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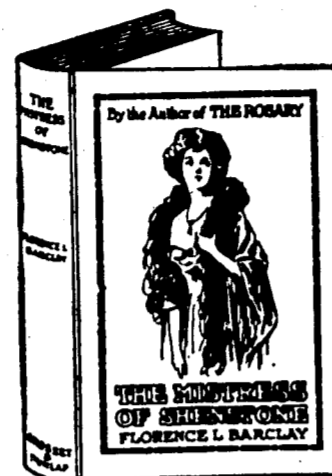


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The Sabbath Recorder

TO THE WIND

M. E. H. EVERETT

Whithersoever thou wilt, O Wind!
For thy Maker set thee free;
And I would that my soul might be unbound
To wander away with thee.

I hear the sweep of thy mighty wings
As they swing from hill to hill
And with the joy of a wordless hope
My quickened pulses thrill.

I hear thee rush down the wooded glade
Like some invading foe,
Through each gnarled and withered branch thy horns
Their ancient pibroch blow.

All night thou wilt hold high carnival;
When dawn's grey shadows creep
Thou wilt seek the boughs of the singing pine
And rock thyself to sleep.

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Response to the Address of Welcome

In response to the hearty welcome given by Alfred's pastor, the editor of the SABBATH RECORDER spoke as follows: After seven years we come from far and near as delegates and representatives of our churches and boards, to gather once again as brothers and sisters around what we love to regard as our home altar. For, to many of us, Alfred will always seem like the dear old homestead where in early days we received the inspiration and help of the honored and loved who long ago laid down their armor and went to their everlasting rest. Here for years we enjoyed the fellowship of master spirits who presided over the household of knowledge, and who gave the best energies of their lives to train the young in ways of usefulness and to anchor them in the faith of our fathers. And here we gather today, around this common altar, to enjoy one more home-coming, and to sit together for a few days as members of a common family in efforts to promote the interests of the causes that lie near our hearts. We come, I trust, united in the bonds of Christian unity, bonds made all the stronger by loyalty to the truths that make us a peculiar people, and, I hope, with hearts aglow with love for one another and for Christ. We come ready to give our best thoughts and most devoted energies to the work we have in hand. May we be ready to sing here with a deeper meaning and a new energy the song that thrilled us so on Sabbath morning at Brookfield:

"Faith of our fathers! living still
In spite of dungeon, fire, and sword:
Oh, how our hearts beat high with joy
Whene'er we hear that glorious word:
Faith of our fathers! holy faith!
We will be true to thee till death!"

Here, surrounded by the scenes our fathers loved; amid these homes planted by their hands; in this dear old church that for many years witnessed the ministries of Rev. N. V. Hull; under the shadow of the university that owes its being to Kenyon and Allen; surrounded by

that group of buildings, every brick of which has meant something to our people; enjoying the blessings of a culture promoted by Williams and Tomlinson and Maxson and Lewis, we assemble today, from the busy marts of the East, from the fruitful prairies of the West, from the hills and valleys of the North, and from the garden lands of the South, to carry forward the work so well begun by them. We can not stand justified if we neglect it; we can not hope for the Master's approval if we put into it anything short of our best. If ever we as a people needed to draw near to God and seek the promised power from on high, we need to do so today. We come praying for the spirit of true evangelism. We are glad evangelism is to be the key-note of this gathering. We need another Pentecost. And if we have come up to this feast in the spirit of God's children of old, we too will not cease to say:

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, who made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber."

If we have come in the loyal spirit of those who went up to Jerusalem with hearts enlisted for the welfare of Zion; if our hearts are filled with strong yearnings for the divine presence, as were the hearts of the scattered ones of Israel at the times of their home-coming, we can say today:

"I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. . . . whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. . . . Pray for the peace of Jerusalem. . . . For my brethren and companions' sakes I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good."

It was forty years ago last month that the theological department under Thomas R. Williams sent out from this place its first class of nine young ministers. Out into the fields of work they went, with high hopes and earnest zeal for the Mas-

ter's service. Graduating at the same time was a class of eight college students, among whom was the president of this Conference, Alpheus Burdick Kenyon. We called him "A. B." for short, and through the years of school life learned to love him. Today we deem it a happy privilege to join with a host of old Alfred students in addressing him as Mr. President. Most of the boys and girls of that old double class have finished their labors and gone home. Only two of the nine theologues are now in active work. For years they were helpers in our Conference gatherings, but today we shall look in vain for Rogers and Crandall and Huffman, for Babcock and Sherman and Stillman. "D. K." is in Ohio; "D. H." is in China; only "A. B." and "T. L." are here. Thus the grim reaper has been busy, and when we look for the workers of forty years ago, only here and there one can be found. How this admonishes us who remain to be faithful, and urges us to loving service. The time is short and too precious to waste. What we do for the cause we love must be done soon. The workers are all too few at most, and we need to pull together if the cause is made to prosper. No one here can tell how soon he may be called away forever. It seems but yesterday that Utter and Chipman and Titsworth and Carpenter were with us doing the Master's work, planning for the welfare of our good cause. Today we shall miss them, and our hearts are sad that never again can we give them the glad welcome to our Conference gatherings. Who must go next, no man can tell. We only know that God has graciously spared us to meet here today and to receive this welcome. I pray that we may each resolve to make the most of these opportunities to strengthen the ties that bind this people together, and make wise plans for our important work. We can ill afford to contend over matters that are not essential, and we can well afford to bear and forbear in loving efforts to seek and establish the best methods for doing our work.

The world moves, and we must do what we can to keep abreast with the marching files of life that make for progress. I trust the delegates you welcome here at this time have come determined to stand together for the truths that have made us a people. There is no other way to stem

the tides that are against us. Divided we fall; united we stand. Then let us all, hosts and guests, entertainers and entertained, join heart and hand in seeking a revival of the loyal, truth-loving, self-sacrificing spirit that made our fathers strong. One more thing we must not forget: Let us who are older thank God for the loyal young men in the ministry who see eye to eye, and who are doing good work in the Master's vineyard, upon whom we can depend to be true after we are gone.

What Is Tainted Money?

In this age of unprecedented prosperity, when immense individual fortunes have been made quickly by successful business enterprises on a large scale, glaring inequalities in matters of property have necessarily resulted, and out of these conditions have come most of the criticisms from the less fortunate masses. One would think by the clamorings of labor against capital that it is a crime for a man to manage great business enterprises so as to make them successful, and to bring great incomes to the investors. And when men, whose business has enlarged and prospered until they have become millionaires, make gifts to laudable public objects, including schools, churches, libraries, colleges and hospitals, we hear on every hand the cry, "Tainted money!"

Somehow we have not been able to see the force of this cry as regards the money, and we have often wondered just when money becomes tainted. It is easy to see when a man is tainted, but when money is made in trade, whether methods are questionable or not, we have not been able to see how it carries a taint when given away to some needy, worthy and laudable institution that is working entirely for the good of humanity. Indeed, if any purification is needed, it seems that such is secured when the money is bestowed with charitable and philanthropic motives upon worthy institutions or needy persons.

Two Irishmen were discussing this question when one of them said: "Pat, do you believe Mr. Blank's money is tainted?" "Yes, I do," replied Mike. "It has two taints on it—'taint yours, and 'taint mine." Have you read Robert Burdette's article on "A Tainted Dollar"? It has been going the rounds among the papers, and re-

lates the experiences of a dollar for one week before it found its way into the church offering at the morning service. It had been in many dirty hands, had done duty for several evil men, and at different times had received a taint from oil and tobacco and rum and the gambling table. Even while the prayer meeting was in progress it had changed hands several times in a game of poker, and the last one to get hold of it held it till morning and placed it on the church collection plate. The dollar is then represented as asking if it is welcome to the church treasury.

Mr. Burdette turns the question by pointing to the polluted and guilty men picked up on the streets and brought to the church, sometimes men whose lives are smeared many times worse than that questionable dollar. "We have received them gladly," says Mr. Burdette, "and there was joy among the angels when we took them in. It is the work of the church to receive and cleanse the impure, and put it to better use." Then referring to the dollar that has been in the devil's work a good part of the week, but has now found its way to the altar among other offerings brought in by sincere servants of Christ, the writer asks: "What will be your pleasure, brethren? Is this grimy old dollar bill with all its unsavory record and impure smell 'tainted money'? Shall it be thrown out or shall we receive it into the offering with a good standing and put it to a good use?"

Not long ago the United States Senate refused a \$250,000 annual gift from a millionaire who has gladly given this large sum yearly to the Board of Education for farm demonstrations. The amount could hardly have been offered in a better cause. To be sure, the business methods of this man have been most severely criticised, and many American people can not approve all the ways in which his wealth has been secured. Nevertheless he has given millions for the relief of suffering humanity and to build up excellent institutions.

It seemed like a strange case of spasmodic virtue when the Senate raised the cry, "tainted money," and made this the one reason for refusing to allow the Board of Education to use the gift. Supposing the man had made his money in ways that would not always square with the highest ideals, why did the Senate regard this gift

money any more tainted than the money they eagerly receive from the same man in taxes? Is the tax money less tainted than the money given to benefit the agricultural people throughout the land? Would it not be just as consistent to refuse to run the government with money suspected of having an unrighteous origin, as to reject this gift for human betterment? Supposing the giver had secured some of his fortune through unrighteous methods, should he therefore be forbidden to restore a part of it? Really, why should not that very fact be a good reason why he should be permitted to do so?

When Zaccheus made amends by restoring moneys secured by extortion, no one seemed to think of tainted money. The principle of restitution is taught in the Bible, and the fact that one does restore ill-gotten gains does not condone his offence, neither does the reception of money thus given make the recipients partners in his over-reaching greed. It has never seemed to me wise to allow excellent institutions to suffer because those who generously offer to endow them are suspected of having secured some of their fortunes in questionable ways. One thing is sure, if large endowments were offered our colleges by men against whom this cry of "Tainted money" has been raised, I would, for one accept them with thanks, and place them where all the taint would soon be taken out of them.

Should Protestants Use Catholic Methods?

Since last Thanksgiving Day the religious press has been a good deal exercised over the political aggressiveness of the Catholic hierarchy. The far-sighted scheme of establishing an annual Pan-American mass at the nation's capital, extending invitations for the President and members of his Cabinet to attend as officials, and then booming the matter in such a way as to carry the impression that the President of the United States thus gave official recognition to the Roman Church, has been severely censured, and, we think, justly so.

Of course, the nation has no right to dictate as to what religion the President as an individual shall hold. And if he

were a Catholic and attended the mass simply as an individual and in accordance with his personal religious convictions, no one in free America would have a right to complain. It is only when he attends such a meeting as President of the United States, invited there in such a way as to make his attendance appear like a state function, and when it is absolutely certain that the church inviting him designs to make political capital out of his presence there, and to compel him to take a religious stand in its favor, only then is the action abhorred by free American citizens. It is because Catholic leaders have so evidently designed the whole matter as a scheme to gain glory and power for their church, and to build up its policy of uniting church and state, that the sentiment of most Protestants has been strongly and clearly expressed against the movement.

Now it turns out that Protestants are adopting the same methods that have seemed to them so objectionable in Catholics! The great Synod of the Reformed Church, in its annual meeting at Asbury, N. J., adopted the following resolution, as published in the *Christian Intelligencer* of June 17:

The Committee on Overtures made an addition to their report, which was unanimously adopted and is as follows:

Resolved, That we are aware of the political influence which the Roman Catholic Church is endeavoring to exert, by inviting persons in high positions to the services of that church, especially on Thanksgiving Day; that we view with serious apprehension the political prestige given said church by repeated acceptance of these invitations, and that the General Synod of the Reformed Church in America, acting upon an overture from the Particular Synod of Chicago, in reference to the attendance of the President of the United States at a Roman Catholic service on Thanksgiving Day, do petition the Executive Committee of the Federal Council of the Churches of Christ in America to organize in the city of Washington, D. C., a Thanksgiving service on Thanksgiving day, 1914, under the auspices of the ecclesiastical bodies which the Federal Council represents in that city, and that an invitation be extended from said organization to the President and Vice-President of the United States and members of the staff and Cabinet, and the usual men of official position in Washington to attend that service.

To those who believe in the principle of absolute separation of church and state, the step proposed in this resolution seems very objectionable. To denounce the methods of Catholics in seeking political preferment, and then to do the same things

ourselves, would be inconsistent, to say the least. Acts that seem wrong in Catholics should seem wrong in Protestants. This is especially true where the purposes and motives are the same, and where the spirit of rivalry prompts the actions. Some of the papers interpret the Synod's action as being taken to "make Wilson take a religious stand," and some say it is to "put Wilson on record." Why should the President be forced to take a religious stand? We think he made a mistake when he yielded to the pressure of the Catholic Church and took the stand he did. It would have been better could he have seen far enough ahead to escape being forced into the stand which has been made so much of and which has been so widely criticised. We hope the Federal Council will not attempt to organize an opposition movement among Protestants for a "united service" in order to make the President take a religious stand, and to gain political precedence.

The denomination or council that follows the proposed plan will place itself in the same category with the Roman Catholic Church. Both would be striving for state recognition and preferment. In no case should the President's attendance at religious services become a prize to be striven for as a means of increasing the influence of a certain church.

Our idea of a national Thanksgiving service at the capital would be a free service for all Christians of whatever name, in which all could feel equally at home. It should be purely religious, absolutely undenominational, and the state officials should be left entirely free to go or stay away as they please. And the presence of the President and members of the Cabinet should be regarded in no different light from that of any private person.

The innumerable voices of the time are saying that this world, as we have marred it, is not good enough for men—God's children—and we must not try to silence those voices, but rejoice that they are heard. Never in all the history of man was there an age so religious as this. Never has God spoken so clearly, so intelligibly, as he is speaking now. Never did men, his children, so bravely, so heartily, so universally, echo his speech.—*Rev. E. G. Spencer.*

EDITORIAL NEWS NOTES

Panama Canal Open to the World

On August 15, when the steamship *Ancon* of the United States War Department, with Colonel Goethals and officials of this government and of Panama on board, passed through the great canal from the Atlantic to the Pacific, flying the peace flag of the American Peace Society, the wonderful waterway was officially declared open to the world.

It took nine hours for the *Ancon* to make the passage from ocean to ocean. The Gatun locks gave her an uplift of eighty-five feet and they were passed in seventy minutes. With all her seventy-four officers dressed in spotless white, with the ship shining in her new coat of paint, with the ensigns of all nations given to the breeze, with bands playing and with signal flags flying, the *Ancon* must have been a magnificent sight. Every advantageous spot for sight-seeing along the route was occupied by people from the surrounding country.

Strict rules are laid down regarding the passage of vessels of belligerent nations in time of war. The canal is to be absolutely neutral, and excepting in cases of great necessity, vessels of belligerents must make uninterrupted passages. They can not coal, revictual, embark or disembark troops within the Canal Zone, including its terminal waters, which means anywhere within three miles of shore. No belligerent can remain over twenty-four hours within the canal, excepting in cases of distress, and a war vessel of one belligerent must wait twenty-four hours after a war vessel of another belligerent has passed out. Everything belonging to the canal is exempt from attack or injury by any belligerent.

Stokers Refuse to Sail With Hungarian

Just before the *Saxonia* of the Cunard Line sailed from New York for Liverpool, on August 15, it became evident that something was wrong on board, as the departure was being delayed beyond the time set for clearing. Soon it turned out that stewards, firemen and sailors refused to sail with Lieut. Alexander Tonas, a Hungarian reservist, as fifth officer of the ship.

A strike was threatened and officers from the shore had to go aboard and escort the Hungarian from the vessel before she could sail. This man had served, as fifth officer, two trips and was a good navigator. A rumor had gained currency that Tonas was going to surrender himself to England as a prisoner of war upon reaching Liverpool and then collect wages of Hungary. No protests or denials on his part could convince his accusers that he would not do so. There was no alternative; he had to go before the ship could sail.

Ocean Liners in the War

It seems strange indeed to think of the great steamships of the English and German lines, with which we have long been familiar as favorite vessels for tourists, being turned into ships of war. It looks now as if the *Lusitania* and *Mauretania* would soon be scouring the seas as auxiliaries of the British navy, searching for merchantmen belonging to the enemies of England, and for ships under any flag bearing contrabands of war. These fastest ships afloat will be especially adapted to this work because their fleetness will enable them to keep clear of gunboats, and at the same time enable them to overhaul any ordinary merchant vessel afloat. They must prove to be terrible disturbers of traffic for German and Austro-Hungarian merchantmen. England has great advantage over Germany in this line of warfare. Her liners are the fastest afloat, excepting perhaps the German *Vaterland*. But this great ocean greyhound did not sail from New York in time to escape before our neutrality laws made it impossible for her to go away, and now she is bottled up in the North River at her pier in Hoboken, where she may have to remain during the war, since she is listed in the German reserve navy.

Prompt Action to Restrain Extortionists

The people of America almost to a man will commend the prompt and timely action of President Wilson against the movement that so suddenly sent food prices soaring after the outbreak of the war in Europe. With our own warehouses filled almost to bursting with foodstuffs, which for want of ships can not be sent abroad; with foreign markets practically closed to our meat,

there seems but one reason why prices should take such a sudden rise, and that reason is, "a conspiracy to corner food-stuffs and boom prices."

Evidently the prompt action of the administration is having its desired effect. For within forty-eight hours after it was taken and an investigation ordered, the price boom was sensibly checked. Ill will it be for the offenders if evidence of illegal action to rob the people is secured. One thing now seems certain: whoever seeks to become suddenly rich by conspiring to extort high prices from the people will be in danger of facing Uncle Sam's courts of justice, and of meeting condign punishment.

Prohibition and the Wine Industry

The fight is waxing hot in California over the prohibition movement, and naturally enough the interest centers around the wine industry. One side claims that the present income from 170,000 acres of land used for raising wine grapes will be taken away if prohibition prevails. It is claimed by liquor men that \$150,000,000 of capital will be destroyed, and 75,000 people thrown out of employment.

On the other side, the temperance people show from well-authenticated statistics that land used for wine grapes averages the owners \$30 an acre, while land used for raisin grapes yields an average of \$50 an acre, and that used for table grapes brings in \$150 an acre. They prove that \$150,000,000 can not be destroyed by prohibition, since United States statistics show that only \$27,908,000 was invested in the manufacture of wine in California, and that 75,000 men can not lose their employment, because only 61,000 men were employed during the year just passed. The temperance people show that California lost \$29,722,776 through crime alone, a large percentage of which loss was due to liquor drinking. They also show that California can not meet with even a temporary hardship through the adoption of prohibition; for land that will raise wine grapes will raise raisin grapes and table grapes just as well. Furthermore, grapes that make good wine can more easily be made into good grape juice. It looks as though the liquor men would have to find some better arguments if they are to hold

their own in this fight, even from a financial standpoint. Then, after all this line of arguments has been tried, there remains the infinitely higher line of moral arguments, before which the liquor traffic is powerless.

A dispatch from Rev. Charles S. Macfarland, D. D., assures us that the peace council, called to meet at Constance, Switzerland, on August 2, held its meeting, notwithstanding the impending war, and armies gathering for conflict. Thirteen nations and thirty-five denominations were represented. Many delegates could not reach the place of conference. There were about fifty from America.

Resolutions were sent to the European rulers and to President Wilson. The American delegates left Constance, on August 3, by the last train to Holland, under the special protection of the Emperor of Germany and of the Grand Duchess of Baden. Reaching London the following day they reassembled for a conference there. The conference was determined in its efforts, and large plans are being made for a world-wide campaign in the interests of peace.

The Moody Bible Institute of Chicago reports an unusual interest among pastors of different denominations of the country in a revival of thorough Bible study. Arrangements are being made to meet the demands in this line of study.

Doctor Simpson tells the story of a bell that had been sunk in the river. "Un-availing efforts had been made by various engineers to raise it. At last a clever native priest asked permission to make the attempt, on condition that the bell should be given to his temple. He then had his assistants gather an immense number of bamboo rods. They were taken down by divers, one by one, and fastened to the bell at the bottom of the river. After many thousands of them had thus been securely fastened, the buoyancy of the accumulated rods was so great that they actually lifted that enormous mass of bronze to the surface of the stream. Every whisper of believing prayer," he says, "is like one of the little bamboo rods."—*Leah Moore.*

Address of Welcome

REV. W. L. BURDICK

The annual meeting of the General Conference is more than an ordinary event, and I would not by word, manner or spirit create the impression that the work and worship of these days are to be entered upon in a light and frivolous manner.

I sincerely believe that I express the feeling of every one in Alfred and vicinity when I say that we are more than glad to welcome and entertain you; we count it a privilege; we feel honored. We have been looking forward to it for weeks and months, and suspect some have been looking forward to it ever since the last Conference. Someone said the other day: "B. C. has come to mean how long before Conference." This is not because the Conference is a burden to us, for it is not, but because of our deep and abiding interest in the cause which you represent. There is no other organization for which we would do what we are glad to do for you. We have not simply put our homes in order, but we have been praying for the Conference, its delegates, and ourselves. Our prayer meetings and the Sabbath morning services have had reference to it and the great theme of the Conference, Evangelism.

We are pleased to welcome you because of the man you have chosen to be head of the Conference. He has gone in and out before this community more than forty years. He is wise, fair, prompt, accurate, farseeing, sagacious, devout, noble, loving and lovable, with more than ordinary executive ability. There is no one whom we would rather see honored than Dean A. B. Kenyon whom you have chosen president of this Conference.

We feel it a great privilege to welcome you because of what you are. We do not suppose that you are full-fledged saints, for they are not kept in stock on earth. A writer said not long ago that there are 200 different brands of religion in the United States and 93,000,000 brands of sinners. This may be true, but we have found the people whom you represent to be among the broadest minded and most charitable. Some who have not been close to us have thought that we are narrow, prejudiced and bigoted, but those who have

come in touch with us through the years of three centuries have testified to what I have said and if I were preaching I would say that we need to be broad minded and more charitable still.

We are glad to welcome and entertain you because you are the representatives of a body of reformers, and Alfred has always been glad to entertain the world's reformers. Its citizens in the early days were foremost in leading the temperance and anti-slavery reforms and the spirit of reform has not died out. Some have thought that we are cranks. Oliver Wendell Holmes says, "A crank is a man who does his own thinking." This is true of reformers also, but there is a point where cranks and reformers differ; a crank is also one who can not work with anyone else and a reformer can. One man is reported to have said to another, "You must have a world of trouble keeping your wife dressed in such fine style." The other replied, "Yes, I do; but I would have vastly more if I did not." You will have trouble if you refuse to work with a crank, but vastly more if you undertake to. Those whom you represent are not cranks; they are reformers. Our denomination came into existence as a reform denomination; when it ceases to be that it ceases to have a right to exist. The cause for which we stand will never be won by cranks or by crankiness, but by broad-minded, farsighted, charitable, self-sacrificing reformers.

We feel honored to welcome you because of your inheritance. You are the inheritors of the sacrifices, sufferings, and achievements of three centuries of Seventh Day Baptist history and the privilege of heralding the truths for which your fathers have stood—the sublimest truths that ever reached the hearts of men. The fundamental truths for which Seventh Day Baptists have stood are (1) Salvation to a lost world through Christ; (2) The Bible, the standard of faith and guide to conduct; (3) Liberty,—liberty in the State, which means equal rights, civil and religious, to all classes; liberty in the church with Christ its only head and no interference from any man or men or power outside the church without request; liberty of soul, which means that every one is a child of God, a priest unto God; (4) The baptism of Christ; and (5) The Sabbath

of Christ. It is a far cry from this Conference to the first one a hundred and twelve years ago,—you came in automobiles and pullman cars, they on horseback; it is a farther cry to that time in the First Baptist church of Newport when the Sabbath-keepers were persecuted and driven out and obliged to organize our first church in America, 1672; a farther cry to the opening years of the seventeenth century when in London John Trask embraced the Sabbath, and on account thereof was set upon the pillory at Westminster, whipped, imprisoned and left to languish; to his wife who for the same offence lay in prison fifteen years and finally died on account of its horrors; to John James, a pastor of one of the churches in London who was dragged from his pulpit, condemned falsely, hanged, drawn and quartered, the quarters being set at the four corners of the street; to Francis (Bamfield) and other Sabbath-keeping Baptists who suffered and died in prison for the truths for which you stand. When I look into your faces and remember that you are the spiritual children of these and in some cases the lineal children, I consider it a great honor to welcome you.

Above all we consider it a privilege to welcome you because you are the disciples of Christ. Friendship is the dearest thing on earth, and the dearest and holiest friendship is that which is formed by love for a common Lord. This is the tie that binds us one and all.

We welcome you to our town, it is not paradise, but I think it is as near it as any place on earth. We welcome you to our homes; they may not be as elegant as some, but they are homes of love and character. We welcome you to our church; it is now at its centennial, and it has been the mother of men, the mother of churches, and the mother of institutions of learning. Welcome, thrice welcome to the General Conference of 1914.

Greater than the pyramids in their grandeur are the slaves who built them; greater than the canals that link the seas, greater than the tunnels through the mountains—are the men who dig them; greater than the greatest railroad systems are the men who run them.—*Cullen F. Thomas.*

Among the Scattered Sabbath Keepers of the Southwest

REV. EUGENE H. SOCWELL.

Leaving Porter, Okla., we traveled via Muskogee on our way to Gentry, Ark., our next objective point.

Soon after leaving Fort Gibson, we narrowly escaped what would have proved a serious train wreck. Our train met a wrecking train coming rapidly toward us down the winding mountain grade, and when we came to a halt the two engines were not twenty feet apart. We were truly thankful that the wreck was averted. This incident brought vividly to our mind the wreck we were in a few weeks ago near Cuero, Tex., when the central portion of our train was piled up in the ditch along the track and the track torn up for several rods and yet none of us were injured. As we reviewed our wrecked train our escape seemed almost miraculous.

Gentry was the next point visited; and while Gentry can not be classified as a lone Sabbath-keeping community, yet we felt justified in spending a few days at this point.

During our brief stay in Gentry, we preached three times in our church to very attentive audiences, and once in the M. E. church to an appreciative audience. We also made many visits among friends of former days and formed many new acquaintances. Here we met a friend of our boyhood days whom we had not seen for more than twenty years, and had the pleasure of visiting a man and his wife whom we united in marriage twenty-five years ago and whom we had not seen for fifteen years. Pleasant indeed were the few days spent in Gentry. The people expressed themselves as pleased with the visit and we were glad of the privilege of a few days' labor among them.

One hundred and twenty miles northwest of Gentry is Parsons, Kan., and seven miles southeast of Parsons is the home of Mr. and Mrs. John Sayre, two loyal Seventh Day Baptists to whose home we were welcomed. Mr. and Mrs. Sayre formerly lived at Welton, Iowa, at which place we baptized Mrs. Sayre into the fellowship of the church and we were pleased to visit them in their new home on the prairies of Kansas.

On Sunday morning we preached in

Liberty schoolhouse to a good audience and in the evening to an overflowing house of eager listeners. All these people were strangers to us but they greeted us warmly and made us feel at home among them. Many of them urged us very strongly to return and hold a series of meetings at this point and we certainly regard it as a very promising field.

Having closed our labor at this point, Mr. Sayre took us by carriage across the prairie to Altamont, twelve miles to the southwest, where we visited Mrs. William Emler and her daughter, Mrs. J. A. Jones, and family. Mrs. Emler is an aunt to Mrs. Socwell, the only aunt she now has living, and we had not met her for thirty-seven years. A most pleasant visit was enjoyed with these people until the next day when we continued on our journey.

About sixty miles north of Altamont, and on our way to Topeka, is Iola, where we stopped for a day to visit Mr. and Mrs. Webster Greene, old friends from Illinois. Mrs. Greene and myself were children together, visiting at each other's homes and attending the same district school during the sunny days of childhood. We had not seen each other for fifty-four years. It was pleasant to talk over those days of long ago and the sports of childhood, "drop the handkerchief," "King William," etc., as well as to recall the names and faces of the boys and girls with whom we recited and played over a half century ago. Nearly all those playmates have passed on and we too shall soon follow them; none will be left to tell of the happy, sunny school-days at "Kellogg's" schoolhouse, 1858-1864.

Leaving Iola our next stop was in Topeka, where we spent a pleasant time with Brother G. M. Cottrell in discussing the "Lone Sabbath Keeper" question and in friendly visit.

The next stop was made at Nortonville, Kan., where a few days were spent in visiting old friends, formerly from Iowa and Illinois, many of whom were schoolmates in the old district-school days. Brother Kelly had closed his pastoral labors and removed to Battle Creek, Mich., and this was a disappointment to us, since we had planned for a nice visit with him. On Sabbath, August 1, we preached in the Seventh Day Baptist church and commended our interests on the Elkhart field to

the care of the Nortonville Church, which we trust will be assumed.

Leaving Nortonville we made a brief stop at Botna, Iowa, and visited our sister, Mrs. Ellen W. Ramsey, and family, who are isolated Seventh Day Baptists, and on August 7 arrived at our home at Dodge Center.

We had been absent from home for seven months and during that time had preached 52 sermons, delivered 7 addresses, conducted 1 funeral, baptized 3 candidates and made 269 visits. This work had involved 245 miles of travel by automobile, and 5,514 miles by railway through Iowa, Nebraska, Kansas, Missouri, Arkansas, Oklahoma and Texas. We had passed through one very serious railway wreck, uninjured, another serious railway wreck had been narrowly averted, and we had escaped injury in an accident when traveling by wagon, when five of the six occupants were thrown from the vehicle. For all this preserving care we are thankful indeed. Mrs. Socwell had endured many lonely hours during our long absence, for which she deserves much credit, and had been brought through a period of very severe sickness, for which we are thankful. We had given our very best thought and exertion and our earnest prayers for the broad field upon which we had labored, and we are praying that some good has been accomplished and that still more may follow.

*Dodge Center, Minn.,
Aug. 13, 1914.*

In a certain village in Scotland there lived a half-witted man whose coat presented a most curious appearance. All down the front of it was covered with patches of various sizes, mostly large. When asked why the coat was patched in such a remarkable way, he answered that the patches represented the sins of his neighbors. On the back of his coat there was a small patch, no bigger than a three-penny piece. He said, "That's my sin, and I canna see it!" Is not this a fair picture of the attitude of the Pharisees in Christ's time? And how about our own attitude today?—*Mary E. Watson.*

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

SABBATH REFORM

Soul Liberty

In matters of religion America stands for absolute liberty of conscience. This soul liberty is guaranteed by two articles in the Constitution of the United States. The first article is as follows: "No religious test shall ever be required as a qualification to any office or public trust in the United States."

The second article is broader in its scope and reads as follows: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

These articles guarantee perfect religious liberty, and place all denominations, churches and religious faiths on an equality before the law, none receiving gratuities and none subject to inequalities. Ours is the first government thus to guarantee soul liberty to its citizens. Under the influence of this American principle of government a marvelous advance has been made in other Christian countries, and let us hope that some day the beautiful flower of perfect religious liberty will fill the whole earth with its fragrance.

Toleration has become universal, and liberty of worship is generally conceded; but the battle is not yet won, for toleration does not mean liberty. The fundamental assumption of toleration is that the civil government has the right to regulate religious affairs. In other words, if the government has the right to permit worship, it likewise has the right to prevent worship.

America's greatest contribution to the science of politics and to the art of government is perfect religious liberty. Doctor Parkhurst has said that "the enjoyment of inherited prerogatives is inherently debilitating." If we can realize the cost to our forefathers of the heritage of religious liberty that we enjoy it will put new iron into our blood and new enthusiasm into our souls.

As an American my heart rejoices that our nation has led the world in emphasizing and practicing soul liberty, but as a Baptist my heart is jubilant over the fact that the founders of our republic were in-

debted to our Baptist forefathers for the doctrine that has proved the noblest and most distinguishing principle of our government. How strange it is that as brilliant a man as President Eliot, of Harvard University, should have had inscribed over the Court of Honor at the Columbian Exposition these words: "Toleration in religion is the best fruit of the last four centuries." It is a pity that President Eliot did not know that nearly four centuries ago the Baptists already stood not alone for toleration, but also for absolute soul liberty. In 1524, Hubmeyer, the Baptist, in a book on *The Burning of Heretics*, said: "Christ came not to burn or to murder, but to give life. If men can not be convinced by appeals to reason or to the word of God they should be left alone. The burning of heretics is a device of Satan." In 1560 a Baptist who had been the friend of John Knox complained of "those who affirmed it to be lawful to persecute and put to death such as dissent from others in controversies of religion. Be these the sheep whom Christ sent forth in the midst of wolves? Can the sheep persecute the wolf? Doth he which is born of the Spirit kill him which is born after the flesh?" As Bancroft, the historian, has said, "Freedom of conscience, unlimited freedom of mind, was from the first a trophy of the Baptists."

The first Baptist church in America was organized by Roger Williams in 1639. Banished from the colony of Massachusetts in 1643 because he held and practiced Baptist principles, he sailed for England. In March, 1644, he obtained a charter for the colony of Rhode Island permitting the colony to make its own laws. In September, 1644, under that charter was established the first government on earth that granted full religious liberty. While the Baptists of Rhode Island permitted all men to worship God according to the dictates of their conscience, in the adjoining colony of Massachusetts on July 20, 1657, Obadiah Holmes, John Clark and John Crandall, Baptist ministers from Newport, R. I., were arrested in Lynn for preaching the gospel and sent to the Boston jail. Mr. Clark and Mr. Crandall were fined respectively \$100 and \$25, and their fines were paid. "Mr. Holmes was kept in Boston jail till September, when he was

tied to the whipping post and publicly whipped. His clothes were stripped off, and thirty lashes sank into his naked flesh, the executioner striking with all his might, and spitting upon his hands three times, so that he might do his utmost. His flesh was so torn and cut that for weeks afterward he could only rest upon his hands and knees, even in bed." Such outrages were being perpetrated upon our Baptists all over the land. Not long ago I preached in a little Baptist church at Tappahannock, Va. The church is an old colonial courthouse in which the Baptist ministers of colonial days were tried and sentenced to jail for preaching the gospel. I felt unworthy to stand in the place where they had heroically suffered for the principles that are dearer to me than my life. The time came when the colonies rebelled against the oppression of the mother country. Representatives of the colonies made and adopted a Declaration of Independence. A Constitution was adopted later, and our nation was fully launched upon the ocean of time. Our Baptist people were not prominent enough for their voices to be heard in the halls of legislation, but their persecution and sufferings had made them undying enemies of religious oppression. When the new Federal Constitution was submitted to the States for approval the Baptists felt that the religious liberties of the people had not been sufficiently safeguarded by the new Constitution. The only reference to religion in the Constitution was the fact that no religious test was ever to be required as a qualification for public office in the United States. The Virginia Baptists took the lead, and the Baptists of the whole country were aroused. Patrick Henry, Thomas Jefferson, George Washington and James Madison were the friends of Virginia Baptists, and those men on the petition of the Baptists of the country, influenced Congress to pass, on September 23, 1789, the amendment to the Constitution which reads as follows: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

Our fellow citizens do not recognize the debt of gratitude that they owe to the Baptist patriots of colonial days. At the same time we acknowledge with gratitude that the time seems to have come when there

is a general recognition of the fact that the world is indebted to the Baptists for the doctrine of soul liberty.—*Watchman-Examiner*.

The Story of the City's Underworld

HENRY W. ADAMS

If I were an artist, I would paint a picture of the lost girl, washing Jesus' feet with tears; and with love, that could not be restrained, kissing them over and over again. Underneath would be written:

"Her sins, which are many, are forgiven."
"I am come to seek and to save that which was lost."

But I am not an artist, so will simply tell the story of devoted men and women, who in this great city have given their lives to destroy these foundations of evil and save the lost.

A deaconess of the Chicago Midnight Mission, who often visits the resorts of the red light district, says: "Sometimes, to get the attention of the girls, we carry them a pretty picture or some other little token. As you enter you see women sitting around, smoking cigarettes, drinking and cursing, seeming immune to anything uplifting. Your heart is grieved and wounded almost too much for words."

NELLIE, THE MINISTER'S DAUGHTER

Here is a sad story, which has a silver lining, told by a lady, now of the Chicago Law and Order League:

"Opening my mail one morning, I found a letter from the keeper of perhaps the worst house in town which read thus: 'Dear Madam: You are requested to call and see Nellie G—, one of our girls, who is very sick. She is anxious to see you.'

"The next morning I was on hand with some flowers, arranged in bouquets, tied with white ribbon, and a sweet, loving text on each. The madam led me into the girl's sitting-room. There were seven or eight young women in the room, and by the window, propped up with pillows, sat Nellie, the sick girl. Walking over to her side and taking her poor wasted hand in mine, I said, 'Nellie, you sent for me, did you not?' 'Yes, ma'am, I sent for you; don't you remember Nellie G—, who was at the hospital, the one whom you tried to

get back to her father? I knew father and mother longed for me to come home.'

A "FRIEND" WHO PROVED A FRIEND

"Mr.— (the friend who first led her astray) found out I was well again and that my baby had found a home. That afternoon he was watching for me. He pleaded with he to forgive him, and kept at me till I went with him for a ride; then we took supper together; then—well, I lived with him for two months, and then he left me.

"After he was gone I knew not what to do. I felt there was no hope for me, and I have been in this house nearly two years. I hate this life, but I am dying. I want you to pray for me, and I must have the forgiveness of father and mother. Oh, to think of what they have suffered, and what I have suffered, too. Before you pray, sing one of your old songs.'

"I sang as requested, and the tears of a dying, suffering girl did what sermon or prayer could not have done, for all were weeping. One girl cired out in agony: 'Nell, don't; you'll kill us with grief. O my mother! my mother!'

"Hushing their sobs, I poured out the grief and penitence of these poor sinning sisters of mine to our Father. One girl, kneeling near me, whispered, 'Just so, Lord, that's me. O my God, help me!'

"That was a wonderful day's work. Three of these girls were helped back to honest Christian lives in their home towns; two are married to girlhood sweethearts; one is caring for aged parents on the home farm. Dear Nellie lies in the quiet village churchyard, in the village where her father is still the pastor. Often he and the saintly mother, who held on to their child night and day in prayer, steal away to the quiet resting-place to thank their heavenly Father for Nellie's return."

"FOR GOD'S SAKE, SAVE ME!"

Here is a story told by Rev. Ernest S. Bell, superintendent of the Midnight Mission:

"While our missionaries were preaching at midnight, in winter, in front of a resort in Armour Avenue, this dramatic incident occurred. The lights were suddenly extinguished, and a woman leaped from the house, and flung herself into the arms of Deaconess Manley. She was taken to the prayer room, and there, upon her knees,

with sobs and tears, uttered this prayer: 'O God! look down and forgive me my sin. May many others follow me. May these poor unfortunates walk out as I did and not be afraid, and may they be saved as I am.' She has continued to live a virtuous life, though still struggling with the drink habit."

AND YET, AND YET!

With thousands of stories like these; with tens of thousands of the fair flowers of our homes, every year, becoming such sad wrecks, people talk about "regulation", "having a red light district", and all that.

The only way to cure a rattlesnake is to smite his head off, and the only way to cure the social evil is to use such drastic persuasion of fine and imprisonment, that the business won't pay. Deal in the same way with men and women who rent their property for vile uses.

Hand in hand with this, be loving and tender-hearted to the poor girls who have gone down into this whirlpool of sin. Tell them of Jesus, mighty to save! When resorts are raided and closed, all the girls should be told that kind friends have provided for them homes, that they need not helplessly stagger into the dark.

REFUGES FOR LOST GIRLS.

Here is a list of some of these homes in Chicago:

- Chicago Refuge for Girls 5026 Indiana Ave.
Florence Crittenton Anchorage for Girls, 2615 Indiana Ave.
Beulah Home and Maternity Hospital, 2144 N. Clark St.
Rest Cottage, 4356 Lowell Ave.
Coulter House, 2119 Calumet Ave.
The Salvation Army also has refuges.

After all is said about the causes of vice, such as low wages, bad home influence, etc., there is yet a mightier cause. It is the dreadful lure of the city itself.

TRAPS SATANIC

Some of the satanic traps that catch our girls and boys, and prepare them for the final plunge, are the following: moving picture shows; theaters; cabaret restaurants; saloons; dance halls; skating rinks; the lower grade of picnics, amusement parks and boat rides; cigarettes; cigarette paper (drugged with opium); billiard and pool halls; gambling "hells"; the lost girls themselves, on the street, in saloons and dance halls; immoral hotels and rooming

houses; drug stores selling cocaine, opium and other vile drugs and cigarettes.

The headquarters of the Midnight Mission are at 1305 Y. M. C. A. Building on La Salle St., Chicago. They have many pamphlets telling about the horrible white slave trade, and giving most valuable information as to handling the various phases of the social evil. Write them, sending stamps for postage, and they will forward them.

Christian men and women, your own sweet boys and girls are not safe. In every city, there should be a great crusade inaugurated. Men and women of God, push this great Christian undertaking! Pray and then work, and the almighty, loving God will bless your endeavor.

Lone Sabbath Keepers at Conference

Financial Report

For the year ending with August, 1914

It will be remembered that we set as the standard for our effort \$10,000. This was more of an ideal rather than a reality that the most sanguine could hope for. But allowing a reasonable amount for the unreported States, we are scarcely more than a thousand dollars short of the goal.

While the smaller gifts have about trebled the amount of last year, the total magnificent result has been made possible by two large gifts that I think can be legitimately counted in this report: first, \$4,000 from the bequest of Mary E. Rich of Florida, for our three colleges, which has come into their possession during the year; second, \$2,000 in scholarships for Alfred University from Mr. and Mrs. Wallace Brown of Bradford, Pa.

It is with much joy that, with the help of our forty state secretaries, we can present by States, the following list of funds, all of which go into the general channels of our church, school and denominational life and work, and not a dollar of it for our own expenses or maintenance.

Table with 2 columns: State, No. Contribute. Includes Alabama, Arkansas, California, Canada, Colorado, Connecticut, Florida and Georgia, Hawaii.

Table with 2 columns: State, Amount. Includes Idaho, Illinois, Indiana, Iowa, Kansas, Kentucky, Louisiana and Mississippi, Maine, Vermont and Mass., Michigan, Minnesota, Missouri, Montana and Wyoming, Nebraska, New Mexico, New Jersey, New York, North and South Carolina, North Dakota, Ohio, Oklahoma, Oregon, Pennsylvania, Rhode Island, South Dakota, Tennessee, Texas, Utah, Virginia and West Virginia, Wisconsin, Washington, Wales.

925 \$9,058 87

*Estimated.

Extracts From Letters

Wisconsin

Am getting replies promptly and encouragingly. Am learning of some others and am writing them. The work goes and grows. It is a too long neglected field.

The taking up of this work has been my help and inspiration. Pray for me that it may continue so to be. Each and every one seems encouraged by the work for the Lone Sabbath Keepers. The work is formative, new and incomplete, and there is much yet to be done. There is a healthy and wholesome movement of Lone Sabbath Keepers toward our well established churches. Don't abandon the Lone Sabbath Keepers or their welfare.

Minnesota

There has been both joy and disappointment in my work. Have written to every one on my list. I have written long letters, many of them six pages, and none less than four. To some, who I knew were passing through trials, I have written twice. I have received in all only seven letters, and all these expressed themselves as "pleased to be remembered", and I am sure I was very glad to receive their let-

ters. When I thought I was writing to strangers, I would find I had either met them some time or had known their people. How like a great family we are.

Now I feel this is a very poor report. We are not doing much toward the \$10,000, but that does not grieve me so much as the thought of their indifference, and some who answered, I am sure, have just enough Sabbath principle to make them miserable. When it is their right and privilege to come so fully into fellowship with God and be filled with his spirit and love, that the Sabbath comes to be a joy, and a delight. We ought to teach our children to think Sabbath-keeping a privilege and not a sacrifice.

Hawaii

It was kind of you to speak so nicely of us in the RECORDER, but for the sake of the cause I hope some one else has taken the banner from Hawaii. I am sorry that the Lone Sabbath Keepers are not responding better. I wish we all might more keenly realize our accountability to God as stewards over that which he has entrusted to our keeping. Our share in this world's goods may be small but so was that of the poor widow, and yet she gave her mite, though it was her all. Surely there are none who can not at least write a few words of acknowledgment, in answer to the cards sent them by their secretaries. Faithfulness in the small things is what counts.

South Dakota

Am glad to see your articles in the RECORDER. We Lone Sabbath Keepers always look to see if it brings any special message to us.

New York

I will write you again when I hear from others. I always run through the RECORDER first to see if there is any word from you to the Lone Sabbath Keepers. I always enjoy what you have to say. I hope we can have a special meeting of Lone Sabbath Keepers at Conference, at which their special problems can be discussed as to our efforts for other churches, etc.

West Virginia

My father took the RECORDER from the time he was seventeen years old, so we always had it in our home. As we know so many people all over the country, it is

a letter from old friends every week, and it is so good to know what is going on throughout the denomination. I would rather eat my bread without butter than do without the RECORDER. Shall be glad to do all I can to help along in the work. Am very busy, can hardly get time to write letters, but shall always be glad to help out when I can.

Washington

I wish to ask if there is some special department of denominational work that you wish funds for from the Lone Sabbath Keepers before Conference. We would appreciate any instructions that you may wish to have carried out. We shall try as best we can to execute the purpose of such plans.

(I recommended Milton College and it brought them some cash and \$300 in pledges.)

G. M. COTTRELL,
General Field Secretary.

Program

Lone Sabbath Keepers' Hour, Sunday, August 23, 1914, 11 a. m.

ADDRESS "God Wants a Man"
G. M. COTTRELL, Topeka, Kansas
General Field Secretary.

PAPER "What Should Be our Attitude to the Church and Christian Work of Our Community?"
MRS. ANGELINE ABBEY, Grand Marsh, Wis.
Assistant Secretary

PAPER "Segregation vs. Scattering"
REV. GEO. W. LEWIS, Jackson Center, Ohio
DISCUSSION

The Farmer's Year

Those who seem to take a gloomy view of the business outlook should look at the latest crop reports. Corn, a 2,800,000,000-bushel crop; winter wheat, 655,000,000 bushels; spring wheat, 270,000,000 bushels; oats, 1,200,000,000—all of them far above the ten-year average. The crops are the bright redeeming feature of the business situation. And the promise is even better than the figures show. Even the pessimist must bow before the splendid gifts of bountiful Nature, and confess that God is gloriously good to this nation.—*Christian Herald.*

"Up-to-date sermons generally begin where the gospel leaves off."

WOMAN'S WORK

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

Pray, One for Another

James 5: 16

I can not tell why there should come to me
A thought of some one miles and miles away,
In swift insistence on the memory
Unless a need there be that I should pray.

Too hurried oft are we to spare the thought,
For days together of some friends away,
Perhaps God does it for us and we ought
To read his signal as a call to pray.

Perhaps, just then, my friend has fiercer fight
And more appalling weakness and decay,
Of course, darkness, some sense of right
And so in case he needs my prayer, I pray.

Friend, do the same for me, if I intrude
Unasked upon you, on some crowded day.
Give me a moment's prayer, as interlude,
Be very sure, I need it, therefore pray."
—Marianne Farningham.

This week we have the annual reports of the corresponding secretary and treasurer given at the Conference. These reports are very interesting, in that they show what our women have accomplished during the year. If you read between the lines, you will see the stacks of quilts, the piles of plain sewing, and the innumerable quantities of pies and cakes that have gone into these reports. It seems to me they are very good reports.

Mrs. Osborn, our secretary for the Pacific Coast, has sent us the beautiful poem for our department this week. In a letter accompanying the poem, Mrs. Osborn wrote of her great anxiety over the illness of her youngest child. Two nurses were in attendance and they had grave fears as to the outcome of the illness. I am sure the sympathy and prayers of all our readers will be with Mrs. Osborn and her family.

Report of Corresponding Secretary of the Woman's Executive Board

To the Seventh Day Baptist General Conference:

There are many organizations today for growth in Christian character and service. The Woman's Board of this Conference

was organized in behalf of church and denominational enterprises, and for the carrying out of plans for benevolent and missionary work among our women of local organizations. How far the hopes of those who were instrumental in effecting this organization have, through the years that have followed, been realized, we may not say. God does not ask us for success, but he does hold us responsible for the efforts we make toward it, and like them, we desire to be loyal to our denominational interests and to wisely guide and guard this line of service.

In presenting the report of the year just closed we acknowledge the goodness and mercy of God who has kept us and given us strength for service.

Our societies are widely scattered, and we are especially grateful for the medium of communication with one another through our page in the RECORDER; also for the good work done by our associational secretaries, who form a connecting link between the board and the societies, and by whose kindness this report is made possible.

The statistical summary does not differ largely from that of last year. A larger membership is shown, though a smaller number of societies have reported.

The Southeastern Association has—societies 2, resident membership 76, non-resident 3; Eastern—societies 10, resident membership 264, non-resident 25; Central—societies 6, resident membership 212, non-resident 22; Western—societies 6, resident membership 200, non-resident 20; Northwestern—societies 15, resident membership 362, non-resident 80; Southwestern—societies 3, resident membership 47, non-resident 6. Pacific Coast has one society with a membership of 21. Total number of societies 43, total resident membership 1,182, non-resident 156.

From the reports of individual societies we learn that a total of \$3,692.17, aside from that reported by the treasurer of the board, has been raised and expended for local church and benevolent work.

One secretary reports the societies in her association as being more interested and united than ever before; another asks for suggestions for more aggressive work; another speaks of a special effort in her locality to interest the young women in Sabbath and denominational affairs. All

report letters written to non-resident members and lone Sabbath-keepers and small churches, and much local work done.

These conditions indicate a growing zeal for the cause, and we trust it shows a union of effort "to be the best that God has thought for us", and a determination to make the coming year's work wider and better than any preceding year has shown.

Readers of the RECORDER will remember that last year the board was admitted to membership in the Federation of Woman's Boards of Foreign Missions of the United States. This action was taken by your executive board as representative of our women as a whole, believing that all would fully cooperate in its purpose "to stimulate united prayer and study and a spirit of fellowship of service in missions, and to disseminate the best methods of work, and to unitedly plead for the outpouring of the spirit of God upon the Church of Christ."

Upon invitation of the chairman of the General Advisory Commission for a secretary from our denomination for each of the territorial commissions, the names of the following associational secretaries were given and accepted by the commission:

- New, York Commission—Mrs. Edwin Shaw Plainfield, N. J.
- Chicago Commission—Miss Phoebe Coon, Walworth, Wis.
- San Francisco Commission—Mrs. G. E. Osborn, Long Beach, Cal.
- Nashville Commission—Mrs. M. G. Stillman, Lost Creek, W. Va.

January 9, 1914, was set apart by the Advisory Committee as a day of united prayer for woman's foreign mission work. This appointment was observed by many of our women and brought a great blessing to all who had a part in it.

Memorials regarding the suppression of commercialized iniquity at the Panama Exposition were sent to San Francisco, and assuring replies were received from the mayor of the city and the secretary of the exposition.

In April, Miss Phoebe Coon, our representative in the Chicago Territorial Commission, attended a meeting of the commission and reports helpful ideas gained from contact with these earnest Christian women, and the vision of the great opportunities for evangelistic and missionary work among women proved to be a great inspiration for better service.

The biography of our pioneer missionary, Mrs. Lucy M. Carpenter, has been prepared for publication by her niece, Mrs. L. Adelaide Brown, of Brookfield, N. Y. We recommend the careful reading of the record of this wonderful life.

The treasurer's report shows that \$2,825.87 has passed through her hands, with which pledges, as outlined in the annual budget, have been met; and all funds sent unappropriated have been expended according to the greatest need, while the effort on local work has been greater, according to reports, than ever before.

Still there are needs and opportunities. We need more uniformity of method, as our reports show. We need to understand and know one another better, that we may be more united in aim and purpose and that "the tie that binds our hearts in Christian love" may be made strong in sympathy and charity. We need more love and enthusiasm for the success of the gospel. We may be the channel of God's power if we will. It may be for us to say to the unsaved, "Behold, now is the accepted time, now is the day of salvation." The conscientious study of God's word and communion with him are the Christian's best equipment for service, for true evangelism as the opportunity comes.

May God help us all to see the needs and improve the opportunities to the honor and glory of his great name and the salvation of souls.

In behalf of the Woman's Board,
MRS. METTA P. BABCOCK,
Corresponding Secretary.

Milton, Wis.,
 August 3, 1914.

Treasurer's Report

For the Year July 1, 1913, to July 1, 1914.

Mrs. A. E. Whitford, Treasurer, In account with THE WOMAN'S EXECUTIVE BOARD	Dr.
Balance on hand July 1, 1913	\$ 282 81
<i>Southeastern Association</i>	
Cowen, W. Va., Ozina M. Bee	\$ 5 00
Lost Creek, W. Va., Ladies' Aid Society	37 00
Middle Island, W. Va., ladies of church	4 00
Roanoke, W. Va., Mrs. S. D. Bond	2 00
Salem, W. Va., Ladies' Aid Society	175 00
	223 00
<i>Eastern Association</i>	
Ashaway, R. I., Ladies' Sewing Society, \$	76 00
Berlin, N. Y., Ladies' Aid Society	54 00
Daytona, Fla., Mrs. Lucy G. Langworthy	15 00
East Providence, R. I., Mary A. Stillman	39 00
Marlboro, N. J., Ladies' Aid Society,	11 00

New York City, Woman's Auxiliary ..	45 42
Plainfield, N. J., Woman's Society for Christian Work	141 00
Rockville, R. I., Mrs. A. G. Crofoot ..	3 00
Shiloh, N. J., Ladies' Benevolent Society, ..	52 00
Westerly, R. I.: Woman's Aid Society	228 00
Mrs. Abbie K. Witter	10 00

<i>Central Association</i>	
Adams Center, N. Y., Ladies' Aid Society	\$ 75 00
Brookfield, N. Y.: Woman's Missionary Aid Society	60 00
Mrs. Anvernette Clark	10 00
Earlville, N. Y., Mrs. J. D. Washburn, ..	3 00
Guilford, N. Y., Mrs. Benjamin and daughter	55 00
Leonardsville, N. Y.: Woman's Benevolent Society	35 00
Miss Agnes Babcock	5 00

<i>Western Association</i>	
Akron, N. Y., Mrs. S. A. B. Gillings, \$..	32 00
Alfred, N. Y., Woman's Evangelical Society	118 75
Alfred Station, N. Y., Ladies' Industrial Society	22 40
Hartsville, N. Y., Ladies' Aid Society, ..	13 00
Independence, N. Y., Ladies' Aid Society, ..	29 58
Little Genesee, N. Y., Woman's Board Auxiliary	11 50
Nile, N. Y.: Ladies' Aid Society	44 50
Bequest of Mrs. Jennie Renwick	100 00

<i>Northwestern Association</i>	
Albion, Wis.: Missionary and Benevolent Society	\$ 30 00
Church	4 00
Willing Workers	5 00
Battle Creek, Mich.: Ladies' Aid Society	10 00
Mrs. John Kolvoord	5 00
Boulder Colo., Woman's Missionary Society	15 00
Chicago, Ill., Ladies' Society	42 60
Davison, Mich., Lucius Sanborn	10 00
Dodge Center, Minn.: Woman's Benevolent Society	72 00
Mrs. E. L. Ellis	5 00
Farina, Ill.: Ladies' Aid Society	29 35
Lone Sabbath-keeper	5 00
Martha Circle	17 14
Farnam, Neb., Church	12 00
Fort Wayne, Ind., Mrs. Nellie G. Ingham	45 00
Garwin, Iowa, Ladies' Aid Society	4 00
Jackson Center, Ohio: Ladies' Benevolent Society	12 50
Mrs. L. M. Babcock	10 00

<i>Milton Wis.:</i>	
Woman's Benevolent Society	53 00
Circle No. 2	33 00
Circle No. 3	50 00
Mrs. A. R. Crandall	5 00
Subscriptions to SABBATH RECORDER ..	4 00
<i>Milton Junction, Wis.:</i>	
Church	25 15
Ladies' Aid Society	105 00
Mrs. A. S. Maxson	10 00
<i>New Auburn, Wis.:</i>	
Woman's Missionary Society	10 00
Mrs. J. H. Hurley	2 00
<i>North Loup, Neb.:</i>	
Woman's Missionary Society	50 00
Young Ladies' Missionary Society ..	10 00
<i>Nortonville, Kan., Woman's Missionary and Benevolent Society</i>	
	75 00

<i>Walworth, Wis.:</i>	
Ladies' Benevolent Society	48 00
Circle No. 2	20 00
Circle No. 3	5 00
Wausau, Wis., Mrs. Emma Coon Witter, ..	16 50
Welton, Iowa, Woman's Benevolent Society	32 50
West Hallock, Ill., Missionary Society, ..	13 50

<i>Southwestern Association</i>	
Albuquerque, N. M., Reta I. Crouch, \$..	7 00
Fouke, Ark., Ladies' Aid Society	15 00
Gentry, Ark., Ladies' Aid Society	6 00

Hammond, La., Laides' Missionary Society ..	10 00
	38 00

<i>Pacific Coast Association</i>	
Long Beach, Cal., Mrs. Lucy Sweet	\$ 2 00
Schofield Barracks, Hawaii, Mrs. Elmer Kemp	20 00
	22 00

<i>Shanghai Association</i>	
Dr. Rosa Palmborg	10 00

<i>Collections</i>	
Eastern Association	\$ 10 41
Southeastern Association	15 31
Western Association	7 40
General Conference	26 55
	59 67
	\$2,825 87

<i>Cr.</i>	
By cash paid to Tract Society: General Fund	\$ 285 24
By cash paid to Missionary Society: General Fund	\$254 24
Missionary Society debt	17 00
African Investigation	2 50
Miss Burdick's salary	375 00
Miss West's salary	600 00
Marie Jansz	100 00
Home Missions	11 57
Dr. Crandall's salary	5 00
	1,365 31

Alfred University, Woman's Aid Society Scholarship of Pawcatuck Church	45 00
Alfred University, Theological Seminary	10 40
Milton College, Gymnasium Debt	117 00
Fouke School	200 00
Sabbath School Board	7 80
Young People's Board	10 00
Memorial Board: Ministerial Relief Fund	42 89
20th Century Endowment Fund	159 92
	202 81

Salem College	55 00
L. A. Worden, Mgr., SABBATH RECORDER ..	16 00
Milton Sabbath School, Home Department ..	5 00
Rev. S. R. Wheeler	10 00
Expenses of Woman's Board	66 42

Balance on hand July 1, 1914	\$2,395 98
	429 89
	\$2,825 87

God has so constituted the world that life itself with work and love and death, are teachers. Instruction is one part, but awakening and inspiration is the other part. The intellect is a loom that weaves the rich cloth of poetry and philosophy; but the mind is not simply a loom that weaves; it is also an engine that runs. The great emotions and the inspirations, therefore, have a large place in education. That is why Robert Burns, who never entered a college, is a scholar, just as truly as Wordsworth. That is why the rail-splitter, Abraham Lincoln, surpasses Edward Everett, the polished classical student. When any human being possesses a soul whose windows are open on every side, so that all truth, all beauty, all goodness, come rushing in to enrich the house of man's soul, that man is educated, whether he has been trained by college or is self-trained.—
Newell Dwight Hillis.

Good Words From Brother Lucky

[We take the following from a personal letter from Ch. Th. Lucky to Pastor Edwin Shaw.—ED.]

The last RECORDERS (Nos. 22-25 of Vol. 75), and your good letter of June 4, and circular letter No. 5 are on my writing desk, and require attention. I must gather energy to write. Your letter arrived the twenty-second of last month, the circular letter six days later.

I am greatly thankful for everything that keeps me in living touch with the denomination. If ill health and many other things had not hindered me, I might have written long ago, for I felt I must write on these things.

The first was the sad news that G. B. Carpenter was called home suddenly. When writing, of late, about Brother D. E. Titsworth, Brother Thorngate's wife, and Brother Helm, the thought came in my mind, they are going. This thought has not left me; they are going. Our best workers and leaders are going, some in ripe years, some in the bloom of life, just as it appears best before the Lord of life. The Lord knows, certainly, what is good for them. We do not dare to fathom the mystery of God; but we see they are going, and mourn over the loss that we sustain.

Brother G. B. Carpenter was a man of rare qualities. I liked very much his cheerful way of telling things. He was a friend indeed to everybody. He was a good-hearted man; this is certain. I can subscribe to almost everything that Brother H. C. Van Horn wrote about him, as far as I knew him, and he belonged to my earliest acquaintances within the denomination.

The first Seventh Day Baptist I met was Brother I. L. Cottrell. I met him in Union Theological Seminary. He became, at that time, pastor of the Ashaway Church. In the summer he invited me to his home during the school vacation. Then I made acquaintance with many Ashaway people. That time is impossible to forget. I can never forget how happy I felt in having made these acquaintances. Many have gone before since that time, and now few are left in Ashaway of those old acquaintances.

American Sabbath Tract Society

Report of Corresponding Secretary

The Annual Statement of the Board of Directors of the American Sabbath Tract Society, for the year ending June 30, 1914, to the Seventh Day Baptist General Conference, to convene at Alfred, New York, August 18-23, 1914.

GENERAL REPORT

In making a record of the work of the American Sabbath Tract Society for the year just closed, it is a glad privilege, first of all, to "render unto God the things that are God's" a grateful acknowledgment of his sovereign power, his watchful care, and his guiding love, to renew our loyal allegiance to him, and to express our sincere thanksgiving by glad obedience and cheerful service.

SICKNESS AND DEATH

During the year the board has been without the help and encouragement of its president, Stephen Babcock, who, because of serious illness, has been unable to attend any of the meetings of the board since last autumn.

The board has also been called to meet the loss of a most valued and efficient member, David E. Titsworth, who passed away from this life, April 21, 1914, after several weeks of illness. The following is part of a tribute that was adopted by the board soon after:

"David became a life member of the American Sabbath Tract Society in 1882, and since September, 1886, had been a member of the Board of Directors.

"He was recording secretary from September, 1886, to August, 1890; vice-president from August, 1894, to September, 1908, and since September, 1913. In June, 1893, he was chosen chairman of the Committee on the World's Fair Exhibit and Depository at Chicago; in September, 1894, was elected a member of the Committee on the Removal of the Publishing House from Alfred Center, N. Y.; February, 1895, he became a member of the first Supervisory Committee of the Publishing House, and served as secretary of the committee from 1896 to 1910, and as chairman of the committee since 1910; in March, 1895, was made chairman of the Committee on Evangelistic Work in West Virginia, and in April of the same year,

chairman of the Committee on Evangelistic Work in Louisville, Ky.; in September, 1895, was chairman of the Committee on securing Doctor Lewis to devote his entire time to Sabbath Reform work; in October, 1900, was chairman of a committee to confer with the Missionary Board, in regard to the field in London, England; in August, 1904, was secretary of the Conference Committee on the Work of the Tract Society; since January, 1909, was chairman of a committee from this board, to confer with a similar committee from the Missionary Board, looking to the advancement of our general denominational work, the committee being known as the Joint Committee; since 1910, a member of the Budget Committee, and he served as a member of the Auditing Committee, and the Committee on Conference Program, variously, for many years.

"Among our miscellaneous tracts, is one entitled, 'The Bible and the Sabbath,' containing scriptural passages bearing on the Sabbath, and one entitled, 'How the Sabbath was Established,' with an arrangement of Bible passages, both by D. E. Titsworth.

"In looking over the minutes of our board meetings since 1886, in order to secure the foregoing historical data, it was very noticeable that among the 'members present' at our meetings, the name of D. E. Titsworth invariably appeared unless he was away from home, or ill, and the large part he bore in all our activities marked him as an efficient and indefatigable worker; a wise, cautious, and conservative counsellor; an eloquent and persuasive writer and speaker; and one who was prompt and vigorous in action, and who took a large and hopeful view, even amid many discouragements. The execution of his manifold duties as officer, director, and committee worker, and his deep interest, especially of late years, in the African problem, elicited our sincere admiration.

"In the final accounting, a man's life is measured not by years, but by deeds, and on that basis, we can all bear the testimony, that David had lived his life, and viewing all his labors, we bespeak, for us all, his mantle of fidelity.

"God grant that to our brother, now freed from the limitations of the flesh, may be given a new vision, revealing to him the

full fruition of his hopes for the people that he loved."

WORK OF THE BOARD

The routine work has gone on through the usual channels. The report of the publishing house will be found elsewhere in this statement, also the report of the treasurer, setting forth in clear detail the finances of the society.

REVISION OF SABBATH LITERATURE

There has been a feeling, for some time, that our Sabbath literature, especially that which we call tracts, should be rearranged, condensed, combined, and rewritten, the better to meet the conditions of the present.

Truth is eternal and never changes, but each generation has its own characteristics, and truth, to make itself felt upon any age, must be presented in form and fashion adapted to the spirit of that age, and attractive to it, as well. And so last autumn a special committee on "Revision of Sabbath Literature" was appointed. This committee has been at work, and it is expected that in a few months the society will publish a new series of tracts, put up in an attractive form, for general circulation. Because of this new work in prospect, the matter of distributing literature has not been actively advanced. Only one new tract has been published during the year, the supply in stock at the publishing house has been allowed to run down, and no special effort has been made for an aggressive campaign of tract distribution. Workers on the field have been supplied with such material as they wished, all requests from individuals have been answered, and the Canadian branch office, at Moncton, New Brunswick, has been kept well stocked.

CENTRAL COMMITTEE PLAN

The Tract Board has been moving along, during the year, without any definite policy or program. Last year it proposed to the General Conference the adoption of a plan for a Central Committee of Conference for the purpose of unifying all our denominational activities. In the meantime, while the churches and the Conference have been considering the subject, the Tract Board has felt that it was wise to wait, and then later direct its plans in the light of what the General Conference might adopt.

(To be continued.)

YOUNG PEOPLE'S WORK

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

The Prayer Verse

REV. H. L. COTTRELL

Christian Endeavor Topic for September
5, 1914

Daily Readings.

Sunday—God's will (1 John 5: 13-15)
Monday—Prayer answered (Exod. 15: 22-27)
Tuesday—Prayer refused (Deut. 3: 23-29)
Wednesday—Prevailing prayer (Mark 11: 20-26)
Thursday—A wise prayer (1 Kings 3: 5-14)
Friday—Constant prayer (1 Thess. 5: 14-28)
Sabbath Day—Topic: twelve great verses. IX.
The prayer verse (Matt. 21: 22) (Consecration meeting)

"A Swede in Oregon had been converted to Christ. Sometime afterwards he gave his testimony at the prayer meeting: 'I have all my lifetime been an infidel, and the Lord had a hard time to save a poor old Swede man, but he did save me and put a little telephone in my heart and the other ind in hiven. Sometimes he says to me, "Hillo, Larsen," and I says, "Hillo;" and den he speaks to me so schveet, and den I must be careful dat I don't cut up no prank to break dat little vire what brung the message, for I find that we can have a great deal of fund wid God if we behave ourself.'"

This simple-minded old Swede man, though unversed in knowledge and culture, understood the true nature of prayer. It is most intimate communion with God, a communion during which we can not only hear his voice, but also feel his presence. When we talk to God, we must not think that we can hide anything from his presence. Such an attempt will only take away the sweetness and helpfulness of true prayer. He knows our inmost desires and longings, our confessions of sin in thought and deed which we are trying to keep back from him. Prayer is willingly telling him all of these things without reserve. Then prayer does not consist merely of petition, but in it there is complete confession, heartiest praise, and sweetest fellowship.

"These are the gifts I ask
Of thee, Spirit serene:

Strength for the daily task,
Courage to face the road,
Good cheer to help me bear the traveler's load,
And, for the hours of rest that come between,
An inward joy in all things heard and seen.

"These are the sins I fain
Would have thee take away:
Malice, and cold disdain,
Hot anger, sullen hate,
Scorn of the lowly, envy of the great,
And discomfort that casts a shadow gray
On all the brightness of the common day."

How may we experience the strength and blessing that come through prayers? We must believe in God, believe in his eternal love, mercy, justice, and truth. We must believe in God as an ideal heavenly Father, who knows our needs, even before we ask him, and who is able and willing to bestow upon us every good and perfect gift. Our prayers too many times are nothing more than empty words, because we have no more faith in the power of God than the woman who prayed that the mountain at her back door might be removed. When she looked out in the morning and found the mountain still there, she exclaimed, "Well, it's just as I expected." If God was able to create this universe and make man in his own image, if he shapes the destiny of nations and gradually enthrones righteousness in the world through his beneficent providence, if he always cares for his own in every age and in every experience as is so beautifully expressed in the gospels, is it not reasonable to thoroughly believe in prayer?

No prayer can be wholly acceptable to God unless it breathes forth the spirit of submission to the divine will. We may say that many of our prayers are never answered, and it may be a blessing to us that they are not. It is because we pray amiss, without the spirit of Christ, and contrary to his will. If we have the spirit of Christ, we will not care to receive anything that is contrary to God's will. The following poem may express our experience:

"I prayed for wealth:
Then what I had, all that I lost.
I prayed for fame:
It came to others, but me it mocked.
I prayed for health:
But strength grew less, and with it heart and hope.
I prayed for courage:
But cruel, heartless fate gave only fear for what I asked.
I prayed to die:

But awful answer this—a living death.
I prayed at last, 'Thy will alone be done.'
Then heaven heard and gave me all the good
I asked before, a thousandfold,
And with it love to God and all mankind,
And deathless life."

Ira James Ordway

E. H. LEWIS

A Biographical Sketch

(Continued)

In 1889 Mr. Ordway was president of Conference, and pretty nearly overwhelmed, in his modesty, by the honor and the responsibility. But he delivered at Alfred a very practical and progressive address. To the printed version of this he prefixed a simple brief containing his seven suggestions. Among other things he proposed that the associations should be held in mid-winter, after the holidays, and that they should undertake revival work. On this point he grew eloquent, for he had a great fear of ruts and formalism and spiritual dry rot, a fear even of Sabbath truth unless it was preached as an integral part of the gospel of Jesus. And the fact that he made this a young people's conference, presenting a dozen speakers who were barely out of college, showed whither his thoughts were tending.

They were tending to some new plan of evangelical Sabbath propaganda. He had always been a great believer in the power of the living voice, and three years later he discovered what he had been groping for—the evangelical possibilities of the singing voice. Of six theological students then in Chicago, four had formed themselves into an excellent vocal quartet, and it occurred to Mr. Ordway that this group of six should be sent out in the summer vacation to preach the gospel and sing the gospel. One of the four was Dr. Lester Randolph, and in the farewell services to Mr. Ordway at Milton, Doctor Randolph told the story as follows: "Mr. Ordway spoke about it to the Missionary Board. The Missionary Board were in debt; they had no money for this purpose; but they heartily approved of it, and they bade Mr. Ordway go ahead and raise the money. Mr. Ordway never lost faith and confidence, and stepped forward to raise the money for the first student evangelistic quartet. We were carried along by his faith,

and although there seemed to be many obstacles in the way at the time, somehow he lifted us all up by his confidence. I remember a certain gloomy Sabbath at New Canton, where we had the first meeting, and where, after holding meetings a week and a half, we found no decided indication of interest. We were thinking of leaving very shortly after the Sabbath, but decided to hang on a little while longer, and we earnestly prayed and preached and sung and worked as never before. That night three people raised their hands in the meeting; the next night there were seven, and in the two weeks following, the town of New Canton passed through such a revival as had never been known in that section of the country before. That summer one hundred and fifty expressed their desire to become Christians, and sixty we knew of either joined the church or were waiting baptism, and when the people came to the Conference that year there was \$1,500, I think, in the treasury of the Missionary Society, after all debts were paid."

The quartet work did not stop with that summer; it has gone on ever since. But its immediate success emboldened Mr. Ordway. In 1895 he suggested to the Tract Society in Conference at Plainfield, that the way to get results in evangelistic work was to consecrate in some one locality. Two years later he delivered a similar message to the Missionary Society, in Conference at Salem. In this paper he emphasized the very great importance of home missions, and then surveyed the whole problem of evangelism. He criticized the methods of many evangelists in his severest vein, and reverted to the sermons of Jesus himself as the right model. Then, as always, he moved on to the relation of the Sabbath to the gospel, and wanted to see our specialists in Sabbath reform brought again into evangelistic work, as in their youth. He praised the work that Doctor Main did in Chicago before there was any Chicago Church, survey work, the study of the city as such with reference to the possibilities for intelligent missionary effort. He then urged the society "to enter at once upon an evangelical campaign in some locality with all the force we can muster. Concentrate this large force upon one general field, let the workers be organized under one head. . . . The influence of such a body of workers, known to be

Seventh Day Baptists, would be an emphatic argument in favor of the truth, even if they should not mention it in their sermons." In 1903 he pursued the same argument in a long article, proposing to send every available missionary into West Virginia to labor there before Conference. What he wanted to do in all this was to build up new churches instead of bolstering up old ones. He will always be remembered as the advocate of concentrated evangelism.

Though so ardent a pleader for concentration in missionary effort, he was very much of a congregationalist in all questions of church government. He had a dread of superfluous organization, and was alert to detect unintended episcopal tendencies. Thus when it was proposed to increase the powers of certain officers of Conference, although certain abuses could perhaps be corrected by such measures, he looked askance, and wrote a long article published in this paper June 29, 1908. He reviewed the powers and functions of Conference from a rigidly congregational point of view, advised dropping the so-called Advisory Board, and ended with hearty praise of the revised constitution. I am no judge of the questions involved, but the paper was a good example of his power to grasp and analyze a subject that appealed to him, and it sprang from a deep interest in denominational polity. The article doubtless exercised considerable influence, for it appealed to the individualistic tendencies which make Seventh Day Baptists somewhat extreme protestants. Perfect cooperation in effort united with perfect democracy in government is a high ideal, an ideal involving a balance and adjustment which no democracy, sacred or secular, has ever quite attained.

While his interest in denominational affairs was unwavering, and formed a steady stream of disinterested spiritual life, his personal affairs underwent the vicissitudes of all things human. In 1889 his only son, Albert, died, and five years later the brave companion of his early years. Tributes to Eliza Ordway's sweetness, strength of character, and motherly hospitality flowed in to Mr. Ordway from all parts of the country. The business which had enabled him to support the Sabbath Mission came into sharp competition with a hundred new concerns less

scrupulous in their methods. Immigrants by thousands and tens of thousands overran the district where he had made honest clothing for American-born men. The West Side completely and utterly changed its character. To the newcomers the Jews sold cheap clothing on every corner, and yet he stood his ground. He could not compete with them for the bulk of their trade, no self-respecting tailor could. But he felt no bitterness, for were they not of the race which he had striven so earnestly to reach by means of the Mission? It is a tribute to his integrity, his character, and his good workmanship, that some part of his custom never failed him under such conditions, and that the Ordway Company, under the management of his son-in-law, Mr. Murray Maxson, is still doing business at 1447 West Monroe Street. It was always a grief to him that he was unable to make large contributions to the causes so dear to his heart. There was no campaign conceived in his consecrated brain that he would not have financed if he could. He would always have been poor, even if he had made hundreds of thousands, for he would have invested them in doing good. And as Doctor Randolph said at Milton, above the flowers which lay upon the coffin, "If all his hospitality were reckoned up and all the money he has saved other people, it would be a large endowment."

In 1898 he was married to Amelia Crandall Peckham, formerly of Portville, N. Y., who was at that time living in Chicago. She entered with unselfish loyalty into the family life, and won the esteem of all Mr. Ordway's friends. Her sudden death in 1902 was the occasion of sincere grief in many hearts.

When the question of establishing a Seventh Day Baptist church at Battle Creek arose, Mr. Ordway was one of the most earnest advocates of the step. In fact I gathered the impression at the time that he was the first person outside of Battle Creek to see the desirability and importance of the movement. The Adventists were not at one, and it seemed to Mr. Ordway that there was very much to draw together Seventh Day Baptists and the more progressive Adventists. It was no new thought with him. All his life he believed that there should be unity of effort among all Sabbath-keepers, whether

Baptists, Adventists, Jews, or Independents. He believed in emphasizing the things on which people agreed. In the Battle Creek matter his judgment ran counter to some of the best informed minds, but we may fairly say that the event has abundantly justified his judgment. To believe, however, in the possibility of much unity of effort between Jews and Sabbath-keeping Christians required an idealism of a high sort. That he never published anything on the subject was perhaps due to his awareness that some people regarded him as too sanguine. But if he was occasionally visionary, it was a precious kind of vision. In any generation the impossible gets accomplished by a few men who never know enough to define the impossible.

One of the latest bits of his originality is known, I presume, to not more than three or four persons. He was deeply interested in the last book of his old friend A. H. Lewis, and particularly in a chapter which demonstrated the pre-Christian existence of Sunday as a function of Mithraism. It occurred to Mr. Ordway that this fact might be shown up in a historical romance, and be made a means of spreading Sabbath truth. The scene might be laid in Rome itself, or in the Balto-Slavic frontier, or in Pontus or Bithynia, and the repellant nature of sun worship be set in striking contrast with a pure Sabbath observance. Who but Mr. Ordway would conceive such a thing, or urge one or two writers to the attempt? "Ben Hur itself," he cried, "would not be so interesting." Mr. Ordway did not read much fiction, and his opinion might not be considered worth much on such a subject. Yet I can think of two or three living novelists who would consider it perfectly practical, and who could make a popular success of it. Mr. Hall Caine, for instance, in spite of all his faults, could do it, and do it without sacrifice of conscience.

The old home in Carpenter Street had long since been given up, and Mr. Ordway was living with his daughter and her husband, when in his old age he again married, and brought to Chicago the wife who survives him. There was a touch of old romance in this, for Deidamia Colegrove was a schoolgirl friend of Ira Ordway and Eliza Clark in the DeRuyter Institute. To some of our readers she is well known

as the mother of Mary Muncy Church, whose articles and verses have appeared from time to time in the RECORDER. There was something very appealing in the serene companionship of these dear old people—I must say old, for Mrs. Ordway's next birthday will be her eightieth. Intimate friends will not forget the charm of those retrospective talks in which they reviewed the days of youth in Central New York. May her friends long be permitted to enjoy the winning smile of Deidamia Ordway, who makes old age seem the brightest part of life.

As he faced the sunset and his steps grew feebler, Father Ordway's character became very mellow and tender. He kept his interest in people to the last, and followed denominational news with accuracy. He was moved to tears when Conference sent him a telegram of loving greeting from Westerly, and gratified beyond words at being able to attend every session of Conference at North Loup, where every body gave him the Chautauqua salute. He rejoiced in his grandchild and his great-grandchild. He heard with pleasure every bit of news from the many whom he had the right to call his boys.

From time to time bits of affectionate appreciation came to him in the way of letters. I have before me one such, from Mrs. Platts' Bible class: "We were looking up the history of Gaius. Paul speaks of him as 'mine host and of the whole church,' and we were reminded of you and of the way in which, at one time and another, you have been the host of our whole people. We wish to say to you that we recognize and appreciate, at least in a measure, the warm heart that has been large enough to take in so many of us in this helpful way, and that has caused us to feel toward you as did the apostle when he addressed 'the well beloved Gaius whom I love truly.'"

Such was the love that many bore him that when the services were held in Chicago, the house was thronged. It was one of his boys, one of the six students with whom the student evangelistic work began, who delivered the discourse on that occasion. It would be a better tribute than is here written if I might print the discourse of Elder Coon, and that delivered by Elder Randolph on the following day. At Milton the services included words by

President Daland, a letter from T. J. Van Horn, and music by a quartet improvised from several of the former quartets. Randolph, Jordan, Holston, Babcock—these were the singers, but they stood for many others who would have rejoiced to sing beside this victor's bier.

He has passed into the sunset—this large-minded, hospitable, tender-hearted man—and a host of us whom he befriended stand looking westward. How he grieved but yesterday for David Titsworth and George Carpenter! And how quickly he has followed them! It brings us to a place where words do not amount to much. I suppose that nobody ever described a sunset or personality to another's satisfaction, but we all know what it is to love them.

An Ancient Book, Edited by a Seventh Day Baptist

CORLISS F. RANDOLPH

THE LIFE AND MARTYRDOM OF THOMAS BECKET, ARCHBISHOP OF CANTERBURY. From the Series of Lives and Legends now proved to have been composed by Robert of Gloucester. Edited by William Henry Black, one of the Assistant Keepers of the Public Records, London: Printed for the Percy Society, by T. Richards, 100 St. Martin's Lane. MDCCCXLV.

William Henry Black, who was the pastor of the Mill Yard Seventh Day Baptist Church from 1840 until his death in 1872, was an antiquarian scholar of no mean ability. Besides membership in a large number of other learned societies, he was one of the founders of the Percy Society, an organization which existed for twelve years (1840-1852) for the publication of old ballads, and was so named in honor of Thomas Percy who in 1765 had edited and published *Reliques of Ancient English Poetry*. The Council of the Percy Society included the names of a number of noteworthy men. Its president was Lord Braybrooke, the editor of *Pepys' Diary*, John Payne Collier, the Shakesporean scholar and editor, Peter Cunningham, author of what to this day is still the invaluable *Hand-book of London*, and of the *Story of Nell Gwynne*, Thomas Wright, who published nearly a hundred different works, James Orchard Halliwell-Phillips,

an archaeologist and Shakesporean scholar who collaborated with Thomas Wright on the classical *History of Caricature and Grotesque in Literature and Art*, and on the equally invaluable *Dictionary of Archæic and Provincial Words*, and William John Thoms, founder of the well-known *Notes and Queries*.

The preface, by the editor, gives a brief but comprehensive history of the *Ms.*, and of the portrait of Becket, which forms the frontispiece of the volume.

The Life and Martyrdom of Thomas Becket (sic), as the editor says, "is one of the legends in old Alexandrine English verse which constitute a complete *Liber Festivalis* in meter, for the whole year." One of these legends, edited by Thomas Wright, had been published by the Percy Society in the previous year. *The Life and Martyrdom of Becket*, as the editor thinks, was written by Robert of Gloucester in the latter part of the reign of Edward I, probably about the year 1300, about 130 years after Becket's death.

Mr. Black has preserved in every line of the poem, the *colon* which marks the *caesura*. Otherwise, he has used a modern system of punctuation, as well as certain other mechanical devices to indicate to the modern reader metrical values which might otherwise escape him.

The vocabulary, orthography included, closely resembles that of Chaucer's *Canterbury Tales*, written nearly a century, perhaps later, as witness, for example, the first couplet of the poem:

Gilbert was Thomas fader name: that true was
and god,
And lovede God and holi churche: siththe he
wit understod.

A modified uncial character for the letter combination *gh* makes it difficult to reproduce more than two or three consecutive lines with the facilities of the average modern printer's shop.

The portrait of Becket already alluded to, was executed by Mr. Black's colleague, Frederick W. Fairholt, of the Percy Society, from an old drawing found in the Black Book of the Receipt of the Exchequer, dating back to 1220, at least, and regarded as apparently authentic.

The poem covers 126 duodecimo pages, exclusive of the Preface of XV pages and an appendix of 15 pages.

CHILDREN'S PAGE

Molly Mouse and Her Home

If Molly Mouse had not been a venturesome little creature, she never would have made her home in the back of Miss Bettina's loved piano; yet here she was cozily located, and here she afterward brought up a promising family. Molly Mouse thought this an ideal place for a home. Miss Bettina often played hymns in the evening, and Molly had an ear for music. To be sure, little Betty practiced here too, for a half hour or so every morning; but as Molly Mouse took her meals out, she was usually absent at this time, so was not troubled by poor Betty's discords.

Molly Mouse's home was in such a position that, when the kitchen door was open, the most tempting odors reached her. She had a keen sense of smell and this often guided her to some toothsome morsel. She always chose a time when the mistress of the house was out or asleep to go in search of one of these; for she was very much afraid of Miss Bettina, almost as much so as Miss Bettina was of her.

Near the piano in which she lived was another of Miss Bettina's loved possessions, a large red rep arm-chair, with a strip of fringe across the front. At night, when all was still and dark, Molly Mouse had often stolen out and nibbled off bits of this fringe, which she used in the finishing of her house. After the first of these trips, as she was stealing out in the morning to forage for breakfast, she heard Miss Bettina enter the room, and at once scudded around behind one of the piano legs.

Miss Bettina looked sharply at Betty, curled up in the arm chair reading. "Betty," she said reprovingly, as she examined the fringe on her chair, "I see you have been catching the buttons of your shoes in this fringe. That is a very bad habit you have of always drawing your feet up into your chair. A girl of your age should sit with her feet on the floor."

Betty pouted a little, and brought her feet down with a troubled look; while Molly Mouse whisked away, leaving her to bear the blame. Not only did she do this, but that very night she nibbled off

some more fringe, and heard Betty corrected again the next morning.

Then Betty ceased to occupy the red chair; she often looked at its cozy depths and the broad arms, which made convenient rests for elbows and a big book; but she sat in a little straight-backed chair with her feet planted firmly on the floor.

It was many days after this, when there was a nest full of little mice in the piano home, and after they had found they could run and were eager to see something of the world, that Molly led the way into a dark passage and out into a cool, shadowy room. Then, suddenly, they found themselves right in the track of something with two eyes of fire that was speeding swiftly toward them. No, it was not an automobile; but something that a mouse dreads far more. It was close upon them, when, whisk! Molly Mouse and her family had vanished through a hole where this fiery-eyed monster could not follow. Then Molly warned her children against Tabby, their most dangerous enemy; though this was hardly necessary. They were still trembling with fear of the fierce creature. They were quite content to creep under some straw down in the big, dark cellar; while Mother Molly went back to see if the road was safe to the old nest.

As she crept up through the hole in the floor, she saw Miss Bettina with dust-cloth in hand, giving the furniture what she called "a thorough going-over." She was behind the piano dusting, when she suddenly called: "Betty, come here! Just look at that! A mouse's nest in my piano!"

"And oh, Aunt Bettina," cried Betty, peeping in at the nest, "See the red fringe!"

Aunt Bettina lifted up the nest gingerly, carried it out, and dropped it in the flames of the kitchen fire.

"Well, any way, Aunt Bettina," said Betty on her return, "the mouse did one good thing; she taught me to sit with my feet on the floor."

Molly Mouse was shaking all over, but whether it was with fear or with laughter over the way she cured a little girl of a fault, I am sure I do not know.—*Emily Henderson, in the Child's Hour.*

"The real winner in any race is the one who beats himself."

Thoughts for Vacation Time

LOIS R. FAY

In the preparation of every great work there are many stages of development to be passed through. Many steps must be trod, over grievous impediments and toilsome ways. Many hours of uneventful, painstaking labor must be undergone, in which only the eye of faith can see the good to result.

The same Husbandman who gives the increase to seed sown in the field gives increase to his word as it is sown in the great field of the world. "First the blade, then the ear, then the full corn in the ear," does not transpire in one brief moment of time, but often one must sow and another reap the fruits of arduous labors.

There are few tasks so arduous as the translating, the editing, the publishing of the word of God for the enlightenment of mankind. An infinite word is a grave responsibility for finite minds and hands to handle. To hinder the good work as much as possible the Tempter is always interfering, even in the most secluded cloister; he would have every scribe deserve Christ's warning, "Woe unto you, scribes and Pharisees, hypocrites."

The Tempter is also at work in the hearts of the people, making their hearts gross, their ears dull and their sight dim so that they fail to be converted when the word is translated in plain language and abundant quantities.

Of a certain European teacher the biographer wrote this sentence:

"His teachings were not very remarkable, but his vacations were often occupied by fruitful, critical journeys."

By "critical journeys" the biographer meant journeys to places where carefully treasured manuscripts speak of former civilization's rise and decline.

This "not very remarkable teacher" was a physician's son, born 1815, who bore the name of Lobegott Friedrich Konstantin Tischendorf, and as Tischendorf he is known, one of the ablest scribes of the century that has passed, a name linked closely with the translating and clearer understanding of the Bible.

When he was about thirty years of age he was able to accomplish a task second only to the triumph of the Sinai manuscript mentioned further on. In the Paris

library, during one of his early journeys in search of hidden treasure, he encountered what is known as a palimpsest.

A palimpsest is a manuscript on which one text has been partially erased and another written upon it. Of the palimpsest Tischendorf encountered this is known: An ancient copy of a Greek Bible fell into the hands of a profane scribe of the middle ages, who, wanting parchment for manuscript, took pages of this Greek Bible regardless of consecutive order, sponged away most of the original writing, and used the sheets for the works of one Ephraim the Syrian, losing some of the leaves in the process.

The book is thought to have been brought from Egypt to Florence in the sixteenth century by an agent of Lorenzo de Medici, a French scholar, then into the possession of Catherine de Medici, accompanying her to France where it found its way into the Royal Library.

Here the value of the underlying text was discovered, but no attempt was made to decipher it until Tischendorf undertook the task and published the complete result of his work of decipherment in 1845.

This accomplishment, effected through his love of Scripture and the experience gained by teaching, by which he earned his daily bread, made possible the later triumph of his vacation journeys to Palestine.

The biographer records that Tischendorf's teachings were not very remarkable, but viewed aside from the biographer's position, his teaching duties made possible, financially and by experience, the achievements that were fruitful of much good.

In this man's vacations are brought into prominence the great desire of his lifetime. The journeys of his vacations took him southward from Leipsic, Germany, where he was teaching, each trip proceeding as far as limited means would permit, and returning as time for work returned.

In 1844 his vacation trip took him to the East, to Holy Land, where he made a find which was the occasion for the biographer's mentioning his "fruitful journeys." The find was forty-three leaves of a Greek manuscript of the Bible, which he discovered in a waste-paper basket at the convent of St. Catherine on Mount Sinai. This manuscript was previously unknown to

those students who desire to have people understand the Bible in its entirety.

Tischendorf realized the value of his find, which was a pearl of great price in more ways than one, and securing the precious pages, took them back with him to Leipsic, where they are said to be now in the library. Knowing these forty-three leaves were not the whole of the priceless treasure, he kept the place of discovery a secret, hoping to return and procure the rest of the book; but it was over ten years before he was able to gain the object of his quests.

In 1859, it is said, he gained access to the precious manuscript, and persuaded the monks who had control over it to present it to the Czar of Russia. After its removal to St. Petersburg it was published at the expense of the Russian Government.

The giving of this manuscript of the Bible to the world has been valued as a splendid triumph and has made Tischendorf's name regarded with appreciation by Bible students, for this work he accomplished "outside of school", so to speak.

While German atheists were lending voice and pen to destroy Christian faith, their fellow countryman, Tischendorf, was searching daily, like believers in the apostles' days, to see if the things were so. The great discovery took from the cloister and gave to the world another witness to the authenticity of the words of life.

The world in general knows little of the pedagogue whose years of teaching brought him no especial honor, but the whole world is benefited by the fruits of the way Tischendorf spent his vacations, his spare time. Though the world may foolishly be led to undervalue the Bible and Bible students, it can not escape the fruits of the word of life sown in hearts of people. One is easily tempted to forget where men learned that lying, stealing, murder, and kindred sins are wrong, and are therefore destructive to life. Sad experience will reprove that forgetfulness if gentler reminders are not heeded.

The scribe by hours of patient labor has given to the world the written word that establishes the noble instincts the Holy Spirit breathes into hearts that aspire to right living.

Thoughts of this German scribe bring inspiration to those who are seeking and sowing the seeds of the kingdom of God.

Days of duty and vacation days are opportunities for the faithful continuance in well-doing that brings glory, honor, immortality and in the end eternal life.

Dr. Robert J. Burdette's Faith

From a personal letter to a friend in New York.

Ever since June, 1912, when I made my last public appearance, we have been living in our summer home down here by the sea. *Eventide* Mrs. Burdette named it, because it faces the sunset. It is very pleasant, this "afternoon land," in spite of sickness. I watch the sunset as I look out over the rim of the blue Pacific, and there is no mystery beyond the horizon line, because I know what there is over there. I have been there. I have journeyed in those lands. Over there where the sun is just sinking in Japan. That star is rising over China. In that direction lie the Philippines. I know all that.

Well, there is another land that I look toward as I watch the sunset. I have never seen it. I have never seen any one who has been there; but it has a more abiding reality than any of these lands which I do know. This land beyond the sunset—this land of immortality, this fair and blessed country of the soul—why, this Heaven of ours is the one thing in the world which I know with absolute, unshaken, unchangeable certainty. This I know with a knowledge that is never shadowed by a passing cloud of doubt. I may not always be certain about this world; my geographical locations may sometimes become confused. But that other world—that I know. And as the afternoon sun sinks lower Faith shines more clearly, and Hope, lifting her voice in a higher key, sings the songs of fruition.

My work is about ended, I think. The best of it I have done poorly; any of it I might have done better. But I have done it. And in a fairer land, with finer material and a better working light, I will do better work.

Good-by, God bless you, and keep you day by day.—Robert J. Burdette, in *Watchman-Examiner*, Rodondo Beach, California.

"When virtue begins to look around for applause, it is something else."

SABBATH SCHOOL

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

Annual Corporate Meeting of the Sabbath School Board

The annual meeting of the Corporation of the Sabbath School Board of the Seventh Day Baptist General Conference will be held in the Theological Seminary, at Alfred, N. Y., on Wednesday, September 9, 1914, at four o'clock in the afternoon.

At this meeting the following amendments to the constitution will be voted upon:

Amendment to Article 3, Section 1, 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.

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

A. E. WHITFORD,
President.

A. L. BURDICK,
Secretary.

LESSON IX.—AUGUST 29, 1914 A DAY OF QUESTIONS

Lesson Text.—Matt. 22: 15-22.

Golden Text.—"Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's." Matt. 22: 21.

DAILY READINGS

First-day, Matt. 6: 19-34.

Second-day, 1 Peter 2: 11-25.

Third-day, Rom. 13: 1-14.

Fourth-day, 1 Sam. 8: 4-18.

Fifth-day, Mark 12: 13-27.

Sixth-day, Luke 20: 20-40.

Sabbath day, Matt. 22: 15-22.

LESSON X.—SEPTEMBER 5, 1914 THE GREAT COMMANDMENTS.

Lesson Text.—Mark 12: 28-44.

Golden Text.—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Luke 10: 27.

DAILY READINGS

First-day, Luke 10: 25-37.

Second-day, Jas. 2: 1-13.

Third-day, Deut. 6: 1-15.

Fourth-day, 2 Cor. 8: 1-15.

Fifth-day, Luke 20: 51-21: 4.

Sixth-day, Matt. 22: 23-46.

Sabbath day, Mark 12: 28-44.

(For Lesson Notes, see *Helping Hand*)

The Skilled Workman

If I simply said that I never used tobacco or alcohol in any form, you might say that was a personal preference and proved nothing. But I can prove to you most conclusively that even the mild use of stimulants is incompatible with work requiring accurate attention and definite concentration.

To assist me in the work of budding—work that is as accurate and exacting as watchmaking—a force of twenty men are employed. Men who are incompetent must be discharged or employed on less exacting work. Some time ago, my foreman asked if I inquired into the personal habits of my helpers. On being answered in the negative, he surprised me by saying that the men found to be unable to do the delicate work of budding invariably turned out to be smokers or drinkers. These men, while able to do the rough work or farming, call budding and other delicate work "puttering," and have to give it up, owing to an inability to concentrate their nerve force.

Some men, even, who smoke but one cigar a day, can not be trusted with the most delicate work.

Cigarettes are even more damaging than cigars, and their use by young boys is little short of criminal. They will produce in them exactly the same results that sand placed in a watch will produce—destruction.

No one can possibly bring up a convincing argument for the use of cigarettes by boys. Several of my young acquaintances are in their graves who gave promise of making happy and useful citizens; and there is not a doubt that cigarettes were the cause of their destruction.

No boy living would commence the use of cigarettes if he knew what a dull, useless, soulless, worthless thing they would make of him.—*Luther Burbank.*

DENOMINATIONAL NEWS

The Pre-Conference at Dodge Center

Last Sabbath the Dodge Center Church had the privilege of a little foretaste of the good things to be presented at the Alfred Conference.

Since circumstances seemed to forbid that any of us should be present as delegates there, it seemed to us a pardonable thing to appropriate some of the material ready at hand that was to be presented during the meeting at Alfred.

It was a pre-Conference prayer meeting on Sabbath eve. Mrs. Van Horn gave a vivid word-picture of the village of Alfred, Rev. H. D. Clarke described for us the Western Association, geographically, while Rev. E. H. Socwell gave us the geographical outlines of the various associations. Miss Myrtelle Ellis whetted our appetites for Conference by relating some of her former experiences as delegate.

Earnest prayers were offered for the great meeting so soon to convene at Alfred, that the delegates might go with oneness of purpose, and that in all the work to be done during these sessions, harmony might prevail.

On Sabbath morning the congregation assembled a half-hour earlier than usual in order to give more time for the presentation of the matter which should afterward be given at Conference. The special music for the morning was a fine duet sung by Clarence Daggett and Miss Lena Ousler, a guest from Milton.

Rev. H. D. Clarke presented a resolution declaring unqualifiedly for the national prohibition of the liquor traffic. After a brief discussion of this resolution, led by Mr. Clarke, the resolution was unanimously adopted by the congregation, with the request that it be forwarded as their message to the General Conference, and asking that it be presented for discussion and adoption by that body.

Rev. E. H. Socwell, returned missionary from the Southwest, gave a very interesting account of the places and people visited on his journeys in that territory. From these experiences he deduced some very practical lessons as he cited instance after instance of the faithfulness and loyalty of these Lone Sabbath Keepers, who

are not only standing as good witnesses for the Sabbath and salvation through Jesus Christ, but in some cases as very effective workers on this field.

The following ten or fifteen minutes were spent by the pastor in reading the corresponding secretary's report, which must be forwarded by an early mail to Conference.

The earnest attention given by the people to this somewhat lengthy program, and their sitting through to the close was an index as to what would have been the character of the attention given at the Conference sessions if these people had been permitted to attend.

The pastor spent a few days during the last week in July in missionary work on the old Trenton and Alden fields. Every visit to this section brings to light examples of loyalty that are very encouraging.

Here is a young man at Eagle Lake, a successful blacksmith, who for a number of years has stood loyally in that place, his closed shop on the Sabbath a telling witness to the Sabbath of the Lord. Notwithstanding the handicap of an invalid family, you hear no whining from his lips about the hardships of Sabbath-keeping, or the threadbare excuse, "I must live and therefore I can not keep the Sabbath." I found him to be held in high esteem by the people of the surrounding country, and incidentally he is making a good living. He gave me a fine ride in his auto to see Madison Lake, a fine fishing and summer resort about seven miles from his home, and the following morning took me in the opposite direction seven miles to St. Claire where I was to take the train for the Trenton neighborhood.

Two small but very helpful meetings were held here at the home of Brother Charles Avars on the Sabbath. On the following Sunday morning I found passage in Mr. Winnie Crumb's auto to New Richland, to visit Brother and Sister Wilson. These dear elderly people have won the heart of the Congregational pastor, Rev. Mr. Larke, whom I had the pleasure of listening to and meeting that Sunday morning at Sister Wilson's suggestion. Mr. Larke is a faithful reader of the SABBATH RECORDER which Mrs. Wilson furnishes him every week.

Monday afternoon found me being pleasantly entertained at the home of Mrs. Belvy Stockman at Alden. After a pleasant tea-table visit she and her husband

took me to the home of her father, Brother Chandler Sweet, two miles in the country, where a late hour found us talking over religious and denominational questions, in which he takes an intelligent and deep interest. The following day I went to the city of Wells where I enjoyed a pleasant visit with Mrs. Emma Babcock, the aunt of a good many Dodge Center people, and her daughter, Mrs. Allen. That night I was pleasantly entertained by the interesting family of Brother "Dell" Sweet. (I must not omit that the people in these localities contributed generously to our local work and to the student evangelistic work for the summer.) By means of an early morning auto ride of twelve miles I was in Albert Lea the next morning by 8 o'clock, where the telephone gave me a pleasant chat with Doctor Merton Head, son of Brother Henry Head of Albion. He left a lucrative practice some years since and is now promoted to a farm which he is cultivating with a high degree of success not far out of Albert Lea. At two that afternoon I was visiting at the pleasant home of Mrs. Maud Bryan in Austin; her husband is the second cousin of President Wilson's Secretary of State. During this visit we recalled the fact that twenty-two years before this, in that year of pioneer student evangelistic work, I saw her happily baptized by Secretary Saunders in the North Loup River, near Fort Hartsuff, Neb. She was then a light-hearted girl of fifteen, now a mother of a married daughter. She declared her heart loyalty to the Sabbath and was trying to conform her practice to that faith. I must be growing old. The increasing difficulty of writing a brief letter is one evidence. And now I feel unwilling to drop my pen until I add an item of baseball news. Dodge Center won a game here yesterday against a team of wide reputation. It has become their habit to win, but this score of one to nothing I venture, could not have been won but for the pitcher who about sixteen years ago was a member of my first parish in Illinois. I am not saying that he was then famous as a pitcher, unless for the quantity of food he pitched into the growing frame of a six-year-old boy. But he has since been a potential factor in many a victory for Milton College. It was a real pleasure to have this young man at my table yesterday before the ball game, and

feel the inspiration that always attends association with those who have won distinction by the cleanness of lives and persistent industry. But little is spent by me on the ball field but the temptation to go and see this fellow pitch ball was too strong for me, and I went. It was no evidence of lack of skill in the opposing team that they could not often "find" his balls delivered with such speed and admirable control. Do you suppose that freedom from the poison of cigarettes and intoxicants, and temperance in diet in other particulars has anything to do with that "speed" and control? Forgive my weakness but I put those things down as strong factors in his success. But they are incidental to a strong Christian faith and practice. So you need not think it strange that he is to be teacher of algebra and athletics, with one or two other branches, the coming year in an institution where neither the superintendent nor the teacher of athletics think it necessary to lay aside their Sabbath-keeping to secure position and success in their chosen calling. Out of respect to the modesty of this young man I do not now give his name. But you will hear it later.

T. J. VAN HORN.
Dodge Center, Minn.,
Aug. 18, 1914.

How to Slay a Grudge

"I forgave you once, and I won't forgive you again." This is what we heard one brother say to another who had unwittingly broken his chisel for the second time. He would not listen to any explanation. "You shall not use another of my tools," he continued. The next day he wanted to borrow a book from that brother. But before he asked for it he remembered he had said he would not lend his tools any more. He said to himself, "Well, I don't care if I did; he owes me something for breaking the tool, so I will just ask for the book." And he did. "Certainly you can have it, and keep it as long as you want it," replied the brother, without one bit of grudge in his heart. The effect was good, for the very next day he asked his brother to go with him into the tool-room, and there he said: "You can use any of them you wish, only please be careful not to break them." The grudge had disappeared.—*The Christian Herald.*

MARRIAGES

MORLEY-WAUGH.—At Pine Grove, Wis., on July 1, 1914, by Rev. J. H. Hurley, Leon M. Morley and Vera A. Waugh.

BRADLEY-SISSON.—At the home of the bride's parents, Mr. and Mrs. Frank Sisson, in Alfred, N. Y., July 29, 1914, by Pastor William L. Burdick, Mr. Harold Henry Bradley and Miss Alice Marjorie Sisson, both of Alfred, N. Y.

A Year Book on the Church and Social Service

The Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America has issued a comprehensive "Year Book of the Church and Social Service" by Harry F. Ward, Associate Secretary of the Federal Council Commission.

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The various secular organizations are described as cooperating agencies and a complete list of national organizations for charity and social work is set forth with descriptions of the work done by each.

The two most helpful chapters are those on "Methods and Programs" and "The Voice of the Churches." The first of these gives important instructions for every type of community service on the part of the churches, and the second the utterances of the Federal Council and the various denominational assemblies upon industrial and social conditions, social justice, civic activities, capital, labor, industrial democracy, wealth and property, and social redemption.

This volume, which should be in the hands of all pastors and church workers, may be obtained at the cost of publishing which is thirty cents in paper and fifty cents in cloth, upon application to the Book Department of the Federal Council, 105 East 22d Street, New York.

Loyalty to the Christ

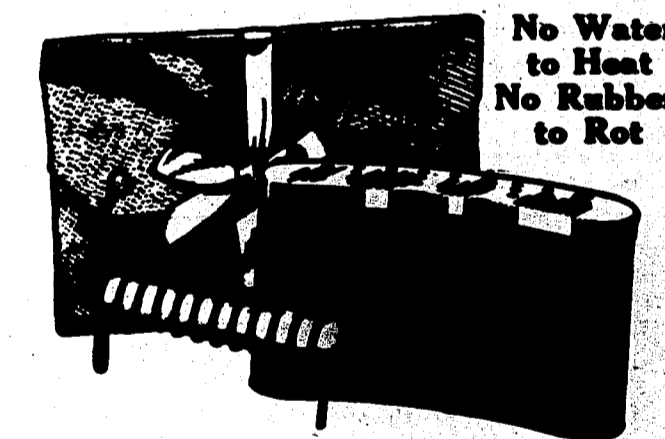
The Scotch in their early days had a beautiful and impressive way of showing their loyalty to Scotland. Once each year the various clans would assemble on a certain plain covered with green grass and hemmed in by rugged mountains. The clans formed in a great circle, each under its own banner. And when all were in place, the banner of Scotland was taken to the center of the circle and slowly raised toward heaven. As it ascended, the other banners descended, thus acknowledging its supremacy. Even so would all the clans of Christendom bow to the banner of our King.—*M. M. Davis.*

Practical Nurse Desires Position

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

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

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

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

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

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

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

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

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

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

WANTED, married or single man, Seventh Day Baptist, to work on farm commencing October first. References required. Address, Mr. Geo. Whitford, Adams, N. Y.

The Sabbath Recorder

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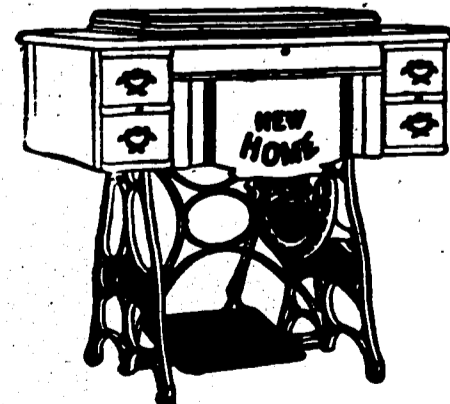
Some people, because of their own happiness, feel moved to help others. But more people, out of their sorrows, learn to minister to those who need love and kindness. There is no enlarger and deepener of the life like that unwished for guest, Trouble, who carries rich gifts under his black cloak.—*Great Thoughts.*

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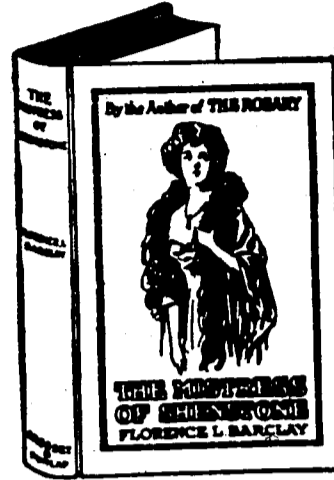
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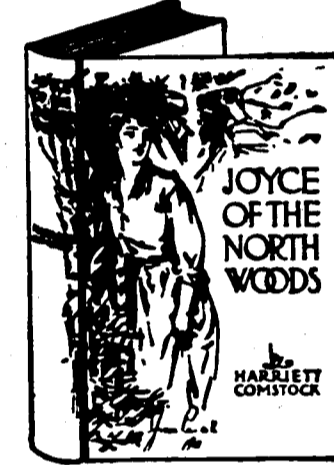
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