

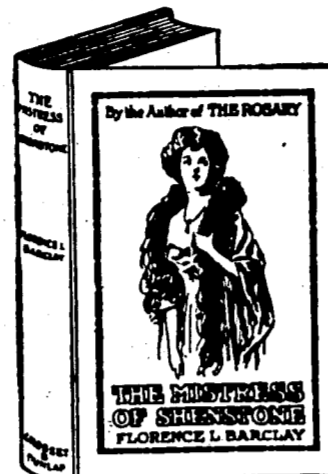
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The Sabbath Recorder

THE STARS ARE THINE!

GEORGE I. SILL

Father! how little in our youth
We know thy mighty pow'r—
Nor see thy sceptre, feel thy truth—
Ignor'd that careless hour.

The majesty of ev'ry star
That studs the heavens most high—
Eternal, vast and radiant—far
Beyond our feeble cry.

The mountain hoar, the silv'ry lake,
Each river, flow'r and tree,
The ocean wide where billows wake—
Attest thy Deity.

Yet, as the sands of life run out,
Our hearts are taught thy way—
When comes our sight, when ends our doubt,
With reverent awe, we say:

"O Immanence in all—Divine!
Now low we bend the knee—
Creation, to the full, is thine—
'All glory!' shouts to thee!"

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WHOLE NO. 3,621

Nothing Sacred in the Eyes of Liquor Dealers

Many Christian people were shocked last year by a large beer advertisement on public bill-boards, the central figure of which was a portrait of Marquette, the Catholic missionary explorer, ascending the Mississippi River, holding the cross high above his head. The announcement accompanying the picture was this: "As Marquette was first with the cross, Budweiser was first among beers." Now the same brewing company comes out with a similar bill-board exhibit using Abraham Lincoln as a central figure in advertising its beer. This has naturally aroused the indignation of patriotic people throughout the country. Nothing stirs people more than irreverence and degrading use of the names of their religious leaders and of their patriotic statesmen.

Brother H. C. Van Horn of Ashaway, R. I., sends us the copy of a strong protest against these things, made by the Union Minister's Meeting of Providence and vicinity. In this protest the belief is expressed that a halt should be called upon the liquor companies that drag down the most honored and sacred names to advertise their ruinous business, even going so far as to use Christianity's emblem, the cross of Christ! Special protest is made against the use of the name and picture of Abraham Lincoln in liquor advertisements; and ministers and religious papers are asked to bring the matter before the people of the land. Such an outrage against the public sentiment of the American people should be deeply resented, and the perpetrators should be compelled to remove all such bill-boards from public view.

Why should such a business be allowed to exist in this civilized age? A business that has no respect for the beloved dead, and that shows no regard for the feelings of those who love them, can not be expected to have any mercy upon the tens of thousands whom they deliberately drag down to degradation and death. The

brewers are only advertising a business which a so-called Christian nation sanctions by license. In view of the record the liquor business has made, in view of the effrontery with which it sets its snares to catch and ruin our fellow men who still live, how can we expect it to revere the memory of the dead? Men in the liquor business would not have hesitated to drag Abraham Lincoln to a drunkard's grave during his lifetime. Indeed, they would have made saloon signs as attractive as possible; they would have painted glasses of foaming beer over their doors and on the windows of their saloons to overtempt the thirsty and the weary on a hot day, they would have planted their death-traps where he could not escape the fumes of beer and whiskey; they would have persistently improved every opportunity to ruin Lincoln in the days of his young manhood, as they are doing by your boys today; so why should they be expected to show any respect to Lincoln's memory? Why should men who deliberately choose such a business be expected to care for the feelings and welfare of those who honor the name of Lincoln, or who mourn the ruin of loved ones destroyed by the saloon! The real question now before the American people is Why should such a business with its record of ruin and woe, with its proverbial effrontery and deliberate plottings against the home, the church and the nation, be tolerated another day?

Don't Worry About Him

Have you a friend with a keen and growing conscience, who seems inclined to think his religious problems clear through for himself and is not willing to give up until they are solved? Notwithstanding all this, is he still spiritually minded? Does he believe in prayer? Is he deeply interested in the departments of work pertaining to the kingdom of God on earth, and does he lend a helping hand to his fellows who strive for the uplift of hu-

manity? Can he make money without dimming his spiritual vision, or dulling his conscience, and does he give no sign of growing avariciousness as wealth increases? Is he more and more interested in Christian education?

If you have such a conscientious friend, don't let his open-hearted, questioning spirit as to religious problems and the statement of doctrines worry you overmuch. Such a conscience as he possesses and such an interest in human welfare will develop a heart-life that will be like an anchor to hold him from drifting far into the fogs of hopeless skepticism. Expressions of confidence in the brother who thinks for himself and who expresses his faith in his own way will do far more toward holding him to the faith of his fathers than will severe criticisms and denunciations that class him with heretics and unbelievers.

Many a man has been driven to make the final break with his church by the denunciations and constant criticisms of men whose spirit and life but poorly manifest the essence of Christianity. In this practical age we can hardly afford to haggle over mere matters of words and dogmas and over new ways of stating old truths, until the spirit of unity is broken and men are alienated and the cause suffers. Christianity has suffered too much during the centuries from the quarrels of fanatics who did and said terrible things in the name of God. We are glad Christian people are now awake to better ways of speaking for Jehovah than by cursing and denouncing those who differ with them in matters of faith.

Why Not Every Pastor Do It?

A note from one of our pastors, enclosing important matter for the RECORDER, contains the suggestion that some one in his church be appointed to write up home news, as every now and then events of denominational interest take place which might be reported. We wonder why each pastor does not attend to the matter of appointing some one for this purpose. The editor can not know, as well as the pastors, who are best fitted for such work in the different churches, and it seems to us that if every pastor would see that such

appointments are made, there would be more home news. Most readers clamor for such news, but do not stop to think that there are very few who will take up the duty of writing without being appointed to do so. Pastors, please attend to this matter. Find some one in your church to write desirable items of news.

Milton College Library

We are glad to note the progress in Milton's library matters, and to congratulate the college on its excellent showing in the annual report of its librarian. This places the number of books at 10,960, of which 950 have been added during the year just closed. About half of the new books were given to the library, and the other half purchased. The sum of \$454 has been presented to the library fund during the year by loyal friends of the college, and we see that the reading patronage is large, the readers' cards in circulation now being 375, sixty-nine more than last year. The work of recataloging has been completed, and \$100 for one year has been appropriated by Milton village electors, in case the library is opened evenings.

Who can estimate the value of such a library to a community? Of course a library of reference books for the study of literature, natural science, philosophy, sociology, language, history and the arts is an absolute necessity for a college, if its students are to have a fair chance to do their best. In this way a college library is a great and far-reaching blessing to the neighborhoods and towns throughout the land that send their young men and women to the school.

But aside from all this, such a library, in any town, giving free access to current papers and magazines evening after evening, furnishing a safe retreat for young people who love to keep pace with the times, and offering sources of information and enlightenment for those whose school-days are over, is a source of untold blessings, upon which no money value can be fixed.

I notice by the report that this library is in need of electric lights, in order that it may be still more useful next year than it was in the year just passed. Mention

EDITORIAL NEWS NOTES

Ten Months of Immigration

According to the reports of the Immigration Department during the ten months ending with June thirtieth, 1,038,956 immigrants have entered our ports to stay. This is called the banner record. It is the highest in any ten months since 1907. During this time 26,000 aliens have been debarred from entering. Of those admitted, about 260,000 are Italians, 120,000 are Hebrews, 105,000 of Polish birth, 66,000 Germans, 43,000 English, 40,000 Russians, 30,000 Scandinavians, and 65,000 Slavs and Ruthenians.

Brightening Hopes for Mexico

With the flight from Mexico of Huerta, the usurper, and his fellow officials, and with Carbajal, his successor, apparently inclined to welcome Carranza and Villa to Mexico City for its protection, it would seem that a new day is about to dawn upon the land of the Montezumas. Concessions are likely to be made, and if the efforts at treaty-making between the factions prove successful, we may soon see a stable government in Mexico, worthy of recognition. The American Government can be trusted to do all within its power to secure a speedy settlement between Carranza and Carbajal. Just what attitude the Zapata faction may assume is as yet uncertain, but thus far Zapata has been inclined to accept the counsels of the United States, and has therefore refrained from an attack on Mexico City. The Carranza delegates are, at this writing, in communication with Zapata, and great hopes are entertained that all military operations by the constitutionalists may soon be brought under one head.

The flight of Huerta may not save him from the hand of justice. While the revolutionists understand that it is a hard matter to secure the extradition of a political fugitive, still they believe that Huerta can be extradited for the murder of Madero, and it is announced that among the first acts of the new government will be one demanding the extradition of Huerta from any nation to which he may flee.

was also made of this need in President Daland's annual statement. Again, in view of certain new classes which must be organized next year, the addition of a few books in special lines is almost imperative.

It will take about \$100 to furnish the electric lights mentioned, and \$50 would fix up the book matter for the new classes very well. It is too bad to have a good plant crippled for want of so little money. Milton has had a very hard tug of war in its effort to pay off its debt and thereby secure toward it Carnegie's gift of \$2,500. The friends there had to strain every nerve at commencement time to bring this about, and succeeded nobly. Now, why wouldn't it be a most gracious act for readers of the SABBATH RECORDER, friends of Milton scattered up and down the land, to send President Daland, right away, the \$150 so much needed to put the library in good shape for the next school year? What better could be done than to show our friendship, and to express our appreciation of Milton's heroic efforts right now, in this way? Do it this week, so the library can be fitted up and made ready to do its best by September opening.

Go to Conference

Three weeks from the time this paper reaches it readers the General Conference will be in session at Alfred. Plans are being made for an excellent and helpful conference, with "evangelism" as its key word. Let the churches send their pastors. No church can afford to go without the aid it can get by having its pastor attend our annual convocation, and so keep in touch with the people and the work. See, on another page, about sending names to the committee.

Waiters Wanted for Conference Tables

The usual opportunity for young people to pay their board by serving at the tables during Conference week will be given this year. Those who desire to do so should send their applications by August 5 to Robert A. Green, Alfred, N. Y. The time is short and the managers will need to have these matters all arranged early. Don't delay.

One of the hopeful signs in this country is the uprising of many cities in a movement for the overthrow of corruption and for economy in public services. New York, Philadelphia, Dayton, Chicago and Cleveland are mentioned as already enlisted in this movement, and the hope is not only to improve the public service but to lower the cost of living. There is a plan to organize an association of all the mayors of the land, and to have a central bureau of advice and assistance to which any city may look for aid in its fight for better and fairer priced public utilities, such as gas, water, electric services and transportation.

There are now about 6,500 Mexicans held as prisoners in five or six forts along our borders. When it was proposed to allow them to return to Mexico on the condition that they should not again take up arms in the war, most of them preferred to remain. Therefore this government will still care for them. This means shelter, clothing, food and medical attendance. It is estimated that the ultimate cost will reach the sum of \$500,000.

Rear-Admiral Francis Munroe Ramsay, United States naval officer retired, died in Washington on July 20, aged eighty years. He was a veteran of the Civil War, in command of the *Choctaw*, which did excellent service in the engagements at Haines' Bluff, Liverpool Landing and Milliken's Bend, and later at Vicksburgh. At the age of twenty-eight he commanded a division of the Mississippi squadron, flew his own flag, and exercised the prerogatives of a flag officer with all its responsibilities. After an arduous and important war service for more than two years, almost constantly in the face of the enemy, he was connected with the naval academy. He, with Admiral Dewey and Rear-Admiral Benham, composed the Schley court of inquiry after the Spanish War.

It seems that Greece thinks the example of the United States worth following, for her Secretary of the Navy has issued an order forbidding the use of intoxicants in the Greek navy. One of the Greek officers, upon hearing of this order, said that the action ought to make a big improvement in the service.

According to some papers the reason why Iceland, with its 78,000 inhabitants, has no jail or penitentiary or court, and not a child over ten years old who is unable to read and write, is that its people are total abstainers, and no liquor is manufactured there and none allowed to be carried in.

Investigators in stock companies will be greatly benefited by the recent decision of the New York State Court of Appeals, to the end that holders of a majority of the stock in any company have no right to manage affairs to suit themselves regardless of the interests of the smaller stockholders. The men holding a majority of stock are regarded as trustees, in the sight of the law, holding in sacred trust the property of the minority stockholders. Were this rule binding in all the States, many small stockholders would be saved from losses, and some great ones would be unable to pile up millions by robbing others.

From the Conference Committee on Denominational Activities

The purpose in making this committee a kind of permanent or standing committee for the current Conference year was, as I understand it, to make it possible to have certain questions of special importance brought forward for consideration at an early day of the next annual meeting. For example, a very important communication has been received from a committee of the Tract Board, which will be presented to Conference with a motion of reference, at the earliest practicable moment, in order that the subject may receive the most careful attention possible at the hands of a duly appointed special committee. All boards and committees, therefore, and all individuals, who have matters of importance that they would like to have promptly and formally presented to our next Conference, that they may be given due consideration, are invited to send carefully written statements of the questions to the chairman of the committee on denominational activities.

A. E. MAIN.

Alfred, N. Y.

The Life of David

MRS. MARTHA H. WARDNER

Given in the absence of the pastor, at the Sunday-morning service of the Baptist church, La Porte, Ind.

We shall do violence to our feelings this morning if we neglect to mention the vacant seat before us. When we have stood here on former occasions we have been conscious of the fact that our beloved grandmother in Israel was praying for us. As we miss the inspiration of her presence and her prayers, we crave the more earnestly your prayerful attention.

Our subject is well-nigh inexhaustible, we are not capable of doing it justice, but we hope to glean from the story of this wonderful life some lessons that will aid us in solving the problems of our own lives.

The story of David's life is one of good and evil, victory and defeat, but ending in triumph over all that had opposed the life of his soul.

There has been much speculation as to why David's sins were recorded in the Bible, but it seems to me that out of his heart of infinite love and compassion for fallen humanity God saw fit to inscribe them in his word. If all the Bible characters were as perfect as Joseph and Daniel, the man who is down in the mire of sin could have no hope of salvation.

God longs for the return of the most degraded sinners, and as an incentive to a better life he has given them in his word the story of men who have been down into the depths of sin, but who have been lifted up and placed upon the rock foundation of truth and righteousness, by his almighty power. To deal justly with David we must take into consideration the age in which he lived. In God's redemptive plan for the world a people were called out of Egyptian darkness, through whom that plan could be evolved. Through his chosen leaders he gave them light, little by little, until in the fulness of time the perfect light shone out upon the world's darkness in the person of Jesus Christ. Notwithstanding the lamentable events in David's life he was a man greatly in advance of his age and a mighty factor in God's plan for the world's redemption.

David is the most perfect type we have of Christ. So closely were many events of his life and his kingdom interwoven by Old Testament writers with the history and reign of the expected Messiah that the Jews "came to characterize the coming Deliverer as the Son of David," and Jesus also recognized this relationship and title.

We first learn of David, the ruddy youth, when, from tending his father's flocks, he was called by Samuel, under God's command, to be privately anointed king elect of Israel.

Faithfulness and bravery, as attested by his delivering the lamb from the lion and the bear characterized David's early life, thus laying well the foundation for future greatness. Evidently whatever he did was well done—even to slinging stones. He also economized time, utilizing spare moments in practicing upon the harp until by its skilful use he was able to exorcise evil spirits.

When David was anointed, the Spirit of God came upon him mightily from that time forward, yet at the conclusion of the ceremony he returned to the humble work assigned him by his father, thus pointing forward to the one who at the age of twelve years returned from the temple in Jerusalem to Nazareth with his parents, "and was subject unto them."

David was richly endowed by nature, but with the anointing a new impulse came into his life which quickened his mental and spiritual instincts.

One can not study the Bible without receiving vivid impressions of the length of time and the means God uses in the preparation of his leaders for service. The severe discipline to which they are subjected and the calling of them apart from the world where he can more fully commune with them are clearly set forth in the Scriptures. This is especially evident with spiritual leaders. David was anointed to be a spiritual leader, through his writings, until the end of time, and God led him out into the solitude of the wilderness. Here, far removed from human comradeship, he tended the flocks by day on the hillside and in the valleys, leading them in green pastures and beside still waters, lying down to his solitary rest by night under the starry heavens.

The utter loneliness of his life strikes

within us chords of sympathy, but beyond the starry heavens the eye of Infinite Love was keeping watch and into this lonely soul, as noiselessly as the daybreak steals over the mountain's brow, he breathed some of the sweetest strains of heavenly melody, which drew it en rapport with himself and gave birth to the immortal Twenty-third Psalm. Ah, yes, it was a lonely life, but when we think of the stream of comfort that has been flowing, ever flowing, like a crystal fountain, out of that psalm into lonely hearts all down through the centuries since its conception, with tear-bedimmed eye, on bended knee, we thank God that King David was once a lonely shepherd lad.

In David the choice flower of friendship (so often nipped in the bud) came to full bloom. The love that knit his soul with Jonathan's will ever stand as a model friendship.

David relied upon God. When Saul and all Israel lost heart because Goliath defied the armies of Israel, David's heart fainted not and he went forth to meet the giant, confident that Jehovah would give into his hands the man who had defied his holy name.

David was a winsome man; he won not only the king's heart but his daughter's also, and she became his wife.

David was a man of wisdom. So wisely did he manage the king's affairs that he was set over the men of war and was accepted by all the people as a warrior. He was so successful that the people loved and honored him above the king. When he returned from battle, by their unwise demonstrations of joy they aroused the king's jealousy and twice he made an attempt upon David's life. Thus David was compelled to flee from the court, and for ten long years he was an exile, going from place to place, pursued by the king, hiding in the mountains, the caves and the forests. Twice during his exile he came unexpectedly upon the king and his body-guard asleep. Friends urged him to take the king's life, but he refused to put forth his hand against the Lord's anointed.

The king's subsequent tragic death stirred David's soul to its profoundest depths. Listen to his sorrow as it flows out of his heart in the cadences of song.

"Thy glory, O Israel, is slain upon thy high places!

How are the mighty fallen!
Tell it not in Gath,
Publish it not in the streets of Ashkelon;"

* * * * *
"Ye mountains of Gilboa,
Let there be no dew nor rain upon you, neither
fields of offerings;
For there the shield of the mighty was vilely
cast away,
The shield of Saul (as of one) not anointed
with oil."

* * * * *
"Ye daughters of Israel, weep over Saul,
Who clothed you in scarlet delicately,
Who put ornaments of gold upon your apparel.
How are the mighty fallen in the midst of the
battle!"

Upon the death of Saul, David succeeded to the throne of Judah. Seven years later he was anointed king over the united kingdoms of Israel and Judah, reigning in all forty years. The pathway from the sheepfolds to the throne had been long and tortuous, beset with many dangers, but the Lord delivered him out of them all until prosperity shone upon him and his kingdom. It is sad to contemplate that in these days of prosperity the monster vice spread a dark-pall of gloom over his career, and the life whose morning had been so fair plunged suddenly into the vilest sin. Would to God this were an isolated case, but the shores of time are strewn with the wrecks of those who after braving the storms of adversity succumb to the seductive charms of ease and luxury.

The story of David's sin is told in the Bible without excuse or palliation. David does not excuse it but utterly repudiates self. He says, "I was shapen in iniquity and varnished in sin," and calls upon God to create in him a clean heart. (Note the word *create* as being in the original the same as in the first verse of Genesis.)

David's sin was great, his repentance fully as great. Many have sinned as grievously, but few have repented as deeply as did he. What agony of soul he must have endured when he confessed to his nation that he had sinned. His sinful deed would have been considered right by the surrounding nations, but God had called Israel up to a higher plane of living. David's sin was nothing new among kings, but it was something new for a king to confess to his nation that he had sinned.

The question is often asked, "How could such a man as David sin as he did?"

To me the question admits of but one satisfactory answer.

From the creation of man a mighty conflict has been waged between the forces of evil and good for the control of the human race. The first pair fell under temptation although by nature sinless. When God cursed the serpent who beguiled them, he said: "I will put enmity between thee and the woman and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." In this statement Bible students see the prophecy of the gigantic spiritual conflict between the contending powers of good and evil for the control of every human soul, and the promise of the ultimate triumph of the good in the person of Jesus Christ.

The crisis of the conflict came in the darkness of Calvary where Satan was present to bruise the heel of our Savior, but thank God, in that hour of the world's more than midnight gloom the head of the serpent was bruised.

Satan has fought desperately for the human race from its beginning, and the more exalted the position one holds in the spiritual kingdom, the more determined are his efforts to destroy. Hence David, as the ancestor of our Lord, was marked as a special object of attack. David must be tempted in all points as was the Son of God, though in a less degree, and being only human he failed under the test. Jesus said, "The prince of this world cometh and hath nothing in me." He did have something in David.

Shall we withhold honor from David's name on account of his great sin? Nay verily. Suppose that in time of war two men, both in perfect physical condition, enlist in their country's service. One of them shirks duty and by shrewd management keeps off the firing line and returns home in as good condition as he goes. The other one plunges into the thickest of the fight. He returns with the conquering army, but his body is maimed. An eye is gone, a hand has been severed from the wrist, but he is singing the song of victory. Which one would you delight to honor? Is not the maimed body a proof of the fierceness of the conflict through which he has passed?

David was in the thickest of the spiritual conflict. He comes out of it scarred,

but the victor's song is in his mouth, ascribing the praise to the one who is mighty to save. Listen to his song: "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings, and put a new song into my mouth, even praise to our God."

David represents the human soul, its conflicts, defeats and final victory, on its heavenward journey. We are in the same conflict with the enemy of our souls as was David. In the name of God he conquered; in that name we expect to conquer.

David, thou faithful shepherd lad, musician, statesman, king; the valiant warrior, prophet, poet; the repentant sinner; the faithful, constant, loving friend, and, above all, the ancestor of our Lord and Savior Jesus Christ, through whose merits alone we shall enter heaven at last, we bid thee Hail!

General Conference

The time is rapidly approaching when the General Conference will meet at Alfred. The people of the First Alfred church extend a cordial invitation to all the churches to send large delegations to the session of the Conference which convenes with them, August 18-24. They are expecting a large attendance and will be disappointed if their hope and expectation is not realized. Let every church be represented.

Letters have already been sent to the pastors, requesting complete lists of delegates as far as possible. It is to be hoped that this request will not be forgotten. Those of you who live in pastorless churches will do well to see that a list of your delegates is sent in by the fifth of August. Lone Sabbath Keepers who may be expecting to come to Conference are especially requested also to notify the Entertainment Committee of your purpose. It will not be amiss for every one who is expecting to come, to drop a card to the committee or at least see that your name has been included in the list from your church. Send us your name, and if later you find you are unable to come kindly notify us to that effect.

The Entertainment Committee plans to meet the through trains on Monday night

and Tuesday morning. Those arriving at other times will find a member of the Entertainment Committee in the parlor of the parish house. Delegates arriving at Alfred on the night trains may like to know that *checked* baggage and trunks probably can not be delivered at their homes until the next morning.

WALTER L. GREENE,
Chairman of the Entertainment Committee.

Snow Hill

CORLISS F. RANDOLPH

The ride from Chambersburgh to Snow Hill, or "Nunnery" as it appears on the maps and time schedules of the Cumberland Valley Railroad, should be one of interest to any Seventh Day Baptist, whether "German" or "English." First, there is Fayetteville, where, I am told, Eld. L. R. Swinney and his sister, Doctor Ella, taught school in their earlier life, and where the former married his wife.

A few miles further on, one comes to Quincy, where Eld. Azor Estee, half a century or more ago, established and maintained, for some years, the Quincy Academy, in which Elder Swinney and Doctor Ella both taught before going to Fayetteville. Upon the mountain side beyond Quincy is Thomastown, where Dr. Daniel Lewis, now of New York City, came as a young man from Alfred to teach school, at the suggestion of Elder Estee; and a mile more or less, further on, is the "Blue Rock" schoolhouse where Preston F. Randolph, now of Salem, W. Va., came to teach, also at the suggestion of Elder Estee, after completing his course at Alfred.

But here we are at "Nunnery." It is in the middle of the afternoon—a hot one—and Bishop Pentz is busy storing his bountiful wheat crop in the barn. He is assisted by a company of helpers, among whom is his fellow pastor of the Snow Hill Church, Rev. W. A. Resser, and the sons of both, Ulcie Pentz and Paul Resser.

The church, farm and buildings, which had fallen into a state of dilapidation and decay, several years ago, owing to unfortunate litigation precipitated by people outside the church who wished to obtain possession of the property, now present a

gratifying appearance of improvement and prosperity. The house of worship is undergoing renovation. It has been newly painted inside; a new pulpit has been erected, and new, modern pews are to be installed.

An active interest in the church and its work is evident, even though because in the midst of the harvest season people are uncommonly weary from the week's labors on their farms the attendance is not as large as at other times. Even so, last Sabbath, July 11, two members of the congregation had come from eight miles away, in the hot sunshine, to attend church and Sabbath school.

The Harvest Love Feast is set for Sabbath Day, July 25, and the Sabbath school under the leadership of Miss Emma Monn and Mrs. Ulcie Pentz, is planning a children's service for that occasion.

Paul Resser, who recently passed the examination for his first teacher's license, expects to teach in the home township next year. He and his sister Hilda both graduated with honor from the Quincy High school last spring.

I hope we shall see both pastors at the General Conference at Alfred.

Stone Fort, Ill.

REV. CHARLES S. SAYRE

We are on the job, and have been holding meetings one week.

The audience outgrew the meeting-house at once, and the tent was brought into service. By using the church seats inside and the tent seats around, we are able to accommodate the large audience. The manifest interest and attention are all that we can ask. The quartet boys are finding the hearts of the people, but the hot weather has nearly overcome one of them so that I will have to take his place tonight.

Pray that "Showers of Blessing" may fall here.

It is expected that not less than two hundred missionaries from home and foreign fields will attend the Medical Missionary Conference at Battle Creek, Mich., in November. Bishop Hendrix of Kansas City is expected to preside.

MISSIONS

Quarterly Report

Report of E. B. Saunders, Corresponding Secretary of the Seventh Day Baptist Missionary Society, for the quarter ending June 30, 1914

At the opening of this quarter your secretary was in South America, visiting our interests at Georgetown, British Guiana. On the first day of April he took passage on the ship *Guiana* which arrived in New York on April 13. On the fifteenth the regular April meeting of this board was held. At this session several important measures were passed, among them the employment of Rev. W. D. Burdick and Rev. D. B. Coon as evangelists and field missionaries on the home field. The preparation of the report of our work in South America was delayed on account of the correspondence which had accumulated in the office during nearly two months' absence from home. The report was completed and presented at a special board meeting held May 13, when it was read, approved, and publication requested in the SABBATH RECORDER. This report appeared in the issue of May 25.

A visit was made to Plainfield, N. J., on April 24, to attend the funeral of Brother D. E. Titsworth, a member of the Board of Managers of the American Sabbath Tract Society. On Sunday your secretary visited the Italian Mission in company with Brother J. G. Burdick. The day was very rainy and there were only a few in attendance. On the whole the mission is going on as usual; there have been several additions during the quarter.

Work was continued in the office until May 10, when it seemed best to go West and confer with the two new field workers, the two Milton College quartets, and the Missionary Committee of the Northwest. On Sabbath morning the Hungarian Mission was visited. In the afternoon Brother Kovats administered baptism to a Sabbath convert, a good-looking man of more than thirty years. On the same afternoon your secretary met with our people and spoke upon our work. Dr. Bessie B. Sinclair was visited in the evening at the Moody

Institute. On Sunday morning investigation was made regarding work which Brother Kovats has been doing upon the West Side, and where he is requested to continue preaching to a congregation on Sunday. Two days were occupied in attending the Y. M. C. A. Conference at Lake Geneva, where seven or eight hundred young men were engaged in Bible study. On Wednesday night, Thursday and Friday, meetings were held with our field workers. Sabbath Day was spent with the Milton Junction Church. At night we held a missionary conference which fifty people attended. A like conference was held at Milton on Sunday night, on Monday night at Albion, and on Tuesday night at Walworth. Another day was occupied with matters in Chicago. The following Sabbath we met in a conference with the Alfred Church, and with the chairman of the Missionary Committee of the Western Association; on Sunday in a conference at the semi-annual meeting at Andover, and on Monday night with the Second Alfred Church.

Reports show that there have been 241 weeks of labor in some 50 different localities; number of sermons preached 433; congregations ranging from 20 to 90 people; prayer meetings held 298; calls made 1,392; number converted 27; number added to churches 25, by baptism 17, by letter 8; Sabbath converts 8; pages of tracts distributed 4,024; number of papers distributed 6,020; number of churches organized 1.

Your secretary has visited 14 of our churches and spoken in all 22 times; number of communications received 225; written and sent out 300; traveled 3,150 miles.

Respectfully submitted,

E. B. SAUNDERS,
Corresponding Secretary.

Missionary Board Meeting

The Board of Managers of the Seventh Day Baptist Missionary Society held its regular meeting in Westerly, R. I., on Wednesday, July 15, 1914, with President Clarke in the chair, the following members being present: Wm. L. Clarke, E. B. Saunders, P. M. Barber, Frank Hill, A. G. Crofoot, C. A. Burdick, James A. Saunders, J. H. Austin, Ira B. Crandall, Robert

L. Coon, H. C. Van Horn, G. B. Utter, S. H. Davis, A. S. Babcock. Visitors: Harvey C. Burdick, Horace L. Crandall, Dr. Anne L. Waite, Miss Mildred Saunders, Mrs. A. G. Crofoot.

Prayer was offered by Paul M. Backer.

The quarterly reports of the Corresponding Secretary and Treasurer were ordered recorded.

The following resolution, presented by the Rev. Clayton A. Buridck, was unanimously adopted:

Resolved, That the Missionary Board desires to express in this way its deep feeling of sorrow at the death of our brother, George B. Carpenter, one of the oldest and most faithful members of the Board. We remember his splendid spirit, his untiring zeal for the cause of truth, his earnest effort along all evangelical and missionary lines. We shall miss the counsels and advice of this Christian man.

We hereby express to the bereaved widow and family our heartfelt sympathy with them in their great affliction.

Frank Hill was chosen a member of the Evangelistic Committee, to fill the vacancy caused by the death of Brother Carpenter.

The Rev. G. Velthuysen is expected to arrive in this country early in August, and the Secretary was appointed to meet him in New York upon his arrival.

A communication from Prof. A. B. Kenyon, president of the General Conference, was read, and it was voted that such members of the Evangelistic Committee as shall be in attendance at the General Conference be appointed to meet Mr. Beiderwolf there as our representatives and confer about missionary work.

The Committee on Program for Missionary Day in Conference reports:

Morning

- 10.00 Devotional Service
- 10.15 President's Message—Wm. L. Clarke
- 10.30 Corresponding Secretary's Message—E. B. Saunders
- 11.00 Treasurer's Report—S. H. Davis
- 11.15 Message—Rev. G. Velthuysen

Afternoon

- 2.00 Devotional
- 2.10 Need of Foreign Field and How to Meet It—John H. Austin
- 2.30 Need of Home Field and How to Meet It—Rev. D. B. Coon
- 2.50 Round Table Discussion, led by Rev. W. D. Burdick
- 3.25 Sermon—Rev. H. E. Davis

The reports of the Treasurer and Corresponding Secretary for the year were

adopted and copies ordered printed for distribution.

Correspondence from Walter B. Cockerell, Mrs. A. B. Saunders, Rev. E. Shaw and others was considered, and the meeting adjourned.

WM. L. CLARKE,
President.

A. S. BABCOCK,
Recording Secretary.

Message From Lieu-oo, China

DEAR RECORDER READERS:

Last time I wrote you a letter, I was on my way back from Peking, in February. The day after I closed that letter we had such a terrible storm that I felt it was only through the goodness of God we were allowed to reach Shanghai. Even looking at a picture of a storm at sea has sent the shudders through me ever since, and I feel as if I never again want to go on the ocean.

Now I am again traveling, this time merely from Lieu-oo to Shanghai. We are now timing our necessary trips to Shanghai to coincide with the first Sunday in each month, when our missionaries all take supper together and have a meeting afterward to consider mission matters. Doctor Crandall and I are to take turns in going, if possible. I am rejoicing because my wheelbarrow men got me to Kading in time for the launch with one minute to spare. I began to think we would miss it, because the weather is so hot today that the man became almost exhausted before the trip was over. Then the boat was so crowded that I thought I would be compelled to sit inside with the tobacco smoke and smells of the perspiring people, but the boatman's family kindly made room for me in their own part in the back, giving me a much more comfortable seat than I would have had anywhere else.

A little baby of two is tied with a rope, according to boat people's custom, and moving about on the square yard of floor, with the perspiration rolling in great drops down her face. A little girl of four is standing in the same space fanning herself with two fans. This being Sunday and observed as a holiday in Chinese schools, the eleven-year-old son is at home, sitting on the side of the boat, teasing the older

girl, who has just had an ugly screaming spell. The mother is washing clothes on a 2½ by 4½ foot platform at the back of the boat. It is a most convenient washing place, for she can get the water so easily.

When I started I felt I had little to write, but I myself have been so interested in observing things on the road, I thought perhaps you would be, too. It is not the prettiest time of the summer to go through the country because the wheat harvest has just been reaped, leaving fields of weedy stubble and the rice crop is not yet in. Once in a while we would pass a patch of seed rice just sprouting out of the water and looking like a beautiful green velvet rug. The cotton is not big enough to show very green, but just right for the first hoeing. I understood why our clinics have suddenly fallen off in numbers the last few days. The people are desperately busy, and those not too sick to walk to the dispensary are well enough to work. Those too sick to walk have to stay away, for no one has time to bring them. Even the tea shops are completely deserted. In all the hamlets and villages men and women are threshing wheat by beating the bundles over a framework of slats. Everywhere in the fields are women hoeing cotton and men carrying dried canal dirt in big chunks on the freshly reaped wheat land, soon to be submerged with water, and plowed for the setting out of the rice. When it is ready the rice crop will be set out and in a day a field that was just black mud will be a beautiful green.

I think I shouldn't like to hoe cotton, even though I do love outdoor work. How they can ever hoe in between those tiny plants only two or three inches apart, is more than I know. I am sure I should hoe up half of them, and besides it must be back-breaking work in that half-stooping position. Surely the dark skin must be a protection from the sun, for I can not imagine any white-skinned person enduring its heat for long. Evidently some of the Chinese don't bear it well, for just this moment we passed a group on the shore where a man was all doubled up in misery and having his back scratched with the edge of a wet copper cent to cause the blood to come to the surface, a method they think very effective.

We are almost nearing the end of this

stage of the journey, and then a half-hour's ride on the train will land me in the metropolis of China. Most of my fellow passengers have been asleep, in all positions, some sitting upright on their narrow benches. A nap would not have been amiss with me, either, but I have not yet become proficient in the art of sleeping in a perpendicular position, with safety! Hence this letter.

We have just been preparing our annual report. It always seems as if there would not be much left to do when that is done, but there always is, just the same. On the face of it, there would not seem to be much labor needed in its preparation, but it does take a lot of time, even if the writing does not. We are encouraged in many ways, for the work steadily grows a little and we seem to accomplish some good.

In my last letter I wrote of Mr. Chow's promise of \$100 for the hospital. That inspired a friend at home, a lone Sabbath-keeper, to make a similar promise. That friend also sent me a personal gift of \$10.00 gold, part of which I used to make a stone path in the middle of the road in front of our mission premises, for that road was a veritable slough of despond to the country people in wet weather. Most of those going by now make remarks showing their gratitude and pleasure over the improvement, but occasionally one grumbles because I did not pave the whole road!

The last time I was in Shanghai, Lucy Daung, the old Bible-woman, much to my surprise gave me a donation of \$80. Mexican toward our hospital. She has very little money herself, but her son had given her \$70 to make a big feast in celebration of her seventieth birthday, which is a great occasion in China. She told him she would rather forego the celebration and give it for this purpose, adding \$10 of her own savings to it. He is now a Christian and was quite willing, and her face glowed with pleasure at having the opportunity to give it.

About the same time I read of the governor of one of the provinces who was celebrating his mother's seventieth birthday with great pomp, spending I suppose, \$1,000 at least. I could not help contrasting the two cases in my mind, with approval for the first.

We are well and busy. The weather is fine now, neither cold nor hot, but by the time this reaches you it *will* be hot.

Your fellow worker,
ROSA PALMBORG.

June 1, 1914.

Monthly Statement

June 1, 1914, to July 1, 1914

S. H. DAVIS, Treasurer,
In account with
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

Dr.	
Balance on hand June 1, 1914	\$ 497 93
R. J. Davis and family	30 00
Carleton W. Crumb	10 00
T. A. Saunders	5 00
Ethelyn Hurley	10 00
Mr. and Mrs. Elmer Kemp	10 00
Mrs. J. M. Ferren	2 50
Mrs. Louise Sheffers	1 00
Miss Olga G. Enesett	1 35
Mr. and Mrs. F. N. Ayers	2 65
Winfield S. Bonham	25 00
Mrs. Elmer A. Cockerell	5 00
Mr. and Mrs. Robert Bell	5 00
Chester Rasmussen	10 00
Jens Willadsen	1 00
Mrs. V. A. Willard	5 00
Churches:	
Farnam	15 00
North Loup	9 60
First Westerly	6 56
Milton	32 33
Plainfield	17 30
New York	26 16
Waterford	27 00
Albion	7 50
Friendship	6 14
Shiloh	40 00
Second Alfred	12 70
Fouke, Ark.	41 50
Rockville	11 95
North Loup	5 75
Syracuse	1 00
DeRuyter	75 34
First Brookfield	7 00
Plainfield Sabbath School	16 57
Plainfield Y. P. S. C. E.	5 00
Young People's Board	25 00
Woman's Board	459 81
Income from Permanent Funds	1,499 43
	<u>\$2,970 07</u>

Cr.	
Utter Co., postcard receipts	\$ 7 00
E. B. Saunders, salary and expenses for May	95 20
E. B. Saunders, advance on expense account	40 00
J. G. Burdick, June Italian appropriation	29 16
Washington Trust Co., interest on renewal of note	4 30
J. J. Kovats, May salary	20 00
T. L. M. Spencer, June salary	50 00
D. B. Coon, May salary	37 50
Bessie B. Sinclair, June salary	40 00
Angeline Abbey, May salary	10 00
J. W. Crofoot, salary April 1—June 1	287 50
Susie M. Burdick, salary April 1—June 1	150 00
Miss West, salary April 1—June 1	150 00
Dr. Grace Crandall, salary April 1—June 1	60 00
Dr. Rosa Palmborg, salary April 1—June 1	150 00
D. H. Davis, salary April 1—June 1	175 00
Native Evangelist, China field	45 00
Incidentals, China field	40 00
Girls' School, China field	75 00
Washington Trust Co., payment of note	1,000 00
Treasurer's expenses	35 00
	<u>\$2,500 66</u>
Balance on hand July 1, 1914	469 41
	<u>\$2,970 07</u>

Bills payable in July, about	\$1,000 00
No notes outstanding July 1, 1914.	
E. & O. E.	

S. H. DAVIS,
Treasurer.

Treasurer's Quarterly Report

April 1, 1914, to July 1, 1914

S. H. DAVIS, Treasurer,
In account with
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

BY MONTHS	
Dr.	
Cash in treasury April 1, 1914	\$ 525 24
Cash received in	
April	\$ 852 30
May	262 88
June	2,472 14
	<u>3,587 32</u>
	<u>\$4,112 56</u>

Cr.	
Expenses paid in	
April	\$ 863 07
May	279 42
June	2,500 66
	<u>\$3,643 15</u>
Balance in bank July 1, 1914	469 41
	<u>\$4,112 56</u>

BY CLASSIFICATION	
Cash Received	
General Fund, including balance brought forward	\$1,973 42
Home field	8 57
China field	403 40
African field	14 15
Java field	80 00
Specials	9 43
Life Members	50 00
Income from Memorial Board	523 59
Income from Permanent Funds	1,050 00
	<u>\$4,112 56</u>

Disbursements	
Corresponding Secretary	\$ 253 53
Churches and pastors	930 61
Holland field	75 00
China field	1,132 50
Java field	37 50
Italian appropriation	87 48
Specials	46 43
Treasurer's expenses	75 00
Exchange	80
Interest on note	4 30
Washington Trust Co., payment of note	1,000 00
	<u>\$3,643 15</u>
Balance in bank July 1, 1914	469 41
	<u>\$4,112 56</u>

Bills payable in July, about	\$1,000 00
No notes outstanding July 1, 1914.	

Ira J. Ordway at Rest

Just as we go to press word reaches us that Brother Ordway passed away at his home in Chicago, Ill., on the evening of July 20. Brief services were held at the home on Wednesday evening, and on Thursday services were held at the Milton (Wis.) church, and his body was laid to rest in the Milton Cemetery. A more extended notice will appear in due time.

"Front-rank Christians are not those who have the most: but those who do the most with what they have."

Christian Leadership

MARY E. POST

Christ says, "Ye are the salt of the earth," and I take it, that means that Christians should be the stronger or leading elements in a social and political sense as well as in other ways. Salt is a preservative; its function is to prevent corruption.

We are often admonished to be meek, to let some one who is better able do our thinking for us. Let us look back and see how helpful that sort of thinking has been.

About thirty years ago we were agitated about tariff on wool. I remember that men who never owned a sheep or ever expected to, were worked almost to a frenzy over that issue. Did they stop to investigate the question? That would have been treason. Yet now that light has been turned on Schedule K, we, no doubt, would be willing to concede that a little investigation on our part would not have been a bad idea.

High License.—The higher the license the sooner we would eradicate the saloon. Yet here in high license Chicago we find more saloons, more blind-pigs, more wild-cat banks, more bribery, white slavers, coke fiends, than in almost any other spot in this country.

Gold Basis.—You remember that prodigy, Coin Harvey? Who would have dared question the statements of such a scholar as he? Now we know that gold basis was necessary because Wall Street had the gold and we must borrow of them; that money is only a medium of exchange—a system of bookkeeping, so many points for work, so many for brains, so many for tools or machinery; that our medium could be anything we choose: gum-drops, fish-hooks, beads, silver or diamonds, or even inflated money, the kind we use now.

And now we are told never to confuse politics with religion, to be non-partisan, to mix it up so no one would be able to tell a Christian from a brewer.

But the search-light of truth is being turned on some of the dark places. Last year *Hearst's Magazine* published those stolen letters of John D. Archbold, and in them we are told that our issues were all framed and the expenses of the campaigns provided for before ever our nominating conventions were held.

Now comes the statement of President Mellen of the New Haven Railroad, who says that he paid \$865,000 for the control of the press, or, as Senator La Follette puts it, "for the manufacture of public opinion."

I believe Miles Standish's advice is good: "If you want a thing done well, do it yourself." With an annual toll of 5,000 deaths from pure alcoholism, and a drink-bill of \$2,368,000 dollars last year for this nation, surely it is time for Christians to show those preservative qualities if they have them.

"One day through the primeval wood
A calf walked home, as good calves should,
But made a trail all bent askew,
A crooked trail, as all calves do.

"Since then two hundred years have fled,
And, I infer, the calf is dead,
But still he left behind his trail,
And thereby hangs a mortal tale.

"The trail was taken up next day
By a lone dog that passed that way,
And then a wise bellwether sheep
Pursued the trail o'er vale and steep,

"And drew the flock behind him, too,
As good bellwethers always do.
And from that day, o'er hill and glade,
Through those old woods a path was made.

"And many men wound in and out,
And dodged and turned and bent about,
And uttered words of righteous wrath,
Because 'twas such a crooked path;

"But still they followed—do not laugh—
The first migration of that calf,
And through the winding woodway stalked
Because he wobbled when he walked.

"This forest path became a lane,
That bent and turned and turned again;
This crooked lane became a road,
Where many a poor horse with his load
Toiled on beneath the burning sun,
And traveled some three miles in one.

"And thus a century and a half
They trod the footsteps of that calf,
The years passed on in swiftness fleet,
The road became a village street;

"And this, before men were aware,
A city's crowded thoroughfare;
And soon the central street was this
Of a renowned metropolis.

"And men two centuries and a half
Trod in the footsteps of that calf,
Each day a hundred thousand rout
Followed the zigzag calf about;

"And o'er his crooked journey went
The traffic of a continent.
A hundred thousand men were led
By one calf near three centuries dead"

Quartet Work

Rev. Henry N. Jordan,
Milton Junction, Wis.,

DEAR FRIEND:—Our work here seems to be doing good, although we know that we are just getting started, as we have been here a week tomorrow. The attendance at the meetings will average somewhere around forty-five or fifty. The people all sit, during the meeting, with eagerness for what we have to say.

We are interested in so many here who will look us right in the eye when they are given an opportunity to say where they stand for Christ. Oh! this is a wonderful work, and I know that seed will be sown here in rich soil and bear fruit.

We feel that good things are smoldering in the Pine Grove people's hearts, but we all feel assured of the fact that we left too soon. I hope we may stay here as long as there is a soul needing help. We will need three weeks at least in this place to accomplish anything.

We get along well as four boys, and our experiences are rich. We take our turn, every fourth meeting, at preaching, or rather, telling the story of Jesus. We are getting close to the hearts of the people by mingling with them as much as we can during the day. All seem anxious that we should visit their homes "for a meal" and many say; "Just come any time." I tell you, some of them mean business and we are praying with all our hearts for them. We need the prayers of you and your church.

Personally, I wish that more of the people in our denomination who are looking for homes would come up here and to New Auburn. It would mean a great deal to us as a people to take the matter up at Conference next fall and just boom this country. It will stand all the booming that can be given. It is reliable and sure.

May God bless you and the people of your church.

Sincerely yours,

VICTOR D. FREEBORN,

Quartet No. 1, Exeland, Wis.,

July 16, 1914.

DEAR MR. JORDAN:—I shall try to relate to you some of the experiences we have had as quartet boys. We arrived at Farina Wednesday night, July 1. We sang

once at the Friday night prayer meeting and once at the church services on Sabbath Day. The young people celebrated the Fourth by giving a sacred concert in the afternoon. It consisted of solos, both vocal and violin, songs by the boys' glee club and by the quartets. We gave three numbers of the program.

On Monday night, the sixth, we gave a free concert in the church. I'll send you a program of it. The people seemed to like it, for they gave us twelve dollars in the collection. Besides the collection we were given five dollars for quartet work.

We left Farina on the eighth, meeting Pastor Sayre at the train. We arrived here about seven o'clock in the evening and held our first meeting that night in the church. Two days later we put up a tent to hold the meetings in. It has been filled every night and many have stood on the outside. The first night only a few knew for certain that we would hold a meeting that night. Since then we have had from sixty to one hundred twenty-five in attendance. It is easy to see that the people are getting aroused. So far we have had only a praise service, two or three songs by the quartet, and a sermon each evening. Pastor Sayre is going to wait a night or two longer before he gives the invitation to follow the Great Captain, to enlist in Christ's army.

I shall send you another account in a few days, as the meetings progress. We are all feeling fine in spite of the hot weather. From 100° to 105° is rather uncomfortable.

Sincerely yours,

RAY POLAN.

Quartet No. 2 Stone Fort, Ill.,

July 13, 1914.

A small girl came home from school one day very indignant because she had been kept in to correct her problems, after the others had been dismissed.

"Mamma, she said, 'I'll never, never speak to Edna Bates again as long as I live.'"

"Why, my dear?" asked her mother.

"Because," pouted the child, "because I copied all my zamples from hers, and every one of them was wrong."—*Harper's*.

WOMAN'S WORK

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

The Deliverers

Care caught a heart and prisoned it;
Like a caged bird 'twas grieving;
Behind those narrow bars to sit
Was woe past all believing;
A Laugh came by, and set it free
To fly abroad at liberty.

Hate forged a cruel, clanking chain
To bind a soul to sadness;
With grieving at another's gain
His heart forswore all gladness;
Then Love came by, and set him free
To fly abroad at liberty.

Grief in a gloomy dungeon pined,
In dreary garb infolden;
When lo, a Song upon the wind!
Ne'er singing heart was holden!
Love, Laughter, Song, deliverers three,
Set captive souls at liberty.

—Anna B. Bryant.

Worker's Exchange

Nile, N. Y.

Annual report of the Nile (N. Y.) Ladies' Aid, beginning July 10, 1913, and ending July 9, 1914.

This society has held nineteen meetings during the past year, with an average attendance of 22. Thirteen of these meetings have been presided over by our president, Mrs. Alice C. Green, the remaining six by our directresses, Mrs. S. C. Crandall and Mrs. A. M. Jordan.

The work for the year has been along the lines of that of preceding years, namely, repairs on the parsonage, help in laying a cement walk on the parsonage lot, making comfortables and sewing. Substantial help has also been given to destitute families, and flowers sent to the homes that have been visited by death.

Our society has served dinners and suppers for the small sum of 10 cents, for which it has received \$57.72. We have also tried to pay our apportionment, called for by the denomination for the different causes.

On January 15 we met by invitation at the home of Mrs. James Allen, and on January 22 at the home of the president. All the other meetings have been held in the church parlors.

There has been one removal, Mrs. Sarah C. Green, who was an active member until made a "shut-in" by the sickness which resulted in her death.

The society has received several gifts from absent members. Among them is a beautiful quilt cover, sent by Mrs. C. R. Voorhies, which we are now finishing. On May 14 our president received a notice from the attorney of the late Mrs. Jennie Renwick, that she had bequeathed to us \$100.00 to be used in forwarding our hospital work in China. While Mrs. Renwick was not a member of our church or society, she has always shown a deep interest in our work, especially that of foreign missions, and has remembered us substantially in the past. Her last gift has been forwarded to the Woman's Board to be used as she desired and will stand as a memorial of her as long as our mission exists. Truly "her works do follow her."

On April 9, 1914, Mrs. G. W. Burdick and Mrs. Simpson were made a committee to prepare programs to be presented at each meeting until the close of the year. These have been arranged from our Mission leaflets and have been carried out in a very acceptable manner, and were much appreciated by the society.

Two members have been added during the year and we hope for many more in the year to come. We feel that the Ladies' Aid is an important auxiliary to the work of the church, and trust that our sisters, one and all, will feel a deeper interest in helping to keep up the high standard of the past.

The officers for the coming year are as follows: president, Mrs. Emogene Burdick; secretary, Miss Mabel Jordan; treasurer, Mrs. Eva Burdick; directresses, Mrs. S. C. Crandall, Mrs. Laura Jordan and Mrs. Lucy Wells.

Respectfully submitted,

MRS. MARY F. WHITFORD,

Secretary.

Hammond, La.

The Woman's Missionary Society of Hammond has been meeting as usual during the year, at different members' homes; more often, however, at the parsonage, so that one of our "shut-in" sisters could be with us. We take our own sewing and give an offering each time, besides our regular dues.

Our society day was memorable because out of the ordinary. We hired an automobile and went out of town ten miles to the pleasant home of Mr. and Mrs. Hummel, to hold our meeting and surprise the people from the North who were visiting there.

A program had been arranged as follows: reading the Scriptures and prayer; roll-call of members, when each told an interesting story; magazine article, "Places of Note in the South"; readings by several members. One of the visitors told us, in a very interesting way, of a peculiar religious people she had once visited. Refreshments followed.

We have tried to be helpful in small ways; sewing or mending for others when we have seen the need. We are always willing and glad to send our apportionment to the Woman's Board to help in a broader way the Master's work.

Although we can not tell of great things we have done, or great sums we have given, as the poet says,

"No service in itself is small
Nor great, though earth it fill;
But that is small which seeks its own,
And great which seeks God's will."

Thus we are encouraged, for we know we want to do all for the good of God's kingdom. We are writing this article because we want to do our part in furnishing something for our beloved Woman's Page, also our editor has asked us to do this. If we could write helpfully, as so many of the women in our denomination can write, the editor would never complain of lack of material. Let us all do our best in helping on the good work she is doing.

EMMA LANDPHERE.

Minutes of the Woman's Board Meeting

The Woman's Executive Board met in Milton Junction with Mrs. A. B. West on Monday afternoon, July 6, 1914.

Members present: Mrs. West, Mrs. Clarke, Mrs. Daland, Mrs. Babcock, Mrs. Whitford, Mrs. Maxson.

Visitors: Mrs. O. U. Whitford, Mrs. Lanphere.

Mrs. West read a part of the fifteenth chapter of John and Mrs. Lanphere offered prayer.

The minutes of May 31 were read.

The Treasurer's report for June was read and adopted. The receipts for the month were \$381.41, disbursements \$841.86.

The Treasurer's report for the quarter ending June 30 was read and adopted.

The annual report of the Treasurer from June 30, 1913, to June 30, 1914, was read and adopted.

The Corresponding Secretary reported some letters received and written.

Mrs. West as chairman of the Committee to arrange program for the Woman's Hour at Conference reported that on account of ill health Mrs. Crosley was unable to act on the committee and Mrs. J. H. Babcock had consented to fill the place. She also reported a meeting of the committee and progress in the work.

On motion it was voted that our Corresponding Secretary, Mrs. J. H. Babcock, be sent to Conference this year and \$35.00 be appropriated from the Board Expense Fund for this purpose.

The members of the Board who had read the manuscript of Mrs. Carpenter's Biography expressed their satisfaction with the work and Mrs. Babcock presented the following resolution which was unanimously adopted.

In hearty appreciation of the work on the "Life of our Pioneer Missionary," Mrs. Lucy M. Carpenter, which has been done by her niece, Mrs. Adelaide L. Brown of Brookfield, N. Y., the Woman's Board in regular session, July 6, 1914, took the following action:

Moved, That we as members of the Woman's Board and other interested women hereby express our thanks for the careful and loving work Mrs. Brown has done in compiling from letters and journals the beautiful Christian character and life-work of this devoted woman.

We recommend the reading of the book, when published, to all of our women.

The minutes were read and approved.
The Board adjourned to meet with Mrs. S. J. Clarke on the first Monday in August.
DOLLIE B. MAXSON,
Recording Secretary.

Treasurer's Report

For three months ending June 30, 1914.

MRS. A. E. WHITFORD, Treasurer,
In account with
THE WOMAN'S EXECUTIVE BOARD

<i>Dr.</i>	
To cash on hand March 31, 1914	\$ 487 84
Walworth, Wis., Ladies' Benevolent Society:	
Unappropriated	30 00
Milton Junction, Wis., Church:	
Miss West's salary	1 90
Leonardsville, N. Y., Ladies' Benevolent Society:	
Tract Society	\$15 00
Missionary Society	15 00
Board expenses	5 00
Milton, Wis., Benevolent Society:	
Gymnasium debt	25 00
Farnam, Neb., Church:	
Unappropriated	12 00
Adams Center, N. Y., Ladies' Aid Society:	
Unappropriated	75 00
Farina, Ill., Lone Sabbath Keeper	5 00
Westerly, R. I., Ladies' Aid Society:	
Milton College	50 00
Plainfield, N. J., Woman's Society for Christian Work:	
Tract Society	\$ 3 00
Missionary Society	3 00
Westerly, R. I., Mrs. A. K. Witter:	
Hospital Fund	5 00
Ashaway, R. I., Ladies' Sewing Society:	
Tract Society	\$10 00
Missionary Society	10 00
Miss West's salary	10 00
Marie Jansz	5 00
Board expenses	10 00
Fouke School	10 00
Miss Burdick's salary	21 00
Salem, W. Va., Ladies' Aid Society:	
Tract Society	\$25 00
Missionary Society	25 00
20th Century Endowment Fund	25 00
Salem College	50 00
Miss Burdick's salary	25 00
Miss West's salary	25 00
Chicago, Ill., Ladies' Society:	175 00
Fort Wayne, Ind., Mrs. Nellie G. Ingham:	
Tract Society	\$10 00
Missionary Society	10 00
Board expenses	5 00
Fouke School	10 00
Home Department of Milton S. S.	5 00
Young People's Board	5 00
Alfred Station, N. Y., Ladies' Industrial Society:	
Tract Society	\$ 2 10
Missionary Society	2 10
Walworth, Wis., Circle No. 2:	
Unappropriated	15 00
Berlin, N. Y., Ladies' Aid Society:	
Miss West's salary	\$12 00
Board expenses	15 00
Albion, Wis., Missionary and Benevolent Society:	
Fouke School	\$ 5 00
Ministerial Relief Fund	5 00
Nile, N. Y., Ladies' Aid Society:	
Hospital Fund (Bequest of Mrs. Jennie Renwick)	\$100 00
Tract Society	7 00
Missionary Society	5 00
Home Missions	8 00
Board expenses	2 00
Fouke School	2 50

Ministerial Relief Fund	10 00	
Miss Burdick's salary	10 00	
Milton, Wis., Circle No. 2:		144 50
Tract Society	\$ 5 00	
Miss Burdick's salary	10 00	
Board expenses	3 00	
Fouke School	5 00	
Ministerial Relief Fund	5 00	
Marie Jansz	5 00	
Alfred, N. Y., Woman's Evangelical Society:		33 00
Miss Burdick's salary	\$ 5 00	
Miss West's salary	5 00	
20th Century Endowment Fund	45 75	
Albuquerque, New Mexico, Reta I. Crouch:		55 75
Gymnasium debt	\$ 2 00	
Dr. Palmberg's salary	5 00	
Farina, Ill., Martha Circle:		7 00
Home Missions	\$ 8 57	
Miss Burdick's salary	8 57	
Welton, Iowa, Woman's Benevolent Society:		17 14
Miss West's salary	\$ 5 00	
Unappropriated	4 25	
Ministerial Relief Fund	75	
Dodge Center, Minn., Woman's Benevolent Society:		10 00
Tract Society	\$ 6 00	
Missionary Society	6 00	
Miss Burdick's salary	10 00	
New York City, Woman's Auxiliary Society:		22 00
Miss Burdick's salary	\$20 00	
Marie Jansz	2 00	
20th Century Endowment Fund	4 00	
Tract Society	3 14	
Missionary Society	3 14	
Ministerial Relief Fund	3 14	
Rockville, R. I., Mrs. A. G. Crofoot:		35 42
Unappropriated		3 00
Shiloh, N. J., Ladies' Benevolent Society:		3 00
Board expenses	\$ 1 00	
Unappropriated	25 00	
Hammond, La., Ladies' Missionary Society:		26 00
Unappropriated		10 00
Milton, Wis., Circle No. 3:		10 00
Marie Jansz		10 00
Milton Junction, Wis., Ladies' Aid Society:		10 00
Marie Jansz	\$ 5 00	
Fouke School	5 00	
Garwin, Iowa, Ladies' Aid Society:		10 00
Miss Burdick's salary	2 00	
		\$1,504 35

<i>Cr.</i>		
C. E. Crandall, Treasurer, Milton College:		
Gymnasium debt	\$ 77 00	
Expenses of delegate to Chicago Territorial Commission	2 60	
A. S. Childers, Treasurer, Salem College	55 00	
F. J. Hubbard, Treasurer, Tract Society	79 24	
S. H. Davis, Treasurer, Missionary Society:		
General Fund	\$ 76 24	
Home Missions	8 57	
Miss Burdick's salary	150 00	
Miss West's salary	150 00	
Marie Jansz	75 00	
Rev. G. H. F. Randolph, Fouke School	459 81	
J. A. Hubbard, Treasurer, Memorial Board:	200 00	
Ministerial Relief Fund	\$ 25 89	
20th Century Endowment Fund	159 92	
Mrs. I. H. Babcock, Supt., Home Dept. of Milton S. S.	185 81	
L. H. Stringer, Treasurer, Young People's Board:		
Dr. Palmberg's salary	\$ 5 00	
General Fund	5 00	
		10 00
Cash on hand June 30, 1914	\$1,074 46	
	429 89	
		\$1,504 35

MRS. A. E. WHITFORD,
Treasurer.

Milton, Wis.

From the West Coast

REV. GEO. W. HILLS

It was on a beautiful Sabbath, in the delightful little city of Long Beach, Cal., in a magnificent church edifice, that the Seventh Day Baptists of the city assembled for a baptismal service. They numbered only about forty, and we had to count the smallest children to make that number. That was not much of a handful of people down in the corner by the piano, but they were great in hope and purpose, and in the principles they represented. All that was evident in their words and songs and prayers.

The church building was lent us for the occasion—not rented to us—by our good First Day Baptist friends. Three were baptized—a mother, formerly a Presbyterian, and her two daughters who have just passed over the imaginary line into young womanhood. It was indeed a great day and a great service for our infant church, which, though only a few weeks old, is already becoming rich in Christian experiences and joys. It is seldom we see a little company of people starting out with as united and determined a front as these.

Here in Los Angeles we recently received three additional members, a lawyer, his wife, and a sixteen-year-old son. So again we rejoice.

Now the telling of these things does not have a very important sound to our readers in the large churches in the east, but they mean much to us here on the West Coast. We have no Seventh Day Baptist historic past to refer to, but we are fully persuaded that we have a great future to look forward to in hope while we are, here and now, making Seventh Day Baptist history.

We now have three churches on this coast. The Riverside Church is the oldest and the largest. It is in the city of Riverside, which is situated in the far-famed orange belt of southern California. It is a beautiful city—one of the most beautiful. It is a delightful place for a home, and it is blessed with choice Seventh Day Baptist society. Brother R. J. Severance is its genial and efficient pastor.

Long Beach is probably the finest beach city along the coast. Our newest church is very fortunate in being located there,

for the standard of morals is high; it is doubtful if there is a beach city that can surpass it in this particular. There is no saloon, and a "boot-legger" soon gets the impression that some other city is a better place for his business and his health. It is a beautiful, clean, well-kept city. It is a joy to be there. It is a very desirable place for a home.

The Los Angeles Church is small—so small it can hardly be found in the great throbbing, hustling city of over half a million busy people. This city is the metropolis of southern California, and southern California is a land in its making, rich in resources and a very great possibility. The Panama Canal means much to it, more than can be realized without a close contact with Pacific Coast conditions and influences. One must be here and breathe the West Coast atmosphere and drink in the spirit of its purposes and possibilities, to realize its meaning. That connection between the Atlantic and the Pacific brings our American East and West into much closer touch in many more than commercial ways. Commercially, Los Angeles is favorably situated, being so near the great waterway path from the canal to the Orient. It will be an important port of call. Her commercial advantages are very great. She has one eye upon the markets of the Orient, while the other is upon the resources of a great and rapidly growing country behind her. The soil and mines, forests and industries, gas and oil, brain and brawn are supporting her in her rapid march to magnificent greatness as the commercial queen of the West Coast. Her harbor is already developed to accommodate a very extensive shipping industry.

No city in America of equal size can surpass Los Angeles as a center of practical education. For its population of 90,000 of school age it has 170 school buildings for its grade pupils. It has eight high schools, and will add two more next year. There are nine intermediate schools, two night high schools, ten special city schools, twelve kindergartens, twenty-one continuation schools, six colleges, besides business colleges galore, two junior colleges, a military school, many special and private schools, etc., with an army of more than 2,700 city teachers of very high ability and attainments.

Two Sabbaths at Elkhart

E. D. STILLMAN

Sabbath, July fourth, the Cosmos Seventh Day Baptist Society met at the home of Mr. and Mrs. Charley Thayer, in Old Cosmos. There were nineteen present. After Sabbath school the writer spoke a few words suggested by the Scripture found in Jeremiah 13: 23. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Three impossibilities are presented in this Scripture, showing us conclusively that man in himself is helplessly lost, and when we realize it for ourselves Christ intercedes for us and we are made new creatures in him.

It was made necessary that we should elect a moderator to take the place of Brother A. J. Davis, who, with his family, was to start for Farnam, Neb., the following Thursday. Brother Burt Thayer was elected to this office. The office of treasurer had been left vacant by the removal of Mary Davis last spring, and Mrs. Charley Thayer was elected to this office.

On the Sabbath following we met at the home of Grandpa and Grandma Thayer, three miles west of Elkhart, at the usual hour, 3 p. m., with fourteen present. We spoke again from the words found in Isaiah 1: 18, "Come now, and let us reason together, sayeth the Lord," with Isaiah 58: 1, 2, 11-14 as a foundation of our reasoning. You will see by turning and reading these Scriptures that our reasoning was in regard to the Sabbath of the Lord, God's holy day. In the second verse we see our nation pictured as plainly as though it had the U. S. A. attached. Is there any other nation on earth that makes the boast of being a Christian nation with the law of Jehovah as a foundation of its laws? And yet it forsakes "the ordinance of their God" in setting up the American Sabbath. Yet "they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." There is yet to be the greatest Sabbath reform in this country that the world has ever seen, and Elkhart is not to be passed by. The controversy was away back with Elijah and the prophets of Baal, with the early

Our Pacific Coast churches are small. They need more members, but we have not the disposition to urge members of other churches to leave good homes and church privileges, break home ties and old associations in the east to come here to help us build up the cause we all love. It is not wise or profitable to tear one church down to build another up. It will not bear the test of the golden rule, which should always be the Seventh Day Baptist rule. Those who are favorably located, with good homes, with fair business and no fear of creditors, with good health and good church privileges, had better stay and be contented and faithful in serving "their day and generation" and their Savior where they are. To move is expensive business, and it does not take many moves to be equal to a fire. Count the waste of time, the sacrifice of values and property, and the money outlay, and the cost of re-adjustment in a new home before you decide to move to some new Eldorado. We have the Eldorado, but "count the cost" before you attempt to reach it. Some come out here even, and make business failures. Money and valuables are not lying around loose to be picked up by any chance passer-by. The one who succeeds here must hustle and economize. Don't think it is all "easy." Some have been out here with that "easy" opinion and have gone back east without it, but with empty pockets and hearts full of regrets.

But should there be any loyal Seventh Day Baptists in the east who have decided to come West, after a careful study of the matter, or need to make the change on account of financial matters or health, let such come and look us over. Be sure to settle among our own people. Never isolate yourselves from Sabbath-keepers and church privileges. Never forget the future for yourselves and your children. You can't afford to. Place yourselves where you can help build up the cause of truth rather than to make it weaker. Be loyal and true to the cause and the truth we represent. Loyalty is a possession of very rare value. It is more valuable than money wealth. Loyalty strengthens character, and character is the only possession we can acquire in time, that we can take with us over into eternity.

Los Angeles, Cal., July 12, 1914.

Christians and Constantine in the year 321 A. D., when he "thought to change times and laws," and there are many of our friends today keeping the first day of the week, commonly called Sunday, who do not know the difference, and think we are keeping "Saturday for Sunday." At our last Bible-school convention one of the speakers made this remark: "I like the idea of calling it the Bible school, for Sunday sounds so much like paganism." Now if we had said this, many would have taken exception to it, but coming from one of their own people it made a deep impression on the minds of some, who have come to us for light. And again the M. E. pastor here, in an effort to awaken his congregation, said: "The real cause of droughts, floods and calamities of all kinds is that we are not keeping the commandments. Now," said he, "if we keep all but the first one and break it we are guilty of all." We say amen to that too. And we add: If we keep all but the fourth one and break that we are guilty of all. May the Lord guide our people everywhere to so live that the true light may shine through them to the glory of God and the saving of our neighbors.

Distiller's Solicitation Well Answered

[The Topeka Daily Capital of July 2 publishes the following correspondence which explains itself.—ED.]

Prohibition of liquor traffic in Kansas would be an absolute reality, did the State have more men of the type represented by G. M. Cottrell, a local real estate dealer, who yesterday sent a fitting letter in reply to one he received from a whisky firm in Pittsburgh, Pa., where the national convention of real estate dealers is to be held in the month of July. The letter extends an invitation to "imbibe," and was as follows:

Mr. G. M. Cottrell & Co.,
Topeka, Kan.

GENTLEMEN: When you come to Pittsburgh in July to attend the National Real Estate Convention, you will find that one of the best things this town has to offer is good "Old Overholt" rye.

This famous old brand of whisky has seen generations come and go since the first bottle was filled over 100 years ago. No

other whisky has ever been so popular. "Old Overholt" is made now as it was made then, by a method developed by Abraham Overholt. It is popular for medicinal use and has achieved a national reputation. The distillery in which it is made is located near Pittsburgh.

You will find "Old Overholt" on sale at all the better-class clubs, hotels and cafes in this city, and we trust you will give it a trial.

Very truly ours,
A. OVERHOLT & Co.,
Per E. WOOD.

Pittsburgh, Pa., June 25, 1914.

MR. COTTRELL'S REPLY

Overholt Company,
Pittsburgh, Pa.,

Yours herewith of recent date just received. I note what you say in the first paragraph. If whisky or rye is the best thing that your city has to offer to the visitor, you may be sure that it will be a long, long day before I shall ever visit your city.

A hundred years of total abstinence in our family has so totally eradicated any appetite or predisposition to the article that I certainly would not think of trying "to get the habit" now, especially as national prohibition is so soon to be enacted that I would not expect long to gratify my newly acquired taste, even in poor old Pittsburgh, where now the best thing the city has to offer a man, as you say, is something which will, if he freely partakes, soon strip him of his manhood, and most everything of value in life.

In your second paragraph I note that you say: "This famous old brand of whisky has seen generations come and go, since the first bottle was filled over a hundred years ago."

Yes, and it will see all the rest of the generations "go" that have anything to do with it.

No, my advice to you is, to hurry up and unload your present stock in trade, to the fellows who are fools enough to pay for it, and hunt shelter from the coming avalanche, by getting into a business that will be a blessing instead of a curse to yourself and your fellow men.

I am sincerely yours for the greatest good to the greatest number,

G. M. COTTRELL.

Topeka, Kan., June 29, 1914.

YOUNG PEOPLE'S WORK

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

Who Is Free?

REV. HERBERT L. COTTRELL

Christian Endeavor Topic for August 8,
1914

Daily Readings.

Sunday—The liberator (Isa. 42: 1-7)
Monday—Christ's freed men (Rom. 6: 14-23)
Tuesday—The liberating Spirit (Rom. 8: 1-6)
Wednesday—"Stand fast" (Gal. 5: 1-7)
Thursday—Sacrificing freedom (I Cor. 9: 1, 19-23)
Friday—Civil liberty (I Cor. 7: 20-24)
Sabbath Day—Topic: Who is free? (John 8: 31-36)

THE DESIRE FOR FREEDOM IS UNIVERSAL

There seems to be implanted in the breast of mankind a universal and undying longing for freedom. From one point of view, the history of the world has been only the thrilling and eloquent story of the courageous attempts of man to free himself from the shackles of physical slavery, religious and intellectual servitude of sin. And Christian civilization has made progress only as man has succeeded in throwing off these shackles that were robbing him of his personality, destroying his influence and preventing him from expressing to the world the life, the aspirations and ideals that were throbbing within his veins. During the middle ages the Catholic Church held the great mass of people in the cruel chains of intellectual and spiritual servitude. She, many times, clouded their minds by the darkness of ignorance, and either because of conscientious error or because of a desire for power, led worshippers, like helpless sheep, whithersoever she would. The Catholic Church considered herself as the official conscience of her worshipers. But religious and intellectual oppression has aroused those dormant but universal instincts for freedom and enlightenment in worship and thus is hastening the dawn of a brighter day for the spiritually oppressed. Martin Luther was among the first to ring out this clarion note of religious and intellectual freedom. "This man," said the rector of

the university, "will puzzle our doctors and bring in a new doctrine." "His words," as Melancthon said, "were not born on his lips, but in his soul." Being sent on a mission to Rome in 1511, while climbing on his knees the steps of the so-called judgment-seat of Pilate, the words, "The just shall live by faith," flashed upon his soul and raised him to his feet. Fairly running down the steps, he resolved never again to do penance for sin, and from that time forth to be free from the intellectual and religious slavery of Roman Catholicism.

WHO IS FREE?

"He is the free man whom the truth makes free
And all are slaves beside."

But what is truth? "Truth is here used in the sense equivalent to reality, the realities of life, the realities of the universe." The Century Dictionary defines it as "conformity of thought with fact; conformity of a judgment, statement or belief with reality." The most important truths in the universe are those relating to sin, its nature and consequences, God, his divine love and plan of salvation, Jesus Christ, the perfect expression of God, man, his nature, obligations and possibilities, eternal life and judgment to come. There is much misery and slavery in the world today because people are ignorant of the truth.

Many tribes in Africa live in continual fear because they believe that the world is full of hostile spirits, hostile to their happiness and prosperity, and they think that in some way they will displease them and thus be compelled to give up their lives. For this reason they are continually offering sacrifices, not only of sheep and oxen, but also of human beings, in order to appease the wrath of angry gods and spirits. This illustrates the ungrounded superstition and intellectual slavery of the ignorant. What a new and happy life would come to these people, how quickly would the bonds of their miserable servitude be broken, could they know the truth concerning that God who "so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

But knowledge of the truth simply is not sufficient to make a man free. He must obey the truth. The poor African native, whose life is submerged in densest

ignorance, is to be pitied, but what condemnation will rest on the man who has always lived in the sunshine of a Christian civilization, has been taught the truth from his youth up, and yet has resolutely refused to obey its demands? There are many good Christian people who believe that the seventh day of the week is the Sabbath of the Lord but who are not willing to keep it because it is inconvenient or unpopular. Many such people may seem to the casual observer to be free and contented, but yet they are really slaves to selfishness and unhappy because of disobedience. In James 4: 17 we find these words, "To him therefore that knoweth to do good, and doeth it not, to him it is sin." If we would be free we must live the truth, for we can not fully know the truth until we live it.

No one is free until he has courage to say "no" to every temptation. I say "every temptation" because many a man's downfall may be traced to moral weakness in only one point. The giant, Goliath, was slain by David because there was one weak spot in his armor. Benedict Arnold was a strong man in some respects but he lacked moral courage. Let us put on the whole armor of God that we may be able to stand against the wiles of the devil.

THE NATURE OF THE FREEDOM GAINED

The freedom is the "glorious liberty of the children of God." It is freedom from sin and the love of sin. For sin is slavery, a bondage of remorse, bad habits, bodily disease, perverted conscience, present and future punishment. It compels those who are its slaves to do those things which, in their better moments, they would not do, and keeps them from doing what they would.

It is freedom from the curse and penalty of sin; for the one who continues in his sin is compelled, against his will, to bear its consequences. He can not escape from the gnawing of his conscience. Doctor Hovey has said that the worst tyrant a man can serve is his own selfish heart.

It is political freedom as the result of freedom from sin. There is no other way to political freedom. A bad nation can not really be free. Freedom from sin would have saved the Jewish nation from the bondage of captivity to Babylon; it would have saved them from bondage to

the Romans. What freedom they had under the Romans was due to what they had learned and practiced of the word. The downfall of Rome as a world power may be traced to immorality and vice, practices which corrupted their national life and power. The story of undeveloped eastern civilization, the story of the corrupt French courts of the middle ages make it as clear as possible that unlicensed disregard for purity and morality spells disaster for any nation.

"Freedom has a thousand charms to show,
That slaves, howe'er contented, never know."

Special Opportunities of the Rural Christian Endeavor

ANNA CRANDALL

*Paper read at Christian Endeavor Rally,
Nile, N. Y.*

The rural church problem is one that is discussed and debated in every way and in nearly every place in our land. One of the principal causes of this national problem is the rush of the young people of the rural communities to the cities. The lure of the city entraps many thousands every year. Right here is where the awake, alert and active Christian Endeavor societies are to help solve this great problem. Pastors and laymen, in many cases, are worrying and puzzling needlessly over these things, instead of arousing themselves and soliciting the aid of their young people's societies.

Opportunity is spelled with capital letters for the rural Christian Endeavor. Possibly it is spelled the same way for city societies, but the rush and roar of city life quickly erase the capital letters and leave only a dim blur.

You may ask how opportunity comes to the smaller Endeavor societies. It appears in many guises. There are always the little acts of kindness which win so many friends. Sending flowers and words of cheer to the sick, calling on and visiting all possible, these things help to win love and respect for the society as well as its members. By this I mean not only remembering the workers of the society who are ill, but any of the community whether members or not. We can not be too thoughtful of those out of the faith

for they are the ones we must try to win.

Oftentimes it is difficult to find aid in times of sickness, and a few hours of labor given with Christian love and fellowship will work wonders for the kingdom.

Another form in which opportunity comes is in that of literature, or rather lack of such. Many homes are without books, magazines or papers. Sometimes only the cheaper, trashy papers are found. Here, again, is where the Christian Endeavor can do a great work. By getting several families to each subscribe for one good magazine, they can interchange these and thus have the benefit of many. Of course at least one religious publication should be included in this list. Where the community has no public library, circulating libraries can be started in the same way and good reading provided for all at little expense.

Yet another door opened by opportunity is that of outpost work. Branching out from nearly every village or town, there are almost invariably one or more smaller settlements without much religious life. Thus, again, is an opportunity offered for doing a noble work. Either in schoolhouses or homes the Christian Endeavor can hold its prayer meetings of praise and testimony, drawing in many people who would not attend the more formal gatherings of the regular church services. Young people and children can thus be interested who would never otherwise be reached.

It is indeed a sad thing that we, as Christian Endeavorers, do not seize this golden opportunity more eagerly. How glad we would make the dear Master's heart if we did.

Rarely is there a community where some poor "shut-ins" do not live. How pleased they are to have the Christian Endeavor society come and hold a cottage prayer and song service with them. An occasional gathering of this kind will linger in their memories for weeks and even months. Can we as followers of Christ deny these pleasures and comforts to those who need and want them?

And last, but by no means least, have we the opportunity for social work. Somewhere recently I read an article which stated that if young people were converted and kept from questionable amusements,

something must be provided to fill the vacancy.

No one should expect young people to live without amusement, pleasures, and companions of their own age. They can nearly as easily live without food. So if they are to be kept from the objectionable pleasures, so-called, and harmful companions, clean, wholesome and attractive amusements must be provided.

The church is an acknowledged social center and its offspring, the Christian Endeavor society, should also aspire to be the same. Social gatherings, entertainments, debates, etc., should be held frequently. Not only do these strengthen the older and stronger members, but they are often the means of arousing the interest of outsiders and of helping the weaker ones.

Entertainments can be arranged bringing out the various talents of the workers. No talent, however small, should be allowed to hide away. Debates are very interesting as well as instructive and offer a change.

Many, many other plans could be suggested and original ones can often be worked out to fit special occasions. But in grasping these different opportunities let us not forget the most important of all, that of being forever ready and on the lookout for speaking a word for Jesus. Let us ever strive to make our societies a training-school for the church. Let us each, as individuals, earnestly endeavor to preach the gospel by our every-day lives.

Height of Waves

Among the most trustworthy scientific measurements of ocean waves are those of Lieutenant Paris, of the French navy. The highest waves measured by him were in the Indian Ocean, between the Cape of Good Hope and the island of St. Paul. Thirty waves measured during a north-west gale there averaged 29½ feet in height, and six of them, following one another with beautiful regularity, were 37½ feet in height. Some still higher waves were seen, but not measured. In a moderate breeze the length of a wave was found to be about twenty-five times its height, but in a gale only eighteen times.—*London Globe.*

Quarterly Meeting of the Memorial Board

The quarterly meeting of the Board of Trustees of the Seventh Day Baptist Memorial Fund was held in the parlor of the Seventh Day Baptist church, Plainfield, N. J., Sunday, July 12, 1914, at 10 a. m.

There were present Joseph A. Hubbard, William M. Stillman, Orra S. Rogers, William C. Hubbard, and Accountant Asa F. Randolph. In the absence of the President, Henry M. Maxson, William M. Stillman was in the chair.

The minutes of the last quarterly meeting were read.

Correspondence was read from C. E. Crandall, Treasurer of Milton College; A. S. Childers, Treasurer of Salem College; Rev. George W. Lewis, of Jackson Center, Ohio, R. E. Church at Stokes, Ohio.

The Treasurer's annual report was presented together with the Auditors' endorsement and, on motion, was approved, and ordered printed for distribution. This report gives the fullest possible information to the denomination, each security is described separately, its appraised value given and rate of interest noted.

The Finance Committee presented its quarterly report showing changes in securities for the three months.

The Secretary's annual report to Conference was then presented as follows:

To the Seventh Day Baptist General Conference:

The Trustees of the Seventh Day Baptist Memorial Fund have the honor to report that practically all funds in their care are invested in first bond and mortgage security, on improved real estate in the city of Plainfield and vicinity.

The total assessed valuation of the city of Plainfield and vicinity is over seventy times the total of the Memorial Funds. Property is conservatively valued, and most loans are at 6 per cent per annum.

At the close of the fiscal year, endowment funds in the hands of the Trustees amounted to \$478,835.34, an increase of \$4,175 for the year. The gross earnings of the fund for the year amounted to \$27,441.99.

A full detailed, audited report, showing receipts and disbursements is appended hereto, together with a complete list of all securities, showing a description of the property, the appraised value, the amount of the loan and rate of interest. Your Board welcomes enquiries concerning the conduct of this important branch of denominational work.

Again as a Board we are called to mourn the loss of a co-Trustee, David Edgar Titsworth, who was called from his earthly life to the heav-

enly home, April 21, 1914. Brother Titsworth had been a member of the Board since 1894. From 1896 to 1905 he served as Secretary, and from 1905 to 1914 as Vice-President. To both of these offices, as well as to his membership in the Finance Committee, he gave freely, conscientiously and gladly of his talents, bringing to his fellow members an intimate knowledge of values and conditions where loans were being considered. We recall with pleasure his genial personality, his optimism, his loyalty to denominational objects, his fidelity to the trust imposed as a member of this Board.

The Board is now constituted as follows: President, Henry M. Maxson; Treasurer, Joseph A. Hubbard; Secretary, William C. Hubbard; and Trustees, William M. Stillman, Joseph D. Spicer, Stephen Babcock, Orra S. Rogers, and George L. Babcock.

The terms of Joseph D. Spicer, William C. Hubbard and George L. Babcock as Trustees, expire this year; also the place of our late co-Trustee, David E. Titsworth, should be filled, the Board having taken no action in the premises.

Respectfully submitted on behalf of the Board, and approved by them, this twelfth day of July, nineteen hundred and fourteen.

WILLIAM C. HUBBARD,
Secretary.

It was voted to print 150 copies of the Secretary's and Treasurer's reports and send 100 copies to Conference, for distribution.

The Auditors were also authorized to employ an accountant to check off the list of securities, and compute interest, and compare with the receipts.

The Discretionary Funds were divided as follows:

George H. Babcock Fund:	
To S. D. B. Education Society, for	
Alfred Theological Seminary	\$ 200 00
To Salem (W. Va.) College	774 33
Henry W. Stillman Fund:	
To American Sabbath Tract Society	100 00
To S. D. B. Missionary Society	100 00
To Milton (Wis.) College	520 61

Disbursements from income, in addition to the above, were as follows:

To	
Alfred University	\$3,938 50
Alfred Theological Seminary	348 76
American Sabbath Tract Society	1,517 90
S. D. B. Missionary Society	482 95
Salem (W. Va.) College	30 14
Milton (Wis.) College	3,137 01
Mrs. Martha H. Wardner	24 22
S. D. B. Church, Plainfield, N. J.	24 19
S. D. B. Church, Verona, N. Y.	15 09

Minutes read and approved. Board adjourned.

WILLIAM C. HUBBARD,
Secretary.

CHILDREN'S PAGE

The Sabbath

Hail, Sabbath day, sweet day of peace,
From worldly cares a fond release;
I've waited long thy face to see,
My heart leaps up to welcome thee.

Hail, Sabbath day, sweet, restful day,
I hear thy call to praise and pray;
But many see thee come and go,
And yet thy name they scarcely know.

The state may have its festive day,
And many choose to rest that way;
But thou, blest Sabbath, God did name—
A heavenly birthright thou canst claim.

Since thou hast been so good to me,
I can no less than promise thee
To tell to all the world around
What a blest Sabbath I have found.

—L. Courtland Rogers.

Chautauqua Week

KARLEC

The great tent was set up back of the schoolhouse on the basketball ground. It was a central location in the beautiful little town of Doyle Center and the weather was ideal. Chautauqua commenced on Tuesday and was to continue two sessions a day until the evening after the Sabbath. The programs stood for the best public speaking, entertainment and music. Great bands in colored uniform, male and female "readers" of growing prominence, orchestras, magicians, quartets and concert companies were to be there, and the season tickets saved almost a half of the regular prices. Ministers, doctors, merchants, farmers, teachers, were "boosters." Hip, hip, hurrah! All aboard for the Chautauqua!

"Say Jennie, I want to take in that magician the most of anything," said Mollie Hagen as they were looking over the program.

"I can't take in all the sessions," said Jennie, "and so it is a question of getting the greatest good out of much good. When I went to that last political lecture, I heard the speaker say that of two evils, choose the least." He had in mind two parties that he knew. Both had evils in them and so his party was the least evil of the two. My father says his motto is, 'Of two evils,

choose neither one,' and then I said, 'Father, I am going to have for my motto, 'Of two or more good things, choose the best!' Now, in this Chautauqua, which is the best?"

"That is about what our pastor said last Sabbath when he referred to this Chautauqua and the entertainments offered. He spoke indirectly of what was coming on Sabbath evening (Friday) and hoped we would all be loyal and meet the test. Looking at the program, I find that on that evening we have Ferdegburger, the funny man, 'born funny, his coming into the world a joke, sisters all girls,' and all that bosh. Will that be the best?" It was little Miss Carrie who spoke, the most fun-loving girl in town.

Here was the test. Was it appropriate for the Sabbath? Would "our people" go that evening, choosing for Sabbath meditations jokes, circus talks, conundrums, wit, no doubt some good philosophy in the guise of nonsense?

"Well, I have a season ticket, and I want all my money's worth," said Mollie.

"I don't see as that settles the right and wrong of it," replied Jennie. "Call it a good thing, if you think so, but what shall I do in choosing the best? I think our prayer meeting decidedly the best for the evening mentioned. I'm going to our meeting and I have a season ticket, too."

"Come, now, don't get too pious all of a sudden," said Mollie. "What's the harm in going to hear a little fun Sabbath evening? We can go to prayer meeting most any time."

"Do you go 'most any time,' Mollie? I haven't seen you there in two months. I just can't see why our people have such a mania for pleasures of a worldly sort Sabbath days, when they have six days of it in one way and another every week. It certainly is not Sabbath-keeping, and why is not Sabbath-breaking just as deadly a sin as theft or falsehood or any other form of sin? Mollie, I think we as Christian girls have some influence in this town, and what will we make it? I'm just sick of some of our simpering, giggling, folderol, when we ought to be building character, making good our professions, doing real service, instead of getting up in Christian Endeavor meeting and half-heartedly, faintly, in a self-condemning tone saying, as we usually

do, 'I want to be a better Christian, pray for me,' and then going outdoors to simper and giggle and trot down to the river for a frolic."

"Oh-o-o! what a preacher you'd make, Jennie. What's your text?" And Mollie laughed.

"Here come some of the boys. Let's refer this matter to them to test their convictions," said little Miss Carrie.

"Hello, Tom, what's up now with you boys? Going to the Chautauqua this week?"

"Guess so," said Tom. "That is, if I can get a girl to pilot me straight. I just overheard Jennie giving you girls a sermon. Guess she was excited, as her voice reached us less than a half-mile away."

"Jennie, you're the one to 'pilot' Tom," said James, "for he needs a moral tonic of late. Anyway, what's the discussion?"

"Why, Jennie says it's a sin to go Sabbath evening to hear the funny man rather than go to the prayer meeting. Now you boys be judge and jury and decide."

"Jennie, you did not finish your sermon quite, let's hear it all as testimony and then we will 'sit on the case,'" said good-natured Tom.

"I think," said Jennie, "that the messages and suggestions of our good pastor are worth our paying some respect to, don't you, Tom? Deep down in our hearts we *know* the truth and we do in quiet moments commend the good he says and what we have learned from the word of God. What's the sense of always debating it and fooling with our conscience and gratifying our selfish desires when there are noble things in life, better service to render for the world's good? We are just making a mock of our religion, and the world knows it. We know it, but have not gumption enough to take the lead in good example. I like fun as well as any of you, but if Sabbath-keeping means anything it means not doing our own pleasures on God's holy day. That Sabbath evening entertainment is *not* appropriate for the time and we can not go and be guiltless. Why don't we read up on this Sabbath question better and *why don't* we practice what we preach or profess? I'm not going to hear Ferdeg-burger, boys—are you going?"

"Say, Carrie, you love fun by the yard,

can't you give some arguments on the other side?" said James.

"Jennie's seriousness halts my fun a bit," replied Carrie, "but as I will wish I had spoken well, years later, I must say that Jennie has the case. I'll go with her to the prayer meeting. What do you say, Mollie?"

"Oh, I'm not going to be an old saint at fifteen. Got to sow my wild oats as well as boys, and then I'll settle down."

"Observation shows that wild-oat sowing brings a harvest of the same kind. That's been proved in this town too much." And Jennie spoke with calmness and seriousness.

"Tom," broke in James, "When a girl speaks from convictions and stands for truth and right, we boys know the worth of it. I'm not used to that kind of talk when I meet girls. We boys are supposed to be fools and giddy and wild-oat sowers by people generally and we are excused. But it is not right. Girls are supposed to be little angels, but I want to say to this company of girls that while we boys are not as good as girls, we know when a girl has sense. And I want to be impolite enough just now to say that Jennie is the first girl I have heard this year defend the right in public. I've heard ribbons and belts and feathers and gossip until I have wondered after all if girls had brains these days. Yes, I've been as silly as any one but we know what right is and that it brings rewards to every one that stands by it. I move and second that we all begin to be thinkers and have some ideals and serve each other in the needed uplift. Jennie, I'll be at the prayer meeting next Sabbath evening; so will James. Will not that surprise the pastor?"

"Guess it will surprise the Lord a bit," said Tom. "But I'm with you, boy."

"H'm! Where did you boys get so much religion?" sneered Mollie. "Won't see you at the dance again, will I? Going down to Salem to study for the ministry? We need a new deacon here; suppose *you* qualify, Tom. We'll make Jennie a deaconess. But you'll all backslide in ten days. I'm going to ask the magician to give you wings if you happen to be at that part of the show."

"Come, Mollie," said Carrie, "Don't get

Worship

REV. G. M. COTTRELL

"I was glad when they said unto me, Let us go into the house of the Lord."

Three weeks ago I hurried around in an effort to attend the First M. E. Sunday-school and church services, at Topeka, Kan. I was late at the school, as it convened a half-hour earlier than I thought. It was an inspiring sight, with an attendance of between 600 and 700, with rousing music, and a convenient arrangement of classes in what is probably the finest Sunday-school room and building in the State.

At the conclusion of their services the people filed through the building into the main auditorium, the adjoining room and the galleries, for the regular morning service, which, on this occasion promised something extra, as the pastor was to preach to the graduating class of the high school. One hundred and forty strong the members of this class occupied the central seats of the church, and their friends and the regular attendants occupied all the rest of the space, making an audience of two thousand.

Isn't such an occasion uplifting? One hundred forty of the very flower of our youth, the best in mental training, in hopes and purposes and ambitions, the strength and beauty and manhood and womanhood of the future of our nation! Who could not enjoy an hour in such presence, with the grand tones of the great organ, the songs of the choir, and the inspiring wisdom of the preacher to direct our thoughts in the uplift?

One week ago today it was my pleasure to meet with our church at Nortonville. The roads were muddy from the rain the night before, there was serious illness at one of our homes near the church, and I said in my heart, I fear the audience will be diminished this morning, and the choir broken into. But as the hour for service approached, the people assembled. The day was warm, but the open windows gave us the pleasant breezes; the birds in the trees were singing their morning worship; the Sabbath quiet was upon us. Not a street car rumbled by, no railroad train or mill rent the air with its whistle, the faces in the congregation were radiant, the choir filed up to its place, the piano spoke forth

excited and sensitive. Let's have some fun right now of the right sort and then you'll not want to go Sabbath evening. There's stuff in you for even a deaconess and you'd do a lot of good."

The Chautauqua came and went. Some, who professed better things, were seen on Sabbath evening laughing heartily at the mirth-provoking talk of the evening's speaker. The pleasure was fleeting. There was no real satisfaction. Somehow it did not leave a lasting consciousness of right-doing as did the attendance at the prayer meeting or the staying at home with a good book and the family music. A few were at the house of God. It left no sting behind to think of that. It was hot indeed and one longed for the cool of outdoors and the rest for the night, but all who were there will think of some good said, and each will feel that a service was rendered to the others in real good and moral uplift. Both parties made character. Which kind, will be revealed later on. Self-denial has its great reward in this life and greater in the life to come. Tests of true character come every day. Steps toward heaven are made every day, or toward eternal losses.

Youthful conversations reveal the trend upward or downward. Moral courage or cowardice is brought out daily in our attitude toward everything good or bad. These are the young people that are going to give power or bring weakness to the church of tomorrow. We are sure of the part Miss Jennie will take in life's great drama. We'll hope Mollie will think better of these things. Boys are so largely influenced by young women and girls, we tremble when we hear a giddy girl talk. Boys may join with girls in silly nonsense, but at heart they admire the Jennie stamp. We are little girls up to eighteen and little boys up to twenty-one, and boys and girls ever after that, if Christians; for "except ye become as little children, ye shall not enter the kingdom of heaven."

If you want knowledge you must toil for it and if pleasure, you must toil for it. Toil is the law. Pleasure comes through toil and not through self-indulgence and indolence. When one gets to love work his life is a happy one.—*Ruskin.*

in happy, joyous tones at the deft touch of the player, the choir had lost none of its strength and beauty and soul in music, and before ever the sermon was reached, there was inspiration enough in the place and hour to make a sermon on the spot. Indeed, "I was glad when they said unto me, Let us go into the house of the Lord."

If there is one thing more enjoyable than to be present on such an occasion, it is to be the one who brings the message to those who receive it.

And yet I suppose there are plenty of people who do not appreciate the great privilege of worship, and hearing the word of the Lord. And I am wondering how all our Lone Sabbath Keepers are going to live and thrive spiritually, deprived of this blessed privilege.

June 20, 1914.

Among the Scattered Sabbath Keepers of the Southwest

REV. EUGENE H. SOCWELL

Having closed our labors at Rattan, Okla., we came by stage back to Antlers, the nearest railway station, and, by a previous arrangement, stopped with Rev. L. L. Price, the pastor of the Baptist church, remaining with him over Sunday.

Before going out to Rattan we had met Mr. Price and he had requested us to spend Sunday with him and to preach for him. When, however, he came to consult with the members of his church, one prominent man suggested that "the pastor better preach." This very much embarrassed Mr. Price, and he found it hard to reconcile himself to the situation; but we did all possible to put him at ease, and yielding to his earnest request, remained over Sunday with him, assisted him in each of the two services, and at the close of the morning service delivered an address to his people. Mr. Price is an earnest, devoted man and it was a privilege to spend these two days in his home and become so well acquainted with him.

Never before had he met any of our people. He was deeply interested in learning all possible about us as a people, and it was a pleasure to answer his many eager questions. I have furnished him with Sabbath literature and am praying that he

will yield to the claims of God's Sabbath.

West of Antlers 117 miles is Ardmore, Okla., which was our next stop. Antlers is located in Carter County and is the chief city in the county, having about 10,000 population, and is also located in the greatest oil district in the State. Here we have a lone Seventh Day Baptist, D. R. Edwards, formerly of Little Genesee, N. Y. Being left alone in life through the death of his wife, he makes his home with his daughter and family, Mrs. C. H. Everett. Being convinced that he had lived a wasted life and desiring to serve his Master, Mr. Edwards entered into God's service several months ago. Since that time he has earnestly desired to receive baptism, and upon my arrival at Ardmore made his desire known.

Rev. Mr. Johnson, of the Broadway Christian Church, kindly offered us the use of their baptistry and on Sabbath, June 20, we administered baptism to Brother Edwards and at his request commended him to the fellowship of the Little Genesee Church. Brother Edward's baptism was witnessed by his daughter, his three grandchildren, Mr. Johnson, and the God to whom he had consecrated his life.

At Ardmore is located the "State Confederate Home," furnishing a pleasant home for about ninety aged ex-Confederate soldiers—several of whom have their wives with them—and several war widows.

We visited the home and enjoyed meeting Superintendent Galt and a large number of the inmates. At the request of Mr. Galt and several of the inmates, we returned a few days later and preached in the home. The spacious and comfortable reception room was well filled with "war-scarred veterans" who gave close attention to the sermon, and after service were not slow in expressing their appreciation.

We have frequently preached to the "Boys in Blue" but this was the first time we had ever preached to an audience made up entirely of the "Boys in Gray," and we were thankful for the privilege.

On Sabbath Day, June 20, we returned to the home to visit "Grandma," as she is familiarly known at the home. "Grandma" is Mrs. Susan Whittle, and the occasion of our visit on June 20 was to congratulate her upon her one hundred and second birthday. It gave us great pleasure to sit

by the bedside of this aged one and converse with her about the "long ago," to note her cheerfulness and to admire her faith as she gazed from life's west windows upon the approaching sunset; and in some way we seemed to gather fresh inspiration to be used as we fight the battles of life yet a little longer.

Rev. F. M. Masters, of the Broadway Baptist Church, on learning that we were in the city, desired to visit us, being anxious to meet for the first time a Seventh Day Baptist. I found him to be a man of culture, of broad mind, a close thinker and a warm Christian. During his visit he evinced interest in the Sabbath question and we had an enjoyable, heart-to-heart visit. He freely admitted the introduction of Sunday worship into the church by Constantine, the utter lack of scriptural authority for Sunday observance, the observance of the Sabbath prior to the giving of the law, the resurrection of the Savior "late on the sabbath day" and many other points favorable to the observance of the Bible Sabbath. He desired some of our Sabbath literature and I have supplied him. I attended Sunday evening service in his church, and, upon his request, assisted him in the service. In introducing us to the large audience he laid special emphasis upon the fact that I was a *Seventh Day Baptist*, the first whom he had ever met, upon the good visit we had enjoyed together, upon our belief regarding the Sabbath, and made an earnest plea for his people to "shake hands with this representative of Seventh Day Baptists." Never before in my experience have I seen the Bible Sabbath given such publicity by a First-day clergyman, or before a more representative audience. I am praying that this bright, intelligent man may embrace the true Sabbath and wield an influence for truth.

At Edmond, 114 miles north of Ardmore, and 14 miles north of Oklahoma City, we have one lone Seventh Day Baptist, Mrs. Ruth D. Morris, whom it was our privilege to visit next. Mrs. Morris is a member of the Riverside (Cal.) Church and is a faithful Sabbath-keeper and a devoted Christian.

One of the six state normal schools of Oklahoma is located at Edmond and, at the time of my visit, the regular summer

school for teachers was in progress at the normal buildings, attended by 1,800 teachers and about 200 others who have teaching in view. It is said this was the largest summer school in the State, and by some it was claimed to be the largest in the United States. Edmond is a town of about 3,000 population and having these 2,000 transient ones to care for, it had little time for anything else; therefore we had very little opportunity for special work.

We attended two of the "assemblies" where all the students were assembled for special purpose, and on one of these occasions we had the privilege of listening to an able address by Governor Cruce, which we appreciated highly.

Edmond is located in the midst of a most beautiful rolling prairie, dotted over with nicely improved farms which, when sufficient moisture is supplied, yield abundant crops of wheat, oats, corn and Kafir corn. An unusually large crop of wheat and oats had been harvested, but, at the time of our visit, the weather was dry and very hot; rain was needed badly.

Kingfisher, Okla.,

June 30, 1914.

Senator Penrose on the German Seventh Day Baptists

CORLISS F. RANDOLPH

The principal feature of the recent Independence Day Celebration at Ephrata, Pa., was an address by Senator Penrose, in the course of which he dwelt at some length on the history of the German Seventh Day Baptists of that place. The following extract from his speech is taken from the Lancaster (Pa.) *New Era*:

The numerous Protestant sects from Switzerland, Germany and England, and Huguenots from France, came to Pennsylvania and in time immigrated to Lancaster County. These people represented what, in those days, constituted the vigorous, independent thinking element of European countries. They came here to enjoy the right of worship according to the dictates of their conscience and belief, and to enjoy political independence and civil rights. They must have been a vigorous, aggressive and sturdy people to have had the courage and indomitable will to face the hardships of the wilderness and the dangers from the savage inhabitants thereof. They left the associations of generations attached to the soil whereon they were born to face the uncertain future for principle and liberty. Their

descendants represent the best strain of our modern American citizenship, and as the years go by we realize more and more their heroic struggles and the debt the present generation owes them.

Not the least remarkable of the many sects and nationalities which responded to the invitation of William Penn was the Seventh Day Baptist Society. The members of this society came to Pennsylvania to enjoy religious and civil liberty. They were a religious, conscientious, sturdy and heroic people. The Society of Ephrata seems to have been a distinct denomination. The Society of the Seventh Day German Baptists was formed in Germany soon after William Penn came to Pennsylvania. Meeting with persecution they came to America. In 1732 the solitary life was changed into a conventual one and the monastic society was established here in Ephrata as soon as the first buildings for that purpose were finished in 1733. These singular and ancient buildings, still existing in this town, constitute one of the most remarkable and historic groups of buildings surviving in the United States. They are an evidence of the high thinking, earnest purpose, and religious inspiration of the heroic men and women who penetrated the wilderness at that early day and helped lay the foundation of this wonderful scene of prosperity, which we see around us upon the occasion of this present celebration.

We read that many of the brethren were men of education and that at a very early period they established a school which soon gained for itself an honorable reputation. Many young men from Philadelphia and Baltimore were sent here to be educated. A Sabbath school also was founded at an early date, and the building in which this school assembled was used during the Revolution as a hospital.

A few days after the battle of Brandywine, September 11, 1777, four or five of the wounded soldiers were taken to Ephrata and placed in the hospital and many more soon followed. Drs. Yerkle, Scott and Harrison were attending surgeons and physicians. The wounds and camp fever baffled their skill and 150 of the soldiers died. These soldiers were principally from Pennsylvania and adjoining States, together with a few British who had deserted to join the American army.

The first of those who died was buried with the honors of war, and a funeral sermon was preached by one of their own number appointed for that purpose. This practice was continued until they began to pass away too rapidly to permit the performance of the ceremony.

Many other historical associations cluster around this beautiful town. It is an evidence of the culture and intelligence of the early settlers that at an early period a printing office was established at Ephrata—one of the first German presses in the State—which enabled the brethren to distribute tracts and hymns and afterwards to print several large works in which the views of the founders were fully explained.

It is interesting to note that during the Revolutionary War, just before the battle of Germantown, three wagon-loads of books in sheets were seized and taken away for cartridges. When Congress left Philadelphia, and for safety met at Lancaster and York, the Continental

money was printed at Ephrata. It is eminently proper that a grateful acknowledgment is inscribed on the Ephrata Monument to the religious society of the Seventh Day Baptists for its devotion in administering to the wounds and comfort of the brave patriots who died here.

Sabbath School Lesson.

LESSON VI.—AUGUST 8, 1914

THE BARREN FIG TREE AND THE DEFILED TEMPLE

Lesson Text.—Mark 11: 12-33.

Golden Text.—“By their fruits ye shall know them.” Matt. 7: 20.

DAILY READINGS

First-day, John 2: 13-25.

Second-day, Neh. 13: 4-18.

Third-day, Jer. 7: 1-15.

Fourth-day, Luke 19: 45-48; 21: 37, 38; 13: 6-9.

Fifth-day, Luke 20: 1-8.

Sixth-day, Matt. 21: 12-32.

Sabbath day, Mark 11: 12-33.

(For Lesson Notes, see *Helping Hand*)

God is all about us. The mountains are God's thoughts upheaved; the rivers are God's thoughts in motion; the oceans are God's thoughts embedded; the dewdrops are God's thoughts in pearls.—*Sam Jones.*



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American Sabbath Tract Society
Plainfield, New Jersey

DEATHS

SMITH.—Squire J. Smith was born at Alfred, N. Y., February 5, 1827, and died at Cuba, N. Y., June 11, 1914, aged 87 years, 4 months and 27 days.

His parents were Stephen B. and Hannah Baker Smith. He was married September 18, 1871, to Susan Bliven, who died March 11, 1891. Three children were born to this union: one son, John, and two daughters, Carrie J. Yeoman of Cuba, N. Y., and Marcella C. Clark of Sharon, Pa. Besides the children he is survived by one brother, S. Frank Smith of Hornell, N. Y.

For many years he lived on a farm near Scio, N. Y. After retiring from the farm he lived with his daughter Carrie, who faithfully cared for him until his death. He was a man of literary taste and in his later years books and magazines were his solace and comfort. In early life he was baptized and joined the Second Seventh Day Baptist church of Alfred, N. Y., and later by letter transferred his membership to the Scio (N. Y.) Church of like faith, where he remained a faithful member till death. Prayer services were held at his home in Cuba, conducted by Rev. Mr. Gates of the Presbyterian church. The funeral services were held at the Seventh Day Baptist church at Scio, June 14, at 1 o'clock, conducted by A. Clyde Ehret. Interment was made at the Rural Cemetery near Scio.

A. C. E.

SAYRE.—At the home of his daughter, Mrs. Charles Hurley, in Independent Township, near North Loup, Valley Co., Neb., on July 12, 1914, Moses Sayre, aged sixty-nine years. Brother Sayre was the son of Lewis and Margaret Babcock Sayre, and was born near Jackson Center, Ohio, on July 18, 1845. With his father's family and many other relatives he came to Iowa in the early days of the Welton Church. Here he grew to manhood. Here he was converted and joined the Seventh Day Baptist church, probably under the labor of Rev. Lewis A. Davis. Here, in August, 1867, he was married to Mary Clement, daughter of Rev. Benjamin Clement. The family have lived at Farina, Ill., North Loup, Neb., Nortonville, Kan., Milton, Wis., and for short periods in other places. Mrs. Sayre died in 1910, soon after the family removed from Milton to North Loup. At the time of his death Brother Sayre was a member of the Seventh Day Baptist church of Milton, Wis.

He is survived by two sons, George of Milton and Burt of North Loup, and by a daughter, Jennie, wife of Charles Hurley, of North Loup.

G. B. S.

POPE.—Mrs. Josephine (Randolph) Pope was the daughter of Phineas Fitz-Randolph and Sarah (Davidson) Randolph, and the widow of Simeon Randolph Pope. She was born January 14, 1851, and died July 18, 1914.

The family always resided in Plainfield, N. J. She was baptized in 1866 by Rev. James Bailey and united with the Seventh Day Baptist church. After her marriage she joined the First Day

Baptist church, but for many years had not been officially connected with any church organization.

For several months she has been an invalid, part of the time helpless, tenderly cared for by a widowed sister. She was a woman of quiet, gentle ways, kind words, and helpful deeds. During her long, weary illness her sweet disposition and patient submission and uncomplaining, steadfast faith never failed her, and served to chasten the spirits of those who knew her.

Farewell services, conducted by the pastor of the Plainfield Seventh Day Baptist Church, Rev. Edwin Shaw, and Mrs. J. B. Cottrell, who sang, were held at the home on North Avenue, Plainfield, N. J., on the evening of July 20, and burial was made the following day at Hillside Cemetery.

E. S.

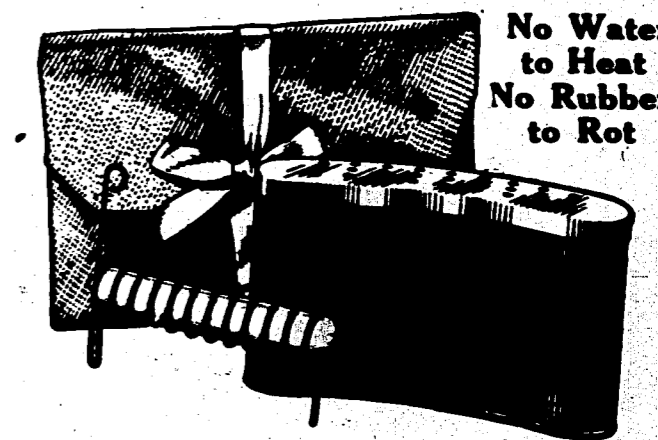
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The First Seventh Day Baptist Church of Syracuse, N. Y., holds Sabbath afternoon services at 2.30 o'clock in the Yokefellows' Room, third floor of the Y. M. C. A. Building, No. 330 Montgomery Street. All are cordially invited. Rev. R. G. Davis, pastor,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

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

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

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

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

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

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

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

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

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

"There is more power in the cultivation of self-denial than there is in the gratification of all the desires of the heart. Men count it riches to have what they want, and oftentimes they forget that to be able to do without is power. Self-denial is the secret of our strength."

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

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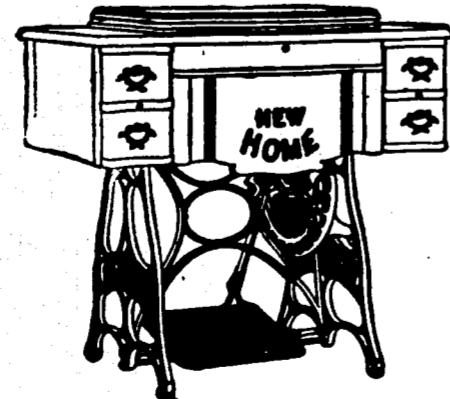
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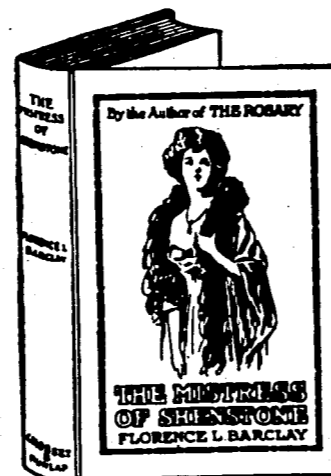
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Lord of the harvest! now to thee
With thankful hearts we come to sing
Of thy rich bounty, given with free
And liberal hand. O God, our King,
Accept our praise, our thanks receive,
And meet with us on this glad day,
As now the first fruits of our sheaves
On thine own hallowed shrine we lay.

Some months ago, in early spring,
With joy we plucked the blooming flower;
In summer, thou to us did'st bring
Warm sunshine and refreshing shower;
And now in harvest rich with wheat,
And ripened fruit, and bursting shell,
We gather here thy praise to speak,
The greatness of thy mercy tell.

But greater yet, in mercy given,
Is thy pure love in Christ revealed,
A foretaste of the glorious heaven
Awaiting those whom thou hast sealed.
O harvest home! eternal rest!
Where angel feet so long have trod,
Bring us at last, with others blest,
To thee, our Savior and our God.

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