *member of a religious society which observes some other day than Sunday* as its day of worship, and who *actually keeps his place of business or occupation closed and does not work for gain or wages upon said day of worship.*"

This measure proposes to establish Sunday by law as the day of rest and worship,

and to enforce it upon the people by fines and imprisonment.

Any person desiring to keep any other day is only *permitted* to do so under strict rules and regulations that are *not* imposed upon *Sunday-keepers*. His day having no legal standing, like Sunday, he has no protection from the annoyance and encroachments of others upon his rest. *He is denied the right of individual choice of a rest day, but is compelled to accept some day that others have accepted in sufficient numbers to form a society, of which he must be a member.* He is positively forbidden to do any work for "gain or wages" on the day which he observes, while the Sunday-keeper is allowed to labor on his chosen day of rest in a large number of industries as "works of necessity." If the Sunday-keeper may sell ice-cream or conduct a theater on Sunday as "works of necessity," why should not the person who observes some other day have the same legal right to perform any of the "works of necessity" named above for gain or wages on the day of his choosing, provided he shall desire so to do?

All these discriminations in favor of Sunday-keepers are violations of the constitution of the State of California, which declares that "the free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be guaranteed in this State." (Article 1, section 4, constitution of California.)

To change this article of our constitution, or to override its plain declaration of liberty, would be to destroy the rights of the citizen guaranteed by the fundamental principles upon which our government is founded.

The supreme court of California has decided that "the enforced observance of a day held sacred by one of the sects is a discrimination in favor of that sect, and a violation of the freedom of the others." (Volume 9, page 502, California Reports.)

The injustice of this proposed law is proved by the large number of exemptions which its advocates are compelled to make. The law, being of itself a violation of the principles of justice, can have no just application to any person or thing, because an unjust law can have no just application. If a *daily* paper has a right to be published and sold on Sunday, a *weekly* or *triweekly*

is entitled to the same right. This measure gives special privilege to the daily publication.

This proposed law allows theatrical managers and performers to *work for gain on Sunday*, and sends a man to *jail for doing useful work*.

The *sale of ice-cream* on Sunday is made *legal*; and by the same law, a person is declared a *criminal* if he opens his *bakeshop* on the same day to sell a *loaf of bread*.

The *lunch stand* is allowed to sell *food all day Sunday*, while the *grocer* may be fined \$200 for opening his store to *sell a nickel's worth of crackers*.

Section 2, subsections 1 and 2, of this proposed law, forbid hiring or being hired to labor "more than six days in any calendar week of seven days." Subsection 4 contains an exemption to this as follows: "And provided that the above subsections numbered 1 and 2 do not apply to any person whose total hours of labor during seven consecutive days do not exceed forty-eight hours."

This exemption allows labor on every day of the week, provided the total hours do not exceed forty-eight in seven consecutive days. This would conflict with another proposed measure, on the ballot, which allows but eight hours of labor in *any one day*. It also utterly destroys the provision demanding Sunday rest.

This proposed law regulating the free citizen's private affairs of labor and rest, is an unwarranted interference with natural human rights and personal liberty, depriving him of his God-given freedom to the use of his own time and the choice of his own religion.

It deals with free men and women as though they were convicts, slaves, or wards of the State. With equal propriety the law could determine when and what a person should eat, and fix the time to retire at night and rise in the morning.

Both the "eight hours" and the "rest day" measure would subject employers to constant loss, vexation, and annoyance. Especially would this be true in agricultural industries, which totaled \$371,000,000 last year in California.

It is practically impossible for the farmer, the dairyman, and the fruit grower to bring their work into any exact number of hours each day or week. The provisions of "necessity" and "emergency" are

subject to a wide range of interpretation and opinions.

The farmer or fruit grower, fearing rain, may work his help over legal time as an "emergency," while the complainant or prosecutor swears there was no rain and no "emergency."

Like all Sunday and religio-civil laws, this measure is inimical to justice, inconsistent with itself, and contrary to every true American and Christian principle of equality and liberty.

This proposed law, in section 4, makes it the "special duty" of officers of the law to prosecute without actual proof of the violation of the law, but on "credible information," or—still worse—on "reasonable cause to believe that there has been any such violation." Of course it is for the informer to decide what is a "reasonable cause to believe."

The discriminations of this proposed law open the way for "busybodies in other men's matters" to establish a system of espionage upon those who observe some other day than Sunday. . . . Then vote against all these unjust, meddlesome, mischief-making propositions, and leave all free to contract their own time of work, to determine their own days and hours of rest, and to choose their own religion.—*W. Mayhew Healey*.

Statement of Beliefs and Spiritual Experience Before Ordination

GERARD VELTHUYSEN

Dear brethren and sisters in our Lord Jesus Christ: One of the most precious experiences of life is the experience of being trusted. Nearly all God's faithful servants, and our Savior more than all, knew what it meant not to be understood, not to be believed, not to be trusted. Before all I thank God that I myself am perfectly sure it was he who called me to his service, but I am equally thankful for the privilege of seeing that the same conviction is living in the hearts of many brethren, whom I have learned to love and to respect during the days of this blessed Conference.

It is good that all things be done decently and with order. Sometime ago there was correspondence about my ordination on the occasion of the return of Professor Wilcox from Africa; but he was only for a

few hours in Haarlem, and neither the church nor myself judged this a suitable season. The Lord has provided a better time—at the end of this Conference, where I have received so many evidences of cordial approval and of a fraternal spirit towards me, both on the part of our pastors and the congregation.

I have been asked to give in this hour a brief statement of what I believe and of my spiritual experience. I thank God that I have the privilege of confessing before so many witnesses the good confession. I pray the Holy Spirit may lead me to be an evangelist to you while doing so.

From what I told you during the week of the Conference, and from your personal acquaintance with my father, you may understand that in my youth I was privileged above thousands. On my mother's lap I listened to the beautiful stories of the Bible. Continually I had the example of my parents before me, and I enjoyed the teachings of my father. Their influence was not lost upon my heart and conscience. I often prayed for forgiveness of my sins and for a new heart to love and serve the Lord, but I continually found my best intentions to lead a Christian life failing. When I was a boy of twelve, I remember I once knocked at the door of my father's study, and told him, with many tears, that I believed I had committed the sin against the Holy Ghost, because, although I had so often prayed to be converted, I did not find my heart renewed; that I presumed my sins were too great to be forgiven, as I really felt I had done many things against which the voice of my conscience clearly warned me. My father answered me, that if I really had committed the sin against the Holy Ghost, my heart would not be tendered, but hardened; that my very sorrow was the work of the Holy Spirit, leading me to Christ the Redeemer. But I did not fully understand his reply, and came to no decision.

Two years later I was admitted to the normal school for teachers. It then seemed as if the good seed sown in my heart would be choked by the spirit of doubt and agnosticism ruling in that institution. The chilling breath of doubt did a great deal of harm in those days when youthful enthusiasm for Christ ought to have filled my heart. There was one thing, however, that always stood before my mind as a palpable

and actual proof of the truth of God's word and promises, namely my father's life. I knew he was a man of God. Still, skepticism had a laming influence on my heart and mind, slumbering began to benumb my spirit when I listened to my father on Sabbath days, and all the impressions of my youth seemed to die away.

This condition lasted until some revival meetings were held in our chapel. The evangelist was a very plain and uneducated man. When he spoke, I heard him make many mistakes in his interpretation of the Scriptures. Still I could not resist the calling of the Holy Spirit, who convicted me of sin, of righteousness and of judgment. I could not stay in the meeting. I silently went away to my home, and there I sank down at the foot of the cross, and found forgiveness. When my father came home, I told him I knew the Lord had forgiven all my sins, and a great joy filled my heart. I had been singing all the while the One hundred and sixteenth Psalm: "I love the Lord, because he hath heard my voice and my supplication. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live."

I told my father I desired to confess my Redeemer by baptism, and that nothing would rejoice me more than to consecrate my life to his service. My father and the church were exceedingly glad. I had passed my examination as a teacher, and was about to accept a situation in a village near Haarlem. My father advised me to decline and stay at home to help him and to prepare for the ministry. I was perfectly willing to do so, but I feared this latter plan would not be advisable, as I was such a poor orator, slow of speech and of a slow tongue. But my father, very much desiring that I should join him in his work, answered me: "Who has made man a mouth, and who makes a man dumb or deaf, or seeing or blind? The Lord will be with thy mouth." I do not know that this was a suitable answer. I only know that even now my pen continues to be a better instrument for me than my tongue.

I helped my father as much as I could, but, in my opinion, my *efficient* service did not begin until my friend Van der Steur joined the church, and we started our mission work, of which I told you last Monday. He was a very bold speaker, and in the days when we traveled together through

the country, everybody knew Van der Steur, but *my* name and person were scarcely known. I am very thankful for that experience. It is better for a man to be humiliated than to be exalted in the first years of service in the kingdom.

I shall not dwell again on what I told you this week. I only remind you that, when the day finally came, for which my father had so tenderly prayed,—the day when I decided to enter the ministry of the church, he was not conscious of it, and my mother and brother had then already gone to their reward. The laborers go, but the harvest continues.

I hope you may judge this *historical* statement sufficient to *complete* what I have told you this week about my spiritual experience. Let me now add a few words as a brief statement of *what I believe*.

First, I honestly believe that I am a great sinner, depending entirely on the grace of God. When I realized that the Lord was going to have a reckoning with me, I found I owed him 10,000 talents—the invaluable sum of mercies and benefits he had bestowed upon me from my early childhood. So I fell down and worshiped him, and found he was moved with compassion, and forgave my debt. It was his own Son, my Redeemer, who paid all my debts for me. So I heartily love the Father and the Son, and hope never to forget the enormity of my former ingratitude, and the greatness of his mercy. It will be easy then to forgive other men's debts towards me.

As to the character of my spiritual point of view, I find this best expressed in the following words of Jesus to his disciples: "*Ye did not choose me, but I chose you, that ye should go and bear fruit, and that your fruit should abide.*" I believe myself to be, by the grace of God, a living branch of the true vine, which the Father planted and which has taken deep root in this earth, so that it grows its blessed branches in many lands. Yea, the day will come when the whole earth shall be filled with them. I feel not only that my spiritual life is being fed from that root and stem, but that there equally is a constant circulation from the branches and their leaves through the stem to the root. Such, in my opinion, is the work of the Holy Spirit.

Each branch turns its beautiful leaves to the sun, that they may assimilate all the

food in the air and in the sap that is circulating through their veins. So I pray that the terse motto of Alfred University—*Sol justitiae illustra nos*—may be fulfilled in life. And just as the branches of the vine can not grow by their own firmness, but fall to the ground and wither unless their claspers find good hold, so I pray that I may find, every day, right hold, and right way to grow, by the right promises to attach myself to in order to produce excellent fruits of righteousness, characterized by love, joy and peace, long-suffering, kindness, goodness, faithfulness, meekness and temperance.

This parable of the vine is equally the symbol of my theological conviction—Christ the Vine, the Father the Husbandman, the Holy Spirit the living communication between the branches and fruits and claspers. Such has been my experience during this Conference, which I shall never forget.

I do not know what the future of my life will be, but from the experience of the past, I know the Lord appointed me that I should go and bear fruit; and my fruit will abide, if I continue to ask the Father for all that will be needed for myself and my work and my people.

I feel one with you all, brethren, especially with those serving in the ministry, and I trust you will feel so with me. I know I am going to meet many troubles in the Old World, but I pray the Father, and I trust he will give me strength to meet every emergency, for Jesus' sake. The tie that binds our hearts in mutual faith and love has been strengthened. I pray that my confession in this hour, my message during the past week, may have glorified the name of our God and Father.

In conclusion, I hope you may agree that it was the Lord who called me to his service, and I shall greatly rejoice in receiving from your hands, dear brethren in the ministry, the blessing of the church, and the right hand of your fellowship. May the Lord bless us all, and may we live for his glory! Amen.

A gentle heart is more to be desired than a stored brain. For education is successful in so far as it trains one to live helpfully and happily with other people.—*Continent*.

MISSIONS

The Needs and Supply of Our Foreign Mission Field

JOHN H. AUSTIN

Read on Missionary Day at Conference

When there is emphasis placed heavily upon the *our* in the needs and supply of our foreign mission field, may I fling to you this question: What shall we consider *our* foreign field?

Do we think of the six or seven little places where we have special interests, with salaried workers in some instances, as the only foreign field we should think about; or is the cause that we represent important enough to consider the *world* as *our* field? In my own mind the world is our field, and I have every reason to believe that, in this respect, all here today think in substance the same as I. But when the needs of the localities where we have special interests have been considered, we shall have considered the needs of humanity in general.

We have a little interest in London. We can not think of this as a mission to a lost and fallen race, for in that city there must be some of the most cultured and enlightened people of the world. It seems to be one of those unaccountable happenings, where the parent organization has dwindled and dwindled, until nearly gone, while her offspring grow vigorous, and in turn produce their like kind.

There are numberless happenings that have made our hearts sad—the times and places where we have apparently failed to enter into the privileges that the Lord has offered us.

About the year 1899 there came an appeal from some simple African people on the Gold Coast. They had discovered a peculiar truth in the Scriptures! The Seventh Day was the Sabbath! They appealed to us because we held to the same truth, and no other religious denomination of their acquaintance held the same truth. They *hoped* we could add to their light.

I need not go into the details of the help that we have given them, or what we have attempted to do for them. To all appear-

ances the supplies have been far short of the needs.

I well remember some of the statements made by President Daland in the old Pawcatuck church in Westerly, as he gave a report of his trip to the Gold Coast. He said that those who went there as missionaries might die before they had been there long—*might*, not *must*—and we found that this was so. He said it would be a herculean task, and that it would take a lot of money to do a satisfactory work there. He said there was need that a Christian family should go there and by their presence demonstrate the Christian life, as well as preach the word. He did not think that the work would prosper under the direction of the colored man. The Caucasian Protestant, with the backing of a long line of Christian forefathers, was what he would recommend for a task like that; and those who went must have a vacation, often, to the Canary Islands, or inland to some health restoring climate.

Friends, you know what we have done! I have sat in our missionary meetings and listened to appeals from these people that have made me sweat. All is quiet now; we seldom hear from Ebenezer. They had high hopes we would do something for them to make the darkness a little less dense. "Hope deferred maketh the heart sick." The needs of this field have been clearly stated by President Daland. What have we furnished, and what are we going to furnish? Is the gospel worth while? Is the life of the white too precious for him to bother with these people of color? Let's think about it and talk it over with God.

Twenty-five hundred miles to the southeast of the Gold Coast, on the same continent, in British East Africa, we have another problem. Why did this interest come to our doors? It seems to have been a peculiar providence. Was it so? This interest has caused us what we consider trouble without end. But by the strange working of Providence it seems to be up to us. (Is this too slangy?) The plea that there are other missions on the field that are doing better work, and more than we would be able to do, does not excuse us. We know the value of the Sabbath; and if for no other reason, there should be a stable Seventh Day Baptist mission estab-

lished there for the moral effect upon the missions that are there now.

One man in our denomination has been so strongly impressed by reports from that field that he has made the trip at his own expense and has asked nothing from the Missionary Society. May the efforts of Walter B. Cockerill bring much good fruit.

There are some in this audience who have read one or more appeals from the natives of that field; and if you analyze their letters in even a half careful manner, it is evident that, with the right opportunity, they have the possibilities of being a cultured people. We can make no prophecy when this will be, but from the way in which this matter has been conducted by Seventh Day Baptists, it will take half a million years. Let us not dabble with the work longer. Let's *do*, or let alone!

God told the chosen people he would take away their inheritance and give it to another if they were unfaithful, and we have lived to see this fulfilled, to the letter. Shall we profit by their history?

The needs here are much the same as they are upon the Gold Coast; the liability to death is much less, as it is considered a fairly healthful climate. The plea that comes from the natives is for schools. Improved methods of agriculture, the breeding of stock and poultry, and the trades should be taught in connection with the three R's. With this instruction in material things, there should be a proportionate amount of spiritual training. If there should be a community of people, like the one we have in China, put on that African field—people with like character—what would not the future bring?

On an island 2,500 miles south of Shanghai there is a population of 23,000,000 people; this is the island of Java. It is about the same size as the island of Cuba, but it has fifteen times the population, and is one of the most densely populated lands on the face of the earth. The population is increasing rapidly. It is able to support double the number of people that it now has upon it, the soil being very fertile. It is a Dutch possession. The religion is largely Mohammedan. Christian missions have never been very successful there. There are two brave souls, however, of our own faith, who, in 1895, dared to enter that land and burn their taper, and rear the standard of high ideals. Some of the

most spiritual letters that it has ever been my privilege to hear read, have come from those people. What simple trust, what patience, and what great, strong faith in a frail body! What will the future supply be when these workers have gone to their reward? I hardly hear of these people going home for a furlough. Sometime they will be called home on a furlough that shall never end. What then? Surely where the darkness is most dense, there is the greatest need of light. We *must* keep the camp-fires glowing.

But the mission that has had the time and money of this denomination, the place that has been a bone of contention for the last sixty years, has been in the empire of China, the country of 400,000,000 people. As we study the early history of this mission, and learn of the Carpenters and the Wardners, the struggles to keep a worker continuously on the field, and the failure, at two different times since its original establishment, to do so, we may have some just reason to feel proud of what we have there now. But the needs are still great, and the supply short.

In the twelve years that I have been a member of the Board of Managers of the Missionary Society, I have taken a keen interest in the moves and the temper of our people. It is a pleasure to notice that there is less antagonism against our China Mission in 1914 than there was in 1902. But with this feeling of pleasure, there comes a questioning. What does the lessening of antagonism mean? A growing indifference? I think not. I like to think of it as a growing spirituality. We have some valuable property in China to the amount of \$30,000. It would be interesting for you to look up and find how the money was raised for erecting our latest building in China. It was through the efforts of one man, if I remember correctly. And, by the way, the last that I knew, some of the pledges that had been made for that purpose had not been paid. Let all get deeply interested in missions. It is our life and the life of the church. A mission supported by two men, each giving \$1,000 a year, is a weak proposition beside a mission supported by two thousand people, each giving \$1.00 a year. Christians, to prove the name, must have an evangelical spirit, and if we consider ourselves Sev-

enth Day Baptists, we must have a double portion of the same.

But let us listen to what our missionaries have to say about the needs in China. Was the Girls' School too small? They have been able to remedy this of late. Did they speak about the need of having another couple in training to take up the work when the present ones should fall out, or should come home? Yes. Did they speak of needing native evangelists—several of them? Yes. Was it \$5,000 for a new Boys' School? I am sure that was it. Was it a hospital in Lieu-oo? In the history of the medical mission for last year the report showed some 5,000 different patients treated during the year, and the calls were to the number of 8,000. This means an average of twenty-two calls every day in the year. Do you think that there are people better fitted to establish a hospital than the workers that we have there now? We know that they are equipped with the finest kind of training, and have exceptional ability. Does this look like another job that is out of the question? I was asked to present the needs of the field, and who doubts there is a crying need of a hospital in Lieu-oo?

China is our oldest field; let us go from there to our youngest field, which is in Georgetown, South America. We have hardly had this field long enough to size up its needs. It is a peculiar field. The people need to be taught the dignity of labor and service—that Christianity does not mean idleness and pleasure. We seem to have a superior man on that field, one who was brought there—one who knows the weaknesses of the people, and their strength. Let us give him our confidence and be responsive to the needs of that field as they become apparent.

Shall we forget Holland and Denmark, with their faithful workers? These seem to be civilized countries, with a Caucasian race. Why are they not able to work out their own problems? We must not forget the calls that come from here, from there, and everywhere. Russia, in touchingly beautiful language, has asked us to send missionaries and literature. Iceland, that strange community of students, has seen the Star away down in the southwest, and wants to share in its light. Have we light to spare? Argentine, with its population of aliens, begins to think, to dream, and

reach out. Surely the ends of the earth are with us. Shall we supply what is needful? Sometimes proper instruction is all that may be needful. For I believe one must work out his own salvation where he is able, and those that have education, books, and a stable government, ought to solve their own problems, if they have the key. There are places where men and women should be sent, and times to send them. Many are these places and many the times.

We have the *workers*; what about money? What is our source of supply for the calls that are crowding our doors? According to the Scripture the windows of heaven are ready to be opened when we shall have fulfilled the conditions. The heavens will not open to fill our coffers with *greenbacks*. Seventh Day Baptists who live worthy of the name never get to be multimillionaires. But it is their privilege to be of service to their fellow men; and this is the *acme* of human attainment. We already have no mean resources. Allow me to revive an old suggestion: Why not start a move among our people and the scattered independent Sabbath-keepers to unite in mission work? Here is an independent company, working alone; over there is a whole community. The world is dotted with such. We know we can fellowship with them, and when they know us a little better they will know that they want to fellowship with us. I believe all Seventh Day Baptists have eliminated the personal from their religious ambitions, and have only the ambition to do what is just and best for the ushering in of the long-preached-of kingdom. If the spirit of the Master is not, and can not be, reflected in our lives enough to impress and influence these independent Sabbath-keepers that have no church home, it seems to me that we are in the way to follow the trail of the Israelites—to be outcasts, hissed and despised. The powers of the good *must* unite to combat the campaign of united evil!

If there be two parties in our denomination that may be termed conservative and radical, let the one look for the Christian spirit in the other; for it is equal in both. We must remember that the dreamer leads, while he who hangs back keeps the dreamer within the bounds of reason. Let not one be impatient with the other; for in

due season we reap good from the consecrated efforts of both.

In conclusion, I am partially quoting from a reformer of some note, adapting the matter to the needs of the hour and the subject. It is not a day too soon to grapple with the real problem of leading the world to the feet of Jesus. We have been only in the school of training heretofore. We have reached the beginning of the second stage in American life. When selfishness and greed have gone much farther, it will be too late. Selfishness means degeneration, and nature will not tolerate a race of degenerates. A backward and usually a despised race is found ready to give the *coup de grace*. When Persia degenerated, Greece was on hand to strike; when Greece degenerated, Rome was ready; when Rome degenerated, Gaul was ready. If America degenerates, the yellow man will be on hand. Some make light of the yellow man; so did the Romans make light of the barbarians. The yellow man is not degenerating. He can shoot as straight as a white man now; and undegenerated, he can live on one tenth of what the white man can while on his campaign.

A race of degenerates can not occupy the American continent. In this generation, our people must make their choice; in the next generation it may be too late. There is no alternative; we are fairly in the death grapple. All the pages of history are crying to America: "Conquer your selfish desires! Live frugally and honestly! Freely ye have received, freely give! Give unto the nations the leaves that shall heal; for 'he that loseth his life for my sake shall find it.'"

Suppose that America should go down. Whither could a frugal and a rural fragment of this country go to start a new empire? History leaves no hope of going back eastward. There is no longer any westward. We have reached the shores of the last ocean. The star of empire, moving westward, finishes in America the circle of the world. In America we are making the last stand of the great white race, and substantially the human race. If the kingdom that has been preached so long does not come in young America, will it be more likely to appear in the older and more degenerate nations? If America fails, shall the world be undone and all the human race go down to decay and dust?

Friends, we are citizens of this now beautiful land. Shall we purchase our ease with the blood of the blind? Are we going to eat our morsel *alone* and be cloyed, when that morsel will feed the thousands and the five thousands?

"I am debtor alike to the Jew and the Greek,
The mighty apostle cried,
Traversing continents souls to seek,
For the love of the Crucified.
Centuries, centuries, since have sped,
Millions are perishing; we have bread—
But we are eating our morsel alone."

Seventy-second Annual Report of the Board of Managers

(Continued)

Report of J. W. Crofoot

My reports to the treasurer show that at the beginning of the year there was a balance on hand of \$1,736.16 (Mexican). The receipts have been \$3,050.25 and the expenditures, \$4,087.25, leaving the present balance \$699.16. It will be noted that the expense has exceeded the receipts by \$1,037. Of this sum a thousand dollars was paid for the piece of land east of the school, of which mention has been made in my previous reports. It has been in use during most of the year and makes a welcome addition to the playground, as well as furnishing us with a kitchen-garden.

Mr. Waung left us a year ago and his place was taken by Mr. Ting Sih Kwe, a brother of Pastor Ting Li Me, probably the best-known preacher in the country. While Mr. Ting is perhaps not equal to Mr. Waung in some respects, he is, I think, the best help we have ever had in the music of the school, and has been of no little assistance to the singing at the church services.

This spring Mrs. Crofoot was sick for about a month and Dr. and Mrs. Davis took her classes at the time. Doctor Palmberg happened to be in Shanghai at the time and she attended to Mrs. Crofoot till it seemed best to return to Lieu-oo, when Doctor Crandall came and took her place here for a week or two.

We have recently tried to classify our pupils more accurately than before. There are now 5 high school pupils, 9 eighth grade, 8 seventh grade, 15 sixth grade, and 8 fifth grade,—a total of 45. Among our new pupils this year is a son of one of our

first boys to leave the school, the one who went to Lieu-oo with Doctor Palmberg in 1901. His school fees are paid by Mrs. Maxson of Milton Junction, his widowed mother being unable to do it. One of the boys fell from the horizontal bar a month ago and broke his thigh, so he is in a hospital now. The school will pay half of his hospital expense.

As it was in February, 1889, that the school was opened by Doctor Davis and Mr. Randolph, it seemed appropriate to celebrate the twenty-fifth anniversary of that event early this year. Our celebration was far from what I hoped it would be, for, like young people in America, the boys seemed to think that everything of the kind must include a play, and the Chinese drama is no better than that of other countries. The boys themselves contributed about \$60, which they used in renting a garden near here and in paying the expenses of an amateur dramatic club, some of the members of which were known to some of our old boys. They gave a sort of farce, and also a sort of problem play, the plot centering on the foolishness of betrothal in childhood. The performance took up nearly all the afternoon. This was followed by a feast to the present and old pupils, furnished by the school, and in the evening by a stereopticon lecture on the history of the school, by Doctor Davis.

I hope the bringing of so many of the old boys together will be for the good of the school, and we are continuing our efforts to organize an active alumni association. One of the objects of this is to start a fund for improving or replacing our present very unsatisfactory building. Many of the boys appreciate the inadequacy of our present equipment and some of them are ready to help improve it, but say that it would be much easier if a beginning were made in America. I think myself that we should now have a new building, costing at least \$5,000, gold, for the school at its present size, not to mention enlargement. Who will send us the \$5,000?

Perhaps a still greater need is that of a new man to work in the mission all the time and more specifically to take charge here when I go on furlough, which I am due to do in 1915. If my family all keep well I do not expect to go then, but even if we do not go till 1916 a man should be

here *this fall* preparing to take over the work. Of course we should all be very glad if the doctors and the board would let Eugene Davis come back.

It is a matter of regret that none of the boys have joined the church during the year. Six signed as inquirers last June, but only three of them returned to school last fall.

The attendance at the Sabbath school has been less than last year, the weekly average being 97. The smallest attendance was in July, at the time of the fighting here, and was only 18. Last month it went up to 156 one Sabbath. The primary department, under Mrs. Crofoot's charge, has recently adopted graded lessons, and we have made some efforts to organize a home department during the year.

(To be continued)

Up the Coast

NO. 3

GEO. W. HILLS

At Medford, Ore., I found the Jones family, that I failed to find last year. I was not only gratified at finding them, but also in finding loyal hearts, with determined purpose to stand firmly by the truth. No special changes have come to our people at Cottage Grove and Eugene, Ore., since the call last year. Elder Sindall is at Kelso, Ore., about 25 miles out from Portland. He is in his eighty-eighth year, and strong and vigorous for one of his age. His faith and spiritual vigor appear to be unimpaired. Mrs. Sindall is also well preserved in physical and spiritual strength.

Out from Portland, in another direction, a dozen miles or more, is the suburb of Beaverton. Here is the home of Sister Hendricks. In her girlhood days she was Maude Coon of Little Genesee, N. Y. During the very pleasant afternoon call, we found that we were related not only in religious faith, but also by the ties of blood. My mother was a Coon. Sister Hendricks' memories of her old home and its associations are still very vivid. She spoke in tender terms of her old pastor, Thomas B. Brown, who has passed from labors to rewards, and also of Geo. W. Burdick, who is now pastor at Welton, Iowa. She was an Alfred student, in the class with Miss Perie Randolph, John Huffman, A. E. Wit-

ter and others. Of old Alfred days we recalled many memories of great mutual interest.

From Friday afternoon until Monday the time was very pleasantly spent in the home of Dr. Geo. I. Hurley and family at Hoquiam, Wash. Both Dr. and Mrs. Hurley were Milton College students. The Doctor has a very extensive medical practice, and in addition to this, he is a one-quarter owner of a large hospital, which is now being enlarged to meet growing needs and demands. Mrs. Wells and children of Riverside, Cal., were taking their summer vacation in and near the city, their former home. They made a very pleasant addition to the company at the Hurley home over the Sabbath. An auto trip on Sunday to an ocean beach, twenty-five miles away, added much to the delights of our stay at Hoquiam.

I have been accused of being a "southern California booster" (how shocking!), but I have never yet boasted so seriously for any place that my eyes were blinded to the good things and advantages of other places. So I am prepared to see many beauties and advantages in Oregon and Washington; and I freely say that these States have well-nigh limitless possibilities and resources, and a great and bright future. The Pacific West is but slightly developed, and but little known to the people of the Middle West and the East. I had heard much, read more, and fully believed great things about the resources and possibilities of this great western world; but not until I had traveled over it from Mexico to British Columbia could I get a correct idea of its realities. This land is a surprise and an astonishment. I sincerely wish every one of the readers of the dear old RECORDER could see this whole country as I have seen it. Some of their opinions of it would surely be greatly changed.

The harbor of Hoquiam easily admits ocean vessels, and this makes it an important lumber-shipping port. The great herds of sleek cattle in northern Washington call vividly to mind the cattle business as I have seen it in the Middle West. Western Washington has been almost exclusively given over to the lumber business, to the neglect of its agricultural possibilities. Many heavily timbered sections are little more than sand-beds when stripped of their forests. But the soil of this sec-

tion is very deep and rich. Some future day it will take its rightful place as an agricultural and cattle-raising country.

At Bellingham, Wash., are two staunch Seventh Day Baptists—Miss Ethel Brown, a prominent teacher in the state normal school, and her mother, Mrs. Harvey Brown. They live in apartments near the school buildings, that give a beautiful view of the city and valley. They once lived in West Hallock, Ill. Miss Brown is a Milton College alumnus.

Later I had serious trouble in finding those for whom I sought. But after passing through the very interesting volcanic regions and the wide-reaching grain fields of eastern Washington and western Idaho, the close of the week brought me to the home of Dr. P. W. Johnson and family of Clarkston. Clarkston, Wash., is separated from Lewiston, Idaho, by the Snake River. Dr. and Mrs. Johnson were Milton College students. Mrs. Johnson was "one of my girls" in my first pastorate, Milton Junction, Wis., and her father was one of my very best helpers. A cousin of Mrs. Johnson, Miss Nellie Hull, a daughter of our esteemed friend, C. B. Hull, of Milton, Wis., is living in the Doctor's family. She is here for her health, which she is rapidly regaining. Could you breathe, for one day, the air that she has for her every-day use, you could not wonder at her phenomenal improvement.

A certain lady met with a serious accident, which necessitated a painful surgical operation, and many months of confinement in bed. When the physician had finished his work and was taking his leave, the patient asked:

"Doctor, how long will I have to lie here helpless?"

"Oh, only one day at a time," was the cheery answer. And the poor sufferer was not only comforted for the moment, but many times during the succeeding weary weeks did the thought, "Only one day at a time," come back with its quieting influence.

It was Sidney Smith who recommended taking "short views," and one far wiser than he said: "Take, therefore, no thought for the morrow, for the morrow will take thought for the things of itself."—*Standard*.

WOMAN'S WORK

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

De Massa ob de Sheep Fol'

De massa ob de sheepfol'
Dat guards de sheepfol' bin,
Look out in de gloomerin' meadows,
Whar de long night rain begin—
So he call to de hirelin' shepa'd,
"Is my sheep, is dey all come in?"
Oh, den, says de hirelin shepa'd:
"Dey's some, dey's black and thin,
And some dey's po' ol' wedda's;
But de res', dey's all brung in.
But de res', dey's all brung in."

Den de massa ob de sheepfol'
Dat guards de sheepfol' bin,
Goes down in de gloomerin' meadows,
Wha'r de long night rain begin—
So he le' down de ba's ob de sheepfol'
Callin' sof', "Come in, come in."
Callin' sof', "Come in, come in."

Den up t'ro' de gloomerin' meadows,
T'ro' de col' night rain and win',
And up t'ro' de gloomerin' rain-paf',
Wha'r de sleet fa' pie'cin' thin,
De po' los' sheep ob de sheepfol',
De po' los' sheep ob de sheepfol',
Dey all comes gadderin' in.
Dey all comes gadderin' in.

—Selected.

"What's all this talk about building a hospital in Lieu-oo?" asked the Woman-who-wants-to-know. "Why do they need a hospital there now when they have gotten along always without one? Do Doctors Palmborg and Crandall think that they really need a hospital? Are you sure that two thousand dollars will build one? Why are we women asked to raise the money, and how soon will it be needed?" Just here the Woman-who-wants-to-know stopped for breath. It has occurred to me that there might be others among our number that would be glad to hear more about the plans for building a new hospital.

Of course you read the report of the informal meeting of the women at Conference, and know that the plan had the approval of that meeting. And by this time you have read the circular letter from our corresponding secretary, have probably heard from your associational secretaries and are thinking of appointing your committees for raising this money. You have also read Pastor Randolph's call to the

pastors to set aside a day to present the needs of this work.

As to why they need a hospital: Why does any city need a hospital? Have you ever thought what our country would be like if we had hospitals in the large cities only? Supposing there were four hospitals in New York, three in Boston, three in Chicago, two in New Orleans and five in San Francisco—we can not comprehend the situation of the country under such conditions any better than we who are safe and happy at home can realize the condition of the people whose homes are in those warring countries where the rulers seem never to have heard the message of the Prince of Peace. If you are in any doubt as to whether a hospital is needed in the city of Lieu-oo or whether doctors there think they need one, just ask your family physician how he would feel about practicing at a great distance from a hospital. I can hear with both eyes shut what he will say to such a question. Those of us who had the pleasure of visiting with Doctor Palmborg when she was in this country know that she then felt the great need of a hospital, and was planning to save all she could toward a fund for this purpose. I will quote from the letter from Doctor Palmborg that was read at the woman's meeting at Conference: "We had hoped that we might get our hospital in some way without asking the people for it, but the money does not pile up very fast. Still we have about one thousand dollars gold now." She adds that this amount includes a few pledges, and then goes on to say: "We think we shall no doubt need three thousand dollars altogether for building and furnishing, both done in the simplest way. That leaves two thousand dollars to come in."

Now why are the women asked to raise the money? Can you tell me why it is that money for hospitals in our country is usually obtained through the efforts of women? Notice how often, in the Catholic Church, such soliciting is done by the sisters. "Oh," says the Woman-who-wants-to-know, "but those hospitals are under the direction of the sisters; that is different." Not so very different after all, for will not our people have charge of this hospital? When I was on my way to Conference I had a long talk with a sister who was going alone from Chicago to

New York and who missed the companionship of her friends of the convent. Having been hurriedly summoned to the bedside of her father, who was seriously ill, she had had no time to find a companion. She told me a great deal of her work—she is a teacher—of her vows and of her daily life. I was much interested when she said that the order to which she belongs is an order for teaching, but that they had established a few hospitals in the western part of the United States because there was great need for hospitals there and no one was ready to establish them then. So instead of saying that teaching was their work and paying no attention to this other call for help, they decided that they would do what they could, with the result that hospitals were opened where there were none before. I learned a lesson in enthusiasm from my talk with that sister, but that is another story.

The plan, as you know, is for the women of the various churches to solicit the money in any way that seems best to them. Pledges may be accepted, but try to get the money, that there may not be long delay in beginning the building. Send your money to Mrs. A. E. Whitford, our treasurer, who has already received some for that purpose. This is practical work, in which every member of the family should be interested. One young man, a member of the Young People's Board, who was at Conference, came to Mrs. Babcock after the meeting and said he wanted to give fifty dollars toward this fund. Probably other young people will be interested. Ask them.

All these things, and more, I said to the Woman-who-wants-to-know. I suppose she was tired, but she is a fine listener and she is much interested. And do you know, I fancy that she is soon going to change her name—many of us have already done that—and instead of being the Woman-who-wants-to-know, she will be the Woman-who-wants-to-help. I am sure I hope that will be her name.

Are you planning to spend any time this winter in your societies with the mission study books put out by the Central Committee of the Federation of Woman's Boards of Foreign Missions? These books promise to be very interesting to those societies that have taken up their study.

The home mission book, "In Red Man's Land," was written by Francis E. Leupp, and the foreign mission book, "The Child in the Midst," by Mary Shaufler Labaree. Mrs. Andrews of Boulder, who is an enthusiast in the study of these books, has written of attending the school of missions in that city, where two courses of six lectures were given on these books. Mrs. Andrews writes that she felt very well paid for the effort it cost her, and it was by no means easy for her to attend these lectures. She adds: "I do hope our women will take up the study of the new books in some way. They are especially interesting ones, it seems to me. The best way for a class is to have a session once a week for six weeks." A large society should be divided into groups for this study, so Mrs. Andrews thinks, and in that way better results may be obtained than by having the whole society read a chapter a month. However, to read the books at regular program meetings might be the only way in which some societies could find opportunity for this work, and I am sure this way would prove helpful, too. Mrs. Andrews concludes her letter by saying: "I am so interested in having our women study the world's needs." A study of these books will certainly help to broaden our horizon and show us what is being done in the great world of missions.

Mrs. A. C. Whitford of Westerly, who is a good friend of our department, has furnished us the selection, "A Sensible Request," for this issue. Read it and see if you do not agree that it is a very good argument, a good one to remember when you want to speak against license.

A Sensible Request

The Coudersport (Pa.) *Enterprise* recently contained a novel paid advertisement. It was three columns wide and twelve inches long and it was an application for a license to steal horses. The petitioner said he was willing to pay liberally for the privilege, and in view of the licenses granted to others to carry on a business producing at least three-fourths of the crime committed in the community, he did not see why his request should not be granted. He considered that the business of *horse-stealing*, for which he asked

a license, would do far less injury to the community than that of selling liquors. He pledged himself not to take away the senses of any man, or cause any man to beat his wife or commit murder. He agreed to do nothing that would destroy man's soul. He promised not to steal horses on Sunday or on election day or on legal holidays or after ten o'clock at night. He also agreed not to steal colts, or horses that have no sense or old broken-down plugs. He reminded the court to which he applied that "the community could not be run without license fees," and that "if he did not steal horses some one else would" and that "all attempts to prohibit horse-stealing only result in sneaks and liars." He also directed attention to the number and character of those subscribing to his petition, which included Eaton B. Merry, Bar T. Ender, Wurse N. Useless, A. Ward Heeler and Justwon Glass.

This bright advertisement is one of the shrewdest temperance arguments ever set forth. And why is it not a perfectly legitimate argument? Practically every one acknowledges the harmfulness of the saloon. If we license it, why not license less harmful sins also? If the advocates of license were capable of seeing a point they would see this one.—*Selected.*

Letter From Mr. Cockerill

DEAR EDITOR:

I am still at the Shiloh Mission Station, near Blantyre, suffering from another delay. However, I am involuntarily following the advice of Mr. Moore in this matter. He advised me to remain in the Blantyre District for a few months to get used to the climate, as it is comparatively cool and healthful here; but I did not intend to make such a long stay at Shiloh. A postal order on the Portuguese postoffice at Chinde was sent to me, but I did not receive notice of it until I arrived at Blantyre. I am trying to get it transferred to Blantyre, and am almost compelled to wait here, at least, until I hear from the people at Chinde.

It is a fine time to travel here now, but there will be a month, or perhaps two months, of cool weather yet. I suppose I will suffer from the heat when it does come, for I have virtually passed through two winters without any summer between

them. The natives of our persuasion in Angoniland are anxious for me to come to them. Also some of the white people about here are very much interested in the fact that I intend to go north. They seem to fear that I will stay here around Blantyre.

In my spare time I have been studying the different ways of traveling in this country. I have tried walking, and have tried the machila, and also the bicycle. I am told that the donkey is the best of all, except that in some localities up north there is a tsetse fly which gives disease to the donkeys.

I took a machila trip out to Malamulo Mission (Adventist) a week ago. I got "fed up," as the English say, on the machila, but I enjoyed the stay at the mission very much. Mr. Robinson and Mr. Elmsworth have made the place look very nice, with beautiful flower gardens, orchards loaded with fruit, etc. Mr. Elmsworth has just come into the possession of a young boy. White children are quite scarce in this country, and they have a hard row to hoe. On returning home I met Mr. Konigmacker on his donkey going to Malamulo, and had a pleasant chat with him. He is the first real American that I have met in this country.

I have a bicycle now, and am quite well satisfied with it. I think that I can ride to Bandawe easily, if I wish to go all the way by land. There are lions about this country yet. While I was staying at Malamulo, I saw the tracks of a large one in a field quite close to the buildings.

We have the ownership of the Shiloh Mission property straightened out, or at least nearly so. All together it has been rather amusing. The native in charge here thought that he owned it, Mr. Booth claimed to own it; and one of the managers of the rubber estate here claimed it also. As a matter of fact, none of them have had a clear title to it. The one mentioned last is rather a domineering person, and has acted as a sort of dictator in this country for some years; however, he has met some reverses of late. He admits now that there are thirty acres of mission land here. He has rubber on some of it.

Alexander is at present up on the borders of Angoniland, visiting Pastor D. Chinyama. Many things which I could write and which might be of interest to the

people at home are of rather a private nature, and should not be written yet.

I find that science and invention are aiding missionary work in many ways. Some missionaries make use of the lantern-slide pictures to draw the natives. I saw a set of pictures on the Passion of Christ, shown near here.

I have been without the RECORDER for a couple of months as mine was sent to Mzimba, and Alexander's SABBATH RECORDER stopped coming soon after I came here.

When I reach Mzimba, and have traveled about a little, I intend to build a house for myself in some good locality, and perhaps start a new mission station, buying some land on which to build after a time, if I am able. I know I am at a great disadvantage in having no other man to help me, yet I do not feel that I am all alone in this work. I know I have hard work before me, but if I can do nothing else, I can act as a sort of balance-wheel for our people here, and this every one knows they need badly enough. Asking your prayers, I will end for this time.

With brotherly love to all in the homeland,

WALTER B. COCKERILL.

Blantyre, Nyasaland, B. C. A.,
July 7, 1914.

Program of the Central Association

The Central Association meets with the First Brookfield Seventh Day Baptist Church, at Leonardsville, N. Y., October 8-11, 1914. Following is the program:

Thursday Morning

- 10.00 Devotional Service—Dea. C. J. York
Address of Welcome—Pastor J. T. Davis
Response to Welcome—Rev. W. L. Davis
Moderator's Message
Report of Executive Committee
10.30 Annual Sermon—Rev. Royal R. Thorngate

Afternoon

- 2.00 Business
Appointment of Committees
Reports of Delegates to Sister Associations
Messages from Delegates from Sister Associations and Representatives of the Denominational Boards
Communications from the Churches of the Association
2.45 Associational Essay—Mrs. Grant Burdick
3.15 Woman's Board Work, conducted by Representative of the Woman's Board

Evening

- 7.30 Song and Prayer Service
8.00 Sermon—Rev. Wilburt Davis, Delegate from the Southeastern Association

Friday Morning

- 9.30 Business
10.00 Song and Prayer Service
10.30 Tract Society Work, conducted by Representative of Tract Society

Afternoon

- 2.00 Song and Prayer Service
2.30 Business
3.00 Education Society Work, conducted by Representative of Education Society

Evening

- 7.30 Song and Prayer Service
8.00 Sermon—Rev. J. H. Hurley, Delegate from the Northwestern Association

Sabbath Morning

- 11.00 Sermon—Rev. Wm. L. Burdick, Delegate from the Western Association
Joint offering for the Missionary, Tract, and Education Societies

Afternoon

- 2.00 Sabbath School, conducted by Superintendent of the Leonardsville Sabbath School
3.15 Sabbath School Board Work, conducted by Rev. W. L. Davis

Evening

- 7.30 Song and Prayer Service
8.00 Young People's Hour, conducted by Field Secretary for Central Association

Sunday Morning

- 10.00 Song and Prayer Service
Unfinished Business
11.00 Sermon—Delegate from Eastern Association

Afternoon

- 2.00 Song and Prayer Service
2.30 Missionary Society Work, conducted by Representative of the Missionary Society

Evening

- 7.30 Song and Prayer Service
8.00 Sermon and Consecration Service—Rev. J. A. Davidson

Talking Shoes

Like the native Africans, the South Sea Islanders are very proud if they can get hold of a pair of European shoes. They are especially gratified if they acquire a pair that squeak, or, as the Africans call them, shoes that talk.

A story is told of a South Sea Islander, who came into church with shoes merrily a-squeak. He walked proudly to the front, and, removing the shoes, dropped them out of the window, so that his wife might also have the pleasure of coming in with "talking" shoes.—*East and West.*

YOUNG PEOPLE'S WORK

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

A Saloonless Nation: Why Not? How?

REV. H. L. COTTRELL

Christian Endeavor Topic for October 17,
1914

Daily Readings.

- Sunday—Sinners that fear (Isa. 33: 13-22)
Monday—A vision of the end (Isa. 28: 1-8)
Tuesday—Righteousness exalts (Prov. 11: 1-11)
Wednesday—God against the saloon (Ps. 10: 4-13)
Thursday—The ideal city (Rev. 21: 1-7)
Friday—My duty (1 Cor. 8: 6-13)
Sabbath Day—Topic: A saloonless nation: why not? How? Hab. 2: 1-14) (Temperance meeting)

History is a record of a sad procession of world tragedies. Nations and empires have risen to greatness only to fall. Before the death-blow was struck from without, the evidence shows in every case the ravages of a titanic destroyer within, under whose operations the vitality and strength of the nation were submerged in a general degeneracy. From the standpoint of the individual, home, church and nation, there is but one decision: this great destroyer himself must be destroyed.

THE DISEASE IS ORGANIC

Investigations show the disease to be organic and chronic. It has been running for 3,000 years; it is grafted upon the social and political life of the nations; it grips every civilized government in the world—the rulers and the ruled, the families of high degree and low degree. It is the deepest and most organic disease known to the body politic and body social, the root and source of nearly all other social and political ills.

THE YOUNG MAN'S PROBLEM

It has been found that one-half the drunkards contracted the habit before they were twenty-one years of age; indeed about a third of them before they were sixteen. It is difficult to change those who have become set in their ways, with fixed ideas. The greatest agency of all is the public school, where the fallacies of the liquor traffic may now invade the text-books and

the teaching. The utilization of the public school already begun should be developed to the utmost and should be supplemented by instruction in the colleges and universities. The pulpit should carry the vital truth about this destroyer, not only at times of political excitement, but all through the year. The preacher should be aided by the laymen, pillars of the church. Every Sabbath school should develop its teaching of these truths.

ABSTINENCE AND EFFICIENCY

All employers of men, including those in the United States Government, should extend the discriminating principle in accepting employes. The great railroads have come practically to prohibition in their employment—to demanding total abstinence of their men. The mine operator should follow rapidly; the manufacturer, the merchant, the professions, the farmer. It is perfectly legitimate in a private contract for an employer to demand that an employe so long as he remains such shall not cloud his judgment or lower his efficiency by alcoholic drugging.

HOME TEACHING

More systematic effort should be made to enlist the instinct of parenthood and have the teaching in the home improved; especially to check the father's shattering the teaching of the mother by a bad example of his own.

THE DOMAIN OF THE STATE

While the various educational agencies enumerated above belong essentially to the domain of the individual, while this domain is first in order of importance and deepest in effecting a cure, yet there is a domain of the state, and it is in this domain that the will of the people, developed in the domain of the individual, must finally express itself for execution. The people have a right to vote on such a vital question as the liquor traffic, and a majority have a right to rule. The scope of this principle must extend from the smallest political unit to the largest. If no superior law avails, the ward or township has a perfect right to vote and decide by majority what methods or system shall prevail in its own midst. Likewise the people of a city or county have a right to vote and to decide by a majority what shall prevail within their respective limits and a decision

of a city or county or State supersedes all decisions of political divisions of a smaller order. Thus the principle of local option should be used to the greatest possible extent.

CONSTITUTIONAL PROHIBITION

That part of the law resting in the hands of the people is the real organic law of State and Nation. The people only can make and unmake constitutions. Therefore the constitution of a State is the true ultimate abiding place of prohibition for the State. The constitution of the United States is the true abiding place of prohibition for the Nation.

THE LAW OF PREPARATION

In our war against the liquor traffic, the first law is adequate preparation based upon that principle in the universe by which effect is always proportional to cause. The foundation for war-strength is men. The rank and file of the army must be recruited. To get the population to enlist, the work of education must be widespread—education as to the dangers before the Nation. The public school is the real recruiting ground. Next to recruits in importance comes the officers. The college and the university are the schools for officers.

STRIKE WHERE THE ENEMY IS WEAKEST

The second law of strategy is to strike where the enemy is weakest and strike him in detail. The enemy is weakest where the people are the least degenerate—that is, in the country, in towns and small cities.

USE THE PRINCIPLE OF THE WEDGE

When attacking a stronghold the principle of the wedge must be adopted. Enter the point of the wedge by ward local option; win additional wards, concentrating the attack at each fight; and when the majority has been won, strike for the city. In the case of great cities, win the rural districts until the majority of the State is sure, then strike for the whole State. For our very great cities, the enemies' strongholds, that swing their States, we must put the wedge into the rural States, win State after State, till sure of a majority, we strike for the Nation and split the log open.

NOTE.—(The material of the foregoing article was taken from Hon. Richmond P. Hobson's speech, "The Great Destroyer.")

The Empty Church

It is obvious that something is wrong. The attendance in many churches has fallen off. The bell rings and the people pass by. It is no longer the fashion to sing, "How pleased and blest was I to hear the people cry, 'Come, let us worship God today.'"

And there are fewer accessions than in former years; fewer showers of blessing, fewer conversions. There is a mildew in the harvest. Doves are not flocking to their windows as in former days.

And there is also a lack of candidates for the ministry. Not long ago one of our theological seminaries reported more professors than students. In view of such conditions it would be useless to affirm that things are as they ought to be.

The practical question is, "What is the difficulty, and where shall we locate it?"

Is it with the ministers? It can not be denied that many of them have apparently lost their mission. They have cut loose from their instructions "to seek and to save." I attended church twice a Sunday during the three months of last summer and never heard a single invitation to accept Christ as the only Savior from the power and penalty of sin! Is it strange that the average man, who hungers for living bread, should decline a Barmecide feast? Why should people with spiritual appetites be blamed for staying away from churches where there is nothing to eat.—*The Christian Herald.*

Resolutions Adopted by the Shiloh Church

Whereas, Our pastor, Rev. J. L. Skaggs, has decided to sever his connection with the Shiloh Church, to go to a new field of labor; and

Whereas, During the four years that he has been with us, we have learned to appreciate and love him as an earnest friend and spiritual adviser, as an indefatigable and successful worker among our young people, as a leader of high ideals and of noble aspirations, therefore,

Resolved, That we regret his decision to end his pastorate here; that as he goes to his new field he shall have our earnest prayers to God for his success in the harvest of human souls; that his family have our best wishes as they go to their Western home; and that a copy of these resolutions be presented to Pastor Skaggs, and that they be published in the SABBATH RECORDER, and the Bridgeton *Dollar Weekly News.*

J. B. HOFFMAN,
A. C. DAVIS,
W. B. DAVIS,
Committee.

CHILDREN'S PAGE

Why John Muir Hated Bathtime

When the great scientist and naturalist, John Muir, was a little boy in Scotland, his bathtub, part of the time, was the sea, near which he lived. Now, to bathe in the sea probably sounds to you like great fun, but to little John it was a very terrible experience.

"I well remember being taken by the servant to the seashore when I was between two and three years old," he says, "stripped at the side of a deep pool in the rocks, plunged into it among crawling crawfish, slippery, wriggling, snakelike eels, and drawn up gasping and shrieking, only to be plunged down again and again. As the time approached for this terrible bathing, I used to hide in the darkest corners of the house, and oftentimes a long search was required to find me."

At other times, when it was too cold or too stormy to use the sea for a bathtub, the maid bathed the little Muirs in the regular way before putting them to bed. "The smarty, soapy scrubbings in preparation for the Sabbath were particularly severe," the grown-up John remembers, "and we all dreaded them. My sister Sarah, the next older than I, wanted the long-legged stool I was sitting on awaiting my turn, so she just tipped me off. My chin struck on the edge of the bathtub, and, as I was talking at the time, my tongue happened to be in the way of my teeth when they were closed by the blow, and a deep gash was cut on the side of it, which bled profusely.

"Mother came running at the noise I made, wrapped me up, put me in the servant girl's arms and told her to run with me through the garden and out by the back way to Peter Lawson to have something done to stop the bleeding. He simply put a wad of cotton in my mouth after soaking it in some brown stuff, and told me to be sure to keep my mouth shut and all would soon be well.

"Mother put me to bed, calmed my fears, and told me to lie still and sleep like a gude bairn. But just as I was drooping off to sleep I swallowed the bulky wad of medicated cotton and with it, as I imagined, my tongue also. My screams over so

great a loss brought mother, and when she anxiously took me in her arms and inquired what was the matter, I told her that I had swallowed my tongue. She only laughed at me, much to my astonishment, when I expected that she would bewail the awful loss to her boy.

"After that my sisters, who were older than I, often said, when I happened to be talking too much, 'It's a pity you hadn't swallowed at least half of that long tongue of yours when you were little.'"—*The Continent, by permission.*

Dogs on the Battle-field

While man, obeying the command of king and czar and emperor, goes forth to kill his fellow man, dogs, silent, unprotesting, guarded from flying bullets only by a symbol, search the bloody battle-field for maimed and wounded, taking with them promises of comfort and of help.

These Red Cross dogs are especially trained for this service. Entrance requirements are high. "The preference is usually given to sheep-dogs," says a recent issue of *The Collie Folio*, "and to those of good temper and ability. But this does not necessarily mean that every sheep-dog will make a good ambulance dog. Shy or aggressive dogs are useless, also those who hunt game, or who lack character."

There are various ways in which these dogs are today hunting for the wounded and making their reports to headquarters. Some dogs wear bells. When the bell ceases ringing the master follows its last direction and comes upon the dog, keeping watch beside a wounded soldier. Other dogs have been trained to bark as soon as they find a man who needs assistance; another will take a man's cap, or something from his pocket, and retrieve it to his master.

The Belgian Club of Ambulance Dogs for some time past has been making special study of these various methods of training, by holding competitive contests. The trainers of these ambulance dogs are given free transportation to the place where these contests are held; and "specials are given them, but only registered dogs of pure breeding can obtain this for their master." "Breston," who won the prize in the 1911 Red Cross Contest, was purchased by the Red Cross Dog Society of

the Netherlands for \$250. This was much less than would have been paid had the dog been of pure extraction.

Before the declaration of the recent war it was planned that such a contest should soon be held in Holland. These dogs today, however, instead of using their intelligence to gain honors for owner and trainer, are busy putting into actual practice the valuable lessons they have learned in helping to alleviate the human suffering now raging throughout Europe.—*Our Dumb Animals.*

\$15,000 Next Year, L. S. K's

REV. G. M. COTTRELL

(General Field Secretary)

Conference reports and papers, and now a month of associations, will keep the RECORDER crowded for three months. So if the rest of us get in at all, we must be brief and to the point.

High grade, balanced, harmonious and inspiring, the General Conference at Alfred kindled a spirit of optimism, and sent the delegates home, full of enthusiasm for another year of victories.

Good news all along the line. Quartets out singing and preaching the gospel into the hearts of men, and a new church organized of some twenty-five members, mostly converts to the Sabbath. Two new missionaries placed on the home field, and stirring reports from the great Southwest, from the six months' work of Brother Socwell.

And while the home field is renewing her forces, the foreign is not neglected. A Sabbath convert, a young lady physician, Miss Sinclair, nearly ready for her marching orders to the foreign field. Brother Velthuysen from Holland, representing a part of our children across the seas, and stirring us in their behalf. And then the forward step of our women in assuming the task of raising an additional \$2,000 to build and equip a hospital at Lieu-oo, China.

Another notable feature of Conference was the fact that all the societies came to the meeting free from debt. What a relief not to have any of them reporting \$1,000 to \$3,000 deficit, with a plea for help to raise it. This, I believe, has not occurred before for some years. And who shall say that the L. S. K's were not a

strong factor in attaining this result? Most of you have seen the report of their work, and we are all proud of the results. Over \$9,000! One or two hundred dollars more coming in before Conference, really making the \$10 a member, though a little short of the \$10,000 aimed at. Analyzing those gifts, we find that nearly two thirds of the amount was from the gifts of three persons. Of the balance, over \$3,000, gifts ranged from a few dollars, up to one and two hundred, the largest givers often being the secretaries themselves. Probably not more than one half the Lone Sabbath Keepers are on this honor-roll for last year. This leaves a large contingent to be brought in this year. We desire that they shall all "get the habit." Some of last year's givers can not do so well this year, and you, my delinquent brother, will have to come to the rescue. You have taken your rest; now to the work. We can do better the coming year than we did last year. We expect more to help in the work. We must go forward, not backward. Let our motto be, "Forward all along the line." Fifteen thousand dollars is the mark set. My only fear is that it is too low, rather than too high. But for your cheer let me tell you that the larger half is already in sight, a bequest to Alfred, that President Davis told me should be credited to the Lone Sabbath Keepers' department.

Increasingly popular, appear to be gifts to our causes by "will" or bequests. These we may sometimes secure from interested persons outside our own ranks; and if thus secured by an L. S. K., this department would get the credit. But let us not allow the living to be outdone by the dead. Let us be our own executors and have the joy of giving while alive and while we can see the harvest from our own sowing.

There are some people yet who do not see the vital connection between money and religion. "Where your treasure is, there will your heart be also" (and *vice versa*). If truly you have first given yourself to the Lord, your money will find its way thither also; and if, though your interest is wanting, you continue to pour your treasure into his service, it is wonderful how soon your heart will warm to the cause. "Bring ye all the tithes into the storehouse, . . . and prove me herewith, saith the Lord of hosts, if I will not . . . pour you out a blessing."

The Lord has wonderfully blessed us, whereof our hearts are glad. Let us keep his altar fires burning and the incense rising. Oh, yes, and let us not forget to remember substantially our afflicted sister church at North Loup. Will all the state secretaries who are ready to continue the work another year drop me a card?

Topeka, Kan.,
Sept. 26, 1914.

Brother Seeley's Letter

Rev. Edwin Shaw,

Corresponding Secretary American Sabbath Tract Society.

MY DEAR BROTHER: I sincerely hope that you are well, together with all our dear brothers of the Tract Board, and that all who attended the General Conference at Alfred are the same, and that they much enjoyed the delightful sessions and services of the great occasion. I wish I had had the privilege of attending also. Though I may not have such an opportunity here in this mortal state, yet I am hoping and praying that I may have the happiness of being permitted to enjoy the humblest place in the General Assembly gathered out of all nations and people and tongues in the kingdom of our Father, in the happy and holy eternity forever. This has been my hope for more than sixty years, since the days of my early youth.

The following is my report for the month of August. The output of our literature is about as usual—38,400 pages. I have nothing special to report. I hope all will pray for the work here in this

great country. We have peace among ourselves, while there is plenty of war in the old countries, and I am thankful we are so close to our good friends in the United States of America. Canadians and Americans are all one in blood relationship. We have been at peace with each other for a hundred years, and may it ever continue.

Two things are talked of here in Canada—war and poverty, brought about by old country troubles. May the Lord of heaven soon put an end to the dreadful struggle among the nations. We prize our good American neighbors, and appreciate their good common sense in keeping out of this greatest war the world has ever seen.

With kind and loving regards, and earnest prayer for all,

I remain your brother,

GEORGE SEELEY.

The best part of one's life is the performance of his daily duties. All higher motives, ideals, conceptions, sentiments in the main are of no account, if they do not come forward to strengthen him for the better discharge of the duties which devolve upon him in the ordinary affairs of life.—*Henry Ward Beecher.*

WANTED

A man and wife (S. D. B. preferred) to work on place at Daytona, Florida. Wife to act as working house-keeper in small family (no children), husband to make garden, keep up yard, autos, etc. Permanent position to right party. Address, stating experience and terms wanted, P. O. Box 743, Daytona, Fla.

EARS

"HAVING EARS THEY HEAR NOT." IN OUR FAVORED LAND OVER 1,000,000 ARE

DEAF

MANY WHO ARE THUS AFFLICTED NOW

HEAR

USING THE LATEST, LOUDEST AND BEST AID TO HEARING.

"THE 9 TONE LITTLE GEM EAR PHONE"

FOR FURTHER INFORMATION AND PRICES WRITE TO

REV. F. ST. JOHN FITCH,

908 PARK AVENUE,

PLAINFIELD, N. J.

SABBATH SCHOOL

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

Graded Lessons

SAMUEL B. BOND

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

Many epoch-making battles have been won with crude implements of warfare, but the bow and arrow could not successfully contend with the modern repeating rifle. Mankind once successfully tilled the soil with sharpened sticks and harvested the grain with sickles. Today we harness the mysterious power of gasoline, steam and electricity to plow our fields and harvest our grain.

These changes have all come about in accordance with the wise and kind principles of evolution, according to which all progress is made.

In 1872 the Uniform System of Sunday School Lessons was introduced into the Sunday schools of this country. Seventh Day Baptist Sabbath schools, abreast with the times, promptly adopted the system and, so far as I know, its use became universal.

The results have more than vindicated the wisdom of the movement. The effect was a marked tendency toward unity and coherency of Bible instruction and Sabbath-school activities in the whole country, and among nearly all denominations. I do not believe that any other system could have accomplished so much in that time and in that particular phase of our religious and intellectual development.

Nevertheless, if this generation shall be as successful in the achievements of life as our fathers were, it will be because we do as they did—accept the past as an excellent heritage and build upon it. In the light of recent development, the Uniform System is neither logical nor pedagogical.

The rapid development of our school system in this country has given us far better agencies for religious instruction than any previous time. For this we should be devoutly thankful and not vainglorious. All glory to the past when big-hearted,

brave heroes fought and won with crude, imperfect weapons.

Within the last two hundred years, the attempt to separate religion and the affairs of state, and the assumption of the educational problem by the state, has led to the separation of so-called education and religion. This has deprived religious exercises of most of their educational value and method. In the Jewish and early Christian Church it was not so. Education was in the hands of the church, and education was given a distinctly religious significance.

There is a decided modern tendency to reorganize the entire work of the church, and especially that of the Sabbath school, in accordance with the educational point of view and in accord with pedagogical principles that have been tested and found true in our public schools. Indeed, we shall never accomplish what we ought to accomplish until the Sabbath school is a school of religion in some real sense.

The president of the Sabbath School Board has asked me to embody in this paper a comparison of the work and the results in the Salem Sabbath School, under the present system of graded lessons, with those obtained under the uniform system previously used. The uniform system is so well understood that it needs no explanation, but there are so many graded systems in use that it will be necessary to give a brief description of the system to be compared.

Modern educational thought recognizes the child as a gradually unfolding, self-active organism, placed by the Creator in a complex, physical, intellectual and moral environment, all of which has a religious significance. Any graded system is based upon normal mental development as laid down in certain well-defined psychological principles. It should take into account three things:

1. The normal development of the pupil according to psychological law.
2. The course of study, the proper food for such development.
3. The preparation of the teacher.

There are generally recognized, four great periods in the life cycle, namely:

Childhood—from birth to about 12 years of age.

Adolescence—from about 12 to 25 years.

Maturity—from about 25 to 70 years of

age, and senile decay, from about 70 to death.

Up to the age of about three years, the education of the child must of necessity be in the home. Its name, however, should be upon the cradle-roll, which often benefits the parent as much as the child. The remaining period of childhood, we have classified in our school into two divisions, though we contemplate a third division next year. These include the kindergarten, ages 3 to 8, and the primary, ages 8 to 12.

In the kindergarten division, interest is in things and persons in the concrete. Imagination, curiosity and sense of rhythm is characteristic. This determines the nature of the exercises, Game, Gift, and Story. Ferris is used as teacher's manual. A story chosen to illustrate a particular truth is used as the groundwork of each lesson. Then the songs and table work are all planned to harmonize with the story. "Jesus taken to God's house," is an example of one of the stories, and "The man who helped a stranger," is another. A few Bible texts taken from the Bible story are committed and often reviewed—children like repetition. The story of the Good Samaritan was illustrated, on the sand table, by a paper donkey, an inn and enclosed yard made of blocks, the road and the hills made of sand, and sticks for persons. A bit of nature is given each time by means of cocoon or butterfly, or mounted bird or squirrel, or some natural object. In this way the foundations of religious life may be laid and the child led in prayers and worship, and serious contemplation of the great love of the heavenly Father.

The second or primary division includes the boys and girls from the ages of 8 to 12 years. Here is the beginning of social consciousness. Reason is rapidly developing and the imagination is brought within the range of the reasonable. There is a positive demand for definite knowledge. Biography, description of battles, adventure, and narrations of history are appreciated.

In this period often comes the first definite spiritual awakening. Here, therefore, comes the first religious crisis in the life of the boy or girl, and it is therefore a critical period.

For this division, the teachers of each of

the two classes of boys and girls separate use "Introduction to the Bible for Teachers of Children," by Chamberlain.

The purpose is to give the child the ability to handle his Bible intelligently, and to give suggestions of noble quality and high ideals in men and women, as well as a truer conception and appreciation of the love of God and of Jesus Christ.

The course classifies the Bible into Books of History and Story, Books of Sermons, Books of Law, Books of Poetry and Wisdom, Books of Vision, and Books of Letters. Children of that age are curious about the beginnings of things, and so the first lessons are "Creation of the World," "The Beginning of Sin," "Beginning of the Chosen Family," etc. Hero stories are appropriately used, such as the story of Joseph, of Moses, of Gideon, of David, of Ruth, of Jesus. A story poem from the Book of Job and a story sermon from the Book of Jonah are included. A loose-leaf note-book is given the pupil, containing an outline of questions and suggestions, to be answered and filled in by the pupil. When this is complete, it is a brief history of the Bible from the pupil's point of view.

It is the duty of the teacher and parent to study these boys and girls and cultivate a fellowship with them in accordance with the divine laws of conduct and life, to the end that their minds may be stored with the best biblical images of strong and noble character. And we might well couple with these, some noble characters of our own time. These become a valuable asset in every conflict of life.

There should be two or three divisions of the adolescent period—three if space and teachers are available. The sexes should be classed separately.

Early adolescence—ages 12 to 16 approximately—is characterized by the rapid development of the mating instinct, which is fundamental to all sociological, moral and religious changes. "The youth emerges from egoism and isolation into altruism and society." The phenomena of behavior exhibit a strange admixture of wisdom and folly, activity and quiet, the sublime and the ridiculous. This is pre-eminently the age of hero and heroine worship. This is again a critical age—an age of juvenile crime and the formation of habits of personal impurity. But there is also present the capability of responding

to the higher and noble influences of morals and religion. Indeed, at this age the mind normally goes out in lofty aspiration and peers into the infinite as never before, and it is not strange that honest doubts often arise. Good, genuine, sympathetic, wholesome, kind counsel and spiritual instruction are needed, not of the effeminate sort, but such as are appropriate to beings other than angels. Of course in their psychology the sexes differ materially, but time will not allow me to differentiate.

For this division "Heroes of Israel," by Soares, may be used. The volume contains stories of the great men and women of the past who have done noble deeds. These stories are intensely interesting and are full of adventure. They make up a history of the Jews, who played a most important part in the world's history. Humanity is ever the same, and the questions of religion and morals which troubled these heroes are the same as those which trouble us today. Examples of the textual stories are: Joshua and Caleb, Samuel and Saul, David and Jonathan, Esther the Patriot Queen, etc.

In the later adolescent period—from about 17 to 25 years, if only two divisions are made—the powers of intellect, emotion and will are culminating. Reflection and reason are assuming control. The phenomena of life are considered seriously, and conclusions reached. Some sort of philosophy of life is adopted. Choice of vocation and assumption of civic and domestic duties make serious problems. The result is a broader view of all questions. For these classes of young men and young women, I know of nothing better than the different volumes of Kent's Historical Bible. I have used, this year, with the young men, "The Life and Teachings of Jesus." Young men of today are seeking a rational basis for their faith, and this volume aims to show the historical foundation of Christianity and the fundamental teachings of Christ. It appeals to the active young man or woman, because it presents Christ, not as an actor in a pre-arranged drama, but as a man with divine love and divine power, actually grappling with the intricate problems of life.

The Sabbath school should be planned with a view to interest the middle-aged and old as well as the young. To this end there should be a class of mature men and

one of mature women. The Salem Sabbath School takes commendable pride in the large number of adult men and women regularly attending its classes. With these Kent's Historical Bible may be used as a text.

One more class is essential, this to comprise the old men and women of the church, who study the Scriptures largely for comfort, consolation, and communion with the saints of God. This should be conducted in the good old way, whatever that may be.

For lack of time I have indicated work for only one year in each division, as a type of the kind of work that should be done throughout the time allotted to that division. Other work similar to this, should be selected, so that pupils coming into the classes by the yearly promotions will have no difficulty in taking it up.

The results of a trial of one year in the graded system are most satisfactory, though difficulties have been encountered. It has resulted in a larger enrolment, more regular attendance in the classes, better interest, a deeper appreciation of the Bible, and more systematic knowledge of its contents; and finally, we believe a better foundation has been laid, on which to build character of true nobility, in the likeness and image of God—character fit and competent for sweet communion and fellowship with God. This is the only test of efficiency.

My fellow teachers unanimously agree with me in commending, to this Conference, Graded Lessons in the Sabbath school as the only rational, pedagogical and efficient way.

Minutes of the Sabbath School Board

The regular meeting of the Sabbath School Board of the Seventh Day Baptist General Conference was held in Whitford Memorial Hall, Milton, Wis., Sunday afternoon, September 20, 1914, at 1.30 o'clock, Prof. A. E. Whitford presiding.

Prayer was offered by Pastor H. N. Jordan.

The following Trustees were present: A. E. Whitford, A. B. West, D. N. Inglis, L. C. Randolph, H. N. Jordan, L. M. Babcock, E. M. Holston, Mrs. J. H. Babcock, G. E. Crosley, H. E. Davis and A. L. Burdick.

The minutes of the previous meeting

were read and approved. The Secretary reported that notices of this meeting had been regularly sent to all members of the Board.

The minutes of the annual meeting of the Corporation of the Sabbath School Board of the Seventh Day Baptist General Conference were read. It was announced that the General Conference had elected the following Lesson Committee: Rev. W. C. Whitford, D. D., Chairman and *ex-officio* member of the International S. S. Lesson Committee, Dean A. E. Main, D. D., and Mrs. Mizpah Sherburne Greene, all of Alfred, N. Y.

The Committee on Publications reported matters concerning the *Helping Hand* and *Junior Quarterly*.

The Treasurer's report was presented as follows:

Treasurer's Report

From July 1, 1914, to September 20, 1914

GENERAL FUND

	<i>Dr.</i>	
July 1	Balance on hand	\$347 12
" 2	P. B. Hurley, Riverside, Cal., Church	60
" 6	N. C. Clarke, Farina, Ill., S. S.	3 35
" 6	Wm. M. Stillman, Plainfield, N. J., Church	22 66
" 8	Harry Kennedy, Lost Creek, W. Va., S. S.	5 00
" 9	Allen B. West, Milton Junction, Wis., Church	2 70
" 10	B. I. Jeffrey, Milton, Wis., Church	9 49
" 11	A. S. Childers, Salem, W. Va., Church	1 95
" 13	R. B. Church, Elmira, N. Y.	2 00
" 13	Mrs. M. B. Osgood, Brentwood, L. I.	1 00
" 13	Murry Maxson, Chicago, Ill., Church	6 00
" 16	E. S. Maxson, M. D., Syracuse, N. Y., S. S.	1 50
" 16	Eva L. Burdick, Nile, N. Y., S. S.	3 00
" 24	E. J. Babcock, North Loup, Neb., S. S.	8 14
Aug. 4	Anna L. Crandall, Independence, N. Y., S. S.	1 50
" 13	Eldon A. Pope, Hartsville, N. Y., S. S.	6 00
" 13	Clarke Stoodley, Adams Center, N. Y., Church	8 40
" 20	Carroll Oakley, Milton Junction, Wis., S. S.	2 51
		<u>\$432 82</u>

Cr.

July 13	Prof. A. E. Whitford, Milton, Wis., balance on expenses to S. S. Convention, Chicago	\$ 7 44
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July 13	Dr. A. L. Burdick, Janesville, Wis., expenses to S. S. Convention, Chicago	8 58
Aug. 14	Prof. A. E. Whitford, Milton, Wis., expenses to Conference, Alfred, N. Y.	26 80
		<u>\$ 42 82</u>
	Balance on hand September 20, 1914	390 00
		<u>\$432 82</u>

JUNIOR QUARTERLY FUND

	<i>Dr.</i>	
July 1	Balance on hand	\$23 48
" 6	M. T. Greene, Plainfield, N. J., Junior Quarterly receipts	7 15
Aug. 19	M. T. Greene, Plainfield, N. J., Junior Quarterly receipts	9 14
		<u>\$39 77</u>
	<i>Cr.</i>	
Aug. 14	Mrs. T. J. Van Horn, Dodge Center, Minn., editing Junior Quarterly, third quarter	\$17 50
Sept. 14	Mrs. T. J. Van Horn, Dodge Center, Minn., editing Junior Quarterly, fourth quarter	17 50
		<u>\$35 00</u>
	Balance on hand September 20, 1914	4 77
		<u>\$39 77</u>

July 1 Outstanding bills to Tract Society for third quarter of Junior Quarterly \$70 26

Upon motion the report was adopted.

A report of the work done at the General Conference by the Sabbath School Board was presented by Pastors H. N. Jordan and L. C. Randolph, Prof. A. E. Whitford and Mrs. J. H. Babcock.

It was voted that the matter of investing the Permanent Fund be referred to the Committee on Finance, with power. It was voted that a communication from the Presbyterian Board of Publication be referred to the Lesson Committee. Bills for \$1.00, \$1.25 and \$3.50 for printing and postage were allowed and ordered paid. It was voted that a bill for \$26.80, Conference expenses of the President, be allowed, and an order drawn on the Treasurer for the amount.

It was moved and carried that the Rev. Wm. C. Whitford of Alfred, N. Y., and the Rev. A. L. Davis of Boulder, Colo., be asked to continue in their work as editor and associate editor of the *Helping Hand* for next year. It was moved and carried that the Secretary be instructed to confer with the Rev. Jesse E. Hutchins of Marl-

boro, N. J., asking him to take up the work of associate editor of the *Helping Hand* for next year, doing the work that has been done by the Rev. W. D. Burdick.

It was voted that Mrs. T. J. Van Horn be asked to continue the editorship of the *Junior Quarterly* for the next year. Upon motion it was voted that the compensation for editorial work on the *Helping Hand* and the *Junior Quarterly* remain the same as last year.

It was moved and carried that Mrs. C. M. Burdick be asked to continue as editor of the *Sabbath Visitor* for next year, the compensation remaining the same as at present. Upon motion it was voted that the Rev. L. C. Randolph be appointed contributing editor for the Sabbath School Page in the SABBATH RECORDER. It was moved and carried that the Secretary be instructed to convey to the Rev. W. L. Greene the appreciation of the Board for his efficient and generous help as contributing editor of the SABBATH RECORDER for the past two years. It was voted that the Secretary convey to the Rev. W. D. Burdick the grateful appreciation of the Board for his generous and efficient services as associate editor of the *Helping Hand* for the past two years. Upon motion it was voted that the President appoint the standing committees. It was voted that the President and Secretary be *ex-officio* members of the Committee on Field Work.

The President appointed the committees as follows:

Committee on Publications—Dr. A. L. Burdick, Dr. L. M. Babcock, Rev. L. C. Randolph.

Committee on Finance—Dr. G. E. Crosley, Mr. W. H. Greenman, Mr. E. M. Holston.

Auditing Committee—Mr. E. M. Holston, Mr. R. V. Hurley.

Committee on Field Work—Rev. H. N. Jordan, Chairman, Prof. D. N. Inglis, Prof. A. B. West, Mrs. Chas. S. Sayre, Mrs. J. H. Babcock, Prof. A. E. Whitford, *ex officio*, Dr. A. L. Burdick, *ex officio*.

The minutes were read and approved. Adjourned.

A. L. BURDICK,
Secretary.

Sabbath School Lesson

LESSON III.—OCTOBER 17, 1914
IN THE GARDEN OF GETHSEMANE

Lesson Text.—Mark 14: 32-42

Golden Text.—“Watch and pray, that ye enter not into temptation.” Matt. 26: 41

DAILY READINGS

First-day, John 13: 1-20
Second-day, John 13: 21-38
Third-day, John 14: 1-31
Fourth-day, John 15: 1-27
Fifth-day, Luke 22: 24-46
Sixth-day, Matt. 26: 36-56
Sabbath Day, Mark 14: 32-42
(For Lesson Notes, see *Helping Hand*)

Wherever men have given themselves to the study of the Bible, they have spread science and civilization, because their highest intellectual activities have thus been set in motion.—*Watchman-Examiner*.

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MARRIAGES

DAVIS-WESSOLOWSKI.—At the parsonage of the Marlboro Seventh Day Baptist Church, September 12, 1914, by Pastor J. E. Hutchins, Otto B. Davis of Hopewell Township and Mary Wessolowski of Bridgeton.

RAINEAR-NELSON.—At the home of the groom's mother, Mrs. Carrie Rainear, in Shiloh, N. J., on September 23, 1914, by Rev. J. E. Hutchins of Marlboro, Charles F. Rainear and Jessie F. Nelson, both of Shiloh.

DEATHS

DECKER.—Lena May, daughter of Mr. and Mrs. Milford H. Decker, was born at Higginville, N. Y., May 20, 1894, and died at Durhamville, N. Y., September 11, 1914.

Though so young, she was the victim of the dread disease, tuberculosis, which made its appearance some five months prior to her death, the best and most loving care failing to stay its ravages.

Although, since a year old, afflicted with deafness due to sickness, she was of a bright and cheerful temperament, and was loved by all her associates. She had never been baptized, but she said she loved Jesus, was not afraid to die, and was glad to go and be with him. At times during her sickness she was a great sufferer, but the spirit of resignation which she manifested was both beautiful and inspiring.

For the sixth time Brother and Sister Decker have been called upon to give up one of their loved ones, and in their affliction they have the sincere sympathy of many friends.

Funeral services, conducted by Pastor Thorngate, were held at the home in Durhamville, and burial was made in the Higginville Cemetery, where lie three sisters and a brother. There are one sister and two brothers left. The pastor spoke from Revelations 7: 16, 17. R. R. T.

BOWEN.—Anna Catherine Nesbit was born in the city of Hamburg, Germany, May 28, 1824, and died at the home of her son, Orlando M. Bowen, at Greystone Park, N. J., September 15, 1914, at the age of 90 years, 3 months and 17 days.

Mrs. Bowen was the widow of the late Rev. Joseph C. Bowen, who was formerly a pastor of the Marlboro Seventh Day Baptist Church, and whose death occurred in 1900. Since the death of her husband, she has resided with her three sons, the late Frank W. Bowen of Camden, Charles E. Bowen of Shiloh, and Orlando M. Bowen, warden of the New Jersey State Hospital at Morris Plains, at whose home her death occurred.

When about five years of age, Mrs. Bowen came with her parents to this country and settled at Norristown, Pa., where she spent her early childhood. Afterwards she removed to Phila-

delphia, where she was joined in marriage, to Joseph C. Bowen, April 20, 1854. She joined the First M. E. Church of Camden, N. J., when quite young. After her marriage she united with the Marlboro Seventh Day Baptist Church, of which she remained a faithful member during the rest of her life. Although away from the church much of the time, she was always interested in the church and the Sabbath, and the SABBATH RECORDER was a welcome visitor to her home. This was carefully read as soon as it came, and then passed on to others. She was the first president of the Ladies' Aid society, and to the end kept up her birthday dues.

She had been from Marlboro for some time except for an occasional visit with her son, yet she has ever been lovingly remembered by the older people for her good works and many deeds of kindness. She was a beautiful singer and was an able assistant in the choir for over forty years. Her children tell of a song which she sang one night in her sleep. This was sung by the pastor at the funeral services, by request. The song once sung in the night is now sung in the morning of light with God's redeemed.

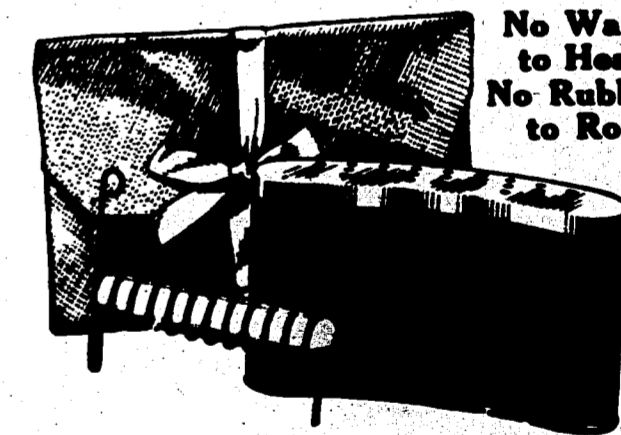
Funeral services, conducted by the pastor of the Marlboro Church, were held at the home of her son Charles near Shiloh, and the tired body was laid to rest beside the remains of her husband, in the Marlboro Seventh Day Baptist Cemetery, on Friday, September 18, 1914.

J. E. H.

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

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

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

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

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

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

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

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

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

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

If I would work, the Bible is my tool;
Or play, it is a harp of happy sound.
If I am ignorant, it is my school;
If I am sinking, it is solid ground.
If I am cold, the Bible is my fire;
And it is wings, if boldly I aspire.

Since thus thou givest of thyself to me,
How should I give myself, great Book, to thee!
—Amos R. Wells.

The Sabbath Recorder

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

L. A. Worden, Business Manager

Entered as second-class matter at Plainfield, N. J.

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Amid all the wars and rumors of wars nothing has yet transpired to interfere with the cruise of the *Lapland* around South America next January. The vessel will fly a neutral flag and will be sailing entirely in neutral waters far from the scene of probable conflict. The manager of the tour reports that there has been no appreciable falling off in the bookings. Sunday-school worker, if you have been disappointed in being forcibly deprived of a trip to Europe go to South America instead in company with the band of Sunday-school leaders and experts who are to visit the mission stations of all the leading port cities of South America. Those interested are urged to write at once to Mr. Frank L. Brown, joint general secretary of the World's Sunday School Association, Metropolitan Tower, New York.

Dealing With Doubt

A pastor with a pastor's heart will be called upon very often by those who are in perplexity and doubt. We must be patient with honest doubt, always remembering our Master's dealings with Thomas. A pastor awhile ago wrote these words to one who sought advice concerning spiritual matters: "Do not be discouraged by all this turmoil and trouble of mind. Out of it all God will bring you to a faith all the stronger and clearer because of it. Be true to what you know. Put it into practice. Live as like Jesus as you possibly can, and remember he lives to help you to live like him. As you walk light will break on you."—Exchange.

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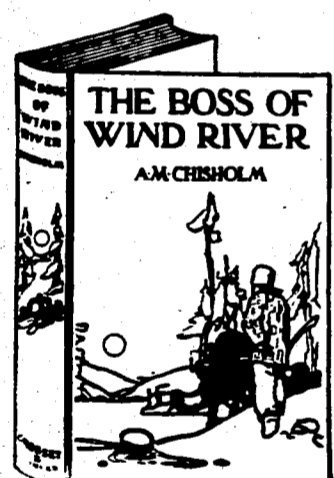


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by Gene Stratton-Porter (Author of "Freckles")

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



THE HOLLOW OF HER HAND
GEORGE BARR McCUTCHEON



THE BOSS OF WIND RIVER
by A. M. Chisholm

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



CY WHITTAKER'S PLACE
JOSEPH C. LINCOLN

THE HOLLOW OF HER HAND by George Barr McCutcheon

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

CY WHITTAKER'S PLACE by Joseph C. Lincoln

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

The SABBATH RECORDER Plainfield, N. J.

The Sabbath Recorder

THE PASSING BELL

M. E. H. EVERETT

Gray sexton in the church tower
Across the eastern sea,
A wave of bitter anguish
Is sweeping up to thee;
Brave men to fill a kingdom
Lie broken on the land,
While weeping wives and sisters
With hands all helpless stand.
On the red field they're dying.
O sexton, toll the knell!
Passing, passing, passing—
Toll the passing bell!

So bright and strong and manly
They steadfast faced the foe;
Naught dream they now of honor,
Nor hope nor love they know.
With staring eyes that see not,
And hearts that faintly beat,
Each breath a sigh of anguish,
And only rest is sweet.
Upon the red field lying
O sexton, toll the knell!
Passing, passing, passing—
Toll the passing bell!

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