

The Sabbath Recorder

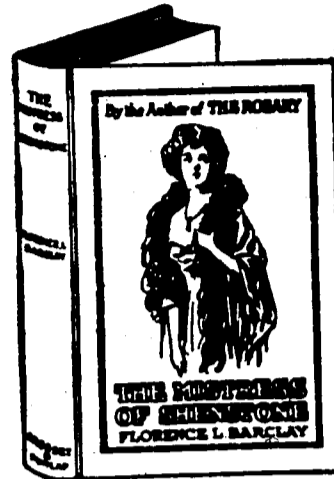
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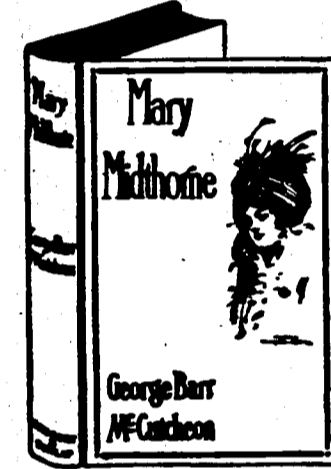
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WHOLE NO. 3,626

Conference at Alfred

The first day of the General Conference was exceptionally fine as to weather, and the program would be hard to beat. The heavy rains during the night had cooled the air and laid all dust, so everything seemed clean and fresh in Alfred. Clouds veiled the sun nearly all day, and yet there was no rain to disturb those who loved open-air visiting between meetings. Every preparation had been made to receive and care for the nearly four hundred delegates whose names had been sent on, and the welcome was most cordial.

The meetings are held in the church this year, so we missed the usual tents both for services and for entertainment. The audience room today was amply large for all comers, and it is probable that, with the exception of Sabbath morning, there will be no need to divide audiences. The parish house joining the church and the hall across the street are well fitted for entertaining and feeding the people. Two systems are in use, the dining-room plan with regular dinners, and the cafeteria plan. By the latter plan one can buy as little or as much as he wishes, and we think it will prove popular. Having just tried it, we believe it will receive a full patronage. Dining tables with a seating capacity of two hundred and seventy look very attractive to the weary and hungry. A comfortable resting-room, fitted with tables and writing materials, makes a pleasant place indeed for those who need rest.

Promptly at ten o'clock, August 18, the president called the Conference to order, and after prayer by President B. C. Davis, and the song, "All hail the power of Jesus' name," Pastor Burdick of the local church extended a cordial welcome to the delegates, and the editor of the SABBATH RECORDER followed with a response in their behalf. Then came President Kenyon's address, which we are glad to give our readers in full. The report of the Commission of the Executive Committee, found elsewhere, showing how the churches had voted on the proposition for a central com-

mittee and denominational secretary, was read and adopted. The last paragraph in this report was referred to a special hour for more careful consideration.

TUESDAY AFTERNOON

The session on Tuesday afternoon was given to a symposium on "Modern Evangelism," and taken all together it was one of the best sessions we ever enjoyed in Conference. The first speaker was Rev. Wm. E. Biederwolf, secretary of the Commission on Evangelism of the Federal Council of the Churches of Christ in America. His topic was "The General Problem." He spoke of the struggles through which the church has passed in its efforts to evangelize the world. It was born and cradled in a tempest, and in spite of all opposition it has pushed ahead and never quailed. Present conditions require a more united effort, and churches should awake to the responsibility resting upon them and make a solid front against evil. The less than two per cent increase in general church membership for the year shows that the churches are doing all too little in the work of evangelization. Loyalty to our own denominational faith should not interfere with united efforts to bring the world to Christ.

Personal evangelism was spoken of as a thing to do and not a thing to talk about. The speaker told how John Vassar once won a lady by faithful personal work. When he asked her if she was a Christian, she haughtily replied, "Of course I am." He then asked, "Have you been born again?" Instantly the reply came, "No, we have got over all that in Boston." Mr. Vassar kept on in the spirit of Christ, read and prayed with her until tears filled her eyes and she met with a wonderful change. Just then her husband came in, and she told him how Mr. Vassar had asked if she was a Christian. His response was, "Tell him to mind his own business." But she said, "If you had been here, you would have thought it was his business." Thus in his own way did John Vassar through personal evangelism win souls to Christ.

I come not here to talk of pastoral evangelism, but what I love to call vocational evangelism. Securing a suitable evangelist is much like a lottery, and there are so many sensational evangelists that I can not blame pastors for objecting to them. The speaker offered an apologetic word for evangelists, to the effect that the results obtained by many under the old methods are all that can be expected. The unchurched evangelists or undenominational ones have indeed done much good.

He then proceeded to show that the church has not done its duty in regard to evangelism, and that it has criticized too much. It can not ignore the work if it would, and the responsibility rests upon the church whether it will or not. He claimed that the church is waiting not for the abolishing of evangelistic work, but for plans to put it on a reasonable basis. For the first time a sane supervision is being undertaken by the Federal Council, composed of more than thirty denominations, most of which have evangelists of their own. Each denomination is urged to appoint a national committee to have charge of its own work. This does not commit us to anything more than the direction of our own work, through the channel of the council committee. It is time to quit knocking and to go to praying. Pastors and churches must unite with evangelists in the work. If the pastors can not bring the world to Christ, evangelists never will. The old careless methods of allowing anyone, however erratic, to take up evangelical work, should be given up. The churches need a committee on credentials for evangelists. This committee should look into the fitness of men for evangelists as well as for pastors. Churches must assume the responsibility if good results are to come from evangelical work. Many workers have good sense in regard to ordinary things, but seem to lose it all as soon as they come to matters of religion.

REV. GERARD VELTHUYSEN'S ADDRESS

Everybody was interested in the address of Rev. Gerard Velthuysen on his work in the Midnight Mission. This work comes properly under the theme, Evangelism, as well as does the topic of Temperance which followed. Brother Velthuysen expressed his joy over the opportunity given him to visit America and to tell the people here of his work in Holland. Never before

had it been his privilege to see such a representative gathering of people of his own faith, and friends of his beloved father and of his devoted brother, Peter. He said: "I want to express my great joy and thankfulness to the boards of the Missionary and Tract societies, and to the whole brotherhood in America for their willingness to add this to all the offerings for our cause. I heartily thank you and I am sure the prayers of our dear brotherhood in Holland will be heard for this meeting in America, that it may be abundantly blessed. Both their prayers and ours will go up to God in these times of tribulation, because the greatest war the world ever saw is threatening Holland every day. I must not go on in this line now, as my subject is too important and too great. I shall have opportunity to speak of other matters as the days of this Conference go by. So I will proceed immediately to my subject."

Then Brother Velthuysen gave a history of his rescue mission work in Holland which we shall be glad to give our readers in the near future. We wish every church in the denomination could have the privilege of seeing and hearing this dear brother. The picture we gave of him on the cover of our paper of August 17 is a very good one, taken from a cut we found in a Holland paper. He is heavier built than his father was, as we remember him, and perhaps not quite so tall. He attracts all hearts to him by his pleasant address, his sympathetic eye, and his Christian spirit. He seems to enjoy every moment of these meetings, and appears to be drinking in every word he hears. We hope the war troubles in Europe will not distress his people and make it necessary for him to shorten his visit to America. His last words from home at the time of this writing (Wednesday, August 19) are reassuring, and Brother Velthuysen feels quite relieved.

THE TEMPERANCE PROBLEM

The third line of evangelism discussed in this session was that of temperance. President B. C. Davis was the speaker. He said temperance work belongs to the subject of evangelism, and that intemperance and vice go hand in hand. This is a great day in our history, and should bring excellent results to us as a people.

After referring to the evangelical meetings of Rev. Charles M. Lewis of forty

years ago, wherein he gave his heart to Christ, Brother Davis referred to the fact that the changed conditions have by no means done away with the necessity for evangelical work, and showed that the needs are still insistent.

The temperance problem is after all a problem of the church. It can never be solved by social or political methods outside of religion. Christ taught that men must be free from every evil, and bondage to strong drink is one line of slavery from which he is to set men free. You all know what the saloon and the club are to the church and society. The liquor business is the club by which homes are ruined, and wives, mothers and children are driven to lives of misery and to untimely graves. The saloon causes more vice than any other one thing, and united, organized efforts are necessary to conquer it. Here President Davis referred to the excellent work of the Washingtonian movement, the Reform Club work and that of the W. C. T. U. He also spoke of the results of twenty-five years of education in the public schools, and attributed the present rapid increase in prohibition sentiment to the work of the women and the schools of America for the last thirty years. Many men have conscientiously voted for prohibition in order to record their protests against the government that licenses the liquor traffic. Notwithstanding all these efforts, the saloon is still the strongest power in politics and in governments. The people are paying the awful price, while 600,000 men with \$1,000,000,000 in money in the liquor business defy both the church and the government.

The saloon has no right to claim a place as an economic force in government. It is no factor in the world of industry or of art, for building up and adorning the home, or uplifting society. It is absolutely of no good in supplying means of existence and in satisfying humanity's wants. And it is responsible for most of the crime and poverty, and for the thousands of fallen women that blight our cities.

Now what should be the attitude of the church in the face of all these things? No one society can claim the power to overthrow the saloon; but the one organization which seems most likely to combine and encourage all the temperance forces is the Anti-Saloon League. It was through the federation of all prohibition forces in

West Virginia that more than 90,000 majority for state-wide prohibition was rolled up against the liquor traffic. Under the influence of this mighty combined host of temperance forces the Legislature of that State hastened to enact most drastic laws to carry out the decree of the people, made at the ballot-box. Here the speaker referred to the wonderful scene at the Capitol in Washington when thousands gathered there to petition Congress for the legislation looking toward a saloonless nation.

Let us have more of the evangelism along temperance lines that will overwhelm the one common enemy of home, church, school, society and State. If the world is to be brought to Christ, Christian peoples must combine to remove the temptations and to wipe out the causes of ruin.

THE EVANGELIST

It was a difficult matter for Rev. L. C. Randolph to face an audience that had already listened to three addresses, but he was master of the situation, and held the interest to the end. The audience laughed heartily when he told of a meeting in which the prophets of the Old Testament were under discussion. After talking two hours of other prophets, the speaker said: "Now where shall we place Hosea?" Instantly a man back in the audience jumped up and said: "He can have my place. I am going home!" No one, however, seemed inclined to go, and Brother Randolph proceeded to speak of the characteristics of a true evangelist.

At one of our associations, while a meeting was being held in a public park, a man redeemed from the curse of rum, who for many years had been a slave to drink, told, with shining face and fervent words, the story of his redemption and how Christ had blessed his soul and removed his desire for rum. As this redeemed man spoke, eyes filled with tears and many hearts were moved. "That man," said Mr. Randolph, "was an evangelist." Oh, it is a wonderful privilege to be an evangelist!

Back of all good evangelistic effort lies the personal element in the work. Evangelists were divided into four classes: (1) those who were evangelists on paper, like Matthew, Mark, Luke, and John—they worked to save men; (2) laymen, sent out to preach; (3) those set apart for evangelists; and (4) pastors.

Of those set apart, Philip was taken as

an example. (1) He was a layman, called out to minister unto the temporal wants of the people, especially to the poor widows. But love for the Master's work overflowed the business part of his work, and, filled with the Holy Spirit, he went out to win men. (2) He was a Spirit-led and Spirit-taught man. (3) He was unhampered by conventional matters. He did not stop to see what had been done before, but went off to preach wherever he found a chance. He faithfully improved his opportunities to preach on the land or by the sea, like the faithful Salvation Army workers today who stand out in cold and heat hours and hours, in efforts to reach and help some who are lost. (4) Philip had power over unclean spirits, power to drive out vice. It was beautiful today—that marvelous story of our brother's fight against commercialized vice. It is evangelism of the right sort, and the spirit of the man is that of a true evangelist. Let us not be afraid of a little stirring up of things. Such work must be done if great joy is to come to the slums of our cities. (5) Philip had a godly home. His four daughters, living godly lives, and in sympathy with his work, were a great help to him. Here Brother Randolph told of an evangelist who stayed at home for months to help his own boy into a better life, because he felt that he could not successfully preach the gospel to others and have his own boy bad. (6) Philip used the Scriptures in his work as an evangelist. He began at Isaiah, and preached Christ. (7) He had tact to lead men along step by step until they were brought to a decision and into the kingdom of God.

The great question is, How can the work be best promoted? We must not spend time in lamenting the supposed lack of the revival spirit, for the revival is here. It consists first of all in a deep consciousness of our need of revival. Something more than culture is needed. There must be the spirit of true religion, the consciousness of the power of the gospel to save. When General Booth was in America, those who heard him were made to feel that every fiber of his being was filled with the Spirit of God. Men to be true evangelists must have a passion for souls. There is danger of talking too much *about* the Bible, while there is not enough of its teaching embodied in our lives.

We must not attempt to tie up the spontaneous work of Spirit-filled men. And we must do more in our homes to make true ministers of our children. Ask a man why he is a preacher today, and probably the answer will be: "Back in the country somewhere there was a humble home, rag carpets on the floor, mother bent over the cradle day by day and sang, 'I love to tell the story.'" There is where evangelism begins. Mothers are doing a great work for God when they put the spirit of evangelism into their sons and daughters. And no pastor can do greater work than to give his time to the boys of his charge and call them out to give the world the best that is in them. Here the speaker told of a new church of twenty-five members organized on the strength of the evangelistic work of one of our quartets in this summer's work.

A trolley-car loaded with passengers was stalled and the motor-man found it impossible to move it until some one could go to town and secure a piece of wire. Instantly a woman took from her hair a hairpin and handed it to the motor-man, who straightened it out and wound it in so as to make the connection needed for the power to act. When the lever was pulled, the machinery promptly responded, and the car went on. One of the passengers asked if that hairpin was doing the work, and the motor-man replied, "All the power that moves this car goes through that little wire." So may we become live wires for the Spirit of God to move this great world toward his kingdom.

The Young People at Conference

Our readers will find many things of interest in the Young People's Department in the few weeks to come, which the people of Conference enjoyed during the Young People's hour. We make no special detailed report here because other hands having charge of the matter came to our aid for that hour's work and will furnish the papers, as needed, for that department in the RECORDER. We were proud of our young people. Their session was excellent. The music, the Quiet Hour service, the entire spirit of the meeting, were wonderfully inspiring and helpful. Look especially for President Clark's address, "The Call of Youth."

WEDNESDAY AT CONFERENCE

Another severe thunder-storm in the night cooled the temperature and gave us a beautiful, clear morning. The Sabbath School Board had the right of way in the forenoon. Aside from the annual report of the board there were addresses as follows: "Graded Lessons in a Graded School," by Prof. S. B. Bond; "Possibilities of the Home Department," by Rev. H. N. Jordan; "The Teen Age Problem," Rev. H. Eugene Davis, and an open parliament, conducted by Rev. L. C. Randolph. We have the promise of these addresses to appear in due time.

On Wednesday morning just before the regular session two sectional meetings were held, one on young people's work, and one on mission work. The results of these meetings will appear in their reports to Conference. One criticism seems to prevail in regard to the sectional meetings: the time allotted to them was all too short in view of the important problems they had in hand.

On Wednesday evening, after the regular session of the afternoon, a special meeting of pastors and superintendents was called for consultation regarding Sabbath-school work and the relations of churches and schools. This was an excellent session presided over by Rev. Henry N. Jordan. Walter L. Greene was asked to write up for the SABBATH RECORDER, the suggestions offered there.

THE RECEPTION

An informal reception, to enable the delegates to become better acquainted, was appointed in the park for Wednesday after supper. Soon after the people assembled a gathering thunder-storm drove them into the new library, where a most enjoyable hour was spent. This sociable had to close in time for the evening session.

Brother Velthuysen Hurrying Home

Several of our churches included in the itinerary of Rev. Gerard Velthuysen of Holland will be disappointed upon learning that he is already crossing the Atlantic on his homeward voyage. And it is safe to say that the friends in America can be no more disappointed over not seeing him than he is over not being able to see them. When he left Holland the war had not broken out so as to arouse any fears for

the safety of his friends in that country, but by the time he reached America, twelve days later, the situation was quite alarming. His first letters from home brought reassuring news, and he felt quite relieved. However, before the Conference was over, other letters came bringing such alarming news over the siege of Antwerp and conditions in Holland that Brother Velthuysen was greatly distressed over his dear ones at home and the little church of which he is pastor. So it was decided that he had better go home immediately before the vicissitudes of war should bar him out, possibly for many months. The closing session on Sunday night was devoted to his ordination to the gospel ministry, and immediately after the services closed, he started with a few others for New York, his train leaving Alfred at 11 o'clock. In New York, Secretary Saunders and the editor of the SABBATH RECORDER spent the forenoon getting him booked for the voyage on the steamship *New Amsterdam*, bound for Rotterdam, Holland. By noon his baggage was on board, and he with the editor reached Plainfield at 2 o'clock. Brothers Frank J. Hubbard and Asa F. Randolph then took him in hand and helped him to see friends in Plainfield, the church and other places of interest to him. Then at 7.40 they went with him to New York to see him safely on board. The *New Amsterdam* was to sail at 1 o'clock in the night under cover of darkness, and this morning as we write, it must be far out on the Atlantic.

We hope and pray that none of the misfortunes of war will befall the good ship, and that by the time our brother reaches home the impending danger may be over and his loved ones safe.

The children of a certain family, during its prosperity, were left in the nursery in charge of servants. When adversity came the servants were discharged, and the parents lived with the little ones. One evening, when the father had returned home after a day of anxiety and business worry, his little girl clambered upon his knee, and, twining her arms around his neck, said: "Papa, don't get rich again. You did not come into the nursery when you were rich, but now we can come around you, and get on your knee and kiss you. Don't get rich again, papa."—Mrs. R. W. Lowe.

A Sixteenth Century Story

LOIS R. FAY

Those who are interested in the phases of woman's works and pleasures, rights and wrongs, as they are being agitated at the present time, will read with increased interest the following story. Those who feel impeded by poverty, illiteracy or infirmity will also be interested in it, as an illustration of how "He that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened," for "the hand of the diligent shall bear rule."

This narrative is not fiction but fact as any one who has time to do so may verify by looking up Tartaglia in any authentic encyclopedia. It is one of those many occurrences of faithful continuance in well-doing, on which physical and spiritual life are built.

On an uncertain date about the year 1500 a boy, Nicolo by name, was born in Brescia—a small town in the north of Italy—to Michele Fontana and his wife, the father a postal messenger between Brescia and the surrounding towns. Dying six years later, the father left this boy's mother a widow, and Nicolo and a brother and a sister almost penniless orphans. Nicolo's childhood was accordingly passed under stress of dire poverty, and at the age of twelve, a cruel misfortune added to the burdened mother's trials.

During the sack of Brescia in 1512 he was terribly mutilated by infuriated French soldiers in a cathedral where he had vainly sought refuge. His skull was laid open in three places, his palate cloven and both jaw bones broken.

"Yet he recovered," records his biographer, "with no further assistance than his mother's patient care."

Though the mother's name is lost in the fame of her son, mention of her care is as a golden thread, beautifying the somber web of history. The luster of such a deed as was accomplished by this patient mother captivates attention and admiration. A modern surgeon would be proud to have his skill instrumental in such a recovery as this seems to have been, especially proud to have the recovery followed by such a career as was that of this boy whose education is shrouded in mystery, but whose

abilities excited wonder from friend and opponent during his lifetime.

One result of his injury which long troubled him, a stammering speech, gave rise to the name "Tartaglia," which he adopted himself as a nick-name, and he is still known as Nicolo Tartaglia, instead of Nicolo Fontana, his father's name.

But neither poverty, infirmity nor illiteracy, quenched the ingenious, keen-witted youth. Tartaglia tells in his own writings how he had no school-master in the literal sense of the word except in the barest rudiments of reading and writing. Yet it is observed he possessed diligence, and at the age of twenty-one he was found at Verona, Italy, an esteemed teacher of mathematics.

Whether his mother was living to see the fruit of her labors as her son began to excel his fellowmen we know not. History is partial in cases like this. Such lives of hardship as this woman's make history, but history often is silent in the details concerning them. We know how long her son lived and what deeds he did through the instrumentality of her care; but particulars of how long she lived in kind but unfamed devotion history was remiss in chronicling, leaving as a monument to her memory a brief mention of her healing the wounds inflicted on the innocent by demons of war.

After fourteen years at Verona he moved to Venice where he lived most of the rest of his life, not traveling much, but extending mathematical abilities and conducting his home as a resort of learned men of all grades and nations.

The first episode at Venice which won him more attention was an intellectual duel with Del Fiore, another mathematician who relied on an undivulged secret of still another mathematician to solve a particular problem in cubic equations.

Tartaglia had a recently invented solution of his own which he employed, and he came out of the contest triumphant for his ability and integrity, though the rules by which he attained creditable results were not made public at the time.

Possessed of a certain amount of sagacity, he refrained from publishing his new rules, couching his method in a mysterious manner for two reasons: first, to gain leisure in which to perfect his rules before giving them to the public; also as

a highly effective weapon with which to defend himself in contests with mathematical opponents.

Whatever of unworthy emulation there was intermingled with sagacity in his procedure may be excused in him as a weakness incident in his previous injury; but when we read how through it came the great quarrel that marred his happiness, an object-lesson in the control of emulous pride is furnished.

In 1539 a jealous opponent, a Milanese physician, Cardan by name, enticed Tartaglia to Milan and by unremitting solicitations and an oath of secrecy secured from him the coveted verses in which the discovery was enshrined.

When the physician's oath of secrecy was shortly broken, a bitter and lifelong quarrel followed. This quarrel came to notice in a public disputation nine years later at Milan, which the unprincipled Cardan shrank from attending, but which convinced fellow-men of the integrity of Tartaglia, and the duplicity of the enemy who was so unchristian and inhumanly jealous as to prey upon a man whose only vulnerable point was physical infirmity.

Throughout this great trial and in all his dealings, Tartaglia's honesty, uprightness and morality of life remained unimpeached. As a writer his works have helped to initiate the rapid progress of mathematics. They include treatises concerning arithmetic, geometry, mensuration, algebra, specific gravity, setting forth also a method for raising sunken ships and describing the diving bell, then little known in western Europe.

The sufferings he had received at the hands of participants in war led him to regard the promotion of arts of destruction a crime; but his mathematical ability, the troublous times in which he lived, and the necessitous inquiries sent him by people in all walks of life under the scourge of war, led him to make treatises on artillery and fortifications for defence.

Tartaglia died at Venice December 13, 1557. Persons of a non-mathematical turn of mind may not appreciate that his work in algebra and geometry was of much value to the human race. Leaving the usefulness of these sciences for those employing them to demonstrate, it is sufficient to say that there are few persons of intelligent perception who can not appreciate

the value of the work of women like Tartaglia's mother, whose constructive work is of greater value than that made possible by the sciences of higher mathematics.

North Loup Church Destroyed by Fire

While at Conference in Alfred the sad news of the burning of the Seventh Day Baptist church of North Loup, Neb., was received. The town was visited by a terrible thunder tempest, and the lightning struck several buildings, among which was the dear old church. It was the first church built in the North Loup valley, and was regarded as a historical landmark. The lightning fired the spire beyond the reach of ladders, so the people were unable to fight the flames which spread rapidly. It was a disheartened congregation that stood by and saw the church home reduced to ashes. The pulpit, piano and pictures, we understand, were saved.

The building cost about \$8,000 and was insured for only \$3,000. Already steps have been taken toward a new building. The Methodist people graciously offered our people the use of their church. RECORDER readers will extend heartfelt sympathy to the North Loup people in their great loss.

A Cool Request

A clergyman, after the usual preliminary Sabbath morning exercises, commenced his discourse, when a gentleman entered the church, and stood respectfully and attentively listening inside the door. No sooner had the preacher's eye lighted on the newcomer than, dropping the thread of his sermon, he said to him: "Come in, my friend, come in; we are always glad to see those here late who can't come early."

Thus addressed, the unknown individual stepped forward, coolly took his seat, and then as coolly asked the preacher, "Would you oblige me with the text?" "Certainly," was the reply; and the request having been complied with, the sermon proceeded.—Selected.

"World-wide national policies are so steadily coming upon moral grounds that the reign of righteousness is visibly approaching."

SABBATH REFORM

Nothing Conceded

W. D. TICKNER

To know the Father's will concerning the Sabbath is not a difficult matter. He who earnestly desires to understand in order to bring his life into conformity with God's unchanging ordinances should acquaint himself thoroughly with the teachings of both the Old and the New Testaments. Superficial study leads to confusion. As a help to those who desire to know and obey, regardless of consequences, I will make a few suggestions.

The Holy Scriptures are given by inspiration of God, and can therefore be depended upon to teach sound doctrine. We are told that after the six days of the Creation week had been completed, God rested on the seventh. He blessed the Seventh Day (not the Sabbath). He sanctified the *day*. It was not the rest that he blessed, neither did he sanctify it, but his blessing and sanctifying were bestowed upon the Seventh Day. The rest was therefore a holy rest because the *day* had been sanctified. When the Israelites were encamped in the wilderness of Sin (between Elim and Sinai), God did not leave them in doubt as to which day of the week he had sanctified. This day was called by him in the Decalogue, the Sabbath Day. From the giving of the law on Sinai no record has been found to show that God ever removed his sanctity from the Seventh Day. Man can not sanctify any day, neither can he remove the sanctity which God placed upon the day of his choice. The whole matter of the Sabbath, then depends upon what day he chose to sanctify. Since the Scriptures plainly state that this was the Seventh Day, and since no historical record has ever been found that even hints that he removed his blessing from that day, it would seem that the evidence is conclusive, and doubtless would have been so considered, had it not been for the apostasy which crept into the church.

"But," says one, "Christ changed the Sabbath from the seventh to the first day of the week." Historical record, please?

The statement thus easily made is not so readily proved. Neither inferences nor suppositions can be taken as evidence in a matter so weighty, because error might lead to the desecration of that which God has declared to be holy. To assert that Christ removed his Father's blessing from the day which he had set apart from all other days as a memorial of his creative work, and then set apart another day to commemorate his own resurrection, would give the lie to Christ's own words, when he said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5: 18). To contradict Christ is a risky matter, especially so when he declares, "He that rejecteth me and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day" (John 12: 48). No argument of ours, no excuse that we can present, can mitigate the sentence of the supreme Judge in that great day. That these words are in perfect accord with the Father is made positive by Christ's statement. He says, "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak" (John 12: 49, 50).

All who are tempted to *assume* that Christ *may* have taught that the Sabbath was by his approval changed from the seventh to the first day of the week, or that the Sabbath was abrogated, should pause and consider the danger of such teaching. It is not what we *assume* that Christ *may have* said, but what he *actually did* say, that will judge us in the last day.

The Greene Reunion

There will be a reunion and picnic of the Greens at Berlin, N. Y., September 15, at the home of Barton and Esther Greene Whitford (formerly the home of Chas. F. Greene).

This home, originally owned by Amos Greene, is the oldest place in town and has always been owned and occupied by some member of the Greene family.

A cordial invitation is extended to all to come and renew old acquaintances and have a good time. Should the day be stormy, the gathering will be held on the first pleasant day.

E. G. W.

August 28, 1914.

CONFERENCE PAPERS, 1914

President's Address

DEAN ALPHEUS B. KENYON

One of the inspirational values of our modern church life may be said to be the recognition of events marking what may be called a Christian year. To many, Christmas is an annual reminder of the great gift to the world of a Savior. It prompts to deeds of love and remembrance, shown in gifts and greetings to our friends. Easter has come to make it certain that once, at least, in every year the whole Christian world will think of the risen Savior, and the wonderful experiences which the gospel has brought into human life. Annual meetings, or conventions of various bodies of Christian workers tend to increase the zeal, enthusiasm, and efficiency of the workers.

At the opening of this one hundred and second session of our Seventh Day Baptist General Conference, let us express the hope that it will mark an eventful place in our Christian experience. Some one has said that in these markings of Christian years, there is also this disadvantage, that we may speak and think of these experiences with a great deal of emphasis once a year, and then be very silent about them until another year has returned. May this Conference be free from that disadvantage. May its inspiration and its enthusiasm last us through the year, and even through life. May its deliberations be marked with such brotherly love that they will impress all who listen, with the feeling that we have been with the Master, and learned of him. May the plans made and adopted be wise and far-reaching. May the addresses, the sermons, the discussions, and the interchange of ideas, all inspire us to live more efficient Christian lives, and to be more interested and helpful in all lines of Christian work. May this Conference make us more earnest, more enthusiastic, more faithful.

During the past year death has claimed some of our most faithful and loyal workers; some whose constant attendance, whose genial and cordial greetings, and whose wise and helpful counsels we shall most sorely miss. May their mantles fall

upon shoulders equally broad, willing, and able. May we who remain profit by the good examples of these who have gone before. May we recognize and appreciate their valued services and their noble Christian lives. With the benefit of their experiences, may we be able to do, in our day, as valuable and as efficient service for the Master, as they have done in theirs. Thus it must ever be, that the workers will fall, but the work must go on. Others must take it up and carry it, till they, too, are called to receive the rewards of faithful service. So while a feeling of sadness comes over us as we think of the loss of these esteemed friends and faithful workers, let us be inspired to continue the work as bravely as we know they would exhort us to do could they speak to us today. Indeed they *do* speak to us by the silent, but powerful, influence of their lives. As the Lord said to Joshua after the death of Moses, he says to us, "Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."

We have made "Evangelism" the central theme or key-word of this Conference. At this afternoon's session four able speakers will discuss four different phases of this important and interesting subject. In addition to the Sabbath Day sermons, there will be four evening evangelistic meetings.

World-wide evangelism is coming, and doubtless will continue to come, more and more prominently into notice. Christian workers are seeing the need of getting the "good tidings" to others. The lines of evangelistic work are multiplying. The vision of the possibility of more nearly obeying the command, "Go ye into all the world," is becoming clearer. Denominations, churches, and individuals are seeing more ways of reaching their fellow men than formerly. We are coming to think more of winning souls to the Master and to his service, and less of simply winning them to our belief, or our interpretation of the Bible. We are coming to recognize the fact that sincere and earnest lovers and servants of the Master may differ honestly in the matter of these beliefs and interpretations. Moreover, we are coming to a greater willingness to work with these sincere brothers and sisters in ways in which we can stand upon common ground. And we are finding that this

willingness to work for the Master, rather than for self or our church only, is increasing our efficiency. It is broadening our view of service; it is widening our vision of the possibilities of service; it is warming our hearts, strengthening our hands, and multiplying the results and the rewards of service.

Perhaps we, as Seventh Day Baptists, have been somewhat slow to grasp opportunities for service outside of those afforded by our own numerous boards, societies, and organizations. It is possible that some of us are somewhat confused by the very large number of avenues for work open to us. Some, I am aware, think that we have too many, and that our efficiency would be increased by having less rather than more organizations. Be that as it may, let us hope that each avenue is leading some toward the common goal, the betterment of mankind, and the evangelism of the world. If, in the future, some of these may be merged into one broad avenue, well and good. In the meantime let us work and pray, or shall I put it, pray and work for the success of each of our boards, societies, churches and individual members. May each perform faithfully the service committed to it, and may all have a part in the work of evangelism.

Among our distinctively denominational agencies for the evangelization of the world, we quite naturally think first of our Missionary Society, with its earnest and consecrated Board of Managers. For many years it has looked carefully after the interests of both foreign and home mission fields. It has seen more opportunities for work in these fields than we have been able to furnish the means for accomplishing. As we look back over the years and see something of what has been accomplished, we are surprised at the amount, especially when we consider the limited means with which it has been done. And, of course, more has been done than we see or find recorded. In this, as in other lines of work for the uplift of mankind, there are ever-widening circles of influences which only our heavenly Father can measure. We can not even count the number of conversions resulting from the faithful labors of our missionaries, either on the foreign or the home fields. And we surely can not know the extent of the good impulses set in motion and passed on from

one person to another. Let us, therefore, take courage and continue to support and encourage our Missionary Board in its various lines of work for the betterment of mankind in the evangelization of the world.

Another phase of evangelism is being carried on by our Tract Society and its equally earnest and consecrated Executive Board. In these modern times "the power of the press" is more and more making itself felt, either for good or for evil, in the printed page. Perhaps the multiplicity of these printed pages, and our familiarity with the fact of their multiplicity, may tend to diminish our estimate of their power. Certain it is that we need great wisdom to guide us in the selection of the pages we read, and in the elimination of those we should not read. It is very easy to make mistakes in this respect. In the flood of printed matter being almost thrust upon us, we need help in selecting the good and the worthwhile, and in rejecting the bad. The publications of our Tract Society can safely be classed with the good. And in these we have the service of selection performed for us. Especially is this true in respect to our ably edited weekly paper, the SABBATH RECORDER. Permit me to make here an earnest plea for more loyal support of this, our denominational paper. It should be taken and read by every Seventh Day Baptist family. If this were done, we would have a better and more comprehensive view of the work of our people, and doubtless a more sympathetic feeling towards these various lines of work. I believe that it would do much towards increasing our unity of purpose and our loyalty, not only to our denomination, but to our common Lord and Master. Surely then is our Tract Society in the publication of our RECORDER, our Sabbath-school paper, lesson helps, books and tracts, and in all its lines of work, an important and far-reaching factor in the evangelism, which we hope is becoming country-wide and in due time world-wide.

We are apt to think of the work of our Education Society as quite largely, if not entirely, secular. Hence some might inquire what part has it in the matter of evangelism. It is thought of primarily as the custodian of funds for educational purposes.

Its constitution says that "The object of this Society shall be the promotion of education, in such a manner as shall tend to the ultimate founding and full endowment of a denominational college and theological seminary; likewise the support of all institutions (of learning) under the control of the denomination, the founding of new institutions, and the advancement of the interests of education generally in the denomination."

Christian education is certainly an important factor in evangelism. Our colleges invite and receive the patronage of others besides those of our own denomination, and do not thrust our beliefs upon them. They are to that extent un-denominational. But they are all Christian colleges. Their atmosphere is Christian and their influence is steadily, though perhaps largely unconsciously rather than aggressively, that of the Christian college. We trust that this will always remain true, that influences emanating from trustees, teachers and students will be decidedly Christian. May the fundamental principles of right living as exemplified in the Christian standards make each student of our schools stronger and better when he leaves than when he entered. Thus will our colleges perform a very helpful service in evangelism, as well as in equipping young men and women for efficient service in the world.

Our Theological Seminary has a mission which we all recognize in the work of evangelism. Its work is fundamental and I trust that we all recognize that fact. It is of the utmost importance that the opportunity be provided for the thorough training of our young men who are to be the pastors and evangelists of our people. Let us so loyally and adequately support our Seminary that our young people will be constantly attracted to it, and excellently fitted for Christian service.

Our Woman's Board is doing efficient and valuable service for the Master, and therefore in the work of evangelism. Each of the societies heretofore mentioned receives and gratefully appreciates the help, both material and moral, of the Woman's Board. The consecration and the earnestness of the workers in this board are worthy of most hearty commendation. May their services continue to be appreciated and may that appreciation continue

to be shown by the loyal support of the people. May their efforts continue to be successful and may they continue to reap the rewards of their faithful service, in the feeling of satisfaction with the results accomplished, and the assurance of the "Well done, good and faithful servants."

Our Young People's Board is filling a place in the evangelism of the world equally important to any. Indeed it is filling a place which it would be difficult, if not impossible, for any other organization to fill. Youth, with its hopefulness, its enthusiasm, and its vigor, can and does accomplish great results in whatever it puts its hands systematically and earnestly to do. Hence it is grand to see proper direction given to this energy and to observe the splendid results obtained when that is done. May the blessing of our heavenly Father continue to attend the wise efforts of all of our young people. May he give them needed guidance and wisdom in making choices, and abundant strength and steadfastness of purpose in the performance of all the labors which come to their hands to perform. God bless our young people and make of them strong men and women for the service of the Master, and the uplift of mankind.

Our Sabbath School Board has the oversight of a most important item in the work of evangelism. The Sabbath school, whose main work is the study of the Bible, is indeed a foundation upon which we must build any evangelism that is worth while. Love and reverence for the word of God is of vital importance. In it we find instruction, warning, help and strength for daily living. Let us therefore not neglect its careful reading and study. Let us study it to find guidance and help. May I suggest that we refrain from a criticism of it which tends to make us question its value or its authenticity. What other book in the whole world has stood the test of the centuries as the Bible has stood it. What other book has been the basis for a civilization, and for a religion that has influenced like that of the Bible. Let our love, our loyalty, and our reverence for the Bible never grow less.

It is hardly necessary that I do more than to mention our churches as centers of evangelism. We all recognize them as such. Sometimes we may be tempted to question whether they are really appreciat-

ing that fact and working with that end in view. But let us remember that the seed sowing, the tilling of the soil, and the enriching of it, are just as essential as the harvest. The work of our churches, our Sabbath schools, our Christian Endeavor societies, embraces all of these, including the harvest. So let us not be weary of or be discouraged at the patient seed sowing, the careful tilling and enriching. The harvest will follow in God's time if these others are faithfully done. Work on, pray on, ye faithful pastors and people. God still lives and his immutable laws still operate.

We have seen that the various societies, boards, churches, Sabbath schools, Endeavor societies, and all organizations engaged in Christian work, have important connection with the great work of evangelism. Now what shall we say of the individual? Each of these organizations is made up of individuals. The individual is the unit and the whole is made up of a collection of its units. If the units are strong the organization will be strong. If the units are weak the organization will be weak. How much then the strength of the organization depends upon you, and upon me, its individual units. Each one of us has his or her part in this great work of evangelism. The unconscious influence, as well as the consciously exerted influence of every individual life, can not fail to do its work either for good or for ill. Are you performing daily the duties that come to you to the very best of your ability? There goes out from you an influence for good to all who see your faithful labors. Are you neglectful and careless? An opposite influence goes out from your carelessness. Are you kind and helpful to others in look, or word, or deed? It is seen and noted and has its influence. Are you honest, truthful, just in all your dealings? It has its influence. Are you reverent, conscientious, a lover of your heavenly Father and a follower of the Master, even in a quiet and unostentatious way? You are then an evangelist to a greater or less degree and you are performing some humble part in the evangelism of the world.

In closing, may we put together all of these organizations and each of us individuals to make up this General Conference. May the power of all be concentrated into

one for these six days' sessions. May the Spirit of God be manifested in a way that shall long be remembered and that shall mean much to many souls. May it renew our zeal, our spirituality, our loyalty.

We, as Seventh Day Baptists, have a mission to perform in the evangelism of the world. Our loyalty to the Bible and to its Sabbath should result in making us strong in all Christian graces. It should inspire us to careful living, to faithful work, and to reverent worship. May we so live and so labor that we shall have a place in the evangelism of our country, and of the world.

Report of Commission of the Executive Committee

The Commission of the Executive Committee begs leave to report that five meetings of the Commission have been held at Alfred, N. Y., attended by those of its members residing at Alfred.

As a part of this report the Commission submits the program for the various sessions of this Conference, which has been printed and is now in the hands of the delegates and others in attendance.

The Commission has also submitted to the churches of the denomination the matter of a proposed central committee with a general denominational secretary, as suggested at the last Conference by a resolution of the Executive Board of the American Sabbath Tract Society, and by the Conference referred to the churches through the agency of this Commission.

The canvass of the churches resulted as follows:

33 churches have reported their action
 9 churches favor the proposed plan
 One church favors a central advisory committee
 1 church favors a central advisory committee without authority to employ a point secretary
 13 churches favor the present plan
 3 churches favor some plan of unification
 6 churches oppose the proposed plan
 1 church favors the postponement of the adoption of the proposed plan for two years

Although only a small number of churches voted on the proposition, it is probable that those churches represent a large majority of the membership of the denomination, and that the vote is a fairly representative one. Since the returns show that a majority of the churches voting do not favor the proposed plan, the

members of the Commission are of the opinion that the people are not yet ready for a change of plan along the lines proposed, and the Commission begs to suggest that the present plan of operation be adhered to until the people are more nearly unanimously in favor of a change. This does not mean, however, that the subject be dropped from mind and heart.

A. B. KENYON,
President.

E. P. SAUNDERS,
Secretary.

The Finances of the Tract Society

TREASURER F. J. HUBBARD

The financial condition of any corporation is the exact indication of its ability to survive the condition confronting it, and this is as true of a religious corporation or society as it is of a purely commercial one. Without money the corporation and the individual alike perish, and the more money they have the greater the possibilities of both. All of this is equally true of the religious society, dependent on the contributions of the members for its income—with no resources it must discontinue its efforts, while with large gifts from the people it has great opportunities for extending its work.

Just as the financial condition of a corporation is almost always a reflection of the trade condition in that and allied lines, so the financial condition of a religious society is an absolute reflection of the *spiritual* condition of the people supporting it.

If this is true, and it undoubtedly is, then it must be a source of gratification to read our financial report for, aside from our special contributions for the debt last year, we have as a people contributed just about the normal amount this year.

This does not mean that we have done what we should have done, by any means, but it does seem to me to indicate that the spirit of despondency and hopelessness which has been growing of late years is not justified by the facts.

To be sure we have lost somewhat in membership in the last few years, and the faces of our foremost men whom we have come to rely on are disappearing one after another, until we sometimes ask *who* will

take the lead and *who* will there be left to follow; but it is equally true that this transition will go on to the end of time and those of us here today will be gone tomorrow, leaving the truth eternal to those who come after us.

These are troublous times and it is not strange that we become discouraged, that we sometimes think the fight is hopeless, that we pause to wonder how long our denomination can last. I tell you there will be Seventh Day Baptists till the end of time and in his own good way God will use us to do his will.

Don't Fletcherize your bitter pills,—throw away your indigo pots and get a tube of life-giving radium, that substance of resistless energy.

Talk Sabbath-keeping, not the necessity of providing table luxuries,—no Seventh Day Baptist ever lacked the *necessities* of life because of the Sabbath.

It isn't a *living* that causes us to leave the Sabbath; it's the search for the fine feathers of our neighbors. Let's be honest with ourselves about this, and talk in our homes about the possibility of combining business and Sabbath-keeping, and stop harping about the hardships. *Of course* it's hard work at times,—*of course* it has its inconveniences,—*of course* your friends of Sunday-keeping, from the day you are born to the day of your death, will be doing things on Sabbath Day that you are barred from,—but—did you ever find anything worth while in this life that you achieved without a struggle? Don't sympathize too much with the children because they can not go to a party on Friday night or a ball game on Sabbath Day; give them something to make up for it, because to their minds it is a distinct loss. Don't feel sorry for yourself in later life because you have to make sacrifices for the Lord's Day; expect these inconveniences just as much as you expect the rain and the sunshine, but remember that you are keeping the Sabbath for a greater reason than that of a holiday.

A man said to me not long ago that he hesitated to take his family to a large city because of the temptation to leave the Sabbath. I told him there was just so much more good coming to the boy when he fought it out in the face of the greater trial.

I have always believed that the home

was the one sure foundation of our denominational life, but I also believe that the Tract Society ought to supplement the home and church work in the interest of better Sabbath-training among *our own* people. Sabbath reform, as meaning the conversion of our Sunday-keeping brethren, is a grand thing and surely one of our duties, but *Sabbath conservation*, as meaning the retention of our own people to the Sabbath, is, to my mind, a necessity of our denominational existence, and if the Tract Society, by supplying a man or men to visit our people and encourage them in better Sabbath-keeping, can conserve our own forces we will be doing much to make this society worth while. This does not mean a multiplying of our already cumbersome machinery, but rather it marks a new effort in caring for that which we have. If the objection is to another man going around, then I can only say that the work of such a man would concern us as a people, and those of our own household of faith are very dear to us, and no effort for our own good should be considered as having an objection. Such a work would add vastly to the cause of missions, to that of education, and to every denominational activity.

It has been said that as a denomination we are at the parting of the ways,—that we do not agree on matters of policy,—that we are torn with dissensions and bickerings, and that petty jealousies influence our decisions. I can not believe this. We are too small a people to do anything but pull together, not all on the same oar, but all with one thought and one purpose—the advancement of God's kingdom on earth and the better observance of his Sabbath.

Does it seem to you that I have wandered a long way from "finances?" Not so for the financial support of the people is a vital part of our denominational life and the larger their contributions the greater possibility of reaching out for larger things.

The whole scheme of things is retroactive in this world,—if we have the money we can put more men to work,—if the men are at work the money will come in, but a campaign of Sabbath conservation ought to start with greatly increased subscriptions; not a dollar less in any other line of denominational work but many dollars more to help us help each other to be better Sabbath-keepers.

Charged With Murder

[The following article, sent by a friend for publication, was evidently taken from some western paper, but no data was given as to what one. We would gladly give due credit if we knew its author.—ED.]

"Prisoner at the bar, have you anything to say as to why sentence of death should not be passed upon you?"

A solemn hush fell over the crowded court-room, and every person waited in almost breathless expectation for the answer to the judge's question.

The judge waited with a dignified silence.

Not a whisper was heard anywhere, and the situation had become painfully oppressive, when the prisoner was seen to move, his head raised, his hand clenched, and the blood rushed into his dull, careworn face.

Suddenly he arose to his feet, and in a low, but distinct voice, said:

"I have! Your honor, you have asked me a question, and now I ask, as the last favor on earth, that you will not interrupt my answer until I am through.

"I stand here, before this bar, convicted of the wilful murder of my wife. Truthful witnesses have testified to the fact that I was a loafer, a drunkard, a wretch; that I returned from one of my prolonged debauches and fired the fatal shot that killed the wife whom I had sworn to love, cherish and protect.

"While I have no remembrance of committing the fatal deed, I have no right to condemn the verdict of the twelve good men who have acted as jury in this case, for the verdict is in accordance with the evidence.

"But may it please the court, I wish to show that I am not alone responsible for the murder of my wife."

The startling statement created a tremendous sensation. The judge leaned over the desk, the lawyers wheeled around and faced the prisoner, while the spectators could hardly suppress their intense excitement.

"I repeat, your honor, that I am not the only one guilty of the murder of my wife.

"The judge on this bench, the jury in the box, the lawyers within the bar, and most of the witnesses, including the pastor of the old church, are also guilty before Almighty God, and will have to stand

with me before his judgment throne, where we shall be righteously judged.

"If it had not been for the saloons of my town, I never would have become a drunkard, my wife would not have been murdered, I would not be here now, ready to be hurled into eternity! Had it not been for the inhuman traps, I would have been a sober man and an industrious workman, a tender father and a loving husband. But today my home is destroyed, my wife murdered, my little children—God bless and care for them!—cast out upon the mercy of the world, while I am to be hung by the strong arm of the State!

"God knows I tried to reform, but as long as the open saloon was in my pathway, my weak, diseased will-power was no match against the fearful, consuming, agonizing appetite for liquor. For one year our town was without a saloon. For one year my wife and children were happy and our little home was a paradise.

"I was one of those who signed remonstrances against the reopening of the saloons of our town. One-half of this jury, the prosecuting attorney on this case, and the judge who sits on this bench, all voted for the saloons! By their votes and influence the saloons were reopened, and they made me what I am!"

The impassioned words of the prisoner fell like coals of fire upon the hearts of those present, and many of the spectators and some of the lawyers were moved to tears.

The judge made a motion as if to stop further speech, when the prisoner hastily said:

"No! no! your honor, do not close my lips. I am nearly through.

"I began my downward career at a saloon bar—legalized and protected by the voters of this town. After the saloons you allowed have made me a drunkard and a murderer, I am taken before another bar—the bar of justice, and now the law power will conduct me to the place of execution, and hasten my soul to eternity. I shall appear before another bar—the judgment bar of God—and there you, who have legalized the traffic, will have to appear with me! Think you that the Great Judge will hold me, poor, weak, helpless victim of your traffic, alone responsible for the murder of my wife?

"Nay!

"In my drunken, frenzied, irresponsible

condition I have murdered one, but you have deliberately voted for the saloons which have murdered thousands, and they are in full operation today with your consent.

"All of you know in your hearts that these words of mine are not the ravings of an unsound mind, but God Almighty's truth.

"You legalized the saloons and made me a drunkard and a murderer, and you are guilty with me before God for the murder of my wife.

"Your honor, I am done. I am now ready to receive my sentence and be led forth to the place of execution. You will close by asking the Lord to have mercy on my soul. I will close by solemnly asking God to open your blind eyes to your own individual responsibility, so that you will cease to give your support to this dreadful traffic."

A Worker's Prayer

O Christ, who toiled in Galilee
At lowly tasks through months and years—
Thy heart the home of sympathy
For man's distress and woman's tears!
I also toil in crowded mart,
Bear thou my burdens, too, I pray,
Upon thy comprehending heart:
The long, hard day, the meager pay,
The want I hardly dare express
For that which should be mine by right,
Sweet human touch and tenderness,
Denied to me by might tonight;
A little time for wife's caress,
That call of heart, insistent, loud;
And that true measure of success,
The chance to make my children proud.
Scant time for reading, culture, mine,
Yet glad for work and wage am I,
While thousands unemployed, supine,
The trade of sowing discord ply.

O Christ, who toiled in Galilee,
Unselfish, earnest, patient, wise!
Thy words shall make earth's captives free,
Thy truth shall open blinded eyes,
And right, in which we then shall trust,
Shall conquer, and contentions cease:
No more shall loveless greed and lust
Withhold from weary souls thy peace;
Truth, justice, harmony, shall be
The rule of life, and nevermore
Shall aught but perfect equity
Be known by men from shore to shore.
O Christ! it is thy right to reign,
Who died to ransom and redeem,
Who lost thy life a world to gain,
True token of a love supreme.
Help me to die if need should be,
Or suffer gladly while I live,
For love of weak humanity:
Help me, like thee, myself to give!
—Carrie O. Millspaugh.

MISSIONS

Observations From Mokanshan

J. W. CROFOOT

The Mokanshan Conference was held last week. The general subject here, as in four or five other conferences at other summer resorts in China, was Evangelism, but much emphasis was also put on the conservation of work already done. So evangelism and conservation can be said to have been the key-words of the conference.

Mr. G. Sherwood Eddy of the International Committee of the Y. M. C. A., gave an address every morning, and most of the rest of the conference addresses were made by local men. Mr. Eddy gave an exposition on the book of Acts, "The first missionary report," and his addresses were very helpful and inspiring, as well as searching.

There is a very general impression that we have now come to the time for harvest, rather than a continuation of seed-sowing, and several "city-wide" evangelistic campaigns are planned for the coming fall and winter. Certainly people everywhere are more ready to receive the gospel than formerly, and many think that the present plastic condition of mind will not last long. Mr. Eddy plans to take part in several, if not all, of the campaigns in fourteen important cities. There is also planned a "province-wide" campaign in Fokien.

Mr. Brockman or Dr. Taylor said that in one or two cities where Mr. Eddy conducted meetings a year ago, and the work was not properly followed up, the state of our case is worse than before. Very careful and complete plans for the organization into Bible classes of all who show an interest are being made, as it has been shown that Bible study is a great help to evangelism. Emphasis was also laid on the fact that we must count the cost, which includes, besides careful plans for meetings, the preparation of Bible-class leaders for the "follow-up" work.

One of the striking things said by Brockman was about prayer. He said, "I used to have a good many mysteries about prayer, but now they are pretty well reduced down to one—Why don't I pray?"

Many good plans for conserving the work of our hospitals and schools were suggested and discussed. Incidentally, it was said that the medical workers represented in *this conference* treat 200,000 patients a year.

Four houses owned by the Seventh Day Adventists, and Dr. Davis' house, are now occupied by the summer training-school for secretaries of the Y. M. C. A. About sixty are in attendance. The summer-resort idea and summer-school idea are new to the Chinese, but, like many other new things, seem to please them. It is not likely, however, that this school will continue to meet here after this year.

Our weather is especially hot and dry at present. On the day when I came up here I put a thermometer in the canal beside the boat and found the water to be 90°. This morning at six o'clock it was 85° on our veranda here. I hope the others of our mission, who are staying at Shanghai and Lieu-oo will not get sick. When one thinks of the men (and women, too) working the tread-mills that pump water to the rice-fields this weather, he feels almost guilty to try to be comfortable.

*"Minnehaha," Mokanshan,
July 22, 1914.*

American Sabbath Tract Society

Report of Corresponding Secretary

(Continued)

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.

FIELD WORK

The Advisory Committee, however, adopted for the year, a program of field work, outlined as follows:

A—Purpose:

1. To promote a better observance of the Sabbath on the part of our own people, to exalt, and to bring to the attention, especially of the young people, the privileges, the blessings, and the obligations of Sabbath-keeping.
2. To promote the organized interests of the Seventh Day Baptist churches as represented by the Sabbath Tract Society, to bring information

The German Seventh Day Baptists

The Tract Board has continued to cultivate its friendly relations with the German Seventh Day Baptists, and to this end it sent to their annual meeting, at Snow Hill, Franklin Co., Pa., the first week in June, as delegates, Corliss F. Randolph and Rev. Edwin Shaw. Mr. Randolph is also spending the month of July, 1914, among these churches in Pennsylvania in the interests of Christian fellowship. The expense for this purpose will amount to about \$100.00.

The Southwest Field

The first of January, 1914, the Tract Board engaged Rev. E. H. Socwell to go as a Sabbath missionary-evangelist to Oklahoma and Texas for six months, for a salary of \$50.00 a month with traveling expenses paid. Since then the board has extended the engagement until January 1, 1915. The reports which have come from Brother Socwell and from many people living on the field where he has visited, are most encouraging. He has traveled many hundred miles, and has worked in many places, taking the homes of lone Sabbath-keepers as centers of activity. He reports for the half year ending June 30:

Number of miles traveled	
Number of visits made	
Number of sermons and addresses	
Traveling expenses	

London and the British Isles

During the year the board has been aiding the Mill Yard Seventh Day Baptist Church at London, England, the oldest Seventh Day Baptist church in existence, to the amount of \$300.00. This has been used to enable the pastor of the church, Rev. T. W. Richardson, to carry on a more active campaign of Sabbath reform, especially in the line of printing and circulating Sabbath literature.

The Work in Holland

The work of Sabbath reform in Holland has been given financial assistance, to the amount of \$606.00, sent to Rev. G. Velthuysen, to enable him to continue the work of the *Boodschapper*. By joint invitation of the Seventh Day Baptist Missionary Society and the American Sabbath Tract Society, Brother Velthuysen will visit America this summer and be present

and inspiration to the churches concerning the Sabbath truth, and to bring the Tract Society and the churches into closer and more vital relations.

B—Plan:

1. Capable, selected men to work for definite periods on definite fields.
2. These men to be pastors, whose churches shall give them leave of absence and continue their salaries, while the expenses for pulpit supplies and for the traveling of the pastors shall be paid by the Tract Society.
3. The pulpit supplies to be arranged by the pastor and his own church.
4. Weekly letters, or reports, from these workers while on the field sent to the Advisory Committee through the corresponding secretary of the Tract Society.
5. All the work to be completed by July 1, 1914.

For this special kind of field work, five men were selected, with the following report:

Rev. Clayton A. Burdick, pastor of the church at Westerly, visited the following places: Shiloh, Marlboro, New Market, Plainfield, Rockville, Hopkinton City, Scott, DeRuyter, Lincklaen, Syracuse, Adams Center, Brookfield, West Edmeston, and Leonardsville—

14 places, spending 8 weeks, at a traveling expense of ..	\$ 34 58
Pulpit Supply ..	35 00
Received on the field for the Tract Society ..	10 78

Rev. William L. Burdick, pastor of the church at Alfred, N. Y., visited the two Hebron churches, Hartsville, Alfred Station, Little Genesee, Portville, Richburg, Petrolia, and Independence—

9 places, spending 6 weeks, at a traveling expense of ..	\$ 6 61
Pulpit Supply ..	45 00
Received on the field ..	5 07

Rev. Willard D. Burdick, pastor at Farina, Ill., visited Chicago, Milton, Milton Junction, Walworth, and Battle Creek—

5 places, spending 3 weeks, at a traveling expense of ..	\$ 22 25
Pulpit Supply ..	10 00
Received on the field ..	17 00

Rev. A. J. C. Bond of Salem, W. Va., visited Salemville, Roanoke, Ritchie, Lost Creek, Middle Island, and Greenbrier—

6 weeks, at a traveling expense of ..	\$ 13 38
Pulpit Supply ..	5 00
Received on the field ..	5 06

Rev. Henry N. Jordan visited Garwin, North Loup, Dodge Center, Welton, and New Auburn—

5 weeks, at a traveling expense of ..	\$ 56 63
Pulpit Supply ..	20 00
Total places visited ..	39
Weeks of work ..	28
Traveling expenses ..	\$133 45
Pulpit Supplies ..	115 00

Total expense ..	\$248 45
Amount contributed on the field ..	37 91

at the sessions of the General Conference, and visit a few of our churches. He plans to arrive in New York City August 11, 1914.

The Canadian Branch Office

The following is a report of the work done in Canada and elsewhere by Rev. George Seeley:

"The complete report embraces the entire number of pages of our Seventh Day Baptist literature sent out from this office as 423,996, nearly, as you see, reaching half a million, spreading from the Atlantic to the Pacific, and entering into thousands of families, many of whom doubtless never saw any printed matter on the subject of the Lord's true Sabbath, the Sabbath of Eden, Sinai, and Christ, a most glorious truth abounding in the inspired word of God, and given for the world, all ages, all countries, and all men, from the rivers unto the ends of the earth.

"This great fundamental truth of the Seventh-day Sabbath was not given by Jehovah for the world of mankind to be changed by any human beings or church, and is as immutable as its divine original. God will take care of the truth he has spoken, it will surely prevail; notwithstanding the standard-bearers are being removed from time to time, yet the work goes on. The Lord of the Sabbath raises up others to fill their places. They leave us, but the gracious truth for which they stood remains, and the precious influence of their lives remain to stimulate others in the work. What a wonderful trust the Lord gives to men and women to carry on, in bringing their fellows into communion with God, and their names to be known and honored by future generations, with most precious memories.

"The lives of great men all remind us
We can make our lives sublime,
And departing, leave behind us
Footprints on the sands of time."

"Our churches and teachings are after the Apostolic and New Testament order, composed of baptized Sabbath-keeping believers, and, wonderful to say, God has kept these churches in existence during all of the rolling centuries from the time of Jesus Christ and his inspired apostles till the present twentieth century, and to the end of time when he comes again in his glory to receive them to himself.

"I want your earnest, faithful, fervent prayers for myself and God's work of Sabbath reform, that prosperity may crown our efforts to spread and glorify Sabbath truth. Wishing the General Conference a great and wide-spread blessing, and for all a happy reunion in the kingdom of God for his name's sake,

"Your brother
"GEORGE SEELEY."

Editor Gardiner's Visits

The board has sent the editor of the SABBATH RECORDER to attend the sessions of the General Conference and all the associational gatherings, to be a representative of the interests of the board and of the people, and to enable him to give, through our denominational paper, definite and interesting and helpful reports of these meetings.

Sabbath Keepers' Association

In October of last year there was held in Battle Creek, Mich., a meeting of the Sabbath Keepers' Association. The Tract Board sent its corresponding secretary to attend this gathering as its representative. This can hardly be called an organization, although it has a president and other officers. It is an informal association of Sabbath-keepers and has no policy or program or creed, save the promotion of the Bible Sabbath and the cultivation of Christian fellowship.

Pacific Coast Association

The board is making an annual appropriation of \$100.00 to the Seventh Day Baptist Pacific Coast Association, for traveling expenses of a representative of that association, Rev. George W. Hills, in visiting the lone Sabbath-keepers along the Pacific Coast.

Work for the Jews at Syracuse

Through Dr. Edwin S. Maxson, of Syracuse, N. Y., the Tract Board has been able to distribute among the Jews of that city, a quantity of English Bibles in the revised version, especially the New Testament. Also New Testaments in the Yiddish, besides Sabbath literature from our publishing house.

JOINT WORK WITH THE MISSIONARY SOCIETY

The Tract Board has been giving financial help during the year to the following

work, which is under the management of the Seventh Day Baptist Missionary Society. To Marie Jansz at Pangoengsen, Java, \$150.00; to the Rev. J. J. Kovats of the Hungarian Mission in Chicago, \$240.00; to Rev. Antonio Savarese of the Italian Mission of New York City and New Era, N. J., \$350.00; to the Seventh Day Baptist Mission Church at Los Angeles, Cal., \$350.00.

Reports of part of this work are made from time to time to the board but the annual reports will be found in the report of the Missionary Society.

The purpose of the American Sabbath Tract Society, as stated in its constitution, is "to promote the observance of the Bible Sabbath and the interests of vital Godliness and sound morality, and to print and circulate the religious literature of the Seventh Day Baptist Denomination of Christians."

With this purpose before it, the society stands for the following:

STATEMENT OF PRINCIPLES

1. A standard of righteousness determined by the example and teachings of Jesus of Nazareth, in spirit, in principle, and in conduct.

2. An exaltation of the Bible to a higher place in the minds and hearts of men, as having divine authority.

3. Since the particular thing which brought the society into being is to promulgate a truth, which the Christian world has almost wholly neglected, namely, the Bible Sabbath, the Sabbath of Christ, the seventh day of the week, the society, therefore, feels justified in devoting the larger part of its efforts,

a—To promote a better observance, a more Christlike observance, of the Sabbath on the part of Seventh Day Baptists, and to exalt and to bring to the attention, especially of our young people, the privileges, the blessings, and the obligation of Sabbath-keeping; and to this end, in the broadest spirit of Christian love, it desires to encourage all Sabbath-keepers, as individuals and as churches, to stand firmly for principles and policies and character that do not minimize, but rather magnify the importance of the Sabbath; and while it fully appreciates and approves the ever-widening mission and work of Christian disciples, it sincerely believes in, and

earnestly labors to maintain, the integrity of Seventh Day Baptist churches consisting of a membership of immersed Sabbath-keeping Christians.

b—To the world at large the society carries the special message of the seventh day of the week as the Sabbath, to an holy observance of which every Christian is bound to render a loving obedience. The basis of this message is, first—there is no other Bible Sabbath except the seventh day of the week; second—Jesus, who said that he was Lord of the Sabbath, himself kept the Seventh Day, and taught no other, and directed, by his words and example, how it should be observed.

4. In its work of printing and circulating the religious literature of the Seventh Day Baptist Denomination, the society stands boldly and fearlessly for truth and righteousness, for God and his Son, Jesus Christ, for the Bible, and for Bible baptism and the Bible Sabbath, and for the church. But it does not countenance and declines to print and circulate literature, no matter what truth may be involved, that is written in unbecoming, discourteous language.

READJUSTMENT

Life depends upon a continual readjustment to environment. That is, life depends upon a continual change to fit surrounding conditions. Life that does not continue to make these readjustments soon petrifies and dies; life that can not make these readjustments soon perishes. The polar bear can not live in Florida, no more can a palm tree flourish in Alaska. The same is true in business and in the industries, and a farmer, for example, who does not continually readjust his ways of work will soon be out of business. It is true in educational systems, in governments, in anything that has organizations, that is, that has life.

The first Seventh Day Baptist church in America was established in 1671, but it was not until 1802, one hundred and thirty-one years later, or one hundred and twelve years ago, that the General Conference was organized. Our ancestors found some difficulty in making the changes but they proved themselves equal to the occasion. The history of our people all along has been a series of continual readjustment of methods, and plans, and policies, all of them in general in the line of more effi-

cient service with the resources at hand.

Our denominational activities are well and wisely managed, but there is a lack of real cooperation and coordination of effort in the administration of our work, simply because of the multiplicity of wholly independent organizations.

The authority and power for all our denominational work should be lodged in the churches, among the people where it belongs, that is, in the General Conference; but the administration of the work should be under the superintendency of a single central committee, elected by the people through the delegates to the General Conference, responsible to the people, reporting to the people, subject to recall by the people if unworthy or inefficient, but administering all the activities of the whole people from a single group of men and women. Such a radical change could not be made suddenly, but such a plan should be kept in view, and striven for with careful and prayerful diligence.

SABBATH OUTLOOK

The outlook for the acceptance of the Sabbath by the Christian world, to finite vision, seems dim and overcast and discouraging. Reverence for Sunday as a Sabbath grows less and less. It is difficult to impress the claims of God's Sabbath upon Christian people who, through years of training and experience, have come to have little regard for the sacredness of any day. How can conviction of Sabbath obligations come to them when the spirit of the times and the example of the best people are without conviction as to divine biblical authority concerning the Sabbath? When we present the matter of the Sabbath to them they laugh us to scorn, or treat it with absolute indifference, or wonder at a conviction which will keep us steadfastly struggling to maintain a cause that they look upon as being "not only hopeless, but useless as well."

But we are enlisted in a cause which must ultimately triumph, because it is the cause of truth. The Sabbath truth is eternal, in the physical nature of man, in the spiritual needs of the soul, and in the plan of God's providence for his people. It is imbedded in the Bible as being God's revelation to men for their help and comfort and guidance. Now the Bible is passing through a great crisis in the minds of the masses of the people. A great deal

of light and information is coming to the ordinary, every-day man of the world that is changing his conception concerning the Bible; and in the change there is a good deal of mistaken thinking, and a good deal of reckless jumping at conclusions. But there is coming a readjustment of the popular mind concerning the Bible, of its real value, and of its divine authority; and with this readjustment of the right conception of the Bible there must also come the truth of the Sabbath.

It is for us, as a people, to labor in patience and in Christian love, with all sweetness of spirit, but with all devotion to our cause, having the fullest charity and the broadest-minded liberality for others, but being very strict with ourselves, remembering that the truth is the Lord's, and that we are bound to a loyal allegiance to do our part, and leave the issues with him. As David's general, Joab, said just before a great battle, "Be of good courage and let us play the men for our people, and for the cities of God; and the Lord do that which seemeth him good."

(To be continued)

Growing Herbs in England

Growing medicinal herbs is a very considerable industry in England. Throughout Surrey, Suffolk, Hertfordshire and Norfolk there are many large herb farms. Among the herbs chiefly grown are rue, wormwood, comfrey, horehound, peppermint, rosemary and lavender. The English oils of lavender and peppermint are particularly famous, bringing from two to five times as much as the same oils produced in other countries. Of late years the street sale of little bunches of fresh lavender, particularly in London, has consumed a considerable part of the annual supply.—*London Globe*.

Begin by denying yourself, and by and by you forget yourself. The kindness which was at first just a duty becomes a pleasure and a joy. Self-denial becomes glorified into self-forgetfulness.—*Brooke Herford*.

"None is perfect; each has his failings, each hangs upon the other, and love alone renders that weight light."

WOMAN'S WORK

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

God's Surprises

Oh, look for God's surprises! All the way
From where thy present humble duty lies
To those fair, blessed streets of Paradise
They wait for thee, half-hidden. Any day
Thou mayest see some blessing by thy gray
And dusty pathway spring to greet thine eyes,
Some unexpected good, some sweet surprise
That God hath planned, who loveth thee alway.
For God is better than his word, and he
Who promises so royally doth add
To promises unbroken, many glad
Unpromised joys to cheer and strengthen thee.
God bless us lest we miss some loving thought,
And pass along less gladly than we ought!

—*Mary Currier Rolofson*.

DEAR SISTERS:

On the afternoon of August 16, a company of twelve boarded the train at Milton Junction, Wis., enroute for the Conference at Alfred, N. Y. Mrs. May Boss Cunningham joined the company of delegates at Janesville. A short time before reaching Chicago a crowd of lively young folks filled the car to overflowing. From the manner in which they entertained the occupants of the entire car, we were impressed that the day with them had *not* been spent exactly along the lines of work we hear reported from our own young men in quartet and evangelistic work in Iowa and Wisconsin.

The exhortation of the "Preacher" came to mind, "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment,"

In Chicago the party was joined by Miss Bessie Belle Sinclair, M. D., whose experience as a Seventh Day Baptist among the people of her chosen faith is just beginning, and from whose earnestness and enthusiasm in the cause of Sabbath reform we expect to see great results.

Too much can not be said in praise of the efficient way in which the Chicago friends engineered our trip across the city. In the midst of the rush and confusion of the great metropolis, it was good to see their genial faces, and feel their strong

support. Where *do* all of the people go, anyway? We think we know where *we* are going, and "we're on the way."

Three more delegates joined us at Lima, Ohio, but when the delegation from West Virginia filed into the car we stopped trying to keep account, and just shook hands all around.

As the autohack at Alfred Station was being packed full of tired, but happy Seventh Day Baptist delegates, one pastor remarked upon the good-looking appearance of the crowd within. We hope he was right about it. All found needed rest and refreshing in hospitable homes, a little later on.

On Tuesday morning, as the church bell called the people together, the greeting of old-time friends was a delightful occasion. The opening prayer for an overflowing of the Holy Spirit upon the Conference and denomination, for our Nation, and *all* nations, found a responsive echo in all of our hearts. The opening hymn, "And crown him Lord of all," was most fitting, and Conference at Alfred, 1914, was begun.

METTA P. BABCOCK.

Alfred, N. Y.,
August 20, 1914.

Worker's Exchange

Boulder, Colo.

*Annual report of the Boulder (Colo.)
Woman's Missionary Society, for the
year ending July 31, 1914*

The society has held nineteen regular meetings during the year. It meets on the first and third Wednesday of each month, the first being a work meeting, and the second devoted to a program. A program committee is appointed every three months to arrange programs for the meetings.

Three names have been added to the roll during the year, making twenty-four resident members and ten non-resident. Not all the resident members are active, however, so that the working force numbers about fifteen. The society has lost two members by death, Mrs. Thorngate and Mrs. Sweet.

At the first meeting of the year, Mrs. Anna Belle Kennedy gave a talk concerning her work in the stockyard district of

Chicago. Mrs. Kennedy is well acquainted with conditions among the foreign poor of that district, and her informal talk was intensely interesting. She made it very clear that there is much in the line of missionary effort to be done here in the homeland.

The meeting, September 3, was devoted to a review of Conference. Selections from different sources were read, telling of what had been done. One especially interesting account was read from the *Brookfield Courier*.

November 18 an all-day work-meeting was held with Mrs. Ethel Sutton. At noon Mrs. Sutton served one of her West Virginia dinners, which was greatly enjoyed. A bouquet of carnations, presented by the members present, served as a centerpiece for the table.

Another all-day meeting was held with Mrs. Ayars, January 7, to sew for a little girl whose mother had recently died. This work was donated. Mrs. Ayars served a fine dinner at noon.

January 21 the society met with Mrs. F. O. Burdick for the purpose of opening the mite boxes which had been distributed some time before. The boxes were found to contain something over sixteen dollars. A non-resident member, Mrs. Stephen Hills, contributed the largest amount, and another non-resident member, Mrs. Alice Davis, was a close second.

At the meeting held April 15, several visitors were present, among them Mrs. Trainer of Salem and Mrs. McWhorter of Jackson Center. Each gave a short talk telling of the work done by her home society. Their remarks were interesting and helpful and were much enjoyed by those fortunate enough to be present.

April 22 the church was cleaned by "walking delegates" from the society. These delegates were not numerous, and had it not been for the janitor and one other kind-hearted man, the work would have been almost too strenuous for them. Among the number was one who has lived for some years entirely away from church privileges. Toiling away on her hands and knees, a thought struck her, and gesturing with her scrubbing-brush, she asserted, with some vehemence, that lone Sabbath-keepers "have their advantages." This is a new thought and we pass it on.

Mrs. Hummel of the Program Committee

for May, June and July, wrote to the non-resident members, requesting that they write letters to the society. A number responded and these letters were read at the meeting held June 17. Among the letters read was one from the corresponding secretary of the North Loup Society. These messages were greatly enjoyed and added much to the pleasure of the afternoon.

The annual business meeting was held July 21. An all-day picnic had been planned, but as it was a stormy day, the meeting was held at the church. A long table was set in the basement at noon and a feast of good things enjoyed. A number of husbands came to dinner and several children brought the number of those present to about thirty.

At two-thirty the meeting was called to order with sixteen present. Annual reports of officers were read and officers elected for the coming year as follows: President, Mrs. Mary Andrews; vice-president, Mrs. Margaret Hummel; recording and corresponding secretary, Mrs. Lillian Wheeler; treasurer, Mrs. Lillian Ayars; chorister, Mrs. Irene Wheeler.

For several months, the society has had a volunteer Calling Committee which consists of two members who serve two months. The duty of this committee is to call on the sick and shut-ins, and to send flowers where it seems best. The writer knows from personal experience how these calls are appreciated, especially by those sick or unable to leave their homes from disability. Each member of the society should consider herself a calling committee and not leave all such work to the regular committee.

In February the society was divided into four sections for the purpose of raising money, each section to serve three months. The first section gave a ten-cent tea at the home of its chairman, Mrs. Ayars. A social time was enjoyed and a goodly sum realized.

The second section, after mysterious doings in which setting-hens and baby chickens figured largely, held a social at the home of the chairman, Mrs. Hummel, and turned a very satisfactory sum over to the society.

The third section are plying their needles busily, but have as yet made no official statements concerning their plans.

The society has paid its usual sum to the Woman's Board, the Fouke School, for pastor's salary and for the local Missionary Federation work. Fifteen dollars have been expended on church repairs and many little things have been done to "help along."

Although few in numbers, the Boulder Society is doing what it can to help the cause. New plans are being made for the coming year and it is hoped that much work may be accomplished.

L. R. W.

A Woman at Panama

"One of the most important commissions ever awarded to a woman by the government," was the judgment of officials at Washington, in 1907, when Miss Gertrude Breckinridge Beeks was sent to Panama to investigate the general living conditions of the more than thirty-five thousand workmen employed on the canal. Without depreciating the splendid achievement of General Gorgas in cleaning up the towns, villages and camps of the Canal Zone, it is safe to say that a woman bears the palm for the most important work in the vital but unobtrusive essentials that closely concerned the dwellers in Panama. The results of her labors fully justify the confidence placed in her by William H. Taft, then Secretary of War, by whom she was appointed seven years ago.

In the early months of work on the "Big Ditch" the workmen left in great numbers, dissatisfied with the depressing and unsanitary conditions under which they were forced to live and with the quality of food which was served to them. Under the supervision of Miss Beeks all this was changed and the laborers and their families, among whom there were twelve hundred women and children, have compared her to "an angel bent upon a loving mission."

The tremendous task which confronted any one who wished to improve the Canal Zone, and the amount of investigation necessary to determine just what the improvements should be, is revealed by the results of the work of Miss Beeks, which covers both sanitary and social affairs. The measure which did most to preserve the lives of the workmen was the establishment of drying rooms, where the laborers

could dry their clothing, wet through with moisture or rain, so that they might have thoroughly dried garments the next morning. The death lists and hospital records showed that the wearing of wet or damp garments was by far the most prolific source of disease—malaria and pneumonia from this cause being common.

Other improvements—some of which it is amazing to find necessary, their need being so evident from a humanitarian standpoint—were the erection of rainsheds as shelters for the workmen; the covering of metal cots with canvas; the establishment of beds for Americans in permanent quarters; the installation of refrigerating plants in mess-halls; the erection of a mess-hall for the negroes and the granting of blankets to negro employes; the publication of the official Zone newspaper and the organization of women's clubs. In addition Miss Beeks discovered that though the government commissary department had cleared \$37,000 the year previous—or perhaps, because of that fact—the foodstuff sent to the Canal Zone was away below par in quality, and therefore all drugs and foods are now inspected before they leave the United States.

Miss Beeks is secretary of the welfare department of the National Civic Federation, composed of three hundred employers and representing the heads of practically all the biggest and best concerns in the country. Before she was sent to Panama she took charge of the improving of the living conditions of five thousand employes in a big manufacturing plant and her success in this enterprise was largely responsible for her appointment to the work in the Canal Zone.—*Mary Wilton, in Christian Advocate.*

But I believe that success is sometimes a heavier burden than failure, and that it often brings with it a sense of loneliness and dismay rather than a sense of satisfaction.—*Arthur C. Benson.*

Whenever we get a glimpse of Jesus Christ, in his word, or his world, or in our hearts, it is our glad duty and privilege at once to give the good tidings to others.—*Rev. David Smith.*

YOUNG PEOPLE'S WORK

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

What Is a Good Education?

REV. H. L. COTTRELL

Christian Endeavor Topic for September
12, 1914

Daily Readings.

Sunday—Knowledge (Dan. 1: 8-17)

Monday—Practical capability (Acts 20: 33-38)

Tuesday—Bible knowledge (Ps. 119: 1-8)

Wednesday—Wisdom (Prov. 9: 1-12)

Thursday—Good sense (Isa. 28: 23-29)

Friday—Aspiration (Phil. 3: 7-14)

Sabbath Day—Topic: What is a good education? (Prov. 1: 1-9, 20-33) (School and college meeting)

The word "education," from *e* and *duco*, means "drawing forth," and signifies the normal development of what is in man. It is also a work of creation in that it puts into man new germs of thought and action, or rather it so develops and perfects the various powers of personality that they are able to grasp and use these new germs of thought and action.

A good education does not consist merely in the possession of knowledge. Many men can tell to you a multitude of non-related facts, but that does not make them truly educated. There are many so-called walking dictionaries and educated fools who do not possess the first elements of a truly good education. Knowledge is of little use if one does not know how to use it. A good education consists not primarily in the possession of a multitude of facts concerning all realms of knowledge, but rather in the ability to classify our knowledge and to use it in the solution of our moral, social, spiritual and intellectual problems.

A truly educated man is one whose powers of personality, powers of thought, feeling and will, have been thoroughly trained and developed, whose whole nature is not only sensible to its moral and spiritual demands, but also quick to respond to these demands with an appropriate expression. He is not without a deep sense of appreciation for the legacy which he has received from the past, nor

does he fail to possess a keen realization of the debt which he, as an educated man, owes to the future. The truly educated man is one who is able to effectively study out the needs and problems of life, to truly sympathize with his fellow men in their failures, joys and aspirations, and then to really do things, bring things to pass.

The agencies of education are the means used in developing and perfecting in man the God-given powers of personality, in implanting in his soul lofty ideals of character and conduct and in arousing in him earnest desires for unselfish and efficient service. There are many agencies in education which have a part in bringing about this result. The courses of study in our grammar schools, high schools, colleges and universities; the inspiring influences which come to us through associations with beloved friends, parents and teachers; the bitter and joyful experiences which constitute the lot of every man and woman in the world; churches; Sabbath schools; the Bible,—these are some of the means by which man may develop and perfect the image of God in himself. The most important part of a man's education comes to him through the church, the Sabbath school, schools for religious education, such as theological seminaries, the Bible, and through the association with godly men and women. Through these agencies, he obtains an experimental knowledge of God, his Father, Jesus Christ, his Savior, and of many of the great fundamental truths of life. The more completely this knowledge and truth become incorporated into our very beings, the more consistently we are able to express this knowledge and truth in terms of life and service, the more truly will we become educated from God's point of view.

We need only to look at the lives and observe the fruits of truly educated men and women to appreciate the value of an education. The time has come when every realm of life, every profession and trade, every business and honorable pursuit in life is urgently calling for talented and educated men and women. Educated men and women are the recognized leaders in every walk of life. It has been shown by reliable statistics that a large majority of the most successful leaders in large business enterprises, and in the

gigantic corporations of the country are college-trained men. College-trained men may seem some times a little more slow than the men who have never known anything but business, in becoming accustomed to business methods, but after a few years these college men will outdistance uneducated men in the race for success, and attain positions of influence unattainable by the man who knows nothing but business. Why is this universally true? Because a true education teaches a man to think problems out for himself and not to accept, as a matter of course, things that are handed down to him, unless they are worth accepting; to observe causes and effects; to perceive the needs of the times and then to find suitable solutions; to speak and act wisely and courageously when once some solution of a problem of life has been found; to sympathize deeply with his fellow men in all of their joys and sorrows, failures and successes; to be true and steadfast in every obligation and relation in life. Some one has said that the seven colors in the spectrum of education are to think, to observe, to speak, to act, to direct, to feel and to be. May we so live that our lives will continually exhibit the perfect spectrum of an all-round education.

Young People's Hour at Conference

REV. H. C. VAN HORN

The work of the Young People's Board was taken up on Tuesday evening, and was opened by a brief Quiet Hour of song, Scripture and prayer, conducted by Miss Ethlyn Davis of Leonardsville, N. Y.

An interesting report of the Junior work accomplished during the year was given by the Junior secretary, Mrs. H. E. Davis. The treasurer's report, showing something over \$1,000 had been contributed during the year, was refreshing. These reports, with that of the corresponding secretary, have been obtained for publication in early issues of the RECORDER.

Rev. H. E. Davis, president of the Young People's Board, brought a message of optimism, commending the enthusiasm and efficient work done through the year by many of our societies.

A large map of the United States, showing our Seventh Day Baptist churches, C. E. societies, and lone Sabbath-keepers, by

a system of stars and a carefully wrought out chart of our active societies, showed some most painstaking, thorough, and fundamental work done by the members of the board.

The excellent and inspiring address by Dr. C. B. Clark will later appear in full.

Our Model

CHURCHWARD

Nineteen hundred and eighteen years ago there came to live upon this earth a Person that has since become the great hero-actor, or central figure, in four great books with which we are all familiar, and many other books of minor importance. These books tell the stories of the doings and sayings of this Person. We have all read these books and are more or less familiar with what this Person said and did, what he taught, and how he lived a very simple, yet remarkable life.

As we study the life of this character we are impressed with the fact that he never censured or rebuked except in extreme cases. He taught, and as he taught he drew men unto him. He taught so simply and so beautifully that men, women and children flocked to hear him. He taught those who came; but refrained, absolutely from rebuking those who stayed away. Nor did he censure even gently, directly or indirectly. Censure and rebuke have a tendency to intimidate and carry with them a driving force. Our Model never drove. His was a mission of leadership, and if he failed in that, he took the blame unto himself.

Nor did our Model ever undertake to judge of the actions or the life of another. That was not his mission. One is judge even God the Father. Even Christ would not undertake it. He simply undertook to teach—by both word and act—and to lead all men unto him.

Can we gain a lesson from this simple life and from these simple teachings? How many of us undertake to judge the life or the acts of another, sometimes criticizing, and sometimes,—shall I say it?—even gossiping to our friends about it. Others of us undertake at times to censure, sometimes directly and at other times indirectly, by way of polite criticism. Think of the tendency here of driving others into our way of thinking and acting rather

than leading others to think and act our way, if that way, be superior. With this driving business there are just two things possible. The driven will either go where the driver wishes them to go or they will, eventually at least, take an opposing position and think out a line of action for themselves. A thinking mind teaches a person to act for himself, and such a mind must be led. This tells us that would-be leaders must constantly equip themselves with those things that are superior that they may be able to lead those that should follow. Are we not all leaders to a certain degree, and should we not all equip ourselves as best we can for leadership?

Let this be our aim and let us refrain from criticizing, however far-fetched or indirect, for this method surely serves to drive those who have gone contrary to our way of thinking either to join our ranks from a fear of being criticized, and so in an artificial way, or to take an opposing stand. A mingled feeling begins to grow, which is nursed and gradually becomes stronger, until, to our surprise perhaps, this person or group of persons is found entirely outside the ranks where it was hoped they would ever be found.

I know this is true. I know it to be the exact case in scores of lives that I have come in contact with and who have told me the story of their religious experience. We *must not* set ourselves up as critics of the religious or otherwise wholesome acts of another, whether these acts conform exactly with our ideas or not.

Letter From Florida

Mr. H. N. Gaines,
Mgr. of the Florida Land Co.,
DEAR SIR:

Before departing for our several homes, we desire to express to you our appreciation of the courteous treatment accorded us during our stay with you on Tropical Fruit Farms. We are frank to say that we have never received more courteous treatment and we as a body desire to thank you. We further agree that nothing has been misrepresented to us in any way. The land that you are offering for sale in Tropical Fruit Farms is one of the best and most uniform tracts of land that it has ever been our pleasure to look upon. We further state that we find that every

statement made by you or your agents is truthful, and the description of the land was rather underestimated than otherwise. We believe that the lands of Tropical Fruit Farms are all that is claimed for them and more, and that they are capable of producing crops of all kinds, equal to, if not larger, than the best bottom lands of any of the northern countries that are selling for \$150 to \$250 and more per acre. While citrus fruits are the big money-making crops we firmly believe that general farming can be carried on very successfully, also stock-raising will become one of the great pursuits of this country. There is good money in poultry either on a large or small scale, and we believe that truck-raising in this locality would be a very profitable undertaking. We were well pleased with the climate, and while we were led to believe that this was a bad time of the year to make this trip, we have found that our own country, which we love so much, has been sweltering with the thermometer ranging right around the hundred mark. We have been enjoying cool nights for sleeping, and the days ranging from 82° to 88° make delightful weather for working in the fields. We understand that sunstrokes are entirely unknown in this country.

Very respectfully,
(Signed) F. M. EAST,
North Loup, Neb.
ROYAL CROUCH,
Nortonville, Kan.
F. B. GRIFFIN,
Chante, Kansas.
S. J. DOYLE, Wife & Son,
Neodesha, Kan.
ANSEL CROUCH,
Oskaloosa, Kan.
G. W. HITE,
Elmont, Kan.

Stuart, Florida,
July 26, 1914.

The autobiography of every man who feels that in him are framed or are framing the ideals of righteousness and manliness is best voiced in the words, "By the grace of God I am what I am." After account is taken of heredity and environment, of the service of others and the labor of self, the word that covers the strongest life of man is "grace."—*The Continent*.

An Every-day Creed

I believe in my job. It may not be a very important job, but it is mine. Furthermore, it is God's job for me, if I am honestly trying to do his will. He has a purpose in my life with reference to his plan for the world's progress. No other fellow can take my place. It isn't a big place to be sure, but for years I have been molded in a peculiar way to fill a peculiar niche in the world's work. I could take no other man's place. He has the same claim as a specialist that I make for myself. Yes, I believe in my job. May I be kept true to the task which lies before me—true to myself and to God, who intrusted me with it.

I believe in my fellow man. He may not always agree with me. I'd feel sorry for him if he did, because I myself do not believe some of the things that were absolutely sure in my own mind a dozen years ago. May he never lose faith in himself, because if he does, he may lose faith in me, and that would hurt him more than the former, and it would really hurt him more than it would hurt me.

I believe in my country. I believe in it because it is made up of my fellow men—and myself. I can't go back on either of us and be true to my creed. If it isn't the best country in the world, it is partly because I am not the kind of a man that I should be.

I believe in my home. It isn't a rich home. It wouldn't satisfy some folks, but it contains jewels which can not be purchased in the markets of the world. When I enter its secret chambers and shut out the world with its care, I am a lord. Its motto is service, its reward is love. There is no other place in all the world which fills its place, and heaven can be only a larger home, with a Father who is all-wise and patient and tender.

I believe in today. It is all that I possess. The past is of value only as it can make the life of today fuller and freer. There is no assurance of tomorrow. I must make good today.—*Charles Stelzle, in Watchman-Examiner*.

"Do not judge results too soon. A fair endeavor may have by-products which are worth more than the success of the original intention."

Songs in the Heart

A reputed religious family had a servant who did her duty faithfully. She worked almost beyond her strength, seldom found time for church, and seldom spoke to any one about her inner life. Her master and mistress though were loud when they spoke of their "Christian experiences." The poor girl was meagerly fed, and had to sleep in a damp room. One day her mistress scolded her cruelly for having forgotten to attend to some trifling thing. Her heart bled, for she felt the injustice and uncharitableness deeply. In the evening she sought comfort in her New Testament, and there read the words: "Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the forward." Falling upon her knees she asked for grace to act in the spirit of these words. The next morning she went about her work friendly and modest as ever, and served with particular care those who had ill-treated her. This was a song without words, Mendelssohn never wrote one as beautiful, but the life of her mistress was words without the song.—*The Expositor*.

Annual Meeting

The annual meeting of the members of the American Sabbath Tract Society for the election of officers and directors, and the transaction of such business as may properly come before them, will be held at the office of Herbert G. Whipple, 220 Broadway, New York City, N. Y., on Wednesday, September 9, 1914, at 2.30 p. m.

STEPHEN BABCOCK,
President.

ARTHUR L. TITSWORTH,
Recording Secretary.

Next Board meeting Sept. 13, 1914.

"War means pillage and outrage and violent death and cruel injustice of many kinds. So it was before the days of Abraham; so it was in the Balkan War, and in all the wars between. There never has been a "civilized" war. War is a reversion to the methods and spirit of primitive, vengeful brute force."

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

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.

Sabbath School Lesson.

LESSON XI.—SEPTEMBER 12, 1914
THE TEN VIRGINS

Lesson Text.—Matt. 25: 1-13.

Golden Text.—“Watch, therefore, for ye know not the day nor the hour.” Matt. 25: 13.

DAILY READINGS

First-day, Isa. 60: 1-14.

Second-day, John 12: 20-36.

Third-day, John 12: 37-50.

Fourth-day, Matt. 24: 1-14.

Fifth-day, Matt. 24: 15-31.

Sixth-day, Matt. 24: 32-51.

Sabbath day, Matt. 25: 1-13.

(For Lesson Notes, see *Helping Hand*)

“The sins that ye do, by two and two,
Must be paid for one by one.”

A Prayer for Teachers

We implore thy blessing, O God, on all men and women who teach the children and youth of our nation, for they are the potent friends and helpers of our homes. Into their hands we daily commit the dearest that we have, and as they make our children, so shall future years see them. Grant them an abiding consciousness that they are coworkers with thee, thou great teacher of humanity, and that thou hast charged them with the holy duty of bringing forth from the budding life of the young the mysterious stores of character and ability which thou hast hidden in them. Teach them to reverence the young lives, clean and plastic, which have newly come from thee, and to realize that generations still unborn shall rue their sloth or rise to higher levels through their wisdom and faithfulness. Gird them for their task with thy patience and tranquillity, with a great fatherly and motherly love for the young and with special tenderness for the backward and afflicted. Save them from physical exhaustion, from loneliness and discouragement, from the numbness of routine, and from all bitterness of heart.

We bless thee for the free and noble spirit that is breathing with quickening power upon the educational life of our day, and for the men and women of large mind and loving heart who have made that spirit our common possession by their teaching and example. But grant that a higher obedience and self-restraint may grow in the new atmosphere of freedom. We remember with gratitude to thee the godly teachers of our own youth who won our hearts to higher purposes by the sacred contagion of their life. May the strength and beauty of Christlike service still be plainly wrought in the lives of their successors, that our children may not want for strong models of devout manhood on whom their characters can be molded.

Do thou reward thy servants with a glad sense of their own eternal worth as teachers of the race, and in the heat of the day do thou show them the spring by the wayside that flows from the eternal silence of God and gives new light to the eyes of all who drink of it.—*From Prayers of the Social Awakening, by Walter Rauschenbusch.*

HOME NEWS

DODGE CENTER, MINN.—We were glad to welcome to our Sabbath morning worship, Rev. Darwin C. Lippincott, of Garwin, Iowa. The spirit of resignation shown by this beloved brother in his long spell of sickness, and his eagerness for, and his consecration in, service is helpful to see. He longs for more years of active service for his Master, and yet he has gone up to Rochester, “not knowing the things that shall befall him there.”

News has just come of trouble in the home of our brother, Arthur Ellis. The young son, Eugene, was struck by lightning during a storm this morning.

BATTLE CREEK, MICH.—Change seems to be the order of all things earthly, even of churches. The most important happening in the Battle Creek Seventh Day Baptist Church is a change of pastors. Rev. D. B. Coon left the latter part of June to enter the evangelistic field, under the patronage of the Missionary Society. A unanimous call was extended to Rev. M. B. Kelly, and he assumed his duties as pastor the first of August. We regret that Elder Coon thought it necessary to enter other fields of labor, but wherever he is our prayers will follow. We trust that help and inspiration will come to the several place where he may “lift up a standard because of the truth.” Our new pastor and his family are here, but are merely camping at the parsonage, as their household goods are delayed in Kansas to accommodate another family who is about to come to this city. We trust there will be a more permanent settlement soon.

August 13 was appointed for our church picnic which was to take place in the grove on the bank of the river at Verona, a place some three miles north of Battle Creek. It is well known that the number thirteen is a hoodoo from aforetime, and that picnics bring showers. There must have been some powerful occult combination in these two circumstances, for the day was not more than half over when there came the heaviest tempest of the summer, breaking a local drouth of many weeks' standing. Of course we were grateful for the rain and the picnic—was held at the parsonage.

The modesty of Seventh Day Baptists' is proverbial, and our brethren here in this city are living up to their reputation. Does it pay to advertise a church and its activities? As our friend, Cap'n Cuttle, would say, “The good is in the application.” However that may be, I am of the opinion that the Church of Christ should at least be as wise as the business man, and let the local world know where it is, what it is, and what it is about. A few days ago I had occasion to come in touch, in a business way, with the secretary of one of our city's benevolences. In the course of the conversation I mentioned the fact that I observe the seventh day as the Sabbath. She spoke very highly of the Seventh Day Adventists, and said that certain of that denomination were on their board of directors. “But I am not a Seventh Day Adventist,” I replied. “You are not! What are you then, a Mormon?” Should Seventh Day Baptists advertise?

The last weeks of Elder Coon's pastorate were not idle ones. Just after his return from his evangelistic labors in New York, a letter came to him from a certain Mrs. Johnston, living some two miles out in the east end of the city, asking him to call. After some difficulty in locating the place, it was found that Mrs. Johnston was a young married lady, who had kept the Sabbath about two years. Her husband was not at all in sympathy with her “peculiar notions,” and most of the family were members of the Methodist Episcopal church. Mrs. Johnston had left the Methodist church because of the Sabbath, and, not knowing where to find Seventh Day Baptists, had bravely stood alone with God. The Seventh Day Adventists discovered her, directed her to Elder Coon, and he had the pleasure of baptizing and receiving her into our church the day he preached his farewell sermon. Do not forget to pray for Sister Johnston. Just previous to this, two others were also baptized.

The Lone Sabbath Keepers' Association of Michigan met with the Battle Creek Seventh Day Baptist Church August 14, 1914. A goodly delegation was present from various places in Michigan. The appointing of the next meeting place is left with the Executive Committee.

C. H. GREENE.

August 16, 1914.

Farmers Rejoicing Over Victory for Parcel Post

In the current issue of *Farm and Fireside* Judson C. Welliver, Washington correspondent of that publication, describes the recent victory for parcel post from the point of view of farmers. Following is an extract from his report:

"By the closest kind of a squeeze the parcel post has been saved. Whether there was a conspiracy to destroy it, or whether partisanship, jealousy, and narrowness were skilfully arrayed as the allies of the interests that would like to see the system killed, can not yet be told certainly. Certain it is that at a time when the parcel post was a little over a year old, and when it had demonstrated itself a stupendous success and had the support of almost all the people, the effort to hamstring and wreck it came very near success.

"It is a remarkable story of the last desperate effort of opposition to prevent the further growth of the system and prejudice the country against it. The worst feature about it is the the project was aimed especially to injure the farmers. The one rollcall taken in the Senate directly on the parcel post, was on an amendment to prohibit raising the parcel weight limit above 50 pounds. If that amendment had carried it would have been impossible thereafter to provide, except by affirmative legislation, for carrying packages above 50 pounds; in other words, the usefulness of the service in getting the farmer's products directly to the town consumer would have been largely destroyed. 'By a majority of just one vote the amendment fixing the weight limit at 50 pounds was voted down!

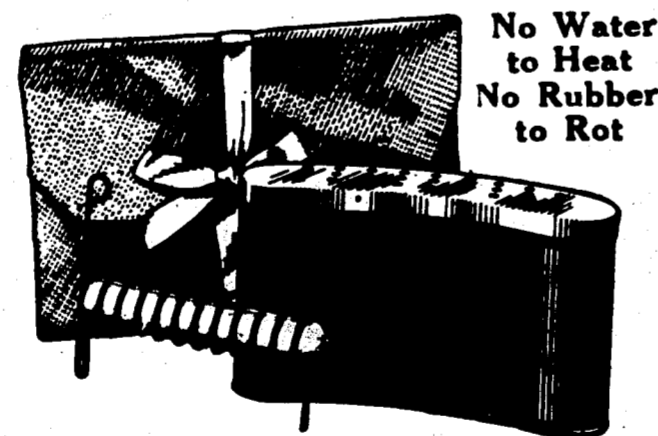
"Twenty-seven Senators voted to fix the 50-pound limit. Twenty-eight Senators voted against it. Thirty-nine Senators were conveniently absent or not voting. Every one of these ought to be required to explain to his people why he was not on deck attending to business. So ought every one of the men who voted for the amendment to dwarf the further development of the system."

A little child was very sick in the city, and the physician advised that it be taken to the hills of New Hampshire. Fearing that she would not be able to bring her treasure home again alive, the mother with

a heavy heart made the journey to the old home of her girlhood. From the station they rode along the hills across the river and felt the bracing air of the mountains as with watchful eye the mother noticed that the little invalid was somewhat revived. At length, as they came in sight of the old house among the elms, the grandmother, who had never seen her little granddaughter before, spied the approaching carriage, hurried down the long path, clasped the precious bundle in her arms and cried, as she looked into the little pale face: "The dear is starving! What she needs is pure, rich milk." Just at that moment the grandfather came in from the stable with a pailful, and before the little girl's wraps were taken off, to the amazement of all she was drinking to her heart's content and smiling as she drank. From that hour she began to grow stronger, and when the summer ended was taken home in perfect health. What Christians need today is to get back to the hills of God, into the open sunlight of his presence, and drink the sincere milk of his word. "The word of God is the panacea for enervated souls."—*Watchman-Examiner*.

THE WELKOM WARMER

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to Heat
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to Rot

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It is made of metal, and is heated within one minute by the lighting and insertion of tube containing a *blazeless, smokeless and odorless* fuel, generating a heat of uniform temperature which lasts two hours, at a cost of less than one cent.

As a *pain-killer* the WELCOME WARMER has no equal as it can be *put into instant action*, thus avoiding heating water and waiting for the kettle to boil.

Complete outfit, including Warmer, bag, belt, box and 10 tubes of fuel, \$1.00.

Write today for descriptive folder.

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Dept. S. R. 108 Fulton St., New York.

DEATHS

WIGHTMAN.—William Wightman was born at Columbia, Herkimer Co., N. Y., Oct. 31, 1823.

His father, Dyer Wightman, was a soldier of the War of 1812, and a son of Zerubbabel Wightman, a soldier of the Revolution, who attained the age of 105 years. In 1828 Dyer Wightman, came with his family to Bath, Steuben Co., N. Y. There William learned and pursued harness-making. When he was about 25 years old he came to the town of Friendship, Allegany Co., N. Y.

January 25, 1849, he married Amelia Enos, of Nile. To them were born three children: William Marcus Wightman, who lives at Cadillac, Michigan; Mrs. Ida Wightman Irish, who has lived with her father and tenderly cared for him since the death of Mrs. Wightman in February, 1912; and Mrs. Edna Green of Alfred.

Mr. and Mrs. Wightman united with the First Seventh Day Baptist Church of Friendship by baptism Nov. 19, 1853. For many years Mr. Wightman was a teacher in the Sabbath school. He also served the church in the offices of clerk and collector.

In 1864 he enlisted in the 85th N. Y. He became corporal and served until the close of the war. He was a member of the Hatch Post, G. A. R., serving several years as chaplain. Last October the G. A. R., the W. R. C., and a few other friends, helped him celebrate his ninetieth birthday. It was an occasion which he enjoyed very much.

He took much pleasure in having all his three children at home within the last three weeks.

Mr. Wightman enjoyed a degree of physical and mental alertness uncommon to men of his old age. His habitual jollity and his remarkable fondness for children helped to keep him young. He died of heart failure at his home in Nile, Aug. 12, 1914.

Farewell services were conducted at his late home, in Nile, by Pastor W. M. Simpson, assisted by Rev. Geo. B. Shaw and Rev. J. F. Derr. Interment was made at Alfred Rural Cemetery August 16. A former pastor, Rev. W. D. Burdick, conducted the service there.

W. M. S.

An Inexhaustible Wonderland

The Babylonian story of the flood was found recorded upon a large clay tablet, eighteen inches long and twelve inches wide, with three columns of fine writing upon each side. Later discoveries have shown that the tablet was the eleventh of a series of twelve tablets, recording a long epic poem. In other words, the Babylonian story of the flood was the eleventh chapter of a long poem relating the adventures of the hero Gilgamesh, but there was a time

when the flood story was independent and complete in itself. Homer's *Odyssey*, which we know as one long poem, is composed of many short poems woven together until they appear to be a single unit. So the Babylonian epic was compiled by some Babylonian Homer, who collected the old poems, the history and the stories of the people, changed them to suit his fancy, attached them to the name of a great national hero, and then wove them together. Some of the stories were old myths; others were real history; thus the old deluge story was transformed and made the eleventh chapter of the poem. We may therefore understand why it differs in some details from the Hebrew story, but rather it is surprising that, after it left the hands of the Babylonian compiler, the differences are so slight.

The tablets recording the flood story found in the Nineveh library date from the time of Assurbanipal, the last great king of Assyria, who ruled from 664 to 626 B. C. He seems to have been the only Assyrian king to collect tablets or books upon many subjects until he had formed a great library. He sent his agents to the old cities of the south to collect the rare and ancient books preserved in the temples. Many of the collection were taken to Nineveh; others of the old tablets were copied. The deluge story from Nineveh was copied from a tablet which was perhaps then even two thousand years old. The agents of Assurbanipal were very active.

In the excavations at Bismya, the present writer revealed several shafts which appear to have been dug in their search for the old documents down through the buried ruins. The Babylonian poem with the story of the flood, which Mr. Smith discovered, was a copy made about 650 B. C. from far older tablets, and the tablet containing the original story of the flood, before it was made a part of the great poem, was far older. Archeologists have long known this to be so, and every Babylonian excavator has hoped to discover a tablet with the original story, confident that the story would more closely resemble that of the Bible. At last one of the very early tablets has been found.—*The Christian Herald*.

"You have only a day to spend here on earth; act in such a manner that you may spend it in peace."

SPECIAL NOTICES

The address of all Seventh Day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

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.

"Whoever loves himself better than he loves his brother, is not worthy of Christ, who died for his brothers. Have you given away everything you possess? Go and give up your life also if needed!"

The Sabbath Recorder

Theo. L. Gardiner, D. D., Editor
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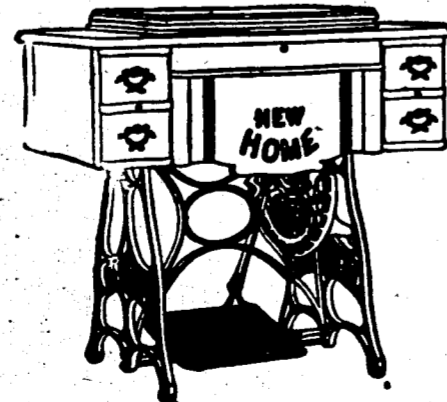
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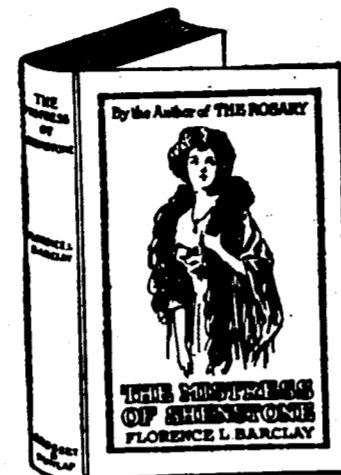
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Untouched by grief, how should I walk these ways,
These common ways of earth, wherein each man
Is set apart, as by some unknown plan,
To work his problems out, for blame or praise?
So eager the desire for happier days,
The wish to crowd with joy life's narrow span,
All nobler thoughts might end where they began,
Nor guide my footsteps through this tangled maze.

But, taught by sorrow, lessoned by defeat,
I feel at last the strange electric thrill
That binds true hearts together, and I greet
All men as brothers, seeking, serving still.
I owe my human heritage complete,
To love and suffer with undaunted will.

—Emma Endicott Marcan, in Jewish Exponent.

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