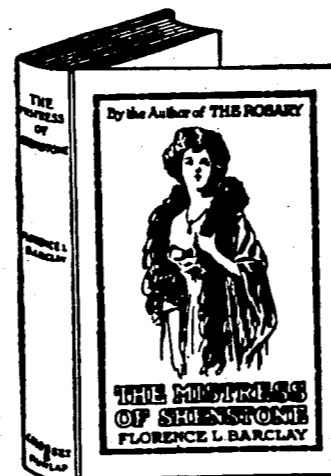


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The Sabbath Recorder

HARVEST PRAYER

REV. H. D. CLARKE

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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PLAINFIELD, N. J., AUGUST 3, 1914

WHOLE NO. 3,622

"The Closed Door and the Open Door"

In the *Survey* of July 25 is a cartoon that should stir the heart of every loyal American, and lead Christian people to seek a remedy for the conditions pictured therein. On a street corner stands a cozy little church and across its closed door extends a sign, upon which is printed in large letters, "This church will be closed during the hot weather."

Just across the street, on the opposite corner, is a saloon. The door is open, and standing therein is a horrible figure representing his satanic majesty leisurely leaning against the post, with cloven foot and ugly horns, and a visage suggestive of everything vile, while over his head is the sign, in great capitals, "We never close." On the plate glass window beside the door is printed this advertisement, "Ask to see our summer attractions."

This cartoon sets forth, all too truthfully, the conditions in hundreds of towns and cities in civilized and Christian America. Church after church is closed for the summer, while the members and pastors give themselves up to pleasure-seeking and recreation, and apparently no effort is made to even so much as render their church houses useful and helpful to the hundreds surrounding them who are unable to take vacations! If some provision were made for Christian entertainments free to the poor, some "attractions" that would draw the multitudes who would otherwise surely drift into questionable places, the case would not seem so bad. Even an open church door, offering welcome to the weary, where they can find a cool retreat for rest during the scorching days of summer, where tired hearts can enjoy a noonday breathing spell, and where the worried and distracted can halt an hour in quiet seclusion and meditate upon the restful promises of the Prince of Peace, would be a hundredfold better than nothing.

When pastors and people lay down their work for the Master during the hot

weather, some arrangements should be made for the work to go on in their houses of worship. If this can not be done along the usual lines of church work, then some other lines of social, educational or Christian work, attractive and helpful for the stay-at-homes, should be established.

It is too bad for churches in needy communities to be closed week after week, until worldlings get the impression that church people do not care whether others are saved or not. This giving Satan the right of way for two or three months with his open saloons, dance houses and questionable shows to be run night and day while the church doors are entirely closed, is not as it should be.

It has long seemed to me that some use should be made of churches during week days all the year round. The closing of church doors in July and August is not the only fault along this line. Churches should be of some practical use to the public every day in the week. The opening for worship on Sabbaths and perhaps one mid-week evening is not enough. Why not have at least one hour each day, as our missions do, for song and prayer, and Christian work for the benefit of any who may feel the need of such help? Why should not church people make it a point to bring into such meetings the down-and-out, churchless, needy ones they may meet during the day, as do mission workers in the various missions? A noonday prayer meeting, a special social hour for children, a rest and reading-room, a place for innocent amusements and entertainment every day in the week would be far better than locked church doors, with open saloons and cheap shows in every block.

I often pass a popular church whose bell chimes out in proper alternation with several other church bells on Sunday mornings, inviting the people to worship. But on every other day each week its bell is silent, its door closed, and an iron grating drawn across the doorway is locked with a padlock. Within two minutes' walk from this church, on the same street,

are two open saloons, running early and late every day but Sunday! These saloons never close for hot weather. They never observe business hours, but run far into the night and reap their harvests of coin from men they are dragging to ruin. Go by their doors on any evening after working hours are over and you will be surprised at the crowds that stand three or four deep before the counter or sit about the tables. These dens of iniquity are established and doing their deadly work by the authority of a Christian state and under the sanction of a Christian city! Their hours of opening and closing are even fixed by the authorities, and they can show documents allowing them to run almost day and night, while the church doors of some of those who give such permission are locked, and church rooms dark and cheerless nearly every evening! Yes, our cartoon tells a story that is all too true. Would that its story could be so vividly told in every town and city of America that the people would be awakened to the inconsistency of such conditions in a Christian land and aroused to a united effort to throw church doors wider open, and to close forever the doors of the saloons.

Reduced Rates on All Our Books

The American Sabbath Tract Society has taken an inventory of the cloth bound books in store at the publishing house, and proposes to sell them at reduced rates, in order to get them into the hands of our people. Some of them have been on hand for years, awaiting orders from readers of Sabbath literature, and the board thinks that if the price is an obstacle to their being in use in Seventh Day Baptist homes, it will make whatever reductions it can, in order to get them into circulation. Nearly all of them have been kept in the original wrappers, and are in good condition.

We give the list here, and the number on hand of each kind, with the original price, and the reduced price at which they will be sold while they last. Ten books of a kind have been reserved for denominational files. These are not listed, so our readers will understand that the numbers given below represent all we have to spare. These will be sold at the price given, to

the first applicants so long as they last, and when the list is exhausted, there will be no further chance to buy. Now is your time. Next week, even, may be too late.

LIST OF CLOTH BOUND BOOKS ON HAND AT THE PUBLISHING HOUSE JULY 21, 1914

| Title and Author | Quantity | Old Price | New Price |
|--|----------|-----------|-----------|
| Critical History of Sunday Legislation, Lewis (1888) | 7 | \$1.25 | \$0.75 |
| A Critical History of the Sabbath and Sunday in the Christian Church, Lewis (1903) | 288 | 1.25 | .75 |
| Letters to Young Preachers, Lewis (1900) | 14 | 1.00 | .50 |
| Sabbath and Sunday: Biblical Teachings, Lewis (1888) | 241 | .60 | .25 |
| Seventh Day Baptist Hand Book, Lewis (1896) | 302 | .25 | .15 |
| The Catholicization of Protestantism on the Sabbath Question, Lewis (1897) | 8 | .60 | .15 |
| Seventh Day Baptist Council, Chicago (1890) | 6 | | .25 |
| Life of Gov. Samuel Ward, Denison and Ward (1907) | 189 | 1.00 | .50 |
| Abram Herbert Lewis: A Biographical Sketch, Gardiner (1909) | 121 | .75 | .50 |
| Spiritual Sabbathism, Lewis (1910) | 404 | 1.50 | 1.00 |
| Paganism Surviving in Christianity, Lewis (1892) | 21 | 1.75 | 1.25 |
| Bible Studies on the Sabbath Question, Main (1911) | 48 | | .50 |
| Complete Sabbath Commentary, Bailey (1888) | 131 | .60 | .25 |
| The Sabbath: Thoughts Suggested by the Perusal of Gillfillan, Brown (1869) | 136 | | .25 |
| History of Sabbath and Sunday, Lewis (1886) | 3 | 1.25 | .50 |
| Eli S. Bailey: Biographical Sketches (1871) | 36 | .60 | .25 |

The Most Successful Preacher

The *Christian Herald* tells the story of a man who sent a visiting friend to hear Spurgeon preach in the London Metropolitan Tabernacle. When this friend returned, the man eagerly asked him what he thought of Mr. Spurgeon. Quickly came the answer, "Nothing." Of course the man had expected a different answer and was disappointed. Upon being questioned as to his reply the friend said, "No, nothing;" but after a moment's pause his eyes filled with tears and he exclaimed, "All I can think of is the preacher's Savior!"

This, though not intended as a compliment for Mr. Spurgeon, was indeed the highest commendation any preacher could

receive. When a man so completely hides himself behind the cross of Christ that his preaching makes people think only of the preacher's Savior, he becomes most successful as a minister of the gospel. It is a wonderful gift to be able to show the crucified One to a sinful world without detracting from the power of the message by exalting self. Very few have been able to do so. But just in proportion to a man's ability to eliminate his own personality—his peculiarities, his egotism—and to exalt the person and character of Jesus Christ, in that proportion can he be called a successful preacher. Would that we all could preach the gospel so that men who hear might go away in the mood of tears, saying, "All I can think of is the preacher's Savior."

Have We Forgotten the Ministers' Fund?

Last week, while looking over the *SABBATH RECORDERS* for 1909, we found on page 595 of the November number a letter written by Rev. Judson G. Burdick, telling of his great struggle to become reconciled to being laid aside from active work, after being smitten at Battle Creek with the trouble that placed him in a wheel-chair for the rest of his days. After speaking of his hope that he might yet be permitted to go on with his work, and telling how he hoed his garden sitting in his chair, he referred to the subject of providing for superannuated ministers. From that article we can see that Brother Burdick had this matter upon his mind, and that after reading an article in the *RECORDER* on ministers' salaries, he promised himself he would no longer put off that which had been pressing on his heart for years. He felt that while he was deprived of doing the ministerial work he so much loved, perhaps the Lord had another work for him to do, and he said, "In this time of leisure, I am going to take it up. For years it has been on my heart, and now I put personal considerations aside and ask our churches to do justice where, in our lazy ways, we have never yet done what simple justice demands of our people."

After a brief reference to what other denominations had done, Brother Burdick proposed that each year, on the Sabbath

nearest to Christmas day, all our churches should make special offerings for a fund, the income of which should go to support our aged and infirm ministers.

This letter started quite a correspondence through the *RECORDER*, which ran into the year 1910, and contributions from several sources were sent to the Memorial Board for this fund. One of the largest bequests to the fund, we understand, came through the influence of Brother Burdick. The work was thus well started, and the gifts since that time, added to the bequest of Mrs. Charles Potter of \$1,000, amounted last year, according to the report in the *Year Book*, to \$3,839.77.

We fear that in the rush of business and in the pressure of demands from other denominational causes, this much-needed fund may be forgotten. Since that first year after Brother Burdick's appeal, we remember no Christmas offerings for the fund, and we are certain that gifts to the Memorial Board for the Ministers' Relief Fund this year are few and far between.

Other denominations have been pushing the matter with vigor, and hundreds of aged ministers, who have spent their working years in self-sacrificing toil for the Master, are already being cared for in their old age. This is as it should be. Seventh Day Baptists can not afford to neglect their aged leaders. The scarcity of young men for the ministry will trouble us more than it does now, if the boys see that after spending years for the churches, on small salaries, they are likely to be dropped in old age and left to shirk for themselves in poverty and helplessness.

Pray for the Right Spirit

Conscious of the fact that the coming Conference will have to do with questions upon which there are wide differences of opinion, several have expressed fears that frictions may arise which will bring injury to our good cause. Brethren, to be forewarned is to be forearmed. If we feel sure that questions are coming before Conference, upon which good brethren are likely honestly to differ, each one should fortify himself beforehand against manifesting an uncharitable or dogmatic spirit. Let us all pray for a fresh infilling of the Holy Spirit.

EDITORIAL NEWS NOTES

Conflicting Opinions

The last few days have revealed something of the differences in opinion regarding what is proper and lawful to be done on Sunday. The New York *Tribune* championed a great athletic swimming match which it had promoted, and which was carried out on Sunday. Thirty-one athletes entered the race to swim from the Battery in New York City down the Bay to Sandy Hook, a distance of about twenty-three miles. The *Tribune* congratulates itself over the success of the undertaking, expressing its thorough belief in "encouraging amateur sports."

On the other hand one of the prominent religious weeklies, in an editorial, comments on the matter as follows:

How are the mighty fallen! Has the New York *Tribune* become a degenerate in catering to the sporting element as a promoter of prize swimming contests on the Lord's Day? For weeks this staid old paper has been advertising "The *Tribune* Marathon Swim," and New York has scarcely known in all of its history a greater and more shameful profanation of the Sabbath Day than occurred on Sunday from 4.45 in the morning, when thirty-one sun-browned athletes plunged into the water at the Battery, until the late hours of the afternoon, when the last of the swimmers reached Sandy Hook. The *Tribune* of Monday devotes nearly a page and a half to an account of the Marathon, and in an editorial felicitates itself that it arranged and carried out this successful sporting event. That a great newspaper which has usually espoused the cause of righteousness and which is supported by tens of thousands of Christian people should be so lacking in the spirit of reverence for the Lord's Day, and should so wantonly trample upon the properties of civilized life, is a forcible illustration of the progress and ascendancy of evil in the metropolis of the New World. The yellowest of yellow journals has never aligned itself more completely with the forces that are seeking to destroy our Christian civilization than has the *Tribune* in this wholesale desecration of the Lord's Day.

On the same day in which the above item came to hand, we noted the comments in a leading daily upon a decision of a church in Montclair, N. J., in favor of baseball on Sunday:

A prominent church in Montclair, N. J., has come out in favor of Sunday baseball and other innocent sports on Sunday, as well as band concerts. Church members of wealth and social

standing, it says, are not interfered with if they play golf or tennis or go automobiling on Sunday, while baseball is forbidden, although Sunday is the only day of leisure for the great majority who desire to play baseball. And it does not think this discrimination is right.

There is no doubt that a large number of clergymen are coming to hold similar views. They approve of their own parishioners playing golf or tennis after they have attended the morning service. They believe that business men need a day of wholesome recreation out of doors, and that such recreation may be properly included within the broad purposes of the day of rest, and need not at all interfere with its religious obligations.

It goes without saying, of course, that the pastors who make such a plea in behalf of their wealthy parishioners can not consistently forbid working boys to play baseball on Sundays; and they don't. But knowing themselves to be in a great minority in the churches, few of them have had the courage to take an open stand in favor of Sunday baseball. On the other hand, the opponents of Sunday baseball in the churches are well organized and keep a close watch on all bills in the various state legislatures permitting a less strict observance of Sunday. And for the present, at least, there is little likelihood of any radical change in the Sunday laws.

In the meanwhile the wealthy church member is happy as he plays golf or tennis on Sunday, for no law can touch him. But the working boys who see him playing can not be blamed if they wonder how it can be all right to play golf on Sunday but all wrong to play baseball. This question of Sunday recreations is a difficult one for the churches, whether they decide to stand pat or take a liberal view.

Almost the next exchange we took up contained the following on "Sunday Labor":

Baltimore is exercised over the question, whether, under a rigid interpretation of the state law regulating Sunday labor, salaried organists and paid singers violate the law; and a city alderman, who doubtless appreciates the esthetic in worship, has hastened to introduce an ordinance in the city council to legalize such work. The city solicitor has allayed his fears by handing down the opinion that organists and choristers are not violating the law, because "all through the ages and down to the present day, singing and playing on instruments have been considered a part of divine worship."

Thus on every hand we see more and more discordant expressions of opinions regarding Sunday observance. This must necessarily increase rather than diminish, for those who plead for Sunday can give no divine authority for the day they are trying to save. No mere human institution can make the appeal to conscience which is essential to all true Sabbath-keeping.

Virginia to Vote on Prohibition

On September 22, less than two months hence, the Old Dominion will vote upon the question of state-wide prohibition. Seventy-three thousand of her citizens have petitioned for such an election. This makes fifty-five thousand more signatures than were needed to secure the vote, and ought to be a sure prophecy of victory. It is believed that if Virginia could vote now, the amendment would surely carry; but a sixty days' campaign is ahead of its people, with all the forces which a nation-wide liquor league can bring to bear upon the issue, and the citizens must be up and doing. Money and whiskey will be dealt out freely to the large negro population and to the poor whites, to defeat the measure. We shall all watch Virginia with anxious eyes until the vote is taken. Two prohibition States side by side will make it all the easier to enforce laws against notorious and persistent violators.

Another Crisis in Europe

Again all Europe is distressed over the prospects of war, and the eyes of the world are turned that way to see if there is any remedy. It really is discouraging, after all the world's efforts for peace and after the high hopes of the Hague movement for arbitration, to see how easily the nations spring to arms when the slightest diplomatic crash acts like a spark in a magazine of powder. War! war! war! is the cry on every hand, and the rapid mobilizing of armies, rather than the gathering of peaceful arbitrators, is the first thing thought of when misunderstandings arise.

It seems that the smouldering fires of the Balkan War have been fed rather than quenched, until an outbreak that threatens to become a great conflagration has come. Austria-Hungary, jealous over the advantage given Serbia in the Balkan adjustment, and possibly stirred to anger over the assassination of her young Prince and Princess, finds it easy to make humiliating demands upon Serbia to force a quarrel, even though Serbia was not to blame for the assassinations. Everybody knows Austria-Hungary would long ago have crushed Serbia if she had dared to do so. But Russia, grim and terrible as a watchdog, has long stood by to prevent

such a deed. She will not permit the Servian country to be turned into a province of the Dual Monarchy without a fierce struggle. Russia has as much at stake in the country that once belonged to the Turk as has Austria-Hungary, and by her diplomacy has succeeded, in years past, in turning not only Serbia, but Rumania, Greece, Montenegro and Bulgaria against Austria-Hungary.

The latter nation's defeat in her effort to secure a seaport on the Aegean during the Balkan War, and her chagrin over the enlargement of Serbia which prevents her gaining of territory to the southward, has undoubtedly added fuel to the fire.

An attack now on Serbia by Austria-Hungary will be likely to precipitate a widespread conflict between the nations of Europe. As we write, the news comes that an invasion of Serbia has already begun, and the one ray of hope now is that mediation may succeed in localizing and limiting the conflict to the nations immediately involved. Great Britain, France and Italy stand ready to use their influence to this end, but Germany's attitude is not so hopeful. Sir Edward Grey of England is taking the lead, a conference is called to act immediately, and a request to suspend military hostilities has been made. No one can foretell what may be the conditions in Europe by the time these lines reach their readers. But all peace-loving peoples will earnestly pray and work that war may be averted. It may be that Russia has sufficiently recuperated, since her crushing defeat by Japan, to be able to make effective protest against further spoliation of the Balkan countries by Austria-Hungary. She is now a much stronger nation, and many people entertain the hope that Russia may be successful in holding back Austria-Hungary, and that the trouble may spread no farther.

The demand of Austria-Hungary upon Serbia, that Austro-Hungarian officials be allowed to go over into Servian territory and take part in the suppression of agitation and in the punishment of agitators, is considered from an international standpoint as extremely arbitrary. It is a demand that no nation could grant without renouncing its own sovereignty. Serbia has acted in a most conciliatory manner, granting every point in Austria-Hungary's

demands, excepting this one, and it seems to be the world's verdict that the Vienna government has been overhasty and dictatorial, and that it has no sufficient ground for threatening the peace of all Europe. To precipitate war on such a flimsy pretext is a crime against civilization, and in the eyes of the world Austria-Hungary is the criminal.

Everybody will be glad to know that thus far negotiations for peace in Mexico are moving along finely. Good progress is being made for the transfer of the government to the constitutionalists. Zapata is expected to cooperate, and hope is now entertained that the new government will be installed in Mexico City by the middle of August. May these hopes be fully realized.

A chaplain to minister to the men of a great industrial plant is something new under the sun. According to current reports the great Cambria Steel Works Company of Johnston, Pa., has employed one for the religious instruction and spiritual good of its employes.

The Anti-Saloon League of America is planning for a world's temperance day on November 8. It is to be a nation-wide temperance educational movement, and excellent literature for Bible schools and temperance programs is being prepared to use on that occasion.

We are glad to know that Secretary Daniels has not yielded to the demands of some of the officers, but has held out firmly in the face of abuse and ridicule heaped upon him for his order prohibiting the use of intoxicating liquors on Uncle Sam's battleships. Only one other nation enforces such an order in its navy. That is Norway.

Good! We see by the papers that a one-million-dollar brewery in West Virginia, which was put out of business by the new prohibition law, has been changed into a packing-house. We are glad that "beef has a better standing than beer" in the Mountain State. But isn't it strange that breweries have to go out of business in States where "prohibition does not prohibit?"

It is claimed that during the first year of the income tax law's operation \$71,000,000 was realized from that source. More than half of this was paid by New York, Pennsylvania and Illinois.

After the criticisms of our government, it turns out that, under this administration, the receipts from customs and income tax together exceed our ordinary expenditures for the fiscal year by the enormous sum of \$33,784,452.07. This will go far toward the payment of bills for the Panama Canal for the year, amounting to \$34,826,941.

The reports for the year show that the Presbyterian Church in the United States has received into membership by profession 92,479 persons, and 15,361 have been restored, making 107,840 in all. The net gain is reported at 48,618.

Elihu Root, United States Senator from New York State, has made the announcement that after his term expires, in March, 1915, he will not be able to serve any longer as senator. For fifteen years Mr. Root has been a prominent leader in national affairs, and a marked figure in the movement for international peace. Since his election to the Senate, in 1908, he has been a prominent leader in Congress. He is sixty-nine years of age. His physician advises him to retire from public service.

Conference Meals

Arrangements have been made by the Conference Commissary Committee of the First Seventh Day Baptist Church of Alfred whereby a "Season" or twelve meal ticket may be procured for \$3.00, or at the rate of 25 cents a meal. These tickets will be transferable, that is, each ticket will be composed of twelve coupons, each coupon being good for one meal at any time during the six days. Single meal tickets will cost 30 cents. A lunch room will also be conducted where light lunches will be served on the cafeteria plan, consisting of sandwiches, tea, coffee, milk, ice cream, etc.

Any young people wishing to wait on table for their meals will kindly communicate with Mr. Robert A. Greene, Alfred, N. Y., committee on waiters.

CURTIS F. RANDOLPH,
Chairman Commissary Committee.

Insurrection in Colorado

EDITOR SABBATH RECORDER:

Some time since, I sent you a communication regarding the industrial war in Colorado. The communication was sent just following the battle of Ludlow and Heckla, when the insurrection had assumed an alarming proportion, with little prospect for anything better in the immediate future. I have been thinking for some time that I ought to inform RECORDER readers, who doubtless are interested in the welfare of Colorado, of the outcome of the trouble, and the present condition of the insurrection.

At the time the former communication was sent, the state troops were in the field. To recapitulate, the strike situation had become so serious that it was necessary to recall the National Guards. They were first sent to the southern, or Trinidad district, October 31, 1913, under the command of Gen. John Chase, to prevent the massacre of mine guards in that district, by the Union miners. The troops in the field numbered from six to twelve hundred—never more than twelve hundred at any time. This territory, which these troops were to pacify and hold in check, was somewhat larger than the State of Connecticut. They were kept in the field about six months, most of the time without pay, because Mr. Keenehan, the state auditor, who sympathized with strikers, would not sign the warrants of these troops.

While the National Guards were in the field, in direct disobedience to the order of the Governor, the strikers hid their arms for future use, at a time when the troops should be recalled home. After the troops had been in the field about six months with no serious disturbance, nearly all the state guards were withdrawn, all save about forty-four. No sooner were these out of the field than the insurrection began afresh with increased determination to wipe out the miners and mine guards and destroy the mines. The attack was at once made on the National Guards who remained at Ludlow. The strikers, to the number of several hundred, who had previously hid their arms and had been lying low in the Ludlow tent colony during the presence of the troops, suddenly resurrected their arms and began the fierce attack of extermination on the forty-four guards who

remained on guard at Ludlow. Thus came the Ludlow battle, which has gone into history as one of the most treacherous and uncalled for massacres that ever happened on Colorado's soil. The burning of the tent colony, the killing of the men, the smothering of the women and children, which crimes the National Guards were accused of, were committed by these strikers. Had it not been for the heroic attempt of the militiamen, under the fire of the miners, to rescue the women and children of the miners, many more would have been killed. This outbreak caused the Governor to hurry back into the field the state troops.

At this juncture the Denver daily papers belonging to the Typographical Union, took sides with the striking unions, and published many inflammatory anarchistic editorials and downright falsehoods, which incited the strikers in the northern field to arms and caused the outbreak which resulted in the attack at Heckla, near Boulder. It was this state of affairs that called out my former communication.

Now about the present situation. About the time of the battles mentioned above, Lawson, international board member of the United Mine Workers of America and the leader of the strikers, published the statement that a war of extermination would thenceforth be conducted by the strikers, and Doyle, secretary of the same organization, instructed the officials of local unions, by wire, to watch the approach of the militia which had again been ordered back into the field. The object of such watching became apparent. Immediately the miners in armed bands varying in numbers from 50 to 400 began the attacks.

"They first attacked the town of Delagua from the hills and killed three men. Then they dynamited and burned the buildings and equipments of the Empire, Southwestern, and Green Canyon mines at Aguilar. They then drove men, women, and children into the Empire mine and sealed the entrance with explosives. They drove the postmaster and others away from the Sunnyside mine and took possession of it after the declaration of truce, agreed to between the Governor and Hawkins, attorney for the United Mine Workers, had been made. They took possession, also, of the Pictou mine. They dynamited

the tipple of the McLaughlin mine, and fired many shots into the buildings at Maitland. They forcibly entered the store buildings at Rockvail and carried away arms and ammunition. They attacked the buildings and dwelling houses at the Chandler mine and kept up a merciless fire from the hills for nearly forty hours, killing one man, and finally took possession of the camp after displaying a white flag. They burned, dynamited, and completely destroyed the McNally mine, kept up an almost continuous fire from entrenchments for fifty hours upon the Walsen mine, wounded one woman, killed and wounded four men, and killed a surgeon wearing a Red Cross insignia while attending to wounded soldiers on the field. They attacked the Forbes mine with a force of 400 armed men, killing seven miners, and burned everything in sight, including a stable containing thirty-three mules. And last they viciously attacked the Heckla mine near Boulder, killing one and wounding three men and drove all employes and their families to cover, including the sheriff of Boulder County, for many hours." (Extract from Geo. J. Kindel's report to the House of Representatives.)

Conditions becoming so serious on account of this determination to exterminate the mines and miners, the state troops notwithstanding, as they had already given notice, President Wilson was importuned to send the federal troops into the State. On their arrival the state troops were withdrawn. On the arrival of the federal troops two important orders were issued: (1) that all arms must be delivered up to the government authorities; (2) that all saloons in the strike district should be closed. The saloons are supposed to be closed, the arms of the mine guards have been delivered up, but the arms of the strikers are an unknown quantity. The present situation, then, remains that the strike is still on, the unions are only waiting for the troops to be removed, when the arms will again appear and the killing, burning, and pillaging will be renewed.

Figuratively, the situation of these strike districts in Colorado is on the crater of a volcano, the eruption of which may break out at any time as opportunity affords. A special session of the Legislature has been held to adjust matters, but about the only

thing of importance that was accomplished was the arranging for money to pay the war debt, and to discuss a compulsory arbitration law. The courts have shown little activity in the matter of indicting for murder the leaders and the men who did the shooting in the insurrection, and it will be many a day before these will be hailed into court. There are too many political interests at stake, and it is drawing near to another state election. However, I think there is a strong sentiment growing for *law and order*, and this sentiment will have much to do toward shaping the political situation this fall. The better class of citizens of Colorado feel that something *must* be done toward lifting the State out of this present insurrectory condition and making it impossible for such a condition ever to exist again. The whole political situation seems to be narrowing down to these two propositions: "law and order" on the one hand, and "recognition of the Union" on the other.

It does seem strange that so many people of influence and seeming intelligence will side with the lawless element, and law-breaking men and organizations of the State. Doubtless many are led astray by the anarchistic and treasonous press of Denver. Frank Roberson, the noted travelogist, said the other evening in his Chautauqua lecture, "The worst thing about Colorado is its Denver newspapers."

In conclusion I will say that eight tenths of the *real* mine workers who went into the strike four years ago, are not in the strike at all now. The men now are largely foreigners hired by Union leaders to keep up the strike and do the shooting. Many come from the Balkan war and know what soldiering is. They are Greeks, Servians, Montenegrins, Bulgarians, etc. They are not citizens, even, of Colorado. But as the Union leaders of the nation have selected Colorado as the battleground on which to wage the battle between "Unionism" and "Capital," we of Colorado will have to endure the situation, as lamentable as it is, until a proper adjustment of the difficulty can be reached.

F. O. BURDICK,

Boulder, Colo., July 9, 1914.

"A swallow eats six thousand flies a day."

SABBATH REFORM

The Sabbath as the Family's Day

REV. W. C. TITSWORTH
ALFRED CENTER, N. Y.*

"The Sabbath was made for man, and not man for the Sabbath." Mark ii. 27.

This is one of those sayings of Jesus which set things in their right light, and put truth in its right relations with a word. In one short sentence, he uncovered the truth which the wrong teaching of years had covered with darkness. The current of religious thought had set the wrong way upon the question of the Sabbath and its observance; he turned the current the right way. His words are a testimony to the value and the perpetuity of the Sabbath, but a rebuke to the method of observance which was common in his time.

The Sabbath is a means to an end, which is the good of man. The traditions of the Jews made the Sabbath greater, and man the less important thing; and man was to be bent to the Sabbath, very much as leather is stretched upon the last, and made to conform to it.

The whole good of proper Sabbath-keeping is contained in the text; but I wish to use it now as including, in its broad declaration, that the Sabbath is a means to the good of mankind; and the subject upon which I wish to speak at this time is *The Sabbath as the Family's Day*.

There are two ways of thinking of the revelation of God's will in the Bible. The first is, to think of the Bible as true, because God gave it; and its statutes are right, because God commanded them. By this, the basis of the Christian faith is made authority and commandment. The second is, to think that God gave the Bible, because it is true; and commanded its statutes, because they are right essentially, or because they are best under the circumstances. This makes the authority of the Bible depend upon its truth; the first makes its truth depend upon its authority. Take the sixth commandment, to illustrate these two ways spoken of—"Thou shalt

*Presented by the author as the Annual Sermon before the American Sabbath Tract Society, Sabbath afternoon, Sept. 27, 1884, at Lost Creek, W. Va.

not kill." Does the command make it wrong to kill; or is it wrong to kill, and therefore the command? Is the command right, because of its essential right, or because of the authority of him who gave it? We say, of course, that the command makes no truth, but it is the expression of what is and must be right; it makes neither a right nor a wrong. The question, whence the authority of the Bible, has for its answer, because of its truth. The authority depends upon its truth and righteousness.

But there are things which are true and right under all circumstances,—they are true and right in essence, and therefore are necessarily true and right; there are other things which are best and true under the circumstances, and are therefore right. There are things which are right in themselves; and there are other things which are expedient and best, and therefore right; and they receive their authority from their essential and inherent truth and righteousness or from their expediency,—that is, because they are best under the circumstances.

God commands, "Thou shalt not steal," because that is the expression of an essentially true and righteous thing. He commands, "Remember the Sabbath-day," because the Sabbath-day is expedient and best for man under the circumstances. It never will be right to steal in any world. No condition of mankind can be conceived, in which it would be righteous to steal; but there may be a condition of existence in which the Sabbath as a set portion of time is unnecessary, and therefore will not be. Because, for us as we are, the Sabbath is absolutely best and expedient; because mankind suffers without it, therefore God says, "Remember the Sabbath-day." It is a righteous statute; therefore, a righteous God, who sees it best for man, gave it. Such a law ceases to be righteous, when it ceases to be best, when the time has come in which it can no longer be of advantage to man.

The Jewish rites were expedient and best for their time, and therefore they were righteous; but when the time for which they were best ceased, they were no longer righteous. In the text the Lord declares the Sabbath to be best for man, meant for a means to his good; and so long as it is

a means to his good, it is righteous, and the demand that man shall keep it is righteous. He declares that man shall not be ground down beneath it, because it is weighted with burdens that do not belong to it, and are not a part of it; but that man shall have it as his blessed right and privilege, given by the same Father who seeks man's righteousness and peace.

The Sabbath was made *for man*; for his development, not for his repression; for his liberty, not for his bondage. The statute remains, "Remember the Sabbath-day." The Lord affirms here that it remains, and must remain while it can do man any good. It is his God-granted privilege to have one day of the week for rest from his toil. The occupations of worldly pursuits shall be interrupted for one day of the seven. Man must not be utterly worldly and selfish. God loves man more than the universe, more than he loves his laws. The laws are for man, not for the sake of an order of things or a system made to develop, not to depress man.

But in man's development there must needs be repression; so there is repression in the law of the Sabbath. It is intended to keep back the worldly, and for the spiritual to be developed. The Sabbath, by its weekly return, does for us what we would not do for ourselves; it sets a regular and arbitrary time of rest from the pursuit of worldly things, that there may be time in men's lives for things that are of greater importance—things pertaining to character, to home, to worship, and to religious instruction. There is just so much repression in the Sabbath as man needs for his best manhood and his truest culture. Not whim and caprice, but discipline and self-denial, make the best manhood. He who develops by his impulses destroys himself; but he who comes to maturity by the strait gate and the narrow way of wholesome and right restraint, has the evil pruned away and the good strengthened. There is no true liberty where there has been no restriction. When a man is what he was made to be, and is doing what he was made to do; when what he was not made to be he is not, and when what he was not made to do he does not, then he is free. His freedom is in friendship with God—in being a child of God, which is God's intention for him.

The fish is not to say that he is not free, because he can not walk on the earth or fly through the air. He was made for water as his element, and in his element he is perfectly free. Man is not to say that he is not in liberty, because he cannot choose to be and do evil without suffering the penalty; as he was not made for this. Truth, righteousness, love, these are his true element; and in these he is free. He is not free when he chooses sin. This is to choose bondage. Sin destroys him as surely as water, which is not his body's element, destroys his body. The restraints and restrictions of God's laws help man to a development in which is his real freedom.

Having said thus much, let us apply ourselves immediately to the theme of this discourse.

Two of the most important things for us at this time to give heed to, are the unity and the culture of the family; for both are in danger. The true unit of humanity is the family, not the individual, the man and the woman, not the man or the woman, but a man and a woman made one by God's holy alliance in matrimony, because of their love for and choice of each other, with the children with which God blesses the union.

As there comes a time when the fruit may be safely detached from the tree, so there is a time when the children go out of the family; but yet it is a deep truth that the family is the unit of mankind. Any thing which fosters the family unity must be in God's law for humanity; and anything which tends to the disintegration of the family into individuals, is a great enemy of the family, and is condemned of God. The true family unity and its best culture go hand in hand; and there is no greater need in your times than gentle, wise, firm family culture. I would like to show that the Sabbath has a close relation to both these things.

There are probably no better homes in the world today than are to be found in Scotland, if they are to be judged by their fruits; there certainly is no people with sturdier moral instincts, and more determined moral qualities than the Scotch. And I am very strongly of the opinion that the Scotch observance of Sunday is not only one of the symptoms and marks of

their strong characters; but it is also, to an extent by no means inconsiderable, the cause of it. Take away from this people their strict observance of Sunday, and the Scotch of the next generation will be weaker in moral tone, and the Scotch homes will be less pure and wholesome.

But long before there was a Scotch people, there was another people whose homes have probably never been excelled for their culture; and that people was the ancient people of God, the Jews. It might not be right to convey the idea that the quality of this culture of the Hebrew family is and always has been the best, but there probably never was a people among whom the young were so persistently and constantly trained in the things which a people hold dear and sacred. And what is the result? There are coming to our shores every year, many hundreds of immigrants seeking homes, out of nearly every nation in Europe. It takes only two or three generations to Americanize these people, so that you can scarcely trace the distinct nationalities from which they came. After two or three generations, an Irish family ceases to be Irish, and a German family ceases to be German. But it matters not how many generations pass, it is rare that a Jewish family ceases to be Jewish. For 1800 years, this people have been scattered over the whole world; they have been ground to powder between the millstones of persecution; they have learned nearly all languages, and become subjects of nearly all governments, but they are Jews still; and it seems impossible to stamp out that peculiar thing about them, that makes them Jews.

Among other causes, I believe the family life and training of the Jews to be very prominent. As was said, the world has probably seen no people whose family training has been so intense, and constant, and faithful as that of the Jews. If you take a little Jew peddler, ten years old, with matches, and feather dusters, and whisk brooms, and blacking to sell, many of whom are to be seen every day in all the large cities, you will find him able to read his Hebrew Bible, as fast as any child of ours can read his English Bible. And this is not a language which they use in their conversation; it is a dead language, which is used by no people as a means of

conversation, and as the language of everyday life. And much of this they are able to repeat by heart. This is but an incident, but it is characteristic, and shows how intense is the peculiarly Jewish training in Jewish families. It probably would not be true to say that this is the best family culture the world knows; that it secures the best and strongest moral character, and makes the best citizens, and men and women; because it does not. But it does illustrate persistence and care and fidelity in this culture of the family, and shows what such a persistent and careful and faithful training might do if carried out generation after generation in our Christian families.

If Jewish instincts may be obtained in a people as the consequence of such culture, moral and Christian instincts may be obtained as the consequence of a like culture in morality, and particularly that Christian morality which is best expressed in our Lord's summary of the law, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself."

Again, I believe that we are to look for a partial explanation of this Jewish family culture in the Sabbath which the Jews kept; for, but for the opportunities which it furnished, such a training would have been almost impossible.

Marriage and the Sabbath were two of the earliest enactments for humanity,—the one, the source of the family and the family organization; and the other, one of the best friends of the family, helping to build up the home, and promoting the family culture and unity.

It was no fancy picture of the prophet Isaiah, in which he associated the prosperity and independence of the Jewish nation with the observance and the right observance of the Sabbath, in these words:—"If thou turn away thy foot from the Sabbath from doing thy pleasure on my holy-day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." When Isaiah said this, he

spoke a truth of more than local application, he said what is true for all peoples. It is true that moral decay is the companion of Sabbath neglect, if it is not the result; and moral decay means political decay, and the lowering of the nation among the governments of the earth.

A well-kept Sabbath is a nation's best bulwark against immorality and vice; and if in all the families of our land there could begin a proper Sabbath observance with the new year which is soon to open, we should soon rank foremost of the nations of the world in national strength and material prosperity. National greatness has no surer or better ally than a well-kept Sabbath. When it is given up to business, it shows the selfishness and greed and materialism of a people; and when it is given up to pleasures that are sought outside of the home, and aside from the family, it is a sign of a people given up to self-indulgence and drunkenness, and the crimes which follow in their track.

(To be continued)

Various Opinions Regarding Sunday Laws

Efforts of the Maryland Lord's Day Alliance to tighten the lines of intolerance by enforcing the old Sunday blue law of 1723, have aroused the people of Baltimore until they seem determined to rid themselves of the law, if possible. In the heated discussions through the daily press two or three things have been made clear, and the public has received some eye-openers that will be likely to change somewhat its viewpoint upon the subject of religious legislation.

First, the religious character of Sunday rest-day legislation was shown at every turn by those who upheld and pleaded for it. No matter how strenuously its advocates deny that it is religious legislation to make and enforce Sunday laws, just as soon as they become zealous in arguing for such laws, they reveal the fact that the laws are religious in spite of all their denials. Here is a fair illustration from a Baltimore clergyman who protested against any modification of the old blue law. He says:

"To publicly defy God in the way proposed would be to invite national disaster

and personal harm. . . . When the city council proposes to enact an ordinance legalizing sin,—that's what it means,—we can not help but think it is a high-handed business. . . . The city council in effect says, 'Who is God, anyway?' Carrying the idea of defying God into law is beyond all precedent."

This ardent pessimistic appeal for holding fast to the Sunday law is in perfect harmony with the resolution passed by the Federation of Catholic Societies held in Boston on March 1, 1912:

"Resolved, that we are unalterably opposed to any relaxation of the Sunday laws. Sunday is a day of rest to be devoted to the praise and service of God. We hold the safest public policy at present is to adhere to the rigid observance of the laws now safeguarding the sanctity of the Lord's Day."

"To maintain the observance of the Lord's Day as a civil rest day and a day for religious worship," is the avowed purpose of the Lord's Day League, and those on the Sunday legislation side of the controversy in Baltimore evidently stood squarely on the side of legislation to enforce religious tenets.

The second thing made clear by the Baltimore controversy is the fact that the principles of religious and civil liberty according to the true American principle have many strong advocates among loyal Sunday-keepers. Among these we find clergymen and Christian laymen, as well as many officials.

Here is a just and Christian position taken by the pastor of the First M. E. church of Baltimore: "I do not say that playing baseball is the best way to worship God. If any one comes to me, I will tell him a better way, but I am liberal enough to allow him to decide for himself." One of the city officials expressed himself as favoring the principle of "the state for the state and the church for the church," but he does not believe in mixing state and church matters in politics. Another declared the blue laws to be un-American and opposed to the cardinal principles of the Constitution, which grants the very religious freedom these laws are designed to restrain.

According to the *Review and Herald*, another pastor said: "We have no right

to dictate to the forty-two per cent of the population of the city who have no church connection how they must spend their Sundays. Minority rights must always be respected. Add to the number of persons whom the recent religious census showed to be without church connection, the Hebrew population of Baltimore, and others who do not observe our sabbath, and I believe that you will find them in the majority. Certainly we have no right to force them to obey laws which are, to say the least, narrow."

One member of the bar objected to the Sunday law on the ground that it violates the principle of religious liberty. He said in the *Baltimore American* of May 22: "To compel a citizen to abstain on a Sunday, or even a holiday, from kinds of labor the pursuit of which tends to interfere with its observance by others, is fully in reason and within the province of law. But to brand him as a criminal if he engages in any occupation, though it be noiseless and harmless and carried on unobtrusively and in the privacy of his home, on the ground that it is a 'desecration' of the day, is in effect to punish him for 'nonconformity' to the tenets of others. Such legislation is akin to the old English laws against dissenters from the rites and ceremonies of the established church and in violation of the fundamental principles of our government."

One of the state senators who is an active church worker did not hesitate to say certain churches in Baltimore were making a great mistake in trying to fasten bigotry and intolerance to religion. He wished he could make certain ministers understand that matters of religion may be taught without the aid of law and the police. He urged these ministers to allow people to enjoy what God has given them in ways of their own choosing, rather than attempt to drive them to church with policemen's clubs.

Among other statements published we find the following taken from Baltimore papers by the *Review and Herald*: "It matters not whether I am Protestant or Catholic or Jew, I, like any other citizen of this country, have the right to protest against any attempt to coerce me into accepting a belief that is not my own.

"If members of the Lord's Day Alliance

want to observe Sunday afternoon in their way, there should be no law to restrain them from doing so. On the other hand, it is manifestly improper that the Lord's Day Alliance should be permitted to compel those who conscientiously differ from their view to conform with their requirements."

Under the title, "The Issue Made Clear," the editor of the *Star*, May 19, expresses a doubt as to "whether Baltimore stands ready to decree that, if some of her citizens will not go to church against their will, they shall continue to be prohibited from finding healthful amusement, as a punishment for their nonconformity. It is the issue of religious liberty versus the same sort of persecution from which our ancestors fled when they dared the terrors of an uncharted ocean and an untamed continent to found a nation whose fundamental law is liberty of conscience."

Sunday Legislation Literature: A Book Notice

CORLISS F. RANDOLPH

SABBATH THEOLOGY: A REPLY TO THOSE WHO INSIST THAT SATURDAY IS THE ONLY TRUE SABBATH DAY, By Maurice S. Logan. Published under the auspices of the New York Sabbath Committee, 31 Bible House, New York City, Copyright, 1913. Entered at Stationer's Hall, London, England.

The preface contains the following statement:

"Seventh Day Adventists are undoubtedly the ablest and most aggressive champions of the Saturday Sabbath Theology. Hence, for the sake of directness and the added interest which direct controversy lends, and the need in vindicating truth, the discussion of 'Sabbath Theology' is here presented largely in the form of a reply to Seventh Day Adventists."

Nevertheless, the author devotes a large part of each of two of the twenty chapters of his book to replies to Dr. A. H. Lewis, Dr. William M. Jones, and Lt.-Col. T. W. Richardson. In one chapter special attention is paid Doctor Lewis's discussion of the calendar in his *Sabbath and Sunday*, and Doctor Jones's *Chart of Weeks*. In another chapter is found a discussion of the "Saturday Resurrection Theory,"

which embodies replies to Doctor Lewis ("the originator of the theory"), and to "T. W. Richardson's recent revival of the theory," i. e., the "Saturday Resurrection Theory."

On page 397, the author declares that "[Seventh Day] Adventists and S[eventh] D[ay] Baptists teach that the Sunday Sabbath is the 'Mark of the beast' (Revelation 13), and therefore make it a point to dishonor the day as much as possible."

The book is a sort of macaronic collection of anti-Sabbatarian literature and exposition. It is lacking in logic, coherence, and sequence. Its fundamental purpose is, of course, to further the interests of the New York Sabbath Committee in its efforts to promote Sunday legislation.

The real spirit of the book, as well as its gist, is to be found in the following extracts (pp. 396, 397):

"In all Christian countries the Sunday, or Resurrection-day, Sabbath is so universally recognized as to make the legal establishment of any other day simply out of the question. Yet there are in most of these countries a small minority, consisting of Jews, Seventh Day Baptists, and Seventh Day Adventists, who make the seventh day of the week Sabbath an essential point of doctrine, and the question arises, Is it possible to make adequate Sunday Sabbath laws without violating the religious liberty of these sects?"

"Sunday laws do not compel labor on other days and therefore do not prevent these sects from keeping Saturday as their Sabbath, nor in any way from worshipping according to the dictates of their own consciences,—and this is all that is strictly involved in the principle of religious liberty. Hence they can not truthfully argue that Sunday laws violate the principle of religious liberty so long as such laws do not compel worship on Sunday.

"Here the question arises, Should the adherents of these sects be required not to work on Sunday? This is a question of civil, rather than of religious liberty; and civil liberty may be defined as that degree of personal liberty which is consistent with the 'general welfare' of society as a whole, and is therefore justly regulated by the civil law. Personal liberty is license when it becomes injurious to the 'general welfare' of society; and it is the

majority, not the minority, that has the right to judge what is or is not for the 'general welfare' of society.

"Therefore, in so far as Sunday trans-action of business by Saturday Sabbath observers is adjudged by the majority of citizens to be detrimental to the 'general welfare' of society, it may be legally prohibited without violating any principle of civil or religious liberty."

The book is crude, and deserving of notice only because of the fact that it is put forth under the auspices of the New York Sabbath Committee, and will be accepted by the large mass of its unthinking readers as sound and authoritative.

"Seventh Day Sabbatarians"

Extracts from report of Rev. T. W. Richardson

Recently a Sabbath-keeper in North Wales, Dr. John F. Smith, wrote me that the Sunday societies were flooding the district with tracts, one of which, headed "Seventh Day Sabbatarians," (!) said: "this American sect, sometimes divided into 'Seventh Day Adventists' and 'Seventh Day Baptists,' seeks to obtain a foothold in England." He suggested that as a Seventh Day Baptist pastor I should write to the two local papers. I promptly did so, but neither would insert my letter. One sent the letter on to the doctor, saying it would interest him more than it did them. The doctor, however, had asked my permission to send my letter on to other papers. This I was of course only too glad that he should do, and I had sent him a copy. His wife wrote out a number of copies, and the result was that my letter, refused by the two, appeared in nineteen other papers, including two large Liverpool papers, the combined circulation being about three quarters of a million.

My letter was as follows:

DEAR SIR: Most Englishmen have a fairly keen desire to see "fair play," even for an opponent. Hence my hope that you will insert this letter.

I have before me some papers that are being circulated in your district. Under the above heading one of them says, "This American sect, sometimes divided into 'Seventh Day Adventists' and 'Seventh Day Baptists,' seeks to obtain a foothold in England."

As pastor of the "Mill Yard" Seventh Day

Baptist Church, London, permit me to contradict this false statement. First, there is no such sect as "Seventh Day Sabbatarians"; second, reference to any good dictionary will show that "Sabbatarians" is the old name of the "Seventh Day Baptists" (see, for example, Rees's Cyclopædia of 45 vols., 1820); third, "Seventh Day Adventists," though they sprung from contact with Seventh Day Baptists, are an entirely different sect, holding many views we Baptists do not accept; fourth, Seventh Day Baptists, if we exclude the early Christians and the apostles, are an English sect; and fifth, it was we (Mill Yard Church) who sought and obtained "a foothold in" America, by sending our missionaries there, the first of whom was Stephen Mumford, sent in 1664.

A pamphlet guilty of such gross misrepresentations is not likely to be truthful in its doctrinal statements. Will readers of such literature, just for the sake of fair play, write me for some of our publications, that they may "hear both sides."

This letter was followed by one, given below, by Doctor Smith, going into the subject at greater length. It also appeared in the said nineteen papers. I enclose the one cut from the *Wolverhampton Express and Star*.

If we had the means and trustworthy men to do the work, we should "flood" England with our literature, to counteract the influence of such stories.

We have just had printed 20,000 of my last tract, "Perplexed!" a copy of which I will enclose.

In the commandments of God, and the faith of Jesus,

Yours fraternally,
THOS. WM. RICHARDSON.

SIR: Lieutenant-Colonel Richardson has very ably confuted the general statements in the literature which is being widely circulated on this subject in connection with the proposed "Weekly Rest Day Bill" which comes before Parliament next May. A few words in reference to their doctrinal statements will suffice to show that they are equally fallacious.

(1) They charge "seventh day Sabbath-keepers" with "interpolating" the words, "of the week," into the fourth commandment after the words, "the seventh day," which they say the commandment does not indicate either in wording or meaning.

(2) They say that "the seventh day of the week" is an unscriptural name for the Sabbath.

(3) That the seventh day of the commandment is so called in relation to the six days of work previously mentioned and not in relation to "the week." All these statements are clearly proved to be untenable by the simple fact that Matthew xxviii, 1, Mark xvi, 1, 2, etc., distinctly tell us that "the sabbath" precedes "the first day of the week."

They also state that Sunday-keepers are equally entitled to call themselves "seventh day

Sabbatarians" with those who keep Saturday. This, again, on the face of the fact that "Sunday" is the first day of the week and "Saturday," the day preceding it, is the seventh (see texts before quoted, also dictionary) is not only untrue, but is extremely absurd.

The bill before mentioned is decidedly religious in character and motive. The object of the society promoting it, as stated in its constitution, is to promote federated action throughout the empire in safeguarding the Christian Sunday for all sections. Under the bill it is made a crime to perform any act of labor on Sunday, except in the case of a man working for himself in his own house. No one may employ another on Sunday in a factory, even though both observe the seventh day.

If a member of the Jewish religion (but not a member of the Christian religion) closes his shop on the Saturday, he may open on Sunday, if the local authority so decides; but only to serve Jewish customers, and all the assistants must be Jews and the shop may not remain open after 11 a. m. The exemption may not be granted at all; it depends on the attitude of the particular local authority concerned. If granted, it may at any time be withdrawn. It is not to be given as a right (although every man has a God-given right to exercise his own religious convictions. Rom. xiv, 5), but only as an uncertain favor.

Again, the neighboring publican (whether Jew or Christian) need not ask any customer what his religion is; but if the Jewish shopkeeper makes a mistake by serving some one who is not a Jew, he may forfeit the permit to keep open even a quarter of the day. Further, the bill exempts "any unavoidable work of persons employed in domestic service, caretakers, and watchmen, provided that the period during which such employment is required on Sunday shall not deprive them of reasonable leisure, nor of opportunity for the enjoyment of their religious privileges." Who is to decide what work is unavoidable in domestic service, and what is reasonable leisure? The Home Secretary, or the servant, or the employer?

Officials employed by a local authority are to have power to enter any premises on which they have reason to suspect that the law is being broken, so that households where servants are employed may, if the bill passes, expect to be visited at any time on Sunday for the purpose of ascertaining whether the domestics are doing any work that is unavoidable.

Surely, this is religious legislation enough. It may be generous if the ethics of religious bigotry are to hold sway. Copies of the bill may be obtained through any bookseller or from Messrs. Wyman and Sons, 28, Abingdon street, Westminster, S. W.; price 3d., post free.

Yours faithfully,
JOHN F. SMITH,
Doctor of Science, etc.

Prestatyn, March 18, 1914.

[This correspondence is now closed.—Ed. E. & S.]

"Be generous—bread that is cast upon the waters will return after many days."

WOMAN'S WORK

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

A Summer Prayer

Oh, send thy summer to my soul,
Lord of the changing times;
Make thy grand music o'er me roll
From sea and river chimes;
Give me my share of growth and good,
Like thriving corn and songful wood.

I lift my weary eyes to thee,
My Savior and my King;
Extend thy bounties unto me,
And teach my lips to sing;
My times are under thy control,
Lord, send thy summer to my soul.
—Marianne Farmingham.

Mrs. Shepherd Tells Her Experiences

"Experiences? Well, yes, I've had some; livin' East and West and all around, like I have, where the' was big churches and where the' was little ones, and sometimes where the' was no church at all; a body'd be pretty dumb that wouldn't pick up some things as they went along. And yet I don't know just what I could say that'd be any help to you in your missionary work. Bein' as you're just beginning I might tell you about our missionary society out in Brookville. I count that amongst my experiences (tho' experiences don't mean much to anybody but them that has 'em). The' wasn't anything so unusual about it, either, when it comes to tellin' it.

"We never'd had any missionary society in our church, nor missionary meetin's nor missionary preachin'. We did not have much of a church, either, for that matter; but the new preacher seemed to think you could not have a church at all without missionary doin's, so he announced one Sabbath that the'd be a meetin' Monday afternoon to see about startin' a society.

"Now January had been furnishin' a good deal of weather that year, and that Monday she gave us a sample of what she could do. But five of us got together, an' we stood there a shiverin' (the janitor had forgot to make a fire for us). I remember Mrs. Hardin says 'Given five women, a blizzard and a church with no

fire, how much of a missionary society can we expect?' Of course we said, 'None 't all.' Mrs. Stafford, down on her knees tryin' to get a fire started, says, 'That all depends on the women.'

"Which don't promise much for this society, then,' Mrs. Hardin says.

"There's one thing sure, we can't do anything today.' Mrs. Smith says, 'you're wastin' kindlin' as well as effort, Mrs. Stafford.'

"We must wait till Sister Rowland comes, and we may as well be comfortable,' Mrs. Stafford says, and started after more coal.

"I'm not goin' to discourage Mrs. Rowland,' Mrs. Smith said, 'but she won't have so much enthusiasm after she's been here a spell.'

"Mrs. Graham said she did not believe we could have a missionary society in Brookville, 'cause folks didn't believe in it. You can see about how anxious we were to have a society. Jest then we see Sister Rowland comin'. Mrs. Graham said she could not understand how such a handsome woman as her ever come to marry a preacher.

"I can understand, after seein' the preacher, I says, and anyhow, I reckon the Lord made the handsome folks as well as the humley ones an' he probably expects 'em to serve him jest the same, I says.

"Well, Sister Rowland come in that day a smilin' as happy as you please, an' never said a word about how cold it was an' how few had come, an' all; but jest looked around an' says, 'Five of you! That's splendid. Let's draw our chairs close together around the fire; we can talk better that way. Now I want to know just how you feel about havin' an auxiliary society.'

"I don't know anything about it, I says, but if you think we ought to have one I'm willin' to do my part. I don't know what 'twould be, more'n to come to the meetin'.

"That's a very important part,' she says, and I felt real satisfied.

"I've no objection,' Mrs. Hardin says, but I believe you better call it something else.'

"But how can you call a missionary society something else?' Sister Rowland says. 'No, I do not want to start under false colors. It must be known for just what it is.'

"I'll come and pay,' Mrs. Stafford says, 'but don't ask me to do anything in meetin'.'

"Then Sister Rowland set there and told us, like as tho' it was something goin' on in the next town, about the work that is done by the Christian Woman's Board of Missions; about the savin' of all them children from starvin', an' how they had to be took care of till they was big enough to look after themselves; and about the women, down in Jamacy, carryin' the stones, to build their church, up the hill on their heads; and how the' wasn't any schools for girls, nor any doctors for the women—she didn't talk very long, just long enough to make everybody with a mite of sympathy in 'em want to help a little, and then she says, 'Would you like to have a part in such a work?' Was there ever a woman that did not want to help folks in trouble? Of course we wanted a part in it, so we said, 'We'll do anything we can.'

"Then she says, real quiet like, 'It seems to me, if we are going to do the Lord's work, we ought to talk with him about it. Shall we do that right here in the beginnin'?'"

"I guess we won't any of us forget that prayer meetin'. That was an experience, too. I felt like I had been up on the holy mount. Any place where we meet God is a holy mount, ain't it? Anyhow, we never've been jest the same since then. All the success we had come from that meetin' and others like it; and that will have to be the first thing and the regular thing with you, too, if you do much good. It's like this, it seems to me: You remember that time when Jesus fed the five thousand, how he give the bread to the disciples and they passed it on? They couldn't have fed the people if they hadn't been close by, where Jesus could give it to 'em. And no more can he use us if we're around on the outskirts of the crowd, instead of near him and tryin' to understand what he wants done and waiting to receive what he has for us.

"Well, it took all the members we had to fill the offices, but we organized; and, all bein' officers, we felt pretty much responsible for that auxiliary society. If there was to be any plans or any programs they'd have to be ours, for there wasn't

any 'they' to shift things onto. And if there was to be new members we'd have to find 'em; and if 'twas to be a prayin', believin', real in earnest society, then we'd have to make it that ourselves.

"I've found out since, that it don't make any difference whether there's five or fifty, the society 'll be jest what the members be and not much better, and every one counts one way or the other. I don't know as I could pick out five women that would be likelier to not succeed, but we'd found out that we wanted a society and the next thing was to find out how to have one. So we took the Tidingses that Sister Rowland give us and studied 'em like as tho' they'd been school-books, and we met together three or four times (we learned afterwards that we'd been havin' executive meetin's; they are mighty important, whatever you call 'em).

"As I was sayin', we got together to pray and plan for that meetin' we was goin' to have. I forgot to tell you that Sister Rowland was called away and never got to go to one of our meetin's. We thought we had everything ready when it come to me all at once that it takes folks to make a meetin', no matter what else you have; and I asked 'em how we was goin' to get the people to make the meetin'. Mrs. Stafford says, 'What made you come the first time?' "Cause Sister Rowland talked to me about it and then the preacher made it so important.' It turned out that was what brought all of us.

"Let's try and show our friends why we're interested,' Mrs. Stafford says, 'and then if the preacher will make it real important some will come, I'm sure.'

"Then I told 'em I had something to say. I went to a missionary meetin' once, I says, and I've steered clear of 'em ever since. The women looked somournful, and the light was so dim and religious, and there was such a solemn stillness I almost held my breath. The speakers' voices broke into the quiet just a little bit, an' then faded out long before they come to them women's ears. (Mebee that's why they was so sad, expectin' something they didn't get.) When it was over, we all filed out just as quiet and proper, and I stayed out. Now then, I don't want to have that kind of a meetin' here. If you do, I won't come, nor ask anybody. If you ain't got

much to say, speak up and let us hear it anyway; and if you could manage to look up once in a while it would help to make us think you believed what you was sayin'. (You see, I didn't expect to be on the program myself.)

"I can't stop to tell you all we said and done, but it took just about a year to get 'most all the women in the church into that auxiliary society and a workin' for it as hard as any of us. Of course, we didn't have a great big church but it was growin' all the time; and every time a woman joined the church somebody went to her house and asked her to come to the meetin' with 'em; and she generally come, 'cause she see that was what she was expected to do. When everybody is workin' for 'our society,' it is goin' to build up—can't help it. But it's surprisin' how easy it is to kill it after it is built up; one or two can do that—er—no—I guess that takes 'em all, too, but in a different way. It's like raisin' a heavy bucket out o' the well, we all pull and pull till we get it up, and then if we let go it 'll go down without much pushin'. So if we had stuck to it and kep' on tryin', things might of been different.

"We knew Mrs. Lampson didn't know anything about missionary work when we made her president, but we thought 'cause she knew so much about parliamentary rules, and was an officer in so many things, that she was just the one, and it would get her interested; but it didn't work that way. She didn't know that church work was any different from other kinds, and never'd got hold of the real things, the things that made it different; and, naturally, she couldn't make it go. She blamed us for not helpin' and we blamed her for not knowin'. I did think I'd tell you all about our downfall, after havin' the happiest church and the best meetin's and sendin' our money to headquarters regular for so long, but I believe I'll just tell you some o' the things I learned by it. Experience is a real good teacher, but she's too high priced to take lessons from that you can get any other way.

"One thing I learned was that if you want a good meetin' you must have it in a good place, where everybody can see an' hear, with room enough for all that come but not enough to make you feel lonesome. And don't let folks get the notion

that the meetin' ain't of much consequence and it can be shoved around to make room for this, that and the other. Just let them understand that the auxiliary society meetin' is an established fact and has a set time. The officers must believe in missions and in God and in givin', whether they have all the other qualities or not.

"I found out that it don't pay to put too much entertainin' into the program. Might as well have a puddin' that's all spice as a missionary meetin' that's all entertainment and no missions. If folks want entertainin' they'll get it, but they won't come to your meetin' for it. Another thing that I'm right sure about—we don't need all our money to keep up our own church. God never meant us to economize by savin' on missions. And if you should find some poor woman, sometime, with a comf'able home and respectable clothes, who can't afford to give more'n fifteen cents a month (if she does that) toward savin' the millions and millions that never had a chance, jest tell her about them boys in Indy savin' part of their food ev'ry day—and them poor, ragged, barefooted, bareheaded folks in Libery, makin' an offerin'.

"What excuse will we make, I wonder, when we meet these folks up yonder (if we should get there) for lettin' them do ten times as much as us, when we're ten times as able? Of course we must take care of the needy folks in this town, and the folks in every town must look after their own, so who is there to care for them across the water but just all of us together?

"Sisters, it's a blessed thing to have a part in God's work; if you are not interested it's because you don't know enough about it, that's all; and you've no right not to be interested in what the Lord of heaven and earth tells you to do. Go; get your Tidingses out of the waste basket and read 'em thro' for six months, and see if you don't begin to warm up; and if all of you would do it you'd have such a missionary blaze a goin' that you'd set fire to the whole church.

"May our Father help us to be as generous as the Hottentots, as earnest as the 'heathen Chinese' and as believin' as Abraham the friend of God."—Mrs. A. S. Brown, in *Missionary Tidings*.

Railroad Rates to Conference

The railroads of the country decline to make any very special round trip rates to Conference, August 18 to 23, unless the attendance is over 500 and preferably over 1,000.

The certificate plan, which has been in vogue at Conference in years past, is no longer in existence, and such tickets as are sold for large gatherings are limited to ten days from going date. This much to explain the recent rulings of the railroad company.

The rates to Alfred, N. Y., and return, good for thirty days, will be in effect as follows:

| | |
|---|---------|
| New York City | \$13.50 |
| Chicago, Ill. | 22.80 |
| Adams Center, N. Y. | 10.28 |
| Bridgeton, N. J. (via New York) | 19.00 |
| Bridgeton, N. J. (via Philadelphia) | 17.50 |
| Milton, Wis. | 26.30 |
| North Loup, Neb. | 46.44 |
| Nortonville, Kan. | 39.08 |
| Westerly, R. I. | 19.60 |

The above will give you an approximate idea of the cost from the various sections of the country. We would suggest that you consult your ticket agent regarding short summer excursion tickets from the West to New York and return, with stop-over privilege at Alfred, N. Y.

All ministers of our denomination, regularly ordained and in charge of pastorates, may secure the clerical rate (one way full fare for the round trip), by applying at the Erie Railroad, General Offices, 30 Church Street, New York, or the Transportation Building, Chicago, Ill., and identifying themselves, and presenting this notice: Clergymen reaching the Erie Railroad at other points than New York or Chicago should write the General Passenger Agent at either of the above stations, who will authorize clerical rates, at the place where they reach the Erie.

It is expected that through trains will stop at Alfred in both directions on the opening day of Conference, as well as Sunday night and Monday morning following.

WILLIAM C. HUBBARD,
Plainfield, N. J.

W. A. HOOD,
Hornell, N. Y.

CURTIS F. RANDOLPH,
Alfred, N. Y.
Committee.

Attention, Secretaries

I am still waiting on your reports. Nearly a dozen important States are still unreported, from California to New Jersey, and from Dakota to Texas. It might jog your memory if I should name them all. But this should not be necessary. Will those who have not reported please do so at once, even if the work is not complete? It is coming in so slow and late that I shall not be able to get out a new directory for the coming Conference.

Concerning the reports received, there has been quite a common oversight in reference to the RECORDER list. Many say that all or nearly all of those answering the secretary's letter are taking the RECORDER, but failing to give the names of those writing, I could not enter them on my list. Will you kindly send me such lists of RECORDER subscribers?

About Conference, I am sure you will all be glad to know that we are to have an hour on the program at Conference at 11 a. m., Sunday. Besides, we may have side meetings in the interests of our work. A number have expressed a desire for this. We hope there may be a large attendance of Lone Sabbath Keepers, and especially a large attendance of our state secretaries, who can derive so much help and inspiration for their work.

This may be our last greeting to you before we meet at Alfred. I desire to thank you all for the interest and effort you have shown, and I can assure you, your labor is not in vain, though it may seem so small and imperfect. We have many reasons to rejoice, and may hope for still others in the future, as we become more fully consecrated to the service. Let us complete the work so far as possible for this year, and pray the Lord of the harvest that his sun and rain may do the rest for the ripening of an abundant yield of the golden grain for spiritual garnering.

G. M. COTTRELL,
General Field Secretary L. S. K's

Christian faith is a grand cathedral, with divinely pictured windows. Standing without, you see no glory, nor can possibly imagine any. Standing within, every ray of light reveals a harmony of unspeakable splendors.—Hawthorne.

A Testimony

REV. ARTHUR E. MAIN

1. The Bible becomes, to me, more and more an inspired word of God; a sacred record of God's manifestation of himself to and in men, in the measure of their capacity and disposition to receive him; a history of his revealed redemptive purpose, love, and power.

2. Jesus Christ becomes, to me, more and more the great and good God and Father, manifest in the flesh; the highest revelation of God as Creator, Savior, Lord, and Friend.

3. A practical and genuine recognition of human brotherhood, especially Christian brotherhood, becomes, to me, more and more a needed and essential witness to the Divine Fatherhood.

4. The general results of the higher or historical and literary criticism of the Bible, by Christian scholars, are gratefully accepted by me; for the fruit of this critical study is to remove many difficulties, and to illuminate and commend to my reason and conscience, more and more, this holy Book.

5. If we expect to win the men and women of today, as we would like to win them, to Christianity and the Church, our religion, theology, and ethics must be so reconstructed in form and spirit as to be in accord with the generally accepted truths of modern science, history, psychology, sociology, and philosophy.

6. It is with increasing assurance that I believe, on the whole, in the spirit, principles, purpose, and work, of the Federal Council of the Churches of Christ in America. My reasons are both general and particular: (1) The movement, in its Declaration of Principles, is thoroughly Christian; and (2) here is an opportunity for us to help promote and to become a part of United Protestantism.

7. I believe in coming victories for all truth, including the Sabbath and believers' baptism, and the growing authority of the Bible, Jesus Christ, experience, and reason, in the sphere of religion and morals; and in the final and glorious triumph of the kingdom of God.

8. The Church becomes to me, more and more, a School of Christ our Divine Master; an organization for worship, in-

struction, growth, inspiration, and service; a society to build up religion among men.

9. Some time ago the RECORDER published an article of mine in which the belief was expressed that we ought to offer to all disciples of Jesus a more widely opened door to church membership. This article has been referred to by at least four other writers, and by some in very vigorous terms. But it is my deep conviction that the article in question is in essential harmony with the whole revealed spirit and purpose of the glad tidings of Jesus Christ, and with the New Testament doctrine of the Church; and that the desired spread of every truth for which we stand, and our greatest efficiency in the world's work, depend upon our taking, as churches and as a denomination, some such position. Professor Walter Rauschenbusch says that churches must take some such position as this or remain anti-social. And it is not easy to see how any church can withhold some kind of actual membership from persons to whom it gives the communion.

10. Also, some time ago, there was published correspondence between the Secretary of the Tract Society and the Treasurer of the Federal Council of Churches. A few of us who dissent from the position of the secretary's letter felt especially grieved that such radical private views should be presented to the people in a somewhat formal and semi-official way, instead of in an ordinary article. Under the influence of this feeling my short article under the heading "A Reminder" was sent for publication. Some thought that my language was so courteous that no one could take offence; others thought differently. And in this public manner I wish to express my regret that I did that which wounded the feelings of a denominational officer whom I hold in high esteem.

11. Now there are among us, speaking in the large, two tendencies or lines of thought, speech, and action, respecting most of the points, probably, mentioned above. To many of us our new or our old points of view are vital, and absolutely essential to our Christian life. Uniformity of belief, here, is impossible, at least at the present time. And this is written to say that it seems to me to be one of the first and greatest duties and privileges of

Seventh Day Baptists to get at work and prayer for such a union of ourselves that, in spite of differences of judgment and testimony, we all may dwell together in peace and strength under one denominational roof.

Alfred, N. Y.,
July, 1914.

Salemville

CORLISS F. RANDOLPH

I found Salemville, too, in the midst of her harvest season, with an unusually heavy crop of wheat, the heaviest I have found in Pennsylvania, so far.

Sabbath Day, July 18, was the occasion of the Harvest Love Feast of the Salemville German Seventh Day Baptist Church. The pastors of the church, Rev. Jeremiah Fyock and Rev. W. K. Bechtel, were assisted by Rev. Wm. A. Resser, who, with his little daughter Edna, had accompanied me from Snow Hill to participate in this service.

The church service was preceded by the Sabbath school under the leadership of its superintendent, Christian L. King. After a brief period devoted to the study of the lesson, addresses were made by Rev. Wm. A. Resser, Rev. Jerome Kagarise, and the present writer.

At the church service, following the Sabbath school, Rev. Wm. A. Resser preached a most excellent harvest sermon; and after the church service, the teachers' training class met for its usual weekly session in preparation for the Sabbath-school lesson of the following week.

In the evening after the Sabbath came the usual feet-washing and communion service, conducted by Mr. Resser, assisted by both the local pastors. This double service was noteworthy because of the large number of young people, who participated in it. The dignity of this service among the German Seventh Day Baptists is always impressive, but never more so than now.

The Fall Love Feast, to be held in October, will probably be marked by a session of the German Seventh Day General Conference, which was recently reorganized at Snow Hill.

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.

In Charleston, S. C., the Christian women held a prayer meeting, early one morning, for the advance of missions. Then, two by two, they went out from the meeting to canvass the city for new members for their missionary societies. At night they met again—and they had a record of one thousand and one women enrolled. There is power in every hour of every day, anywhere, if Christians will but use it.—*The Commonwealth.*

YOUNG PEOPLE'S WORK

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

Our Social Life for Christ

REV. HERBERT L. COTTRELL

Christian Endeavor Topic for August 16,
1914

Daily Readings.

Sunday—Social to save (Matt. 5: 38-48)

Monday—Christ's sociability (John 2: 1-11)

Tuesday—Reaching the multitude (John 6: 1-14)

Wednesday—Fellowship of saints (Acts 2: 41-47)

Thursday—Two kinds of talk (Mal. 3: 13-18)

Friday—A friendly chat (John 4: 5-15)

Sabbath Day—Topic: Our social life for Christ (Luke 24: 13-35). (Led by the Social Committee)

CHRIST, OUR EXAMPLE

Although Christ's supreme mission was to save the world from sin, yet, in the prosecution of his task while on earth, he became an example for us in every realm of life. He gave us an example of good citizenship in that he obeyed the laws of his country so far as they did not conflict with the laws of God. We know his attitude in reference to his relation to worldly powers from his words, "Render therefore unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

We see that Christ mingled with all classes of people, from the self-righteous Pharisees and wealthy publicans to the poor unfortunate common people, and thieves. None were too self-righteous, too rich and powerful, too poor or too degraded for him to associate with, instruct and pity, and few were so hard-hearted and calloused by sin, but that his loving personality could touch and soften them. Jesus, with his pure and strong character, could mingle with every one without being soiled. We, as Christian people, should be willing to associate with all grades of society as long as we can do them good, provided we possess a Christian character and a hold on God strong enough to elevate our associates and to keep us unspotted by their lives. If this old world is ever brought to Christ, it

must be through the instrumentality of Christ's disciples.

Christ was a master conversationalist. Who does not earnestly desire to possess his wonderful tact and ability in talking effectively with people in different professions, trades and conditions of life? He was able to turn every conversation concerning material interests into a heart-to-heart talk about spiritual things. In the course of his social conversation, he could arouse the thoughtless worldling from his spiritual lethargy by portraying for him, in a vivid picture, his poverty-stricken and wealth-eaten soul. By his conversation with the rich young man, he made him turn away sorrowfully; by his little talk with the woman of Samaria, he implanted within her soul a desire for the living water. What would happen in your community today if the Christian could make his conversation count? We are all prone to spend too much time in talking about our worldly pleasures, ambitions and prospects, and too little time about questions of eternal moment. We should have a sufficient amount of the "good salt" mixed in every conversation. It's a trite saying that "a man is known by the company he keeps," but one might say with equal truth that a man is known by what he talks about most.

Christ is a good example in the matter of conduct. The Christian's proper social conduct presents many problems, but these problems may best be solved in the light of the life and teachings of Jesus. Some might say that Jesus, by his example, sanctioned Sabbath-visiting, that he accepted invitations to dine, not only with his disciples, but also with publicans and Pharisees. As he had no home of his own, he naturally would go home to dinner with some one, yet his action in this matter would not sanction a great deal of the Sabbath-visiting that goes on, not only among people of other denominations but also among our own people. Much of the Sabbath-visiting indulged in for the sake of mere pleasure, destroys the purpose for which the Sabbath was created. Too many people are kept away from Sabbath services and spiritual worship because of the task of preparing a big dinner and entertaining company. This illustrates a social life which is not for Christ. The question whether Sabbath-visiting is right

or wrong must be determined by the purpose of such visiting. If we go in the spirit of Christ and with the purpose of carrying good cheer, encouragement and spiritual uplift to others, it may mean, in many cases, one of the best expressions of true Sabbath-keeping and of a social life dedicated to Christ.

Christ never allowed public opinion, the demands of custom or thoughts of self-interest to interfere with his moral and spiritual duties. He had his own rules of social etiquette. The fact that he was eating dinner in the home of a Pharisee and enjoying his hospitality did not hinder him from exhorting and even condemning his host if he needed it. How many times are our lips closed, our principles compromised, our characters weakened and our Christ ridiculed because of false rules of etiquette and lack of moral backbone? A great deal of popular comment has been made against Hon. William J. Bryan because he abstains from all forms of liquor, and we admire him because of the moral stand he has taken. And in the long run no Christian will lose anything by being true to himself and to his God in his social life. We need to follow the example of Jesus more closely, that our conversation and conduct may ever be fit expressions of the purest and most Christ-like social life.

CHRISTIAN ENDEAVOR SOCIALS

The ideal Christian life will be partly solitary and partly social, and the Christian art is to rightly balance the two. Our Christian Endeavor socials are well worth while, if only to look in one another's eyes and come to know one another better. Many young people whom we wish to win will come to our socials when they would not come to our prayer meetings. The social is our point of contact with them. In this way we may bring to the minds of many young people the important truth that the Christian life is an all-round joyous life, that it aims to develop all of man's God-given powers and possibilities. In a social, seek out those whom you know least, those who are bashful and diffident, who are waiting for some one to break the social ice for them. Each one should become better acquainted with every one else. Socials should make it easier to have heart-to-heart talks with one another.

There should be no proverbial "wall-flowers" at our Christian Endeavor socials. If any one is sorry that he came, this feeling must be completely changed before he goes home.

THE CURSE OF SOCIAL LIFE

One of the curses of Christian Endeavor socials, and all social life for that matter, is the formation of cliques. How sad it is to see one little group of young people off in one corner of a room, having worlds of fun all by themselves, when in another part of the same room may be some strangers who have come to their first Christian Endeavor social, who feel unacquainted and almost out of place. They naturally think that they are either not wanted there or not cared for. Sometimes they will succeed in getting their hats and getting away, unnoticed. And when they do that, they don't come again very soon. There are lots of questionable places where they are welcome. Cliques will kill any social. We can't help enjoying the fellowship of some more than others, but we can keep from being unmindful of our spiritual duties to every young man and woman. If any one who reads this is a member of a clique, he needs to be careful lest he forget his Christian Endeavor pledge.

THE END OF CHRISTIAN ENDEAVOR SOCIAL LIFE

Christian Endeavor socials are to be distinguished from other social gatherings by their motive, which is not amusement, but helpfulness. Thus they are the most recreative of all social gatherings. But the supreme end of all Christian Endeavor social life should be the building of Christian character. Whether the immediate purpose of a social be for the sake of raising money, getting better acquainted, or of introducing some honored guest, that social is a failure if it does not make us better, more interested in the affairs of the kingdom and better fitted to seek and to save those within the sphere of our influence.

BLACKBOARD EXERCISE:

C. E.
MEANS

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I N S O C I A L L I F E

Gentry, Ark.

Gentry, in common with much of the West, is harvesting good crops of wheat, oats, corn and fruit of all kinds except peaches. The apple crop is immense. The Northwest Fruit Growers' Society held a two days' session here recently and many of its members reported having cleared upwards of \$400 an acre on fruit, both apple and small fruit. Those who take proper care of their orchards are successful and prosperous.

The Gentry Church is not increasing in numbers or in Spirituality as we desire, but perhaps, like many other professing Christians, we are not as devoted, consecrated and faithful as we ought to be. Our services are quite well attended, both preaching and Sabbath school, and the Junior Endeavor society is doing good work. We have recently greatly enjoyed and profited by a week's visit from Rev. E. H. Socwell, who has been in missionary work in the Southwest. He is surely a man with a message, and his forceful, helpful sermons will be long remembered and can not fail to do good.

A word of caution on the Florida colonization scheme. Our advice is, go slow and investigate. After participating in colonization enterprises, I am convinced that of all people Seventh Day Baptists are the most difficult to colonize successfully. After spending several weeks in Florida last winter, and crossing from the sea to the Gulf, studying carefully conditions, the people, soil, climate, resources, etc., I am satisfied that people of moderate means and poor people, especially from the fertile prairies of the West, will meet with discouragement and disaster. We visited places in Florida where in years past Seventh Day Baptists have undertaken this experiment in what we believe to be the best part of the State, and we found only deserted, dilapidated houses that were once homes, beautiful and costly, but now desolation, decay and ruin. The soil, if it may be so called, is nearly everywhere sand. To be productive it must be constantly and heavily fertilized. The population is largely made up of negroes, by whom most of the labor is performed. People nearly all live in or near cities and towns. Some towns like Sanford, Orlando, Lakeland, Plant City and a few

others appear to have some thrift and prosperity, while the large cities prosper from the tourist trade, which is immense. While we were at St. Petersburg in February there were 10,000 tourists in that city alone. It is certainly a most delightful country in which to spend the winter.

It would seem unnecessary in this age of educational advantages to warn people from real estate booms, agents and promoters, whose enticing smile will not come off. As we rolled into Kissimmee, the first and most prominent thing to be seen was an immense billboard upon which in flaming colors was a picture of Uncle Samuel, U. S., just arrived and addressing a beautiful damsel who was temptingly holding up her cheek.

"What town is this, my pretty Miss?"
 "This, Sir, is the town you've sought.
 You're welcome here. It's Kiss-im-mee."
 We were also handed this "poem":

"I've found the land of 'grapefruit' fine—
 O that a grove of it were mine!
 I'd have an income that would stay,
 And life's hardships would pass away.

"O Florida! thou favored land,
 As in the blizzard here I stand,
 In frigid clime, I think of thee,
 And in thy bounds I long to be,
 In warm sunshine, upon thy shore,
 Where blizzards rage, no, nevermore.

"There sweet perfumes upon the breeze,
 Borne from grapefruit and orange trees,
 Do more and more refreshing grow,
 As over pure, cool lakes they flow.

"There zephyrs ever come to me,
 Bearing elixir from the sea,
 And happy people join in throng,
 To honor thee in praise and song."

This about Florida is not written to discourage the project mentioned in the RECORDER. I did not visit Stuart, consequently can not speak intelligently of that locality; but I found people nearly everywhere disappointed and discouraged. But this class of people is not confined to Florida; it is found everywhere. One thing is very certain: for our children's sake and for the sake of the cause which we profess to hold dear, we should be careful to make our homes among Sabbath-keepers and thus help strengthen and not disintegrate.

R. J. MAXSON.

July 26, 1914.

CHILDREN'S PAGE

Teddy Barrows, F. D.

Teddy Barrows swung back and forth on the front gate, while Billy Doane stood close by and watched him.

"Come on, Ted," said Billy, when he could stand it no longer. "What's the fun of doing that? Come on fishing."

"Can't," said Teddy, without looking up. "Not for three days. If you don't believe it, go ask my mother." But Billy had no idea of doing this, and he surely wasn't going to waste any more time on a boy who wouldn't look at him. So he hurried away in the direction of Willow Brook.

"Oh, shucks!" said Teddy, when Billy had disappeared from sight. "I 'most wish I hadn't tried to doctor that old rooster; then probably I could have gone. It's the dullest day ever. Wish that mouse in the trap hadn't been deader than a door-knob. I know I could have cured him like I did Uncle Ned's squirrel." But Teddy didn't make any more wishes, for just then Bobby Bee's dog from across the street came running up to him, and barked for attention.

"Hullo, Towser," said Teddy, as he stopped swinging. "What you got? Is it a note?" And he hastily untied the string that fastened a square bit of cardboard to Towser's collar. "Want's me to come over, of course. Is he sicker?"

But Towser only wagged his stub of a tail, so there was nothing for Teddy to do but to go and find out for himself. It had been several days since he had seen Bobby—not since the day he caught cold, and everybody thought he was going to have pneumonia.

"Well, come on, Towser," said Teddy when he had read the note, "I'll beat you across the street."

Bobby was curled up on the couch in the sitting-room. "Sicker?" asked Teddy the minute he spied him. "Want some sugar'n water? If you've got a broken bone in your leg, I've made some dandy splints. And I can tie up a cut or-or—"

"Oh, go 'long!" Bobby interrupted him, though he smiled a wan little smile. "I'm

lots and lots better, but Anna's gone off, and mother's got a headache. And I want somebody to amuse me."

"Hump!" said Teddy. And he looked very much disgusted. "What do you take me for? I'm going to be a doctor, not a clown." But just then he glanced at Bobby's mother, and saw that she did look tired. And she kept putting her hand to her head, so he smiled instead of scowling. Maybe it was his duty to cheer Bobby up. Doctors had to do queer things sometimes. Suddenly he thought of the baseball puzzle and the new game that Bobby had never seen.

"I'll go get them this minute," he said to himself. And taking his coat from the chair where he had thrown it, he hurried from the room, saying as he went, "Wait just a minute, Bob; I'll be right back. Then you'll be surprised."

And he told the truth. For when he next appeared in the Bee sitting-room he wore a tall silk hat, his big brother's long coat, and a pair of spectacles that were mostly rims and bows, for there was no glass about them. In one hand he carried an old-fashioned, black bag that fairly bulged out, it was so full.

"I am Doctor Merryman," he announced, with his most professional air. "And I've some splendid medicine in my bag. We'll try it at once." And he proceeded to take out a game of checkers, a puzzle, and various other articles.

Bobby and his mother both laughed. And Mrs. Bee thought, "I do believe that Bobby looks better already. Perhaps I can get a nap now." And she left the two boys to put the baseball puzzle together. After a few minutes she lay down on the old lounge in the kitchen. How her head did ache. From the sitting-room came the sound of two boyish voices. Bobby's was weak, and sometimes a little bit cross, but Teddy's was jolly, though not too loud. He knew that Bobby musn't get excited. A good doctor never allowed his patients to be bothered. So he patiently picked up the tiny pieces of wood that seemed bound to fall from the table. And he let Bobby beat three games of checkers a-running.

That this was not easy for Teddy Barrows could be told by the way he bit his lips every little while. Once or twice he

said, "Oh, shucks!" or "Hump!" under his breath, but Bobby was too busy to notice. So two whole hours passed by. At the end of that time Mrs. Bee awoke from a long, refreshing nap, her headache quite gone, and hurried into the sitting-room. Bobby was sleepily turning the pages of Teddy's new magazine, while Teddy was anxiously looking out of the window.

"I guess I'll have to go now," he said, as soon as he spied Mrs. Bee. "I've got an errand to do for mother, and I almost forgot it."

"All right, Doctor Merryman," said Bobby's mother. "I am very much obliged to you. Just put in your bill, and we'll see what we can do about settling it. You've cured my headache, and now I know Bobby will have a good nap. He was awake so much last night. Will you come tomorrow?"

"Sure," replied Doctor Teddy, promptly, as he packed his black bag.

Bobby smiled happily and said, "Don't forget. You're lots better'n Doctor Smith. I guess I can go fishing by next week if you keep on coming."

Once out of the Bee house, Doctor Teddy hurried across the street very fast. He had thought of several other patients whom he might help. Mother was one of them. Not that she was sick; but she was tired, and there was a big ironing to do. And Teddy felt sorry that he had let her bring in four armfuls of wood that morning. If he helped her, perhaps she would have time for the trip to town that she had given up.

Then there was old Mr. Lane just down the street. He needed cheering up, for his broken ankle wouldn't let him go out of the house. Perhaps he would like to play checkers.

"Hump!" said Teddy as he picked up an armful of wood. Guess if I can't be a medicine doctor right off, I might as well be a fun doctor while I'm getting grown up, and make folks happy. Teddy Barrows, F. D., sounds pretty nearly as good as Teddy Barrows, M. D." And he whistled cheerfully as he went into the house. —*Alice Annette Larkin, in The Child's Hour.*

"No panic disturbs the riches of the heart."

Golden Wedding

But few people are permitted to enjoy fifty years of uninterrupted married life, and when any couple has attained to this it is very fitting that something should be done to celebrate the event.

Fifty years ago last Thursday, July 16, Rev. Thos. B. Brown performed the ceremony at Little Genesee, N. Y., that united in marriage Aburtus C. Rogers and Miss Alice Ennis, Mr. Rogers at the time being at home from the Civil War on a furlough.

On Thursday their beautiful home on West University Street was made the gathering point of a company, about sixty in number, who desired to assist them in a proper observance of this occasion. Mr. and Mrs. Rogers were fortunate in being able to have their children all home with them at this time, which fact added much to the enjoyment of the occasion.

Those present from out of town were Mrs. Agnes Rogers Saunders of Robbinsdale, Minn.; Walter E. Rogers, Milton, Wis.; Mr. and Mrs. O. S. Rogers, Plainfield, N. J.; George Cotton, Friendship; Miss Mary E. Bowler of Little Genesee, the latter two being cousins of Mrs. Rogers.

Refreshments of ice-cream and cake were served. There were many presents, including \$100 in gold. The *Sun* wishes to extend its congratulations to Mr. and Mrs. Rogers, and wish for them many more wedding anniversaries, and as they are both hale and hearty we see no reason why our wishes may not be gratified.—*Alfred (N. Y.) Sun.*

Business Opportunity

The Model Laundry in Battle Creek is for sale, either the whole industry or one half. This is a splendid opportunity for a Seventh Day Baptist. The plant has a good business and is not run on Sabbath day. The present owner has interests elsewhere which demand practically all of his attention. He would sell one half interest to a Seventh Day Baptist, a young man preferred, who would learn the business end of the industry, and devote his whole time to it. If you are interested come here and look the proposition over, or write the Model Laundry at Battle Creek, Michigan.

SABBATH SCHOOL

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

HEBRON, PA.—An interesting and profitable quarterly meeting was held with the Hebron Center Church from Friday night to Sunday night, July 17-19. Nearly one hundred people were in attendance at the sessions Sabbath day and Sunday. Pastor Walter L. Greene was assisted by William M. Simpson of Nile, Rev. Byron E. Fiske of Coudersport and Rev. George P. Kenyon of Richburg. Mr. Simpson preached Sabbath morning and Sunday evening; Mr. Fiske, Sabbath afternoon and Sunday morning; Mr. Kenyon, Sunday afternoon; and Pastor Greene Friday night and the morning after the Sabbath.

The visiting friends were hospitably entertained in the homes of the people and at the second church. Dinners were provided in the commodious dining-room in the basement of the church. Friends were present from the First Hebron Church, Coudersport, Oswago, Coneville and Roulette, and enjoyed the stirring gospel messages which were presented.

There seemed to be a general feeling that the quarterly meetings of this church should be sustained, and it is likely that the quarterly meeting will again become a regular feature of the activities of the Hebron churches.

World Wide Bible School News

Quadrennial World's Conventions After Tokyo

So that the great Sunday-school conventions of the International and World's associations may not interfere with each other, the executive committees of the two associations agreed, pending confirmation by the British section of the World's Sunday School Association, to hold their conventions quadrennially, with an interval of two years between the sessions of the International and World's associations. The next World's convention will be in Tokyo, October 18-26, 1916, and after that date there will be no convention of the World's Association until 1920. The next conven-

tion of the International Association will be in New York in 1918.

Death of Sir Francis Flint Belsey

Bible-school workers throughout the world are saddened by the news that Sir Francis Flint Belsey, of London, passed out of this life on May 25, 1914. His loss will be keenly felt. Sir Francis began his service for the Bible school at a very early age. At sixteen he was secretary of the British and Foreign schools at Rochester, England, and for sixty years he has been an active worker in the Bible school. He was president of the first World's Sunday-school convention, held in London in 1889; he was chairman of the council of the Sunday School Union of Great Britain, representing over 700,000 Bible school teachers. Because of his distinguished services on behalf of the Bible schools of the Old World he was knighted by King Edward in 1910. His remark on the occasion of his knighthood is typical of the man. "It is the Sunday school that has been knighted," said he, "and I am proud to be its representative and to accept the honor on its behalf."

Some Possibilities of the Home Department

Organized in 1881, the Home Department of the Bible school, like many other valuable institutions in and out of the church, had a small beginning, and over many obstacles made its way to a permanent place. That it has a real and important function to perform is indicated by the fact that within two decades after its organization there were enrolled, in the United States and Canada, approximately 300,000 Home Department members. [Now there are considerably more than half a million. The Methodists have 160,000, Presbyterians 120,000, Baptists 100,000, according to a late report.]

But these figures record only a small part of its work. They do not tell how large a number of men, women, and children through its agency have become regular attendants upon the sessions of the Bible school. Nor do they register the numerous instances in which drooping spirits have been cheered, or souls converted, through its instrumentality. The

history of the Home Department is a thrilling story of the siege-work of the Bible school, in its endeavor to carry out the command of our Leader to "go into the highways and hedges and compel them to come in."

In the Home Department, as in every other department of the Bible school, individuals of originality have enterprised features of the work which were not provided for in the printed directions. Numerous thrilling stories are told of the work of that class of Home Department visitors who have the subtle power to gain ready access to the hearts and lives of people and stir them to spiritual endeavor.

The Home Department takes on large significance as soon as the strategic importance of the home in the fight for character is appreciated. Unfortunately, this evaluation of the home, while theoretically admitted by all, is practically overlooked by many in their zeal for institutions, such as the kindergarten, day school, Bible school, etc. These institutions have their part to play, but for obvious reasons, which it is not necessary here to enumerate, the home is the character-building institution *par excellence*, and to farm out the work of character-training to the Bible school or to any other institution is to shirk the first duty of parenthood. If this be so, then it may be that the Home Department, when fully developed, may become the chief sphere of the Bible school's activity.—*Methodist Sunday School Journal*.

Minutes of the Sabbath School Board

An adjourned meeting of the Sabbath School Board was held at the home of Prof. A. E. Whitford, Milton, Wis., Sunday afternoon, July 12, 1914, at 5:30 o'clock.

The meeting was called to order by the President, and prayer was offered by Pastor H. N. Jordan. The following Trustees were present: A. E. Whitford, L. C. Randolph, G. E. Crosley, W. H. Greenman, R. V. Hurley, D. N. Inglis, H. N. Jordan and A. L. Burdick. In the absence of L. H. Stringer, member of the Auditing Committee, R. V. Hurley was appointed to fill that place.

The Committee on Recommendations to the General Conference presented the following report, which upon motion was adopted.

The Sabbath School Board recommends to the General Conference:

(1) That a committee, to be known as the Lesson Committee, be appointed by the General Conference for one year; that the General Conference appoint a representative of the Seventh Day Baptist Denomination on the International Lesson Committee, to hold office for a term of three years.

(2) That amendments to the constitution of the Sabbath School Board be made as follows:

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

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

A budget for the next year was also presented.

By vote of the Trustees the following amendments to the by-laws were made:

Art. 1, Sec. 3, No. 7 in Order of Business, to be changed from "Report of Field Secretary" to "Report of Committee on Field Work."

Art. 2, To add a permanent committee as follows: Committee on Field Work.

After a recess, during which time refreshments were served by Mrs. Whitford, the Committee on Conference Program made a report of progress.

The annual report of the Treasurer, W. H. Greenman, was given and upon the recommendation of the Auditing Committee, G. E. Crosley and R. V. Hurley, was adopted as a part of our report to General Conference.

The Treasurer's quarterly report was given as follows:

| Treasurer's Report | |
|---|----------|
| From March 15, 1914, to June 30, 1914 | |
| GENERAL FUND | |
| Dr. | |
| Balance on hand March 15, 1914 | \$236 07 |
| March 16 Rev. Eugene Davis, Walworth, Wis., balance over expense to S. S. Convention, Chicago | 5 50 |
| " 21 Carrol Oakley, Milton Jct., Wis., S. S. | 2 02 |
| " 23 Irving Hunting, Plainfield, N. J., S. S. | 3 00 |

| | | |
|----------|---|----------|
| March 25 | Geo. E. Murphey, Ashaway, R. I., col. S. S. Con., Ashaway, R. I., balance over expenses of Rev. A. J. C. Bond to S. S. Con. | 13 50 |
| April 1 | C. E. Wolfe, Salemville, Pa., S. S. Church | 2 00 |
| " 4 | I. F. Randolph, New Market, N. J., S. S. | 12 99 |
| " 6 | P. B. Hurley, Riverside, Cal., Church | 2 95 |
| " 8 | I. C. Jeffrey, Nortonville, Kan., Church | 65 |
| " 8 | H. M. Swinney, Ashaway, R. I., Church | 1 77 |
| " 14 | N. C. Clarke, Farina, Ill., S. S. | 3 36 |
| " 14 | Wm. M. Stillman, Plainfield, N. J., Church | 3 28 |
| " 22 | Marie Davis, Farnam, Neb., S. S. | 29 43 |
| " 23 | A. S. Childers, Salem, W. Va., Church | 11 36 |
| " 23 | Dr. M. Josie Rogers, Daytona, Fla., S. S. | 2 40 |
| " 23 | C. M. Sheldon, Albion, Wis., S. S. | 20 00 |
| " 23 | A. B. West, Milton Jct., Wis., Church | 4 25 |
| " 30 | Mrs. J. N. Pierce, Fouke, Ark., S. S. | 2 70 |
| May 7 | Rua M. Van Horn, Welton, Iowa, S. S. | 2 50 |
| " 16 | Anna Laura Crandall, Independence, N. Y., S. S. | 5 00 |
| " 21 | Roy F. Randolph, New Milton, W. Va., Middle Island S. S. | 2 00 |
| " 21 | Curtis F. Randolph, Alfred, N. Y., Church | 1 50 |
| June 18 | B. D. Crandall, DeRuyter, N. Y., S. S. | 5 00 |
| " 4 | Interest, Höcker Permanent Fund | 11 85 |
| " 18 | E. E. Whitford, New York City Church | 11 29 |
| " 24 | S. H. Davis, Shiloh, N. J., Church | 12 75 |
| " 24 | Mabel E. Jordan, Nile, N. Y., Church | 3 20 |
| " 24 | L. F. Randolph, New Market, N. J., S. S. | 7 99 |
| " 25 | Fred. W. Turck, Alfred Station, N. Y., Church | 2 50 |
| " 25 | C. W. Barber, North Loup, Neb., Church | 30 |
| " 25 | Mrs. Cady Rogers, Waterford, Conn., S. S. | 7 95 |
| " 29 | Carrol Oakley, Milton Jct., Wis., S. S. | 3 00 |
| " 30 | Eda R. Coon, Leonardsville, N. Y., S. S. | 4 15 |
| " 30 | Irving Hunting, Plainfield, N. J., S. S. | 9 00 |
| " 30 | Louis H. Sherman, Chicago, Ill., S. S. | 4 50 |
| | | 8 40 |
| | | \$467 22 |

| Cr. | | |
|----------|--|----------|
| March 17 | To Höcker Permanent Fund | \$ 5 00 |
| " 17 | H. C. Van Horn, Ashaway, R. I., expense Rev. A. J. C. Bond, S. S. Institute | 40 00 |
| April 14 | Mrs. C. M. Burdick, Long Island, editing <i>Sabbath Visitor</i> , April, 1914 | 10 00 |
| June 1 | Rev. W. C. Whitford, Alfred, N. Y., S. S. Council, Phila., Pa., delegate | 19 65 |
| " 1 | Rev. E. D. Van Horn, New York City, S. S. Council, Phila., Pa., delegate | 8 11 |
| " 1 | Rev. J. L. Skaggs, Shiloh, N. J., S. S. Council, Phila., Pa., delegate | 4 35 |
| " 1 | Mrs. C. M. Burdick, Long Island, editing <i>Sabbath Visitor</i> , May and June, 1914 | 20 00 |
| " 21 | Prof. A. E. Whitford, Milton, Wis., expenses S. S. Convention, Chicago | 10 00 |
| " 25 | A. L. Burdick, Janesville, Wis.: Postage | \$2 00 |
| | Minutes S. S. Con. | 50 |
| | | 2 50 |
| | Balance on hand June 30, 1914 | 312 61 |
| | | \$467 22 |

| JUNIOR QUARTERLY FUND | | |
|-----------------------|--|----------|
| Dr. | | |
| March 15 | Balance on hand | \$108 03 |
| April 14 | M. T. Greene, Plainfield, N. J., Junior Quarterly receipts | 12 71 |
| | | \$120 74 |

| Cr. | | |
|----------|--|----------|
| March 17 | Mrs. T. J. Van Horn, Dodge Center, Minn., editing <i>Junior Quarterly</i> , second quarter | \$ 17 50 |
| " 25 | L. A. Worden, Plainfield, N. J., 1,225 copies <i>Junior Quarterly</i> , second quarter | 84 76 |
| | Balance on hand June 30, 1914 | 18 48 |
| | | \$120 74 |

| HÖCKER PERMANENT FUND | | |
|-----------------------|-----------------|---------|
| Dr. | | |
| March 15 | Balance on hand | \$ 4 65 |
| 17 | General Fund | 5 00 |
| June 18 | E. E. Whitford | 5 00 |
| " 18 | New York Church | 4 25 |
| | | \$18 90 |
| Cr. | | |
| June 4 | Amount paid out | \$ 9 65 |
| " 30 | Balance on hand | 9 25 |
| | | \$18 90 |

Upon motion the report was adopted. It was voted that the Secretary be instructed to write to the Treasurer of the Memorial Board concerning the loan of monies now in the Permanent Fund.

It was moved and carried that any matters of business arising between this meeting and Conference time be referred to the President and Secretary with power to act.

It was voted that the Treasurer be instructed to turn over from the General Fund to the Höcker Permanent Fund enough to bring that fund up to \$500.00.

Adjourned.
A. L. BURDICK,
Secretary.

LESSON VII.—AUGUST 15, 1914
THE WICKED HUSBANDMEN

Lesson Text.—Matt. 21: 33-46.
Golden Text.—"The stone which the builders rejected, the same was made the head of the corner." Matt. 21: 42.

- DAILY READINGS
- First-day, Isa. 5: 1-17.
 - Second-day, Ps. 80: 1-19.
 - Third-day, Ps. 118: 1-29.
 - Fourth-day, Neh. 9: 16-31.
 - Fifth-day, Mark 12: 1-12.
 - Sabbath day, Luke 20: 9-19.

Sabbath day, Matt. 21: 33-46.
(For Lesson Notes, see *Helping Hand*)

Men have a superstitious idea about reading the Bible. They carry texts as Indians carry amulets, thinking that God will bless them to their good. The mere reading of the Bible, or carrying texts, will do no good. A man may own a farm, and yet go to the poorhouse. His land must be cultivated.—*Beecher*.

Among the Scattered Sabbath Keepers of the Southwest

REV. EUGENE H. SOCWELL

Having closed our labors at Edmond, Okla., we visited Kingfisher and were entertained in the pleasant home of Rev. S. L. Maxson and wife, both of whom are known to almost all readers of the RECORDER.

Brother Maxson and wife have resided in Kingfisher for thirteen years and have won the respect and esteem of a wide circle of friends. During all these years Brother Maxson has devoted his life to the service of the people, in connection with his business, that of life insurance. For many miles around he has visited the sick and the dying, ministering words and deeds of consolation and comfort, conducted funeral services, performed marriage ceremonies, and in all these ways has endeared himself to people far and near. He has also been called upon to preach upon special occasions, and as supply in many of the representative churches in Kingfisher, El Reno and other cities in the surrounding country. We greatly enjoyed our visit with these friends of bygone days and were made to feel that the enjoyment was mutual.

Perry, Okla., was the next point visited, where we were entertained in the home of Mr. and Mrs. J. T. Gregoire, former friends from Iowa. These friends are not Sabbath-keepers but we felt that it was not wise to reject their warm invitation to visit them, and we went hoping to do them good. Twenty years ago, at the home of the bride, near Welton, Iowa, it was our privilege to unite these friends in marriage, since which time we had not had the privilege of meeting them. Our visit was brief but pleasant indeed, and we tried to cause it to be as profitable as it was pleasant.

While at Perry we had the privilege of forming a personal acquaintance with Hon. Al J. Jennings, one of the candidates for the office of governor of Oklahoma. Mr. Jennings is an ex-convict, ex-bandit and train robber, who, during the past few months, has come very much into public prominence both in the East and West. I was much interested in him and pleased that I could hear him speak, not because of his

past wild and wicked career, but because of his evident repentance and for his manly struggle to do the right. After a most pleasant visit with him I am convinced that his reform is genuine, and it was a true pleasure to grasp his hand in friendship and encourage him all we could in his struggle to live down the past by living right in the present.

Enid, Okla., was our next stop, where we had a most pleasant and profitable visit at the home of Mr. and Mrs. F. A. Miller. Mrs. Miller is a daughter of Eld. S. S. Davison, of Fairview, Okla., whom we visited last March, and a granddaughter of Rev. Samuel Davison, a Seventh Day Baptist clergyman of bygone days. Mr. and Mrs. Miller are members of the "Church of God" of Fairview, loyal Sabbath-keepers and devoted Christians. Our visit was brief, but we were assured that we "could never know the encouragement and cheer" our visit imparted and we, in turn, felt amply repaid for the effort put forth.

Thirty-four miles southwest of Enid is Okeene, the home of Mrs. Carrie Parvin, formerly of Shiloh, N. J., and a cousin whom we had not seen for forty-two years. We very much enjoyed meeting her again and being entertained in her home. Several days were spent at Okeene, visiting families, and on Sunday we preached in the M. E. church to an appreciative audience.

By the request of Rev. V. W. Young, pastor of the M. E. church, we had the privilege of explaining to him the doctrine of our people, in which he evinced a deep interest, and of furnishing him with Sabbath literature. We think our labor at Okeene was not without profit.

Tulsa, in eastern Oklahoma, was next visited, where we were pleasantly entertained by Mr. and Mrs. Perry B. Maxson, who are faithful Seventh Day Baptists.

Mr. Maxson was identified prominently with the early settlement of Kansas, having been elected to each branch of the legislature and occupied several other important public positions. He was one of the promoters of the now famous Missouri, Kansas and Texas Railway, a stockholder in the original company and secretary of the same. He was sent by the company

HOME NEWS

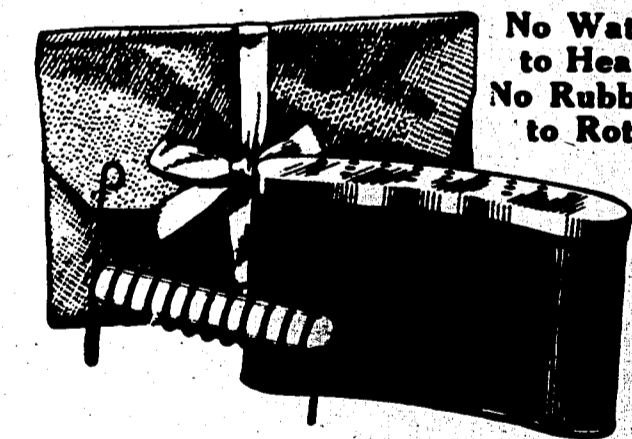
LONG BEACH, CAL.—Again we come before the readers of the RECORDER with news which to us at least seems important,—the beautiful surrender of three who have taken a firm and decided stand for God and his truth, as we understand it. It was a joyful occasion, after a fine sermon by Elder Hills, when that splendid mother, followed by her two daughters, stepped down into the water and was baptized according to the Scriptures. The beautiful and solemn service meant much to us and was a fine example for these children who, we hope and pray, will follow later.

PRESS REPORTER.

The Roman Catholic Archbishop of St. Louis, in an address before the Catholic Conference of Charities, made the demand that the city appropriate money for the support of Catholic charitable institutions. What next?

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to Tahlequah, Indian Territory, in 1866, to attend the council of the Cherokee Indians, for the purpose of securing the franchise and right of way through their domain. He made the journey overland with a covered wagon and alone, and during the last 150 miles of the journey he sighted but one house, a mere shack occupied by an Indian. He made the desired treaty with the Indians, which was the first treaty ever made upon the American continent with any tribe of Indians for railway purposes. Thus Mr. Maxson blazed the trail for what has since become one of the great railway systems of the United States. A most pleasant visit was enjoyed with Mr. and Mrs. Maxson, who expressed much pleasure, and in a substantial manner, for the visit made them. They had received no official visit from our people in twenty-five years.

Porter, Okla., is located thirty-six miles southeast of Tulsa, and is the home of Mr. C. G. Kenyon and family, of Nortonville, Kan., all of whom are true Seventh Day Baptists.

The threshing of wheat was fairly on and the weather extremely hot, and there was therefore very little opportunity for missionary labor. A pleasant visit was made with these loyal ones, who had not been visited by any of our clergymen for nine years. They appreciated the visit, and we trust it was not without profit.

Porter, Okla.,

July 15, 1914.

Denominational News

Rev. James Skaggs, pastor of the Shiloh (N. J.) Seventh Day Baptist Church, has resigned that position and accepted the pastorate of the church at Nortonville, Kan. He will go to his new pastorate about October first.—*Alfred Sun.*

We notice by the Hammond paper that Rev. A. P. Ashurst, pastor of the Seventh Day Baptist church, has enjoyed a delightful birthday party at his home, attended by the pastors of other churches and a goodly company of friends. The write up shows that Brother Ashurst and wife are held in high esteem among the churches of Hammond, and greatly beloved by their people.

MARRIAGES

REED-KENYON.—At the Seventh Day Baptist parsonage, in Richburg, N. Y., June 16, 1914, by Pastor G. P. Kenyon, father of the bride, Mr. Floyd Reed of Shingle House, Pa., and Miss Esther M. Kenyon of Richburg, N. Y.

DEATHS

SHERLOCK.—Edrie Beatrice Sherlock was born at Blystone, Pa., April 4, 1903, and died at her home near Cambridge Springs, June 27, 1914, aged 11 years, 2 months and 23 days.

Edrie was the daughter of Burton E. and Mabelle Waldo Sherlock, and was the eldest of a family of four, an infant brother having preceded her seven years ago. She had been a delicate child from birth, and after intense suffering from a complication of diseases, for a period of three weeks, and though loving hands assisted by a nurse did all in their power to stay the ravages of disease, the spirit returned to the God who gave it. She leaves to mourn her loss, besides the father and mother, a brother, Raymond, a sister, Marian, and other relatives and friends.

Farewell services were held at the home at 11 a. m., June 30, conducted by Rev. Mr. Chase of the United Brethren church (there being no Seventh Day Baptist minister near). Text from James 4: 14. A large number of relatives and friends followed the body to its last resting-place in the Jewel Cemetery. And so another bud has gone to bloom in heaven.

"Death is delight,
Death is dawn,
The waking from a weary night
Of fevers, unto birth and light."

A. W. P.

Education

Education is gleaned from men and books and laboratories, from field and forest and whispering wind; but it is more;

It is learning promptness and thoughtfulness, kindness and helpfulness, and every form of purity;

It is the mastering of mind and spirit, appetite and passion, thought and word and glance;

It is knowing that nothing but service brings worthy living, that selfishness means sin, that courage lies in being right.

Education is the implanting of good habits, the acquirement of efficiency, the development of twenty-four carat character.—*Thomas C. Blaisdell.*

The Sabbath Recorder

Theo. L. Gardner, D. D., Editor

L. A. Worden, Business Manager

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

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The horrors arising from the rum trade carried on in Africa by the Europeans and Americans alike have been stigmatized as the "white man's sin and the black man's sorrow."—*The Missionary Voice.*

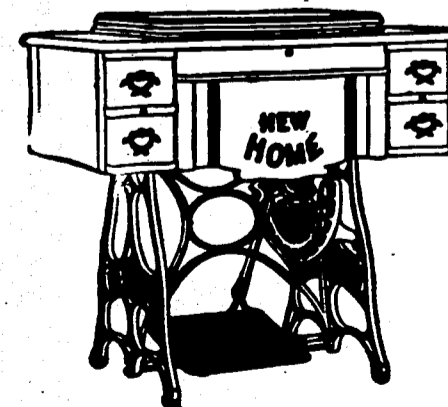
Well is it known that ambition can creep as well as soar.—*Burke.*

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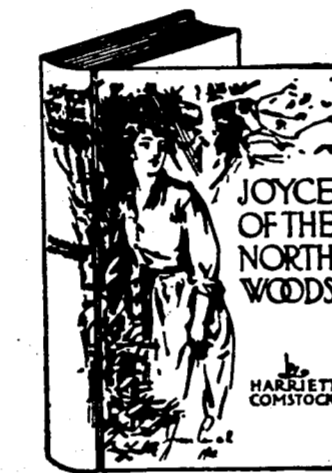


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The Sabbath Recorder

A PRAYER

ALICE MATHEWS

My Father! in this quiet room tonight
I kneel, to ask the blessing of a greater light
To guide my restless footsteps wheresoe'er I go;
And let content stay closer than my dearest friend below.
Ah! let the tender littleness of kindly deeds
Be always overeager, in my heart, for friendly needs.
No root of bitterness I pray you let abide
Within my soul, O Father, when comrades turn aside;
The little slights, neglects, or frets,
That choke so with their stings,
And jealousy, the snarer, with the thorns it ever brings—
Oh, help me lift my seeking heart away from them, in prayer,
And trust, and love, and leave all aching care
Within the shadowy corners of this weary flesh,
And hourly seek new courage, each day to taste afresh
Thy living waters, and learn that life is not in vain,
And always doing, not in keeping, lies the highest gain.
My Father, last of all, I ask a smile of cheer,
And oh, forever peace, thy peace, to hover near.

Newark, N. J.

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