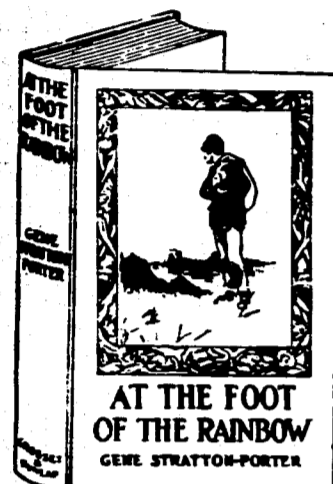


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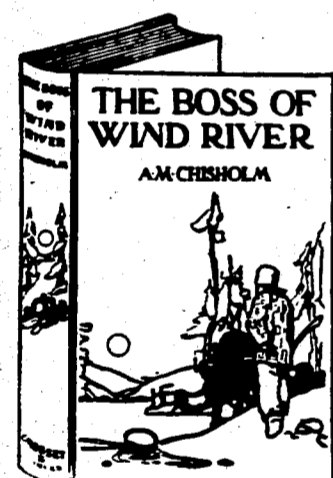


**AT THE FOOT OF THE RAINBOW**  
by Gene Stratton-Porter (Author of "Freckles")

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

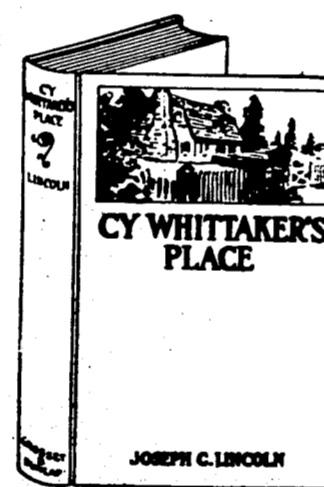


**THE HOLLOW OF HER HAND**  
GEORGE BARR MCCUTCHEON



**THE BOSS OF WIND RIVER**  
by A. M. Chisholm

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



**CY WHITTAKER'S PLACE**  
JOSEPH C. LINCOLN

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

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

**CY WHITTAKER'S PLACE** by Joseph C. Lincoln

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

*The SABBATH RECORDER Plainfield, N. J.*

# The Sabbath Recorder

## 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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# The Sabbath Recorder

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

VOL. 77, NO. 15

PLAINFIELD, N. J., OCTOBER 12, 1914

WHOLE NO. 3,632

## Northwestern Association—Delegates Introduced

The last part of the first forenoon in the Northwestern Association was given to the messages of delegates from the other associations and representatives of the boards.

Rev. James L. Skaggs appeared for the Eastern Association, in place of the regular delegate, Rev. Clayton A. Burdick, who could not attend. Rev. Royal R. Thorngate brought the message from two associations, the Central and the Western. Rev. Wilburt Davis spoke for the South-eastern. All these brethren brought encouraging words from the churches, and showed that a spirit of loyalty to the work prevailed in them all. Secretary Saunders of the Missionary Board expressed his appreciation of the way the people of the Northwest, through their Missionary Committee, have aided in the work of the board, and the editor gave some reminiscences of his only other visit to Farina, in 1881.

### REMINISCENCES

Just before starting for Farina I went to Doctor Lewis' old room in the Babcock Building at Plainfield, where still may be found his chair and desk, and many of the books he wrote, together with a file of RECORDERS and Conference minutes. My object in going was to look at the Conference minutes of 1881, in order to see who were at Farina to attend that session. It was thirty-three years ago. I have not seen Farina since that Conference until now; and this morning, as I walked about town, I could see scarcely a thing that looked familiar. The new frontier town of thirty years ago, lying on the open prairie under the burning sun, has passed away, and in its stead I find this quiet, homelike village, with its residences along well laid-out streets, deeply shaded by the thrifty elms and maples that now make Farina a beautiful retreat. The church is

the only familiar object. These great trees that surround it were mere saplings thirty-three years ago, but the church building, on the outside, is the same as of old. The inside is much improved. Since coming here I have thought a good deal of the friends who dwelt in some of these homes then, and of the people who came here to sit within these walls in Conference and plan for the work of our good cause.

As I have listened today to the messages of these delegates, my mind has followed them in all their fields, where years ago I labored as missionary or pastor, and each man in his story has awakened memories of other days. And this morning there comes a flood of memories connected with the only General Conference ever held in this church. The president of that Conference was Rev. Joshua Clarke; the opening prayer was offered by Rev. Nathan Wardner; and David R. Stillman was recording secretary. Resolutions were read in memory of Rev. N. V. Hull, who had been editor of the SABBATH RECORDER and who had just passed to his reward. He had sent his last message, by letter, to the Conference, and it was read at that time. In the Missionary Society's meeting Rev. J. M. Todd made the opening prayer, and on the Committee on Nominations were D. R. Stillman, Moses H. Davis, Rev. Elston M. Dunn, Rev. A. B. Prentice and Rev. Lewis A. Platts. The members of the Auditing Committee were George H. Babcock and Albert L. Chester. These men have all gone from earth excepting Brother Platts. Among the other delegates were Revs. Leman Andrus, Henry B. Lewis, Oscar U. Whitford, Darwin E. Maxson, Stephen Burdick, Abram H. Lewis, Thomas R. Williams, Oliver D. Sherman, Lester C. Rogers, Wardner C. Titsworth, Ethan P. Larkin, Charles M. Lewis, George B. Utter and Charles A. Burdick, ministers who have finished their work here. Then there were Brethren E. S. Bliss, B. F. Langworthy, Edward Greene,

George B. Carpenter and Ezra Crandall, all of whom are gone. Those now living who took part in that Conference are Revs. A. E. Main, L. E. Livermore, John T. Davis, Samuel R. Wheeler, Lewis A. Platts, Ira Lee Cottrell and Theo. L. Gardiner. The veteran president of the Missionary Society, Wm. L. Clarke, of Rhode Island, was also here, and Miss Phoebe Coon, of Wisconsin, who is with us today.

How all these things remind us of the shortness of time with the workers of today! What we who are here do for the Master must be done soon.

#### THURSDAY AFTERNOON

The two matters of special interest in the business part of the afternoon meeting were the report of the corresponding secretary of this association, Rev. Henry N. Jordan, and the report of the Missionary Committee on quartet work. The association is deeply interested in this work, reports of which have appeared in the RECORDER from time to time. There were some interesting things in the corresponding secretary's report, from which we take the following:

Fifteen of the twenty churches in the association reported. Of those reporting, some of the larger churches have made progress, both spiritual and material. Some of the smaller churches speak of discouraging conditions—decrease in membership, and difficulty in maintaining their regular services. Most of the churches report a falling off financially. There is a net gain of 18 in membership.

Albion has been actively at work in all departments of the church and its membership maintains a good degree of interest.

North Loup is working actively with all speed toward erecting a new building to take the place of the house of worship recently destroyed by fire.

Welton regrets the prospective loss of its pastor, who has resigned, yet they "have faithful workers and hope to hold the fort."

Chicago has been supplied for the most part by President Daland and others during the year. It has adopted the budget plan.

Boulder has also adopted the budget plan. In spite of many adverse circumstances it has maintained its activities in a commendable way.

Battle Creek's Christian Endeavor society is doing excellent work. "What we need now is to have families come to Battle Creek, to live permanently, who are able to finance the church."

Milton rejoices in the addition of a commodious basement, which gives much-needed room for Sabbath-school classes and social gatherings.

### The Woman's Hour at Farina

The woman's program was in the hands of Miss Phoebe Coon, of Walworth, Wis., who expressed high appreciation of the aid and encouragement given the board by the churches of the association and of the denomination. After a solo by Mr. Charles Bee, of Farina, the sixty-second chapter of Isaiah was read by Miss Phoebe Coon, and prayer was offered by Mrs. W. D. Burdick. The message from the Woman's Board by its corresponding secretary, Mrs. Metta P. Babcock, was read by the presiding officer. All the papers of this hour will appear in due time under Woman's Work in the RECORDER.

A mixed quartet composed of Mr. and Mrs. Inglis, Mr. Arthur Burdick and Miss Honor Davis then sang:

"If we could see beyond today  
As God can see;  
If all the clouds should roll away,  
The shadows flee,  
O'er present griefs we should not fret,  
Each sorrow we would soon forget;  
For many joys are waiting yet,  
For you and me.

\* \* \* \* \*  
"If we could see, if we could know,  
We often say,  
But God in love a veil doth throw  
Across our way;  
We can not see what lies before,  
And so we cling to him the more,  
He leads us till this life is o'er;  
Trust and obey."

A paper, "Relation of Home Training and Influence to True Sabbath Observance," by Mrs. D. L. Babcock, was followed by two other papers, one on "Home Mission Work for Young Women," by Miss Minnie Godfrey, read by Mrs. Inglis, and one by Mrs. H. N. Jordan, read by Mrs. W. D. Burdick. All these papers were exceptionally good and will be read with interest when they appear. The woman's hour was one of the best in the association. The meeting closed with the song, "Onward, Christian Soldiers."

\*\*\*

### The First Evening at Farina

The evenings at the association were devoted entirely to evangelical services. The first of these, on Thursday evening, was an earnest, helpful meeting. The platform was filled with a strong choir of over twenty young people, led by the organ in care of Mrs. Henry Irish, and accom-

panied by an orchestra of six pieces. In the absence of Rev. D. B. Coon, who had been appointed to preach the sermon, Dr. L. C. Randolph preached from the story of Zaccheus, Luke 19: 1-10.

He described the throng that was pouring through the valley of Jericho toward Jerusalem, and drew a word-picture of the scene as it is today, with the vale laid waste, and mounds of debris where once the city stood. Zaccheus was an "undesirable citizen" and unpopular for more reasons than one. He was a tax-gatherer of the Roman Government, and belonged to a class noted for injustice and over-reaching. The name "publican" had come to be a symbol of Roman power with its galling yoke upon the Hebrews, who knew nothing from it but suffering.

Probably if one had asked Zaccheus why people were saying such hard things of him, he would have replied: "They are too lazy to build up this business. I have toiled hard to build it up, and I take risks of losses which, if incurred, I am bound to make up. The people are hard and cheat me out of taxes if they can, and I have got so I don't care." No doubt he had been unjust. He seems to admit it.

There are different aspects in which men may look upon a man. They may think of what he is as a neighbor, a friend, a citizen, a tax-gatherer; but Christ always thought of men as *men* to be *won* and *saved*. This story shows how Christ dealt with an undesirable citizen and how he won him. Zaccheus had lived long among the people. He had seen rabbis that were not honest, neither were they kind. We know Christians even in our day who try to get out of paying taxes, and no doubt in his day there were many calling themselves children of Jehovah who did the same. But he had heard of one Teacher whose name had gone abroad, against whom no fault could be found. He had heard of this Teacher's stories about Pharisees and publicans. A Pharisee had gone into the temple to pray, and a publican had also prayed there and gone down to his house justified rather than the other. He had heard this Teacher's story of the good Samaritan, who belonged to a despised race and yet had been neighbor to an unfortunate man.

Now the news came that this wonderful Teacher was approaching with the multitudes bound for Jerusalem, and Zaccheus was determined to meet him. Being a short man he climbed into a tree in advance of the approaching crowd, and awaited the stranger's coming. Really it was his last chance. Christ never went that way again. It was now or never in that case.

"I tremble when I think of the interests involved here tonight. To some one this too may be the crucial hour. Such an hour comes to many a man who turns away from the Savior and goes the wrong way."

Christ saw the *man* in Zaccheus. He gives us who seek to save others this same sight if we will use it. By it we may see the man in the one that is down and out; we may see in the bad boy the glorious man he may become. The Savior said, "Zaccheus, make haste and come down, I must take dinner with you today." How astonished Zaccheus must have been as Christ walked beside him to his home. What a wonderful effect the presence of certain ones will sometimes have over a company of men! Let a certain man be found among the crowd with the threshing-machine, and vile language disappears. Let some true Christian woman attend the social meeting and gossip dies. In the presence of Christ Zaccheus must have begun to feel better; and as Christ was introduced to Zaccheus' wife and children, a great change must have come over that home. They had all been used to bitter snubs. Now, when Zaccheus saw the great Teacher showing them such deference, his heart must have been melted. The heart responds to appreciative attention, no matter how low the person may be, and Zaccheus was all broken down, his conscience aroused, and he was ready to restore wherever he had taken more than he should.

Here the speaker told of his own experience when a pastor's wife watched five years for an opportunity to win him to Christ. Oh, does some man here feel that he is down and out? Does he remember when mother used to place the light in the window for him, and can he recall her prayers for a wayward boy? I have pictured to you a gracious Savior. He is just the same today, and is ready to save.

## THE AFTER-MEETING

The after-meeting was led by Secretary Saunders. After some general expressions as to the Christian hope of those present, the congregation sang, "Just as I Am," and testimonies followed.

"I used to think in China that, were it not for Christ, I might be just like those about me there."—"It is my aim in life to come as near the standard Christ has given as I can by his help."—"Christ is not here now to look after the Zaccheuses, so it will be a good thing for us to do it."—"I have been thinking that, when earthly friends are ready to drop the sinner, then Christ is ready to take him up."

Here some one broke out with, "Just as I am, and waiting not to rid my soul of one dark blot," and all joined in singing as though they meant every word.

One told of finding Christ and forgiveness and peace while fervently praying out in the darkness, under a tree. It was dark when he knelt down, but light when he got up.—"I have great satisfaction in trying to do right."—"I was alone when I found my Savior and there he spoke peace to my soul."

Closing time had come and the rich feast of spiritual things was brought to a close with the song, "Nearer, My God, to Thee." Thus ended the first day of the association at Farina.

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**The Second Day at Farina**

The work of the Tract Society was the main topic of the forenoon on Friday at the Northwestern Association. The editor of the SABBATH RECORDER led the meeting and told the people about the year's work as reported to Conference by the board through its corresponding secretary. The board's desire to find the best methods of work for the times in which we live; its routine work in the monthly meetings; its efforts to secure the cooperation of the people; its plan for field work by chosen men for the purpose of promoting better Sabbath observance among our own people and arousing them to a deeper interest in the work of advancing Sabbath truth in the world, were all dwelt upon at some length.

Rev. W. D. Burdick, of Farina, who had served on the Tract Board's committee at Alfred for eleven days before Conference,

gave, by request, a vivid description of the faithful work of that committee in considering the question of a revision of our tracts and other Sabbath literature to meet the needs of our times. The report of this committee has not yet been presented to the board, so Brother Burdick could only speak of the great task entrusted to the committee, the necessity for a revision, and the efforts of the members of the committee to arrive at unanimous decisions. The conclusions reached and the recommendations made must await the action of the board when the report has been considered by that body.

Dean Main spoke briefly of the character of the recent books on the Sabbath question published by Sunday-keepers, and of the need of up-to-date literature to meet these publications, some of which are peculiarly misleading. Dean Main said, "The Sabbath question is very much alive today in the world outside ourselves. Much is being written, and men are concerned over the tendencies of the day."

Everybody seemed interested in the story of the services of the five pastors sent by the Tract Board to visit the churches. Thirty-nine churches were visited, and twenty-eight weeks of work done. The general missions to lone Sabbath-keepers in Oklahoma and Texas, and along the Pacific coast, seemed to please the people, as did also the work of the board in the line of tract distribution in Canada and in the British Isles. The people are interested, too, in the joint work with the Missionary Board, in the Italian and the Hungarian missions, and in the aid rendered to the mission in Java.

We also called attention to the statement of principles of the Tract Society as found in its annual report. The people were much interested in the report of the publishing house, as was shown by the questions they asked. Attention was called to the republished sermon by Rev. Wardner C. Titsworth, one of Farina's old pastors, on "The Sabbath as the Family's Day," and people were urged to reread it.

Time was too short for an extended discussion of the matters pertaining to the interests of the Tract Society; but we were glad to see such a genuine interest manifested in the work of the board, and trust that the hour given to its interests in this association was an hour well spent.

**Missionary Hour at Farina**

The missionary program of the association was in the hands of the Missionary Committee of the Northwestern Association. Rev. E. B. Saunders was requested to occupy most of the hour on Friday afternoon. He dwelt at some length on the good work in the Wisconsin field. Mrs. Angeline Abbey has been a devoted and faithful missionary at Grand Marsh, where she has endeared herself to the inmates of many homes. The board has given her only \$10 a month, but the people where she has labored have by voluntary offerings made her salary up to over \$300. This alone shows how they appreciate her services.

After speaking further upon the quartet work, Brother Saunders gave some of the data from his annual report, which we have already published in the SABBATH RECORDER. The new church in South America of 41 or 42 members is making a good stand for God and his Sabbath in the midst of a people filled with a spirit of unrest on account of hard times. They are a poor but godly people that compose the church, and Pastor Spencer is a wise and safe leader. Some of the members are gifted in prayer, and they stand above the average in that country. Many of them have been sorely tried and found true. Brother Spencer is very good on the Sabbath question.

The work upon which Rev. W. D. Burdick is about to enter as a kind of missionary secretary in Wisconsin was explained and the hope expressed that it would result in holding fast the things that remain in some of the feeble churches, and in building up the new interest started by the quartet in Exeland.

Brother Hurley told something of the conditions prevailing in Exeland six years ago when he walked the railroad sixteen miles to find it. He found one lone Sabbath-keeper there, and began visiting and telling the story of the cross to the people of the neighborhood. As soon as they found that he did not come to tear down, but to build up and to help them to better things, they gladly welcomed him. There had been so much of what they called "hell and damnation preaching," by men who made it a point to abuse every other denomination but their own, that a kind of revolt against missionary work had spread

among the people, and some preachers had been driven out for abusive language. Brother Hurley's house to house preaching won confidence and he soon had permission to try public meetings. He spent ten days there and afterward twelve days, and finally the quartet went to Exeland. Now there is a new church there needing our care. Great pressure is being brought to bear by other sects to draw the people away since our missionaries left the field.

Brother Hurley told of a hardened criminal he saw brought on board a train in chains, being taken to prison. A little curly-headed girl, upon seeing him and learning the sad circumstances, asked the question, "Doesn't anybody love him?" Then she was so wrought upon by his sad plight that she went to him in sympathy and began to talk with him. He seemed hard as stone; but finally, when she threw her arms around his neck, kissed him and said, "I love you," he broke down and sobbed out, "O my God! that is the first kiss I have had since my mother died." Nobody had been able to touch his heart. The force of law had only hardened and driven farther away. Force and guns and chains had proved of no avail, but the love of a little child had found his heart at last. All hearts can be reached by love.

Then Dr. L. C. Randolph spoke further on the work of Mrs. Abbey, explaining how she had gone in and helped the weary and overworked ones in their homes. It is home work and help work that reaches the hearts of care-burdened and toil-driven people. Work that places one alongside those he would help, in burden-bearing efforts to lighten heavy loads, is the work that counts.

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**Ordination of Deacons at Farina**

By request of the Farina Church, the association turned, at the close of the missionary hour, to the ordination of two deacons. Pastor W. D. Burdick presided over the ordination services. Rev. T. J. Van Horn of Dodge Center, Minn., had been requested to preach the ordination sermon, but found it impossible to attend. At this point a card from Mrs. Van Horn was read, stating that her husband had been taken to the hospital the day before and had undergone a serious operation for appendicitis. At the time of her writing

he was very seriously ill. Of course all our hearts went out in deep sympathy to Mr. and Mrs. Van Horn, and we were anxious to hear how he was getting along. A message the next day seemed a little more hopeful, and a letter to Brother Jordan after we reached Milton Junction said the physicians gave him much encouragement.

But to come back to the ordination. Pastor Burdick told of the church's choice of Brethren E. F. Randolph and A. L. Crandall to serve it as deacons, and of the request for their ordination at this meeting. It was also hoped that Leslie O. Greene, who is to become the pastor, would be present and receive ordination to the gospel ministry at the same time. But Mr. Greene could not be there and the deacons were ordained as had been planned. These two men have lived in Farina nearly all their lives, and gave a good account of their Christian experience. They were converted and baptized while Rev. O. U. Whitford was pastor. Pastor Burdick said he had been their pastor for nine years and had always found them true; and although they both spoke of their unfitness, he thought them eminently fitted in many ways to fill the office to which the church had called them.

Here the quartet sang:

"Strong in thy strength, O Jesus,  
Forth to thy work I go;  
Filled with thy love so precious,  
My life thy praise must show.

"I dare not dread the future,  
I can not fear the past;  
Strong in thy strength, O Jesus,  
I must o'ercome at last.

"Filled with thy love, O Jesus,  
That tender love of thine—  
That love which did redeem us,  
That wondrous love divine.

"Thy love my heart o'erfloweth,  
In love of all mankind;  
Filled with thy love, O Jesus,  
I, love for all can find."

Dean Main had consented, after arriving that morning, to take Brother Van Horn's place in preaching the ordination sermon and he gave a most interesting Bible study on church administration, especially in reference to the deacon's office. His thoughts regarding elders and deacons were given our readers some time ago; and as it is almost impossible to make an accurate report of such a study involving so many Scripture passages, we shall not attempt

to report it here. Suffice it to say that Dean Main's Farina audience was deeply interested in his exposition of the New Testament teachings on the subject.

After the sermon the ministers gathered around the two kneeling men, and stood, with clasped hands forming a circle, while Rev. L. D. Seager made a consecrating prayer that touched all our hearts.

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### Friday Evening at Farina

The stirring songs of the praise service were over, and the large audience on Friday evening at Farina was all ready for the message when Rev. E. B. Saunders read the story of the young man who came running to Jesus, and kneeling, asked what he must do to inherit eternal life. This was the topic of the evening. The speaker said: "Some mother may be here tonight praying for her boy, or for her neighbor's boy. I come not to speak of the prodigal son; I have chosen a harder subject. A man went to a prison to speak to the inmates, and the keeper requested him not to speak to them of the prodigal son—they knew all about that. If there is a prodigal here tonight, he knows all about how hard it is to be a prodigal, and he knows how glad his heavenly Father would be to welcome him home. I have chosen the story of a fine young man who lacked only one thing, who came to Jesus running and asked how he could inherit eternal life. He was not willing to accept Christ's way and so lost the blessing. He was going his own way rather than Christ's way. It would have been infinitely better if he had accepted Christ's way. I never expected to go the way I have gone. I had a way of my own all chosen, but Christ showed me a better way. It may be you are going a way of your own, but if Christ has another way for you, how much better it would be for you to take it.

Brother Saunders referred to experiences in Farina some years ago, when he was helping Pastor Huffman in a revival there. The story of the baptisms in the baptistry by the parsonage, with Pastor Huffman, in his last sickness, watching from the window, praying, touched all hearts. For those young people the sick man had labored and prayed, and when Brother Saunders had baptized them Pastor Huffman exclaimed, "My work is fin-

ished!" and praised God for his goodness.

The young man in the story was so near and yet so far from the kingdom of heaven. He made an awful mistake when he turned away from Christ. There are those here who have made the same mistake, but for you there remains a remedy. We have been over the road and know how it is. We have made mistakes, too,—can't we help you?

It is hard to talk religion to one who knows all about it and thinks he is good. We can't do it sometimes. But when we find one who is lost, and feels that he is lost and lacks something and needs help, we know that we can do him good if he will only listen. Every one here out of Christ knows it very well, and sometimes he longs for the peace and freedom for which he was made. I have seen an eagle that, captured and taken from his free home among the crags, had been imprisoned in an iron cage. The poor bird lost heart; and after beating his wings sore in efforts to gain his freedom, he drooped and refused to eat. Everybody said, "That eagle will surely die if he is not set free." Days came and went and the poor bird grew worse and worse until he gave up trying to fly. Finally some friends interceded in his behalf and the cage was opened. He did not know he was free until he was lifted up and tossed into the air. Then he took courage and flew away to his free home in the mountains. O that we might help to set some one, imprisoned by sin, free tonight. We are not in our native element while in sin. We were made for a better life—a life of freedom and of perfect peace. Why will you die on account of a misunderstanding between God and yourself?

When I was in Holland I was a sick man, and homesick for my native land. Brother Velthuysen Sr. took me to hear the wonderful music in a great cathedral, and I was so enraptured with it that in my weakness I trembled, until Brother Velthuysen said, "Brother Saunders, you look sick, we must go home." But I couldn't go; that music was so sweet. So we stayed and feasted upon it until it stopped. Oh, if some of you could hear the music of heaven tonight! You would not be satisfied until you were saved and had it in your own heart!

A musician was playing on a great organ

in a cathedral when a stranger entered and besought the organist to let him play. The organist refused. Still the stranger pleaded. But the other continued to refuse, thinking that the man might not understand the instrument and would injure it. Finally the organist yielded to the entreaties of the stranger, and found to his surprise that his unknown visitor could make better music than he himself had ever made, and grander than he had ever heard. In surprise the organist looked the new player in the face and said, "Who are you?" And lo, it was Mendelssohn! Oh, if you will only let Christ touch the keyboard of your heart tonight, a new light would flood the soul and you would hear the sweetest music of your life.

### THE AFTER-MEETING

This was conducted by Brethren Seager and Hurley. Seager led the music; of course it was good. Hurley is right at home leading a conference meeting. So the after-meeting was greatly enjoyed. After singing the first verse of "I Surrender All," the testimonies began.

"It is related that Mr. Moody, after hearing some one say he would like to see what God could do with a man who was fully consecrated, decided on the unconditional surrender that made him the great man he was."

Here the congregation sang the second verse, and the request was made for all who really meant what the words implied, to arise at the chorus and join in singing "I Surrender All." A great company stood, and the service was most impressive.

### BROTHER LIPPINCOTT'S MESSAGE

Here a message was brought from Brother Darwin Lippincott, whose end seems near and who would have been glad to be with us in the meetings. He said: "Tell them it is not so bad, after all; I'll only get there the sooner." Then some one broke out with "Blessed assurance, Jesus is mine," and the people made the house ring with this song of triumph.

Brother Eugene Davis said: "I am glad I'm here tonight. Once the physician told me I hadn't more than two weeks to live. But God spared me and I am here sound and well. I have found that it is worth while to be ready at any time."—"There is but one remedy for this sinful world. That is in salvation through Jesus Christ. God

is more anxious to save us than any father can be." Here came in the second verse of that song, "Perfect submission, all is at rest," and then the testimonies went on. "The religion of Christ is sufficient to meet all the needs of the soul."—"We are all different. Some are more emotional than others, some more eloquent. Each has characteristics of his own, and God wants us all to come in our own way, and to use the gifts he has bestowed upon us. It is a mistake to look for experiences like those of others, for each must have an experience peculiar to himself." Then the story was related of a woman who, after listening to a sermon extolling God as a Father, told the preacher that if God was like a father she didn't want anything to do with him, and went away in a rage. This poor woman had never known a good father. She had suffered all her life from a hard, brutal father, so the Fatherhood of God did not appeal to her.

The hour for closing had passed, and this good meeting had to stop. The closing song was "Blest be the tie that binds."

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### Regarding Aid for North Loup

Our readers will be glad to know that in the closing session of the Western Association, at Independence, N. Y., the following resolution was adopted. Every church in the denomination, as well as the churches in the Western Association, should take hold of this matter in some organized way, and help their unfortunate brethren at North Loup to build a new house of worship.

*Whereas*, Our sister church at North Loup, Neb., has met with a misfortune in the burning of its church last August and is in sore need of financial aid in its efforts to rebuild; therefore,

*Resolved*, That this association commend the pressing needs of the North Loup Church to the churches of this association and recommend that each church take steps to raise funds to aid in rebuilding the North Loup church; and be it further

*Resolved*, That the corresponding secretary send copies of this action to the churches of this association.

He that does good to another man does also good to himself, not only in consequence, but in every act of doing it, for the consciousness of well-doing is ample reward.—*Seneca*.

### Segregation vs. "Scatteration."

REV. GEORGE W. LEWIS

Read at Conference, August 23, 1914

All students of history, political economy or Christianity freely admit and agree that success in any organization depends on the following conditions, or principles, in about the following order; namely, intelligent and consecrated leadership, morality and spirituality of the entire body, unity and concentration of all its forces, zeal, size and generosity of time, hard work, and plenty of cash to pay expenses. I am asked to discuss briefly the element of concentration of our membership as contrasted with the "scatteration," appropriately so styled by the late Dr. O. U. Whitford, of sacred memory.

The term "segregation," as used in our topic, may seem a little strong, since it includes the idea of congregating apart from others. This literally executed would bar us from keeping the command of Jesus—"Go ye into all the world, and preach the gospel to every creature"—which work was pursued by the persecuted church at Jerusalem, as recorded in Acts 8: "They that were scattered abroad went everywhere preaching the word." And the word and the people were "greatly multiplied," so Luke asserts. This no doubt is the ideal method of work. But experience and observation prove that, apart from purely mission fields, our people in migrating have largely lost the original motive and practice of the early disciples, namely, to make *preaching of the word* their first and main business, both by word and deed. More often our scattering has been for the purpose of seeking new homes, buying property that we trusted would greatly increase in value, or securing a desirable position with short hours and long wages.

Our general superintendent, Rev. G. M. Cottrell, tells us that he now has about 1,000 names on his list of "Lone Sabbath Keepers," with the number steadily increasing. Most of these are members of our churches, and many of their names are on the "Denominational Directory." Yet from sources that seem reliable we hear that a large portion of them are not keeping the Sabbath holy or leading religious lives. The chief causes for these conditions are, first, the unwillingness of some

to make financial sacrifices for the sake of religious privileges among our people; and second, the fact that some were never strong spiritually, and became less so as they moved away from the home church and the agencies calculated to aid them.

Hence it seems clear, that, as a people, we ought to discourage "scatteration" and urge Lone Sabbath Keepers to return to some of our churches.

We kindly but earnestly urge this idea for the following additional reasons:

(a) Leaving the home church weakens it numerically and spiritually just in proportion to the ability of those who move out and away.

(b) It usually deprives such persons of regular church attendance, since they can not afford to cease work on Sunday in order to attend a church observing that day. It also places them under special temptations and in many cases is a financial loss.

(c) Even if parents and adults remain loyal, statistics show that by the second or third generation most of the children have left the Sabbath, because of business and marriage relations formed during these years of isolation. This was one of the chief reasons for the preparation of that true and shocking diagram by Brother C. C. Chipman, which was printed in the SABBATH RECORDER about five years ago. In this the writer proved by figures that "do not lie," that our people had lost about 1,000 members in the previous ten years.

(d) We note also that even the most loyal Lone Sabbath Keeper makes, in his particular locality, few or no converts to the Sabbath. This is an exceedingly important point, since their absence from the home church greatly weakens that organization. These two points double the damage.

There are many important reasons why these good people make so few converts to our faith. Their numbers are usually small and hence their influence in any community is light weight. Many refuse to teach these truths lest they offend some of their First-day friends. And quite often they accept positions of trust in Sunday-keeping churches, thus greatly adding to their embarrassment. Hence no converts are made as ought to be the case to compensate partly for the loss in the home church.

(e) Again we note by the work of

Brother Socwell for the last seven months that the expense of visiting these scattered ones even once a year is enormous. The whole number visited would probably make only two fair-sized churches. Concentration of these families would have permitted our brother worker to stay *weeks* where he remained only a *few days*. More than this, it would now be possible for such parties to build a church and call and support a pastor, thus using God-given agencies for spiritual growth. If our people desire growth and power, this is the only course to pursue. Visits to these scattered ones by missionary-evangelists, quartets and general superintendents are all good and greatly appreciated by these lonely ones. But we shall never grow, nor be a people of great power, until we cease scattering to the "four corners" of the earth because of some real or supposed worldly advantage. If any are so restless or dissatisfied that they must move, let them go in colonies, as they did in North Loup, Neb., or Gentry, Ark., and go, too, "preaching the word," as they did in olden time. Then may we hope to grow and convert the world to the Lord's much-abused Sabbath. True, there are other conditions that mean much, either for growth or decay, which we can not treat here.

May God open our eyes to see the spiritual havoc that this practice of "scatteration" is bringing to us as a people. And may he impress upon us Pentecostal conditions, namely, "one accord in one place." Then may we expect and receive the Holy Spirit's baptism, and daily additions to the church, as in days of yore.

That God may help us to reform in this as well as in other particulars, and that right quickly, is the prayer of your humble and much interested servant.

Earnestness counts for much in religion as well as in other spheres of endeavor. The door into the divine kingdom opens only to him who knocks energetically upon it. There is no such thing as an accidental saint. Righteousness is never thrust upon any one, but he alone is filled with it who hungers and thirsts after it. We must diligently and persistently exercise ourselves to attain the spiritual graces, or we shall never possess them.—*New Orleans Christian Advocate*.

## MISSIONS

### The Teachings of Our Experience as Seventh Day Baptists in Holland in Mission Work

REV. GERARD VELTHUYSEN

*Missionary Day at Conference*

DEAR FRIENDS:

In my speech on the first day of this Conference I had the privilege of showing you that our little Haarlem Church can speak of a rich and blessed experience in mission work. I then pointed out only *one* point—a part—and surely not the least difficult of the work in the great vineyard, namely, the Midnight Mission. But there is a much broader domain in which it pleased the Lord to use and bless our Seventh Day Baptist churches in Holland.

When, about forty years ago, the light of God's holy Sabbath rose to my father's spirit, he was pastor of the first Baptist church in Haarlem. He had already had a precious experience in the kingdom of God.

When he was a boy, spiritual life was at very low ebb in Holland. His father was an elder in the Reformed Church, but nearly all real knowledge of Christ, and true faith in the word of God were gone. They sermonized about the sublimity of human virtue, but lacked all true consciousness of sin. The dead orthodoxy of the eighteenth century had made a room for a superficial self-righteousness. The gospel of repentance toward God through faith in Christ, the necessity of regeneration even to see the kingdom of God, were not understood. The church had sunk into a deep slumbering. In those days the Lord created an awakening, a revival, by powerful witnesses for the truth according to the Scriptures. Such men as Isaac da Costa, Capadose and Schwartz—converted Jews; men versed in the Scriptures and full of the Holy Spirit and of power; men of rich intellectual and spiritual talents, such as Groen van Prinsterer and Johann de Liefde; men converted to Christ, the fountain of living water, from the broken cisterns of human wisdom that can hold no water; forerunners of a blessed reform in church and state and society in

Holland,—such were the men from whom my father received his spiritual food in the early days of his conversion.

A simple word at a meeting in the Christian Young Men's Association had been the divine seed for his conversion.

It was in those days when capital punishment was about to be abolished in our country. The last man to be executed was to suffer death at the scaffold in Amsterdam. At the meeting of these young men one of them observed that, in the sight of God, none of us was better than this heinous murderer, because there is none righteous, no, not one; there is none that understandeth; there is none that seeketh after God; they have all turned aside; they are together become unprofitable; there is none that doeth good, no, not so much as one. (The further testimony of the Holy Spirit about the true nature of sinful man is in the third chapter of Romans.)

When my father, a youth of irreproachable behavior before men, heard this, he could not understand; his conscience did not agree with these words. But when he returned, he did the best thing possible. He bowed his knees and prayed the Lord to enlighten his mind and conscience to the right self-knowledge in the light of the Scriptures. God heard his prayer, and from that time dated his true repentance and his deep understanding, in heart and mind, in conscience and intellect, of the gospel of Christ, whom God set forth to be a propitiation, through faith in his blood. Henceforth the aim of my father's life was to serve Christ, his Redeemer; the law of his life to obey Christ; the joy of his life, the fellowship of Christ and the faithful. Now he served in newness of spirit. For him to live was Christ. When, for a shorter or longer period, he lacked the consciousness of that fellowship, his spirit was wrapped in the utmost darkness. A true Christian is at the same time a great pessimist and a great optimist. Pessimistic he is concerning his expectations of his sinful self and sinful men; optimistic, in his unshakable faith in Christ, who is able and willing to restore and to renew everything. By standing and growing on this ground, every child of God may truly say, "I can do all things through Christ who strengtheneth me."

Such a man was the pastor of the first

Haarlem Baptist Church, thorough in conviction and of a sturdy, sterling character. For this reason he resolved, immediately after his conversion, to close on Sunday—which he then considered to be the Lord's Day—the bakery and shop he managed for his father, who was suffering from old age. This was an unprecedented fact in Haarlem—a confectionery closed on Sunday, the best day of the week! His father loudly complained, saying: "God so richly blessed me in my life, and now you throw our whole business over to our competitors."

He and my dear mother, whom he married about the same time, rendered hospitality to all servants of God, who came to bring the true gospel of salvation, or to promote any philanthropic or other work along evangelical lines in Haarlem. Thus in my parents' home the first Christian school was born; and my father gave his time and power and money for the cause of Christ in its manifold forms, realizing that it is more blessed to give than to receive. So before long they knew my father as a man "in one piece," as we say in Holland, a truly manly Christian, who lived by the truth as it was revealed to him by the word of God; a man very clear and definite in his conceptions, and mighty to tell others what he believed; a man for whom it was impossible for a moment to compromise with any falsehood, whosoever might take it in protection.

So he soon saw that the whole system of the Reformed Church, of which he was a member, and in which men without any true knowledge of the gospel stood in the pulpit and in high positions, was entirely contradictory to the will of God. He then looked for a church on real Scripture foundation, but he could not find any. With some other brethren, he gathered every Sunday morning, and they were edified by common searching of the Scriptures. At the same time he was secretary of an association which invited preachers of several denominations to bring the living gospel according to the Scriptures to the people, in a building of their own.

A few years later he suddenly became aware of the existence of a Baptist church in Franeker, standing on the same foundation. He made the acquaintance of these brethren, was baptized, as also were my mother and some friends, and so the first

Baptist church was organized in Haarlem, with thirteen members.

But from the moment he withdrew from the Reformed Church he lost the sympathy of those people whose principal intention was to reorganize the National Reformed Church, and bring it back to the old Calvinistic Confession. They urged him to withdraw from his position on the boards of different societies, and left him alone. This grievous treatment he felt very deeply, and it was one of the reasons of the first darkness of his mind, which the Lord relieved after about eighteen months of my mother's loving care, and activity in his business. This treatment was probably one of the causes of the bitter tone which often sounded in his criticism of the leaders in other churches and religious movements, when he meant they lacked in sincerity of principle and conduct. All true children of God, of whatever denomination, he loved with a great and deep love. What he hated was all falsehood, especially when it was clad in a mantle of piety.

We Seventh Day Baptists have no gospel of our own, such as some other Sabbath-keepers have. We believe in one universal Catholic Christian Church, and hate all sectarianism. Repentance towards God and faith in our Lord Jesus Christ are the whole contents of our confession. But it is a whole and sound repentance of every sin and falsehood, a turning to the service of the living God. By building on the only foundation which is laid, the accomplished and perfect work of our Lord Jesus Christ, we enter into the rest, the real Sabbath rest, of God's children. Were we obliged to trust in our own works—our obedience, our faithfulness, our zeal—it would be a hopeless case; but from that precious rest and peace of faith, our thankful life and works are born.

In my own opinion, there exists no divine, no truly God-given faith which does not produce wonderful fruits of righteousness. Accepted by God as his beloved children, and living in his mighty fellowship, we conquer the world and our own sinful selves. If not, then we are living in self-deception about our conversion.

In such an atmosphere mission work was done in the Haarlem Baptist Church, and so it has been continued ever since Doctor Wardner's tract became instrumental in showing my father the unchangeable glory

of God's own holy Sabbath. We feel ourselves more intimately united with Christians of other denominations who preach this same gospel of salvation, than with baptized Sabbath-keepers who build on another foundation and trust more or less in their own righteousness. It was this gospel my father and the church sought to bring wherever they found a door opened for them. They went among the hundreds of ground-workers digging the large canal from Amsterdam to the North Sea. My father preached, and young sisters beautifully assisted by singing gospel hymns. My father went to the outmost corners of our country to preach or to take part in the temperance crusade, of which he and other members of our church, such as Captain Bakker, were pioneers in our country. Had he not been a Sabbath-keeper, he certainly would have been the leader of the Baptists in Holland. They often complained of his narrowness of mind, as they called it scoffingly. His life, they said, could have been of so much greater blessing, had he been silent about that Sabbath question. Eternity, however, will reveal how many souls found peace by his message.

We in Holland are not accustomed to have people come out in meetings. We judge that the new birth and real repentance are matters of the most holy intimacy between God and the soul; we fear, most of all, any sham conversion by men, and not by the Holy Spirit. I do not know if we are right, but we prefer to wait patiently until the soul comes to the consciousness of the forgiveness of sin and acceptance with God.

On the foundation of which I spoke, all those of our people that worked in the vineyard builded—they who are still with us. Those who adhered to other views have all left us. Some have joined the Adventists; others the new movement of Russell—the Millennial Dawnism. But all those years there was the same kernel in the church. Such was the faith of Brother F. J. Bakker, pastor of the Rotterdam Church; of Brother Schouten, who traveled with the Bible car and our Sabbath literature throughout the country; such was the spirit of my dear brother, and of Brother Vroegop, who is now my fellow editor of the *Boodschapper*; and leader of the Midnight Mission in Gröningen.

I was delighted to find quite recently among the old books of my father one presented to him by Doctor Lewis, in 1882, on his first visit to America, entitled, *The History of the Seventh Day Baptist Conferences*, by Rev. James Bailey. I read it on the steamer, with the fullest approval. There I found the same ideas which we unshakingly adhere to in Holland. In the same year, 1672, that the first Seventh Day Baptist church was founded in Newport, the republic of the united Netherlands was attacked by France, England, and the bishops of Münster and Cologne combined. The states of Holland then applied to the young Prince of Orange, whom they had first rejected, to be their stadtholder, and captain-general of the hopelessly neglected army. He accepted, saying that he was prepared to be killed on the last rampart of the last stronghold of his country. It however pleased the Lord to save our independence by the Prince's hand, and afterwards, when he became king of England, whole Protestantism in Europe.

So I hope the Lord may keep me from ever bringing another gospel than that which was my father's power. Should I lose ground that way, I would be like Samson, when his hair was cut off. Certainly it was no fashion to wear one's hair that way; people probably found it queer and old style. So it may be out of date now to believe in the divine inspiration of the word of God as our Lord did, who continually appealed to the authority of the testimony of the Holy Spirit in the Scriptures.

If I could no longer completely and perfectly trust the word of God, its history, its promises, its commandments, I would wish to leave our cause at the same moment. After Van der Steur—once my dearest friend on earth—was moved, while in Java, from this firm foundation, he soon left the Sabbath too. His love for the outcast, his zeal to help them, have lasted, but he now feels at liberty to keep Sunday, to sprinkle infants and to do anything that he thinks may be successful in making some religious impression on the minds of his people. His sister, married to Brother Graafstal, Mary Jansz and Margaret Alt, on the contrary, keep to the old paths. Seemingly they have less success than Van der Steur; but none of us would desire to stand in his place, and he himself confesses that those were the happiest days of

his life, when he lived in our church and a perfect peace reigned in his heart. It is a great work Van der Steur is doing in Java, in the same spirit as that of Doctor Barnards in London. He started it as a Seventh Day Baptist, and as a missionary of our little Haarlem Church, trusting in God for his help. But the work grew bigger and bigger, and as soon as he left the Sabbath, he was helped by everybody in India; but at the same time the sinew of his spiritual power was broken. His work grew, but it became a human enterprise with a religious hue—a compromise—and no longer a life by faith alone.

God moves in a mysterious way his wonders to perform. We must trust in him, even if everything seems to break down. Then the light of faith shines most brightly. Our human contrivances look toward success; faith trusts in God alone. Who would have foretold, eight years ago, when my father stood on this same platform, deeply moved by the remembrance of my regretted brother, who lived here in Alfred for so many years, that I should come to tell you here my experiences, even what we have suffered since! In these years, you know, we have successively lost in our home my father and mother, my wife's father, our little son, and our dearest girl, Gerarda.

Why, our little girl has taught us lessons more precious still than these of my father. Out of the mouth of this babe (she had not reached the age of eight when she died, after a long and painful sick-bed) the Lord has established our strength, to still Satan, our great enemy and avenger.

The more violent her suffering grew, the deeper and more perfect the Sabbath rest and peace of her mind. The day before her death her mother sorrowed over her, saying, "My poor little girl!" But she would not be pitied, she would not be called "poor." She would be called her "mother's darling," and she knew the Lord loved her as his own. A Christian never wants to be pitied.

One day, many months before, she had asked why it was, when we had so fervently prayed for her relief from pains, that they had become much worse. I answered: "Dear Gerarda, God has his own people here on earth, as well among the children as among full-grown men and women.

They all are like his own Son, our Lord, and you know how he prayed in the garden, 'My Father, if this cup can not pass away except I drink it, thy will be done!' The greatest privilege for any man, or child, is to be like unto Christ." This was a perfect solution for this child's mind, of the greatest mystery of the world, the suffering of the innocent.

And since, it has been the same to me. When Jesus went to Gethsemane, he told his disciples, "The prince of this world cometh, and hath nothing in me." I continually pray to be like him in times of sorrow and humiliation, and in times of glory, always to walk in the light and the fellowship of the Almighty, as a free child of God, so that Satan can not get into relation with my spirit, much less lead me into temptation.

The strongest soul, so I found one day in the RECORDER, is the soul that bears the thing it thinks it can not bear, does fully the thing it feels it can not do, and meets courageously the thing it thinks it can not meet."

Such a people is the true Israel, the royal priesthood, the people of God's own, whom he elected to show forth the excellent virtues of him who called us out of darkness to his marvelous light. Living by his grace we provoke our fellow men to the right kind of jealousy, that they may come and receive this same blessed grace for nothing, from him who said, "I am the way, the truth, and the life"—the true living way to God and all the treasures of his grace. The greatest evil of Christianity, in my opinion, is the imitation of God's work, named Christendom, a show of words or deeds without divine power, without the essence of life flowing from fellowship with the living God.

Why, the Sabbath is a costly touchstone; not when it is used as a means by which self-righteousness may win salvation through obedience to the law, but when this obedience is a *proof* of the genuineness of faith which says, Speak, Lord, for thy servant heareth! That faith loves the day our Lord sanctified by his own example, and it conquers the powers that throw aside despisably what God has blessed. Surely, that is the way to call the Sabbath a delight, holy to the Lord and honorable; not doing our own ways, not finding our own pleasures on God's holy



day, not speaking our own words. Then the Lord will make us to ride upon the high places of the earth, as valiant knights fearing him alone. We then live, not creeping through the earth and seeking for material things, but according to the sublime principles of eternal life.

Every man hearing our testimony concerning God's holy Sabbath stands for the proof, such as Brother and Sister Andreae, whom I baptized in December, last year. He immediately was dismissed and had to enter through the narrow gate of faith. So it has been with most of our members, as we do not have Sabbath-keeping generations as you have. In the younger generation many left the path in which their parents walked, and still we all have our trials, as God in his wisdom thinks well. When, after my father's decease, I was called to the pastorate by the Haarlem Church, I spoke to the board of the Midnight Mission and that of the National Committee for the Suppression of the White Slave Traffic, telling them I felt myself called to continue my father's work. If they thought this inconsistent with all my other work, I requested that they would frankly tell me so. I had to choose then. The members of both societies replied that they could not let me go. If it was possible for me to unite in my person both kinds of work, they would not object if I followed the calling of my conscience. How different was this treatment from that which my father had experienced forty years before, as I have told you! There was reason for it. Rev. Mr. Pierson knew our principles for many years, and used to say, just as Paul did of Timothy, "I have no man like-minded as you, who will take care truly of our cause; for many seek their own, and not the things of Jesus Christ."

I most heartily thank the brotherhood in America for the liberal support given to the work in Holland. Let me add to this that I never used that support for my own person, but only for the work, and the brethren who were in trouble. There were some Sabbath-keepers in Holland who might have helped them, but they neglected to do so, and some left the church. I do not know what the future of the church in Holland will be; possibly there may come a time when some of our members will be blessed in their business with such pros-

perity and such willingness of mind as to make our cause self-supporting. At present it is a time of great trouble. I am sure the Lord never will forsake the work of his own hands.

When my father grew ill, five years ago, and I was called to his work, I could not take counsel with him, as his mind was absolutely darkened. I then first tried to gather under our influence all Christian Sabbath-keepers who could not agree with the Adventists. Some of them joined the church, but they appeared to adhere to several of their old strange doctrines, and caused us a great deal of trouble. They had hidden motives and tried to draw the members after themselves. All those who did not build on the old foundation, of which I spoke in the beginning of this report, have left us again. I have listened with all patience and attention to their arguments. I have tried to convince and to win them, by word and example, to the old sound evangelical truth, to a life full of works good and profitable unto men, and to a practical struggle against the works of darkness. But they prefer questions and fightings and discussions of the signs of the times, in a manner which proves lack of all historical sense. It has cost us a great deal of sorrow and vexation, most of all when I saw brothers and sisters led astray who had walked with us in the church for many years. But my soul is overflowing with thankfulness when I look at the little flock which, remaining faithful, have continued with us in our temptations, and to which every year some are being added. Surely the supplication of the righteous availeth much in our work, and I am assured that we owe it in great part to this fact that we are so abundantly blessed in so many works in the social and spiritual domain. Many people are convinced of the truth of our principles and hold us in high esteem, though they lack the courage to join us. I thank God that he has delivered us of troublesome elements, of men apt to strife, thinking highly of themselves. Let us think highly of our great Captain and Shepherd alone. The Lord surely takes pleasure in his people, and beautifies the meek with salvation. He seeks again what has passed away, and however small our churches may be in Holland, they are a power in this world. I may be mistaken, but I feel as if the

Lord hates statistics. It is a poor thing for a Seventh Day Baptist in Holland to count the heads; it is a good thing to know that God weighs the hearts, where he has made his dwelling.

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

(Continued)

*Report of the Girls' Boarding School and Two Day Schools, by Miss Anna M. West.*

The school year which is just drawing to a close seems to have followed the course of the summer, and been one of more or less disturbance.

After the vacation we returned to a somewhat bullet-riddled house, from which the orphans, and the teacher in whose charge they were, had been driven more than a month before, and to which they had returned but shortly ahead of us.

With Doctor Davis and family's removal from this house, late in October, some changes were necessary to make their half of the house ready for school use. A wall separating school and house was torn down and partly rebuilt in another place. The rooms downstairs were prepared for recitation-rooms and two upstairs for bedrooms. This has given us room for three additional beds for pupils and one for one of the teachers. Of course this occupation meant the purchase of additional seats, desks, and beds.

But shortly after the opening of the school the young woman who has been our right-hand helper for the past few years, Miss Waung, and I were both taken ill. Her fever kept her from duty two weeks and my trouble detained me a month.

Those weeks were rather difficult in the school, but the girls were most helpful and we felt that we had two things for which to be especially grateful: one, that another of the old girls had returned to us to help with the teaching; the other, that on account of the recent troubles, there were few new pupils and a number of the old ones had not returned—a fact that we had previously much bemoaned.

Nor was this the only period of sickness for the year. One little girl was quite ill with pneumonia at the same time of my second illness. We considered it very for-

tunate that Doctor Crandall was here to care for her and also to take charge of the school, which she did for more than a month. This spring, about the time of Miss Burdick's return, little E-ling Palm-borg had an attack of measles, which was followed by pneumonia. Later four of the other schoolgirls also contracted measles. In addition to these there have been many minor ailments, as usual among so many children.

With the second semester came an increase in attendance, most of the pupils of the spring before returning with a number of new pupils, making 36 in all. This required the remodeling of one of the rooms in the small building Doctor Davis had used for a carpenter shop and laundry, to form a second dining-room.

The teaching force has continued practically the same, with the addition of Miss Dzau, a former pupil in the school and daughter of Dzau Sing-chung, who teaches for us. For six and a half years she had been teaching in a Bible school of the Methodist Episcopal South Mission. Mrs. Davis has again, as last year, given us her most efficient assistance. Mrs. Sanford, a Madison (Wis.) woman, has come twice a week to give the girls singing lessons. Mr. Ting, who succeeded Mr. Waung in the Boys' School, also took the Mandarin in our school. This spring we were greatly relieved when Miss Burdick returned to her work again and could take up many neglected duties.

The Mandarin was dropped the second semester, but aside from that the course of study has been the same as last year.

With the advance in tuition there has been some increase in receipts, making that from the boarding school alone \$1,494.60, Mexican. The expenditure for the year was \$1,662.00. The increase in expenditure has been due in part to the repairs, changes, and new furniture.

We have had spiritual blessings during the year. When Mrs. Montgomery and Mrs. Peabody, representing the Federation of Woman's Boards of Foreign Missions, passed through Shanghai at the invitation of the Y. W. C. A., they addressed a meeting for women and girls. In the spring Miss Paxon, who had such influence among college girls at home and who has also been doing splendid work among schoolgirls here, gave a series of meetings in English,

which some of our older girls attended with much profit. Miss Paxson also came to us for two very helpful meetings.

The girls who wrote their names last year as probationers have none of them joined the church, yet they have most of them seemed very earnest. Many met with decided opposition in their homes and had some persecution to endure. This is also the case with another girl who wrote her name this spring. Her people are doing what they can to make being a Christian unpleasant and inconvenient for her.

**Day Schools.**—The city day school has continued with Miss Su as teacher. New schools near by have slightly lessened the attendance, there having been only 33 pupils the first semester and 36 the second. During the year Doctor Davis regularly took charge of the Sabbath-school work there on Sabbath morning. Li-di, for many years a most faithful pupil in this school, wrote her name as a probationer. Here again there has been much opposition and she has not been allowed to attend church services since.

**Zia-Jau Day School.**—Mr. Dzau has continued to teach this school, with the assistance of Jeu Fok-nyoen of the Boys' School. The attendance in the fall was about 25, but this spring it has increased to over 40. While the school is primarily for boys, little sisters have also been received, and we found some fourteen or sixteen little girls among the number. We decided if there were so many little girls anxious to be in school, and as the arrangements in the school we now have are not suitable for girls, to open another school for girls alone. We are assured that there are others to come should there be such a school. We have rented the room, and Li-di, whom we mentioned, was to be the teacher, but her illness has prevented the opening of the school thus far.

(To be continued)

#### Monthly Statement

September 1, 1914, to October 1, 1914

S. H. Davis, Treasurer.

In account with

The Seventh Day Baptist Missionary Society

Dr.

Balance on hand September 1, 1914	\$455 41
Milton Davis	1 00
Miss Lucy M. Waldo	62
Mrs. J. D. Washburn	50
Churches:	
Plainfield	14 47
Battle Creek	5 90
Stone Fort	18 20

First Westerly	7 36
Salemville	11 25
Syracuse	1 20
North Loup	10 00
Plainfield Sabbath School	7 83
Plainfield Sabbath School, education of Chinese children	1 32
Woman's Board:	
Miss Burdick's salary	150 00
Miss West's salary	150 00
General Fund	35 32
African Missions	2 25
Home Missions	8 00
Dr. Grace Crandall	15 00
	<u>\$895 63</u>

Cr.	
E. B. Saunders, August salary, clerk hire, and traveling expenses	\$111 69
D. B. Coon, August salary	75 00
J. J. Kovats, August salary	20 00
Angeline Abbey, August salary	10 00
T. L. M. Spencer, September salary and printing	60 00
J. G. Burdick, Italian appropriation for September	29 16
E. B. Saunders, account of expenses	50 00
American Sabbath Tract Society, 500 Conference reports	44 50
Treasurer's expenses	20 00
	<u>\$420 35</u>
Balance on hand October 1, 1914	475 28
	<u>\$895 63</u>
Bills payable in October, about	\$1,000 00
Notes outstanding October 1, 1914	1,500 00
E. & O. E.	S. H. Davis, Treasurer.

#### Letter From Java

To the SABBATH RECORDER:

DEAR FRIENDS: Really I have a feeling of being very ungrateful, because I know you long to hear about the work you are interested in, and I always receive the money so regularly, and yet I write only now and again, instead of every month. I wish I could send you a report of the work here every month; but, O dear friends, you don't know how the headache teases me again and again, and even when there is not a real aching, still my head always feels tired and dull, until properly thinking is hard work for me. Two months ago I went to see a doctor for my heart. He said it was very weak, and I ought to take a rest. But I can not go away now, as I have nobody to take my place.

In my former letter I wrote about Sister Alt being away on account of her health. She is better now; but she does not dare to come back to this bad climate. Now she has found a place in a beautiful climate not far from Brother and Sister Graafstal, where she can do some work among the natives, and where she can get fifty guilders a month from the government. Besides she will take some of the patients from Sister Graafstal, so as to relieve that

poor sister, who is very, very weak and suffering.

Indeed, the climate up here is unhealthy. My poor people are always suffering with malarial fever, even the little babies. This is what gives me so much work, not only to attend the sick, but also to miss the help of those whom I have taught to assist me in the work; when they are laid up by sickness.

Dear friends, I ask your continual prayers for our health too, as God is able to take the sickness away. Sometimes it seems as if all prayers are in vain; but some day it will be clear that not *one* earnest prayer of faith is lost.

Some months ago I was praying very earnestly for one of my girls. I ought to say "women," as she is married and has a child about three years old already; but she is still very young, and really she is not more than a child herself. She quarreled with her husband and wanted to go away with another man. I spoke to her and pleaded with her, reminding her of the Lord's love and how sad he would be if she yielded to this temptation. (She has been with me all these years, right from the very beginning, and she professes to be converted; she was baptized a few years ago.) She listened attentively, and that night I prayed in my room for several hours—for her and for all the converts, and myself, to be filled with the Holy Spirit. But the first thing I heard next morning was about that same girl, that she had run away. You can imagine how broken-hearted I felt; and the devil tried to make me think that all my praying was in vain. But, praise the Lord, he is stronger than all the enemies. The girl came back after a few days, with real repentance. At first her husband said he would have nothing to do with her; and she too said she could not live with him, as he had beaten her, even in the presence of other people, so she felt quite ashamed. This, too, was the reason she ran away. I kept praying for both; but I did not force them to live together; in fact, I did not speak about it. But not long after that the man came to me, and said he wanted his wife to come home. She was quite willing, and now they are happy together. Oh, praise the Lord for his wonderful help!

Only a few days ago I had to send away

a man who was converted some months ago. He was a real wreck, when he came, a slave to opium; but the Lord helped him, so that he could give it up. He confessed all his sins, and said he would follow the Lord. But not long ago he felt a hatred against one of the other men who, he thought, wanted to marry a girl that he himself was after. In the dark, one night, he wounded this man on the head with an ax. It might have been a murder, but the Lord prevented it. At first the man denied it, but others knew it was he who did it, and at last, as he could not deny it any longer, he confessed; but it was too late, and I had to send him away. But I told him that after some time he could come back, if he repented; so I expect to see him back again, and all the time I am praying to the good Shepherd to get hold of that erring sheep.

Now, dear friends, you know what to pray for in connection with this work. I must close, as this letter has been a great strain on my head. As for the SABBATH RECORDER, I am always reading it with great interest. I think I am getting a little acquainted with you all now. I am also praying for Brother Cockerill and his work in Africa. May the Lord bless him abundantly in all his efforts. And may he reward you all for your warm interest in his work among the poor in far-away Java.

Yours for the glory of His name,  
M. JANSZ.

Pangoengsen, Tajoe P. O., Java,  
July 24, 1914.

#### "Let Him Come"

Is there no music in this message, "Let him that is athirst come"? Is it addressed merely to the thirsty one, by way of indicating that he need not hesitate, or has it a bearing as well on the onlookers? I think it means also, "Stand out of his way; let him come. Dare not to block the course; let there be a clear passage for every thirsty man, for every dying woman to this life-giving stream." I wonder if *we* are standing in the way of any poor soul who wants Christ. I wonder if anything we do makes it more difficult for any one to find his way to the fountain? "Let him come." Stand in no one's road. The rather take hold of him, and help him to drink of the water of life.—*The Watchman-Examiner.*

## WOMAN'S WORK

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

### A Peace Prayer

O God of all humanity,  
Father of ev'ry race and clan,  
How can we prate of love to thee  
While brother slaughters brother man?

Have pity on the hearts that bleed,  
On helpless hordes whose rulers dare  
To kill for power, and slay for greed,  
Yet lift their impious hands in prayer!

May seas that shake with Death, again  
Bear Peace upon their swelling tide,  
Till from the ruined hopes of men  
Shall rise a new earth, glorified.

And for our own dear land we pray  
That we may love our brothers more.  
May none turn desolate away  
Who seek us from some alien shore.

What in thy sight is shade of skin,  
Or form of eye, or kink of hair?  
In thee the whole great world is kin,  
In thy heart all have equal share.

God bless our land and teach us love—  
God bless our world, may warfare cease;  
And make our earth, like heav'n above,  
The kingdom of the Prince of Peace.  
—Mrs. Melbourne Parker Boynton.

### Missionary Education a Source of Strength in Church Life and Work

MRS. HENRY N. JORDAN

The slogan of the twentieth century Christian should be, and is, "The world for Christ in this generation." Many and wise plans have been laid that this great hope might be realized. Every reasonable measure is being employed that the word of the Christ shall be fulfilled, "And I, if I be lifted up from the earth, will draw all men unto me."

One of the most wholesome signs that the Christian Church is awake and alive to her obligations is her insistence upon, and efforts to give, thorough, practical, continued instruction in missions. Her emphasis is that the best way to conserve thought and effort is to give wise, careful direction early in life; that the best way to acquire interest in any living subject or person is to make the child so familiar with

it that he may feel between himself and it a close, intimate relationship.

The life and service of the Christian Church begins in, and is made permanent by, an interest, supreme, universal, eternal. This interest is centered in, and springs from, Jesus Christ, the Savior of all mankind. The aim and work of the church is to make this interest attractive and forceful. The church has no life principle, no reason for existence, unless the command of Jesus becomes the basis and incentive "to preach the gospel to every creature"; unless it be endued with the wisdom and power of the spirit of God.

The vitality of the church depends upon its being missionary. "It seems to be an indisputable fact that however inadequate a church may be to its own internal wants, it must on no account suspend its missionary duties; that this is, in fact, the circulation of its life blood, which would lose its vital power if it never flowed forth to the extremities, but curdled at the heart." The Lambeth Conference of Bishops of the Anglican Church declared that "missions constitute the primary work of the church, the work for which the church was commissioned by our Lord."

There can be no genuine enthusiasm in missions unless Christians have an intelligent understanding of localities, people, the conditions in the midst of which they live, their needs, their problems, the influences which check or divert their moral growth, their religious and spiritual development. No subject can so quicken the spirits, enlarge the sympathies, and arouse a lively, permanent interest in men, and inspire them to holy enthusiasm, as the deeds of Almighty God in converting a non-Christian world. Nothing will stir the activities of the church in its immediate work more quickly than to tell its members of the triumphs of Christ in seemingly unpromising fields.

The immediate purpose of missionary education is, first, to create and establish a vital faith in Jesus as the divine, living Son of God. The child, the adult must begin at this point. All future aim, hope, and effort must proceed from this foundation; "in none other name is there salvation."

In the second place, the church must keep well in the foreground the purpose of Jesus' mission. Plainly does the Christ

declare his program: "The Spirit of the Lord is upon me; because he appointed me to preach the good tidings to the poor: he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord"; or again, in his significant declaration, "I come that they may have life, and may have it abundantly." How necessary it is that Christians, young and old, and those who are to be the disciples of Jesus, should catch the spirit of the Master, should have in themselves the "mind which was in Christ Jesus," whose soul energy was bent on making the kingdoms of this world the kingdom of our Lord and his Christ."

In the third place, missionary education must give information as to the peoples and conditions of places where God's purposes are to be worked out. A physician can not expect to prescribe properly for a patient or work an effective cure until the malady is thoroughly understood. This is as emphatically true in the application of the principles of the gospel to sin-stricken men.

Last of all, the powers of body, mind, and soul must be trained by wise teaching and example for efficient service in soul-winning. To individual Christians and to the church, Christ says: "Ye shall be my witnesses both in Jerusalem and Samaria and unto the uttermost parts of the world." These were the last words from the lips of the Lord Jesus. If this thought was supremely on his heart at the last, woe betide us if we do not make it first in our own hearts.

Over and over should the emphasis be made that the divine light is kindled in men's hearts, not simply for their enlightenment, but that in turn they may shed light upon the darkened pathway of some one else. Likewise, what is greatly needed is not merely the winning of men to Christ, but the enlistment of those saved, in the work of saving others. "He first findeth his own brother."

I could not treat this subject rightly nor adequately if I made no mention of the agencies by which missionary education is to be developed and transformed into life and service. It may seem to some that undue emphasis is laid upon the teaching and training of the young to the almost ex-

clusion of the thought of the need of this education among adults. Such discrimination is not intended. The great value of the training of adults in missionary spirit and enterprise is greatly to be desired and encouraged and emphasized. But my convictions are deep and strong that if the child is carefully, patiently and efficiently trained in the truths and work of the kingdom, there will be far less need of special effort to interest and enlist the efforts of adults in the great cause of world evangelization.

The greatest factor in missionary education is the home. No other agency possesses and exerts such wholesome, strong, close and impressionable influences as the home. In no realm can the story of the Christ, the children's Christ, be made so real, so appealing, so lasting in its impressions, so stirring in its influences, as in the home. "A generous giver was recently asked how he happened to make a certain large contribution to missions. 'I did not happen to make it; I had a missionary mother.'" "A Christian mother was once sharply rebuked by a neighbor because she read missionary books to her children on Sabbath afternoons. 'Don't you know,' said the neighbor, 'that you will make missionaries of your children?' 'That is why I read them the books,' was the mother's pointed reply."

The Missionary Board, the pastors, the people, know full well the woeful lack of missionaries and missionary spirit among us. The lack can be largely attributed and traced to the listless spirit, the indifferent attitude in the home to the demands and opportunities that the kingdom of God makes and presents to such homes. The child will surely absorb much of the atmosphere of his environment. The fiber of his religious and spiritual body will be determined by the moral, religious and spiritual food of the home.

The church, through the Sabbath school, is a second great factor in missionary instruction. I believe we are beginning to realize with a widening vision and to estimate more correctly the wonderful possibilities of childhood and youth. It is a comparatively easy thing to give direction to a child's life and to shape and hold his interest in almost any subject. This holds just as true in the subject of missions if the teachers are interested and thoroughly

understand and are enthusiastic in that which they are trying to teach.

Some one has said that if for twenty or even fifteen years the young people of Christendom could be instructed in missions, the whole church would be filled with the missionary spirit. The character and power of the home base are being fixed now by the attitude of the young people towards missions and by the attitude of the church toward young people and the children in the Sabbath school. And what is true of the Sabbath school holds as true in the work of the Junior and Senior Christian Endeavor societies, those mighty dynamos of magnificent power for training in Christian efficiency. The evangelization of the world will be achieved by trained armies of young people. The great opportunity of the church in awakening the impulses of the young and in preparing them for the calls to service is here. "The demand for a campaign of education more comprehensive, more thorough, more spiritual than has as yet been outlined, is imperative. The soil is ready for the sowing." Here is the chance of a lifetime for the pastor, the superintendents and the teachers in the Sabbath schools, leaders in Christian Endeavor work, the influential ones in the Laymen's Missionary Movement, to present Jesus Christ, to beget a love for Christ and his unsaved people.

There must be mentioned, as potent factors in this educational movement, the mission-study classes suited to the needs of, and conducted by, the Laymen's Movement, the Christian Associations and the Young People's societies.

In conclusion, I wish to speak of the result of all this education, a result which if obtained will make the church strong in life and service.

First, young and old will be taught the spirit and power of prayer, so essential in these days.

Second, as a natural consequent of the teachings, will come the greatly to be desired and blessed spirit of voluntary giving of means and self.

Third, out of it all will spring a willing service for Christ, "whose we are and whom we serve."

"Peace is the fruit of love; for, in order to live in peace, we must bear with a great many things."

## The Winona Bible Conference

MRS. MARTHA H. WARDNER

It has been my good fortune to attend another Bible conference, which was held at Winona Lake during the closing days of August. But before writing about that, I want to make mention of a temperance lecture given in our city this season by ex-Governor Patterson of Tennessee.

Mr. Patterson is ideal on the temperance platform, because his clear and eloquent presentation of his subject is actuated by the right spirit. He indulged in no bitter, personal invectives while pleading for national and world-wide prohibition. In his introductory remarks he stated that he had been led, through great sorrow, to take his present position on the temperance question, and the lecture bore evidence that it came out of his heart-life. I do not see how even his opponents could take offense at his sayings, yet they have good reason to fear him; for he is a mighty instrument in the hands of God for demolishing their strongholds. While this is true of him, it is no less true that he is seeking their best good in connection with the best good of all concerned; and he believes that ultimately they will see and acknowledge that the success of the prohibition movement was best for them.

To illustrate, he spoke of being a Southerner, and said that some of his nearest relatives fought in the Confederate Army. "My grandparents," said he, "lost all they had in the war. Naturally we didn't feel very well toward the North, but today we rejoice that you won the battle and preserved this nation a unit; and after the temperance battle has been won—for won it will be—the opposing party will rejoice that we were the victors."

In this connection let me add that the Winona Association takes a strong position on the temperance question. When the efficient director, Doctor Dickey, made the announcements for Temperance Day, he said, "Winona has been made to feel the opposition of the liquor power, and I don't know why we shouldn't feel it, for we stand with the temperance party" (hearty applause).

The European war interfered with the conference by detaining some of its best speakers, but through the untiring efforts of the director an excellent program was

given. While we were in session at Winona, five other Bible conferences were being conducted under the auspices of the Winona Association.

This Bible conference afforded me my first opportunity to hear Dr. F. B. Meyer of London. Doctor Meyer is a genial spirit dwelling in the warm sunshine of God's love; and in his greatness possesses the sweet simplicity of a child. Probably I can not give you my impressions of him better than by saying I should think the members of his flock would involuntarily call him Father Meyer, instead of Doctor Meyer.

Doctor Meyer's sermon from the words, "Who is this?" was a marvelous unfolding of Jesus' love and power "as he comes to us down the paths of history, from creation to the cross, and from the cross to the second advent." Doctor Meyer thinks the second advent is near at hand.

Several times in his discourse, after giving a description of some part of Jesus' work without using his name, he asked, "Who is this?" And the choir, with its hundreds of voices, responded:

"It is Jesus, it is Jesus, the man of Galilee,  
It is Jesus, blessed Jesus, who died on Calvary."

Once, while preaching, his soul became so flooded with the glory of the One he was presenting, that he ceased speaking, and turning his eyes heavenward, said: "Blessed Jesus! I must pause here and worship thee with the others!"

He spoke of Jesus' power to save, in the following effective words: "Even as I am speaking, the German mothers and the Belgian mothers are planning to save their children. Impelled by their mother-love, they will go to the limit of their ability, although they have not the power to save them; but Jesus is mighty to save to the uttermost all who come unto him. . . . He took poor despised Galileans, transformed them, and thus laid the foundations of the New Jerusalem."

I wish my pen were able to give you the vision of Jesus that came to my soul as Doctor Meyer spoke. For once I was thankful that I was among total strangers, because I felt I could discuss that sermon with no human being until I had thought it all over alone with God.

Doctor Meyer's leave-taking of the conference touched all hearts. He was sched-

uled to speak each day of the conference, but felt compelled to leave before its close upon receiving word that his only grandson, son of his only child, was going into the army. He thinks the shallowness of England's religious life is the primary cause of her affliction. In his closing remarks he said: "I presume I have told my church a hundred times in the last few years that England must have either a great revival or a great war. The war has come. I pray God that a great revival may sweep over your beloved nation this fall and winter, and save you from the awful devastation of war. When I think of Great Britain as I left it two and a half months ago, and then think of it as I shall find it upon my return, I feel that it will be stepping out of the clear, warm sunshine into the valley of the shadow of death."

He closed the service with the benediction; but scarcely had the amen been uttered, when from the congregation there arose spontaneously the sweet strains of "God be with you till we meet again," words now so full of meaning.

Doctor Meyer looked lovingly and gratefully upon the people while they sang; then, as a smile born of joy and sorrow flashed over his countenance, he raised his hand and gave them his parting blessing. A moment more and he turned his face toward his stricken homeland.

But I must pass over many memories of the conference, dear to my heart, and devote the remainder of this article to the superintendents of the rescue missions and their services. A hillside has been fitted up in the park for public gatherings, and the rescue mission services were mostly held there.

Rev. Frank E. Higgins, sky pilot, was the speaker at one of these services, and gave an account of his work among the lumber-jacks. He said there are half a million men in the lumber camps of this country, who have no gospel privileges.

The hillside service on the last afternoon of the convocation, when several men who had been down in the gutter told the story of their redemption, was an occasion of deep feeling and inspiration. The day was ideal; and there, in a temple built by God's own hand, our souls were lifted in grateful praise to the God who has such transforming power over the lives of men.

If any of my readers are skeptical re-

garding the value of rescue mission work, I ask them to ponder well this paragraph. One of the superintendents related the story of a man rescued in his mission. The man withheld his identity until the superintendent insisted that he must know his name. Then he replied: "I hate to tell whom I am, for I've trailed the name in the dust. I've been going under an assumed name, but I'm the grandson of Archbishop French."

I am sure those who were interested in the story of Lucky Baldwin, given in the RECORDER of April 20, will be glad to hear more concerning him. He spoke at the conference, both in the auditorium and at the hillside. There are now four rescue missions that have grown out of his work. He has also evolved a plan for putting convicts in touch with their loved ones. He is bending every effort to get the States of the Middle West to appoint officials whose duty it shall be to keep convicts in communication with their relatives. His plan is being accepted by criminologists throughout the nation. It is a mere question of time, when hundreds of thousands of families will be benefited by his plan. Even now he and his wife, who is his able assistant, daily receive scores of letters from all over the United States, asking them to search the prisons of Illinois for missing ones. Through their efforts many reclaimed men have been happily reunited with their families. Thus far his work has been supported by voluntary contributions, but it is assuming such proportions that he contemplates making an appeal to the churches.

Whence comes this uncultured man's power over men? Does not the secret of his success lie in the fact that, to him, the presence of the indwelling Christ is a conscious reality?

When I saw Mr. Balfe, alias Lucky Baldwin, on the platform addressing thousands of intelligent people and realized that, at his conversion less than six years ago, in the thirty-eighth year of his age, he could not read the simplest word and was familiar with no spoken language save the lingo of the underworld, I wondered what position he would be filling if in childhood he had chosen the right path and received an education. It is useless to conjecture, but in that even he would not be "the apostle to the underworld." So,

while we deplore the fact of his wasted years, we rejoice in the thought that the Savior, when presented to him, was at once accepted, and that through God's grace Mr. Balfe is able to take so many of his former companions out of the gutter, and present them as a loving token of appreciation to the Savior who stooped down and lifted him up.

**L. S. K's, Mobilize!**

REV. G. M. COTTRELL

(General Field Secretary)

We hear a great deal in these days about the mobilization of the European armies. It has been the wonder of the world, almost, how these massive bodies have been mustered into form and placed on the firing-line, almost in no time at all.

Webster defines "mobile" as "capable of being moved, aroused, excited"; "mobility" as "susceptible of being moved, aptitude to motion, activity, readiness to move"; "mobilize" as "to call into active service, applied to troops, which though enrolled, were not previously on the war establishment."

Nothing about the present awful conflicts has come nearer to attracting universal admiration than the loyalty and unanimity with which all former difference, or indifference, is dropped, and with which all fall into step and march as one man to the front to meet the foe.

So, this great movement of the Lone Sabbath Keepers is a call to mobilization. The war is on. The foe is strong. The conflict rages. The home army needs help. The call is out for the colonies (L. S. K's), to mobilize. What a grand sight if the same loyalty and unanimity shall inspire us to rush to our King's defense, that inspired these others to move to the defense of earthly kingdoms and empires!

We are all "enrolled," though not on a "war establishment." But now we are called to "active service." Many have shown their ability to be "moved," "aroused." Others are more phlegmatic, and doubtless think these are not their battles, let those fight them who will. But listen. A Topeka lady, in Europe when the war began, was talking with a young man from western Canada, who said, "I

must hurry home, put my house in order, and hasten back here to join the conflict." She said, "Why so? And lay down your young life for others?" He answered, "Suppose I go back home and stay, keep my health and wealth and home, but have no country? What then?"

Ah, suppose we nurse ourselves in luxury and ease, and refuse to go to the front and answer the call to arms. We keep our health and wealth and homes, but have no church, no religion, no God. What then will our temporal comforts avail, purchased at the cost of honor and the higher good? No; the cause is one. It is my cause and your cause. Its defeat is my overthrow; its triumph my victory.

Thank God, we are not called into the vortex of death that is swallowing the brave boys in Europe; but, my brother, God is calling us this year into active service, and we must hear and heed the call.

"It may not be on the mountain's height,  
Or over the stormy sea;  
It may not be at the battle's front  
My Lord will have need of me;  
But if by a still, small voice he calls  
To paths that I do not know,  
I'll answer, 'Dear Lord, with my hand in thine,  
I'll go where you want me to go.

"I'll go where you want me to go, dear Lord,  
Over mountain or plain or sea;  
I'll say what you want me to say, dear Lord,  
I'll be what you want me to be."

Topeka, Kan.,  
Oct. 3, 1914.

**Tract Society—Treasurer's Report**

<b>Receipts for July, 1914</b>	
Income from Permanent Fund, prepaid	\$1,577 90
Transferred from Sabbath Reform	
Field Work account	800 00
Contributions:	
Walworth, Wis., Church	\$ 39 00
First Brookfield Church,	
Leonardsville, N. Y.	6 50
Welton, Iowa, Church	7 62
Little Genesee, N. Y., Church	19 38
Verona, N. Y., Church	9 78
New Auburn, Minn., Church	2 07
Plainfield, N. J., Church	17 34
Riverside, Cal., Church	1 60
Farina, Ill., Church	\$15 80
Farina, Ill., S. S.	8 89
Chicago, Ill., Church	24 69
Boulder, Colo., Church	20 00
Milton Junction, Wis., Church	3 06
Hammond, La., Church	17 50
Milton, Wis., Church	4 76
Salem, W. Va., Church	26 36
Fouke, Ark., Church	22 15
Mrs. P. O. Brown, Scott, N. Y.	25 00
Mr. and Mrs. J. H. Hardy,	1 00
Portsmouth, Va.	10 00
Wm. C. Whitford, Alfred,	
N. Y.	10 00
Lone Sabbath Keeper, Wis-	
consin	5 00

Mrs. B. F. Rogers, Alfred,		
N. Y.	5 00	
Mrs. Maude Osgood, Brent-		
wood, L. I.	1 50	
P. B. Maxson, Tulsa, Okla.	5 00	
G. M. Cottrell, Topeka, Kan.,		
for Africa	5 00	
		289 31
Income from Invested Funds:		
Eugenia L. Babcock Annuity	\$125 00	
George S. Greenman Bequest	64 50	
Susan E. Burdick Bequest	18 00	
Eliza M. Crandall Bequest	4 50	
		212 00
Publishing House Receipts:		
Recorder	\$416 47	
Visitor	170 88	
Helping Hand	165 93	
Tracts	1 60	
A. H. Lewis' Biography	1 50	
Bible Studies	17 75	
		774 13
City National Bank, interest on Bank		
Balances		19 87
		\$3,673 21

<b>Receipts for August, 1914</b>	
Contributions:	
Adams Center, N. Y., Church	\$ 23 00
First Verona, N. Y., Church	5 98
Plainfield, N. J., Church	21 62
First Hopkinton Church (Ash-	
away, R. I.)	8 52
Lucius Sanborn, Davison, Mich.	10 00
S. C. Maxson, M. D., Utica, N. Y.	5 00
	\$ 74 12
Income from Invested Funds:	
N. Bernstien, acct. interest on Bond	
and Mortgage	30 00
1/2 Conference Collection, Alfred, N. Y.	80 50
Publishing House Receipts:	
Recorder	\$125 16
Visitor	27 10
Helping Hand	39 18
Tracts	5 40
	196 84
	\$381 46

<b>Receipts for September, 1914</b>	
Contributions:	
West Edmeston, N. Y., Church	\$ 13 53
Battle Creek, Mich., Church	3 60
Nortonville, Kan., Church	19 93
First Westerly, R. I., Church	5 00
Salemville, Pa., Church	1 25
North Loup, Neb., Church	8 00
Plainfield, N. J., Church	\$20 00
Plainfield, N. J., S. S.:	
Boodschapper	\$7 37
General Fund	6 68
	14 05
Woman's Executive Board	34 05
	61 82
	\$147 18
Income from Invested Funds:	
George Greenman Bequest	\$ 45 00
Maria L. Potter Bequest	15 00
Ellen L. Greenman Bequest	6 00
Paul Palmiter Gift	6 00
Nancy M. York Bequest	12 00
William Coban, acct. Int. Bond	
and Mortgage	10 00
George H. Rogers Bequest	30 00
S. Adeline Crumb Bequest	28 50
Rosannah Green Bequest	75
Lois Babcock Bequest	75
	154 00
Publishing House Receipts:	
Recorder	\$118 04
Visitor	27 60
Helping Hand	18 39
Tracts, books sold	47 32
	211 35
	\$512 53

E. & O. E. F. J. Hubbard,  
Treasurer.  
Plainfield, N. J.,  
Oct. 1, 1914.

"If you can not bear with your brother,  
how will he bear with you?"

## YOUNG PEOPLE'S WORK

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

### The Christian and the Ballot

REV. H. L. COTTRELL

*Christian Endeavor Topic for October 24,*  
1914

#### Daily Readings

Sunday—On the Lord's side (Ex. 32: 19-29)  
Monday—To cleanse the Nation (Isa. 1: 10-17)  
Tuesday—The ballot-scurge (John 2: 13-22)  
Wednesday—Fighting for right (1 Tim. 6: 9-19)  
Thursday—Weapons of mind (2 Cor. 10: 3-6)  
Friday—The Lord's servant (Isa. 49: 1-6)  
Sabbath Day—Topic: The Christian and the ballot (Luke 19: 41-48)

"The ballot is our Magna Charta, freeing us, if we will use it aright, from all tyranny and slavery. It is the symbol of citizenship, as the flag is the symbol of the country; and like the flag, it is worth no more than we make it worth." The ballot is of the utmost importance because it is the means by which we express our choice of the men whom we believe to be best fitted to occupy the official positions of authority and influence in the town, county, State and Nation. But in the character and ability of the men we elect, we express the kind and quality of government, statesmanship and civilization which we desire. Men are sometimes so anxious to show favor to their political friends for the sake of pecuniary advantage, that they will compromise their characters and prove traitors to the highest interests of their State and Nation. If democracy ever seems to be a failure, it is because the people are not awake to their power and privilege; it is because they have lost their sense of responsibility. The reason why the candidates on the bosses' slate are so often elected in New York and other large cities, is because the mass of the people have lost not only their sense of responsibility but also their sense of honor. For too many people in our country, the ballot is only an easy means of making money, currying favor with the bosses and getting into line for promotion. Another class of people have, especially in the past, been so

interested in their business, or in their social or intellectual pursuits, that they have had little time to meddle with politics or consider seriously the best interests of the State and Nation. Especially in the past, too many good people shunned politics; they acted as if they thought that politics was a profession by a few who enjoy it or who are seeking office. While it is true that only a few, comparatively speaking, are able to hold important political offices of authority and power in the State and Nation, yet it is the business of every true citizen to be actively interested in politics, actively interested in the character of the men whose names are placed on the ballots, in the platform upon which they stand and in the things which they propose to do. We regret the fact that mighty political machines, hostile to the best interests of the State, have grown up, directed by men who not only possess keenness of mind and executive ability, but who are also wicked and unscrupulous in their methods of business. We regret the fact that they have become so entrenched in power that it seems almost impossible to remove them permanently from their place of authority. But the people have been to blame for this condition of affairs as well as the bosses, since they have failed to exert always their strongest influence against them.

But today, as never before, the great mass of citizens are becoming more conscious of their sense of responsibility and their sense of power; they are beginning to feel that it is their sacred duty to take an active interest in the affairs of their town, State and Nation; they are beginning to realize that the ballot is the means by which they can determine the kind of a moral stamp that they desire the Nation to bear. Do we desire a saloonless town, State and Nation, a clean, honest and just government, free from graft and personal, selfish aggrandizement—a government that seeks the greatest good for the greatest number of people? Then let us express this desire by our personal lives and influence, by the men whom we elect to office.

#### HOW TO MAKE A RIGHT USE OF THE BALLOT

Study the questions at issue at each election. Look at all the questions from every possible viewpoint. Determine the ultimate effect upon all classes of people if a given proposition should be carried into

## Winning Surely

BROTHER BEE

Wealth gotten by airy projects (speculation) shall be pared off, but he that gathereth with the hand (by handfuls) shall have increase.—Prov. 13: 11 (literal translation).

God might have made the world as it is in a year or a month or a day; instead he took ages. All truly great work takes much time. A young theological student went to the seminary president complaining of the long time required to finish the course of study, and asking that he be allowed to complete it sooner and get to work in the world, in which his services were so much needed. "Young man," said the old president, "when Almighty God makes an oak tree he takes about a hundred years, but a squash he makes in about three months." Strength, solidity, lasting quality, can't be produced quickly. Rome wasn't built in a day; it took long centuries; it slowly gathered the strength that conquered the world, and its influence reigns still in the life and law of the earth.

The high school course is long? Well, suppose we cut it in two; what an ignorant greeny you'll be when you come out at, say, about sixteen! Of course you'll know, though, a very, very great deal; more, very much more, than you'll ever know again. But,—it may seem surprising—in a very few years you'll begin to suspect that you're only a swell-head; before a long while you'll be sure of it.

"At thirty man suspects himself a fool; Knows at forty, and reforms his plan."

That high school course is not a bit too long. Add four years of college, and there's not too much time to develop clear vision, strength, courage, humility, steadfastness, faith,—all necessary to high character and true success.

Be glad that you may spend so much time getting fitted to do rightly your part in this world in which are so many blunderers.

It takes much time to get skill to look on all sides of things and grasp situations truly. But without such skill to grasp there can't be the power to hold. The place got today, for which you're not truly prepared, you'll lose tomorrow. He who gets "a good ready," and "gathers by hand-

effect. Let the demands of purity, righteousness and God determine how you will cast your vote.

Make a careful investigation of the lives and past records of the men who are suggested for the various offices. Place the highest interests of the State above the dictates of party loyalty, and vote for the men who are best fitted for the respective offices, who stand the highest in character, ability and efficiency. The man for whom I vote is to represent me, and no one but a Christian should be allowed to represent a Christian. This is God's Nation as well as ours, and the first thought of a Christian patriot should be to ask how God wants it conducted.

How can any citizen be expected to vote intelligently when he does not know the character or the purpose of the men on the ticket? The past record of a man is usually the best criterion by which to determine what his future life and actions will be. The citizen who says that he is too busy to find out about the men who are running for office ought to be ashamed of himself. It is possible that such a person, on account of his ignorance, will help elect to office men who will line our streets with saloons, shut up our free public schools and administer their office in the interests of bossism.

Be at the primaries and help in placing good men on the ticket. Too many times the best citizens stay away and give the worse political leaders the best opportunity for nominating their slate of men without much opposition.

We are responsible not only for our own ballots, but for the ballots of all the others that we can influence for good. It may be that we might help in bringing to others a clearer understanding of the questions at issue, a more vital interest in the things of the State, and a higher motive of action.

Mrs. Jonathan Edwards, after a remarkable experience of the presence of Christ, one day made this note in her journal: "I felt a love to all mankind, wholly peculiar in its strength and sweetness. I never before felt so far from a disposition to judge and censure others. The same joyful service continued throughout the day—a sweet love to God and all mankind."—*Christian Advocate*.

fuls," is the one who will hold what he gets.

You want to get rich fast? Can't bear the old, plodding way of slow gathering? "Get rich quick"—that's your motto, eh? Well, that's the way certain railroad men have thought and acted. Grabbed at everything get-able in sight. Watered the stock freely so's to have plenty to sell to "suckers." Paid big dividends so's to get the "suckers" to swallow the bait. Stock away up sailing around the steeples. Never mind if the road's bed isn't made up, and gets in bad condition; we'll use it just the same. Never mind if the rolling stock isn't fit to roll; we'll roll it anyway. Somebody points a ~~at~~; "Look out; you'll have smash-ups if you keep on this way." "Oh, get out; you're an old pessimist." Then a big accident comes; another! another! Cars smashed; people maimed and killed; property destroyed; traffic deranged; public confidence lost; investigations; criminal negligence shown; prosecutions in the high courts; stock down out of sight; no dividends to speak of; widespread suffering by poor stockholders; loss of position and honor to managers; wealth sailing away on buzzards' wings; prospects of prison, where they who "get rich quick" at other folks' expense may repent at leisure: "He that maketh haste to be rich shall not be unpunished" (Prov. 28: 20).

"Riches wear as they are won and woven. That which is won ill will never wear well" (Matthew Henry). *De male quaesitis vix gaudet tertius hoeres*—Ill-gotten wealth will scarcely be enjoyed by the third generation.

Stick to right ways; take time; make haste slowly; so your hands will get full enough at last, and your heart full of the best. And for this Jesus Christ offers himself to be made unto us wisdom and strength.

### Letter From Brother Velthuysen

DEAR BROTHER HUBBARD:

Last week I arrived safely in Rotterdam. We had been kept in custody for five days in the French military port of Brest. There all Germans and Austrians were taken prisoners and brought to an old fortress on an island in the neighborhood, where they will stay until the end of the war. They had been pleasant fellow passengers, enthusiastic for their country, and

for the greater part they were well-educated people. We had not even opportunity to say good-by to them. It was a pitiful sight. Moreover the French took everything eatable from the cargo of the *New Amsterdam*, presuming it might be destined for Germany; even the silver destined for the Dutch National Bank. The latter was afterwards restored, and the flour they had taken, paid for. Hundreds of soldiers were employed to guard us and unload our ship; they might have done more useful work. Most of them meanwhile were angling or smoking cigarettes. From a military point of view, I have much more respect for the German soldiers.

Five days we were in Brest, fearing lest Holland might get into war, our ship be confiscated and we too taken prisoners. In Rotterdam I was met at the pier by Brothers Luckey, Ouwerkerk and Andreae. Under the wise and loving care of Brother Luckey, the Rotterdam people have become reconciled. He was their leader during my stay in America. They meet again in the meeting-house Brother Ouwerkerk built with the help of the Memorial Fund. I hope to be in Rotterdam next Sabbath. Brother Luckey is doing his utmost to learn the Dutch language during his forced stay in Holland. Galicia is now largely in the power of the Russians, especially Stanislaw, the place where Brother Luckey lived. He is very anxious about his people and fears his library and manuscripts (which he intended to bequeath to Alfred University) are demolished. During the daytime he stays with Mr. Ouwerkerk Sr., at night with his son. The days he spends in visiting the people or studying Dutch or corresponding with his friends; but till now he does not get any answer from his people, his German, Swiss and Austrian friends.

The conditions in our country are better than I had expected. All political parties are working together for the good of our country. Holland is a refuge of many distressed foreigners, especially Belgians. The families of the married soldiers are pretty well cared for. There is an army of more than 250,000 soldiers to guard our frontiers and the coast and fortresses. The national and local authorities and private organizations also work together to keep, as far as possible, industry and business alive. The exchanges have been closed,

but the National Bank is doing its utmost to organize the combined efforts of the banks to prevent a general crash and speculation. Food is sold at common prices, fixed by government and municipal authorities. Everybody is economizing and hundreds of servants are without employment. Some offer their services for boarding only, without wages. Our Midnight Mission and other societies do good work among the soldiers, but I fear philanthropic societies will have a hard time, from a financial point of view. There are so many new needs that the old needs are often less remembered; moreover, many persons are not able to do what they did before.

Brother Luckey has done very good work in Rotterdam. The Lord used him to do what was impossible for us. Let us pray for the restoration and prosperity of the Rotterdam Church, that not again can Satan destroy the unity of the people. I am going there next Sabbath and hope to be able, with God's help, to reorganize the church.

Though my stay in America was short, I thank God for all I witnessed there concerning the spirit of our people. May God bless the ties that were strengthened, to the common prosperity of our cause, the cause of Christ. With kindest regards,

Very truly yours in Him,

G. VELTHUYSEN.

Amsterdam,

Sept. 17, 1914.

### How We Used to Obtain Our Preachers

If there is any serious decline in the number and quality of candidates for the ministry of our denomination—and this could be known only by a systematic inquiry throughout the entire church—it may be attributed in large part to one cause which is in danger of being overlooked.

Many reasons for an alleged shortage in ministerial applicants have been tabulated, some of which have reflected discredit upon men who are supposed to be actuated by loftier ideals than those which obtain among the generality of mankind. Much has been said about the meagerness of financial compensation given to the minister, the dread uncertainty of adequate provision for his declining years, the equivocal

position he now occupies among the leaders of society, the waning ability of the pulpit to dominate public sentiment, and other considerations of a low plane which are supposed to influence young men in turning away from the preacher's vocation.

There is a fact of far deeper significance than the motives just described. A generation or two ago Christian parents regarded the ministry as a calling of such sublime possibilities that it became their daily prayer that at least one of their sons might take up this sacred work. It never entered their minds to weigh the question of financial remuneration or to compare the compensations of other professions and occupations with the slender income which the average minister could naturally expect to receive. The member of the family who received most honor from his kindred was he who in answer to the summons of God yielded his life to the work of the ministry, a self-dedication to which many a man was unquestionably moved by the prayers of his devout parents.

How many fathers and mothers today are praying that God will so favor them as to select one of their children for this high and holy office?—*The Christian Advocate*.

### 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.

A Camp for the Open-Air  
Treatment of Tuberculosis, in  
the Pine Woods of Florida.  
Modern Methods Used. For  
information, address Supt., Sisco,  
Fla. : : : : : : : : : :

## HOME NEWS

NEW MARKET, N. J.—We have been wondering if there is any one who would like to hear a word or two from the New Market people through the Home News column of the RECORDER.

On August 16, the evening after the Sabbath, the first of a series of evening socials under the auspices of the Ladies' Aid was held in the session room. The entertainment consisted of an imaginary trip to a summer resort by rail; then the popular amusements in burlesque were enjoyed. The Inflammation Bureau, the Ticket Agent, Conductor, Newsboy, Fishing, Hunting, Boating, an Advertising Agent, the Open Air Orchestra Concert, the Art Museum, all caused a great deal of merriment.

On August 17 the Young Men's Bible Class enjoyed its annual excursion. This year twenty took an autobus to Midland Park and spent a very pleasant day.

The Piscataway Church sent a delegation of eleven to Conference. On September 10 a Rally Day service in union with the Plainfield Christian Endeavor Society was held in our church, and an interesting program including talks on "The Young People at Conference," "Our Outlook for the Coming Year" and "The Efficiency Chart" was appreciated by a goodly number of young people. September 17 the congregation listened to an unusually fine temperance talk by Rev. O. Bell Close of the Anti-Saloon League.

On October 4 the Ladies' Aid held a camp-fire picnic upon the mountain at Washington Rock. About thirty-eight took the climb and gathered round the fire to a feast of good things, red hot and ice cold, and voted the committee royal entertainers.

MRS. J. G. BURDICK,

MRS. H. L. POLAN,

Press Committee of Ladies' Aid.

MILTON JUNCTION, WIS.—The trip to Conference this year was a succession of enjoyable events to two persons at least. From the time of the announcement of the ladies of this church that Mrs. Jordan was to accompany me to Conference, till we returned to our Wisconsin home, anticipation constantly resolved itself without a

break or jar into realization. It was one continual round of genuine enjoyment.

Of course we had a great Conference. Every day we took our fill of good things,—spiritual, religious, social, yes, and gastronomic. That last word has reference to things we found in the cafeteria. We felt that this Conference was so good as to inspire hope and stimulate increased activity in all denominational endeavors.

But the crowning event of the whole trip was the visit to our old home at Nile. My brother Milton met us at Friendship; and that cozy ride in the cool of the evening in the roomy surrey over the finely paved road was one that we shall not forget for many a day. We used to know nearly every one who lived on Pennsylvania Avenue. Now the names of the residents there have a strange sound, and we feel that we have nothing in common with those who occupy the homes of our former friends. But now we are at Nile, and there in the open door stands Mother with her smile of welcome. Home once more! Didn't it seem good!

On Friday night we went to the prayer meeting just as we used to do years ago. Then we used to hold the meeting in the basement; now we went to the audience-room. On Sabbath morning the church bell called us to worship in the building where we both had found the Savior, and where, after public confession of our faith in him by word and by baptism, we were received into the fellowship of the church. Just a handful of the "old members" were present the Sabbath we were there. "Uncle Sam" and "Aunt Ret" Burdick, Mr. and Mrs. Delos Crandall and Lewis Kenyon were still in their places at the service. While we were saddened by the absence of those we knew years ago, yet we were encouraged by the fine group of young people and children who lend hope to the pastor and older members of the church. The old Nile Church is still a strong factor in religious and spiritual ministrations to individuals and the community.

Naturally, we were so busy visiting with Mother and friends that many places had to be omitted. I did not have time to make a call even at the "old swimming hole," where four of us boys went in swimming six times on that blistering hot Fourth of July. It was blistering hot, as the backs of my brother and myself bore crimson

witness in a couple of days. Mother was greatly worried at the strange appearance until the doctor prescribed a liberal application of sweet cream to the affected parts. Then the secret was out; and Mother's look of worry was replaced by one more formidable. Verily, "The way of the transgressor is hard." Then, too, had I had the time, I would have visited our neighbor's farm where Brother Marshall Coon of Milton Junction saw a bin of corn of amazing yield. I think there were thirty-five bushels in the bin.

Strange how time flies. Now we are back in our pleasant Wisconsin home, ready with our people, young and old, to put the best of ourselves into the work of the church in its various activities. Many things lend great encouragement. There is a growing interest in the Sabbath school. The two Christian Endeavor societies are actively at work. There has been a considerable diminution of numbers in the Senior society. But the interest and activity is not one bit lessened. On September 12 Professor Barbour of Milton College gave the Endeavorers a thoughtful address on "Good Education." It was a timely, forceful address and the young people and older ones appreciated it. Plans are being formed to organize a local union which shall include the societies of Albion, Milton, Milton Junction and, possibly, Edgerton.

Readers of the RECORDER may look for some interesting items from Milton Junction once a month for the next year. Eleven different members are to furnish the material, each one becoming responsible for a write-up, at the close of his or her month, of the interesting things of the month. We wish others would avail themselves of the privileges afforded them through the columns of our family magazine, the RECORDER. It will be one good way of getting closer together.

HENRY N. JORDAN.

SCOTT, N. Y.—Elders R. G. Davis and J. A. Davidson have conducted a short series of special evangelistic services at Scott, N. Y. Owing to the serious illness of Mrs. Davis, we were obliged to close the series much earlier than was intended. Although the meetings were thinly attended, they were productive of great good. The gospel of Christ has been pro-

claimed, truth and righteousness upheld, and the Christians of the community quickened and refreshed.

J. A. D.

### Drinking Men for Prohibition

The most remarkable development in the prohibition movement in the last five years is the change of attitude on the part of drinking men themselves toward prohibition. A few years ago, every drinker was so sure of his ability to "take it or leave it alone" that he resented prohibition as an insult to his boasted will-power and an invasion of his "personal liberty." It was next to impossible to get the tippler to view prohibition as an economic measure, on a par with laws prohibiting the general use of opium, cocaine, etc. How could a personal insult enacted into law be an economic measure?

FOUR MILLIONAIRES PLEDGE TO VOTE "DRY"

But today all this is changed. This altered view can not be better illustrated than by the actions and words, a few weeks ago, of four of Portland's millionaires. They were standing at the bar of the Hotel Portland, discussing various subjects while they drank their wine or champagne. The question of voting on prohibition this fall came up; and one of them, whose name I could give,—a man known all over the West as a rich club man,—said:

"I don't know what you boys are going to do; but for the sake of the poor devil who can not keep out of the saloon, and for the sake of my own children, who are never safe while the saloon exists, and because I believe it will help business, I am going to help vote old Oregon 'dry' November third."

The other three men, equally well known in the inner business and club circles, said they were going to vote for prohibition. Then the first speaker raised his glass, filled with an expensive liquor, and proposed that they drink a toast to Oregon "dry" 1914, and pledge themselves to vote for it. This was done silently and earnestly. Those men will continue to drink until November, and then they will cast their votes for prohibition.

THE RESTAURANT MAN AND PROHIBITION

But the rich drinkers are not the only ones who will vote for a "dry" State. One day I was eating in a small restaurant



when a man beside me spoke to the proprietor: "Say, Bill, but you were gloriously drunk in Vancouver last night."

Bill grinned rather sheepishly. "I guess I did paint the town red," he admitted, but without the accent of pride in being notoriously drunk, an attitude which one often notices in heavy drinkers. Instead, I detected a tone of sadness. That tone impelled me to speak.

"Why don't you vote for prohibition this year?" I asked. I thought to surprise him, but his answer came as a prompt surprise to me:

"I am going to," he said. The snap of his jaws as he said it, told me that if no one else did, he would.

"Why?" I asked. "You are apparently fond of your glass, and to vote for prohibition will deprive you of your personal liberty."

"I AM A SLAVE OF WHISKY"

"Personal liberty!" he said in irony. "Personal liberty is the last thing on earth I have. I am the slave of whisky. All the money I have earned in this restaurant for the last twenty years, I have spent in saloons. I spend my money to help a rival business run a free lunch counter. I spend my money to help put myself out of business. I am a Simon-pure fool. And the only thing I can do now that smacks of sense is to do what I can to put the State 'dry,' and you can just count that I mean business." He brought his fist down on the table with an earnestness that boded no good for the liquor traffic.

"Of course," he went on, "I shall continue to get drunk until election; but the more I drink, the more certain I am to vote 'dry.' Look here," he said, as he opened a drawer and showed a list of names opposite which were various amounts.

"These men all owe me for meals. It totals nearly \$200, and I need the money. But they are all drinking men. They spend their money first in the saloon. Then if they have any left, they pay me. Usually they spend it all for drinks; and then when they get hungry, they come to me for food, because I have been a 'good fellow' with them. I was fool enough twenty years ago to think that I had to patronize the saloon to get business. That is how I began to drink.

NOT A TEMPERANCE MAN OWED HIM

"But look at these names. Every one

of those men is a heavy drinker. Not a temperance man owes me a cent. Then in order to get my \$200, I want to see the State go 'dry'; for then these men, who are well-meaning and honest, only slaves to the habit, the same as I am, will be able to save money and pay me."

"Why not speak to them about it," I ventured, "and get them to vote 'dry'?"

"I have already done so," said he, "and they are to a man pledged to vote 'dry.'"

Before leaving, I got his written pledge to vote "dry," and left similar pledges, for his friends to sign. He got them filled all right; and as I visited him from time to time, he introduced me to a number of his drinking friends, some of them half drunk at the time, but they were pitifully in earnest in their determination to vote their liquid enemy out of existence.

MUST DESTROY IT IN SELF-PROTECTION

The drinking men are realizing that in self-protection they must help destroy the liquor traffic. They are becoming fiercely in earnest. Many of them have reached the very last stage of desperation in the losing fight against the liquor habit, and are ready to turn and rend the liquor octopus limb from limb. In the dark cloud that shadows their future, they see in their own voting power a silver lining.

SIXTEEN SALOONS QUIT

That many habitual drinkers are preparing for the day when they will have helped to vote the State "dry" is indicated by the fact that in the month of June alone, in Portland, Oregon, sixteen saloons quit business because they could not make expenses. Thus Portland has fewer saloons today than at any time for twenty years. Yet twenty years ago, she had less than half the population she has now.

Why this recent sudden decrease in the number of saloons? The reason is not to be found in anything but the attitude of the drinking men themselves. A large number of them have declared deathless vengeance against the whole liquor institution. Whether they quit drinking now or not, they will strike the death blow in November. My labors among this class convince me that time and effort could not be more profitably spent than in seeking the support of the frequenter of the saloon against the saloon.—Earle Albert Rowell, State Publicity Manager for Oregon Prohibition, in Signs of the Times.

## MARRIAGES

GREENE-CRANDALL.—At Milton Junction, Wis., on September 9, 1914, at the home of the bride's father, Mr. Orville G. Crandall, occurred the marriage of Robert E. Greene of Nile, N. Y., to Miss Jennie J. Crandall of Milton Junction, Wis. Rev. Henry N. Jordan officiated.

CLARKE-OLSEN.—At the Seventh Day Baptist parsonage, Farina, Ill., September 17, 1914, by the Rev. Willard D. Burdick, Norman C. Clarke and Miss Antoinette Olsen, both of Farina.

VAN HORN-MORRISON.—At the home of the bride's parents, Mr. and Mrs. O. T. Morrison, near Salem, W. Va., September 23, 1914, by Pres. C. B. Clark, Mr. Otis J. Van Horn of Lost Creek, W. Va., and Miss Beulah Morrison of Salem, W. Va.

GRAY-INGHAM.—On September 27, 1914, at Clear Lake, near Ray, Ind., by Pres. William C. Daland, Mr. Ernest D. Gray and Miss Helen A. Ingham, eldest daughter of Mr. W. H. Ingham of Fort Wayne, Ind.

BURCH-OWENS.—On September 30, 1914, at the home of the bride's parents, Mr. and Mrs. Nathan Burch, near South Brookfield, N. Y., by Rev. J. T. Davis, Mr. Hugh R. Owens and Miss Beatrice Burch.

SOUTHWORTH-BREWER.—On October 4, 1914, at the home of the bride's parents, Dr. and Mrs. Southworth, in the town of Plainfield, N. Y., by Rev. J. T. Davis, Miss Myrtle Southworth and Mr. James Brewer, both of Rochester, N. Y.

## DEATHS

HAMILTON.—James Clair, youngest son of George and Mary Hamilton, was born on King's Run, Pa., June 29, 1896, and died September 22, 1914, at the same place.

He was baptized on November 15, 1913, and united with the Portville Seventh Day Baptist Church, November 22. This young brother had been in poor health for some years before his death. The funeral was held at the church, September 24, 1914, and was conducted by the writer. G. P. K.

BURDICK.—In Alfred, N. Y., September 19, 1914, Mrs. Thomas T. Burdick, in the seventy-third year of her age.

Mrs. Harriet V. Dowse Burdick was the daughter of Roswell P. and Mary Ann Crandall Dowse and was born in South Brookfield, Madison Co., N. Y., March 18, 1842. She was fortunate in being born and reared in a Christian home of the highest type, one of those

homes which give the strongest incentive to Christlike living and noble achieving. Her education, commenced in the schools of her home community, was continued at DeRuyter Institute, DeRuyter, N. Y., and was finished by a course at the Oswego State Normal, Oswego, N. Y. After graduating from the Oswego Normal, she taught in the school in Leonardsville, N. Y., awhile, then in the grammar school in Hamilton, N. Y., for three years, and for three and one-half years in the grammar school in Alfred.

Forty-one years ago, on July 24, 1873, she and Thomas T. Burdick were united in holy wedlock. They first established their home in Alfred, but after about two years moved to South Brookfield, her childhood home, where they resided till twelve years ago, when they returned to Alfred, completing the more than forty years of married life in the place where their home building was commenced. To them were born four children: Lester D. of this village; Herbert I. of New Berlin, N. Y.; Mary A., who became the wife of Prof. Clarence L. Clarke and who died six years ago, and George A. of Homer, N. Y. Besides her husband and sons, she is survived by three sisters: Mrs. John R. Groves of Coudersport, Pa.; Mrs. U. N. Holmes of DeRuyter, N. Y., and Mrs. G. T. Brown of Leonardsville, N. Y.

When a child she gave her heart to Christ and at the age of eleven she was baptized by Eld. Joshua Clarke and joined the Seventh Day Baptist church at West Edmeston, N. Y. Of this church she remained a member till coming to Alfred twelve years since, when she joined the First Seventh Day Baptist church of Alfred. In the churches at West Edmeston and Alfred her husband has served as deacon, and she loyally and faithfully met the requirements outlined in the New Testament for the wife of a deacon in the church of Christ. Freely she gave of her time, strength, thought, and love to the churches and communities in which she lived, but her great joy and delight was her home, and here she rendered her chief and greatest service. She was also a most loyal member of the Woman's Christian Temperance Union, and an ardent supporter of the temperance and other reforms for which that society efficiently worked.

Funeral services, conducted by Pastor William L. Burdick, assisted by Dean A. E. Main, were held at the house on September 22, and interment took place in Alfred Rural Cemetery.

WM. L. B.

GREENMAN.—Mrs. Jennie Davie Greenman, daughter of D. D. T. and Azubah Davie, was born in Verona, N. Y., April 29, 1841, and died at her home in Berlin, N. Y., September 24, 1914, from a stroke of apoplexy, at the age of 73 years, 4 months and 25 days.

When she was about eight years old, her parents moved to Utica, N. Y., where she began taking music lessons. She possessed such wonderful natural ability in both vocal and instrumental music that she was given a good musical education at the musical institute at East Poultney, Vt. At the age of sixteen, after she had moved with her parents to Saratoga,

she began teaching music and continued teaching for fifty-three consecutive years. She taught for fifty years in Berlin and many of the best musicians in the neighborhood received their instruction from her and can testify to her thoroughness, skill and ability as a teacher.

In December, 1859, Mrs. Greenman, her three sisters and one brother were baptized in the Little Hoosick River in Berlin at a time when the people had to cut the ice for baptism, after which they all united with the Seventh Day Baptist church at Berlin. At the age of eighteen she was married to Thomas E. Greenman, who died in 1904. She was a faithful worker in the church and society, constantly enriching the lives of others by her spiritual songs and labors of love, until the death of her husband, when advancing age, sickness and failing sight prevented her from doing active service for her Master. Her last days were full of loneliness and weakness, yet her faith in the loving care of her heavenly Father remained firm to the end. She prayed many times that the Lord would take her, and the answer to that prayer, we believe, opened for her the portals of heaven, ushered her into the presence of her Master and brought to her the treasured privilege of forever blending the spiritual melodies of her soul with the harmonies of the heavenly choir. All the family have gone to the better land except one sister, Mrs. Carr, who ministered to her during her last days.

The funeral services, which were conducted by her pastor, Rev. H. L. Cottrell, were held from her late residence in Berlin, Sabbath afternoon, September 26, 1914. Interment was made in the Berlin Seventh Day Baptist Cemetery.

H. L. C.

**BURDICK.**—George Burdett Burdick was born in Brookfield, N. Y., May 20, 1839, and died in the town of Plainfield, Otsego Co., N. Y., October 2, 1914, aged 75 years, 4 months and 12 days.

Mr. Burdick was the last but one of the fourteen children of Stanton and Eliza Burdick, and will be remembered by many old residents of Brookfield as a regular attendant of the Seventh Day Baptist church and Sabbath school, although not a member.

Fifty-three years ago today (Oct. 5, 1861), he was married to Miss Helen Chesebro and with her united with the M. E. church. Later, when moving to Binghamton, he united with the Universalist church, in which faith he died. Mr. Burdick's creed led him to emphasize the Christian life in daily living, more than in a profession.

His last home was here with his daughter, Mrs. O. L. Southworth, who is a member of our Leonardsville Seventh Day Baptist Church. His last days were, therefore, more or less with our people, who held him in high esteem.

To Mr. and Mrs. Burdick were born five daughters, four of whom, with his sister, Mrs. Colgrove of Edmeston, the last of his father's family, and the many friends he has made by his kindly acts, are left to cherish his memory.

J. T. D.

"He that falls feels the bruise."

## The Sabbath Recorder

Theo. L. Gardner, D. D., Editor  
L. A. Worden, Business Manager

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### Sabbath School Lesson.

LESSON IV.—OCTOBER 24, 1914  
JESUS AND JUDAS

Lesson Text.—Matt. 26: 14-25, 47-50; 27: 3-10  
Golden Text.—"Woe unto him through whom the Son of man is betrayed." Matt. 26: 24.

### DAILY READINGS

First-day, Acts 1: 15-26

Second-day, Mark 14: 43-52

Third-day, Luke 22: 47-53

Fourth-day, John 12: 1-11

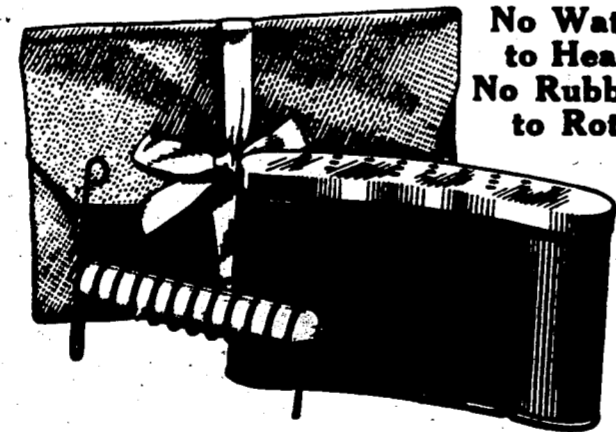
Fifth-day, John 13: 21-35

Sixth-day, Matt. 26: 14-25

Sabbath Day, Matt. 26: 47-50; 27: 3-10  
(For Lesson Notes, see *Helping Hand*)

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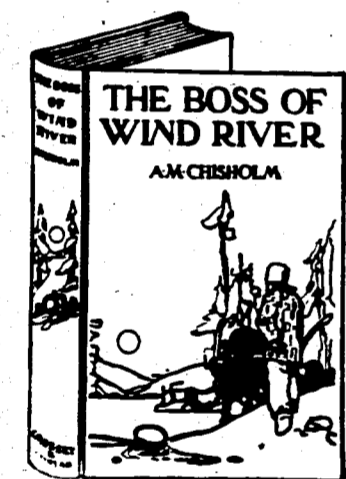
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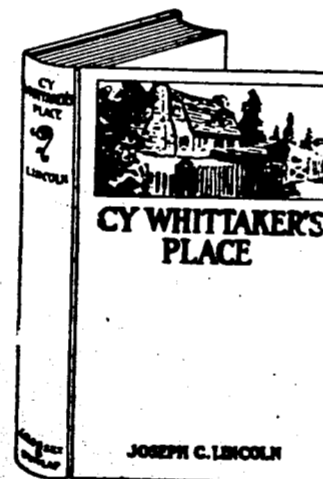
**AT THE FOOT OF THE RAINBOW**  
by Gene Stratton-Porter (Author of "Freckles")

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 ANSWER

Life, Death, and Love once stood beside a field,  
Where men had fought with sword, and gun, and shield,  
And as they stood Life spoke with bated breath  
And said, "I wonder when the foes will yield?"

Then Death with hollow eyes looked at the men  
Who gasping lay about his feet, and then—  
"I think," he said, "when all the world is drenched  
In blood, the strife will finish—only then!"

But Love looked far away with tear-filled eyes.  
"My friends," he said, "beyond the sun there lies  
A land where flowers bloom with perfume sweet,  
Where no one suffers pain, and no one dies.

"And in this country at the rainbow's end  
There lives a King who is a Helper, Friend;  
Who pardons sin and washes guilt away,  
And when men know his love, the war will end."

—Margaret E. Sangster Jr., in *The Christian Herald*.

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