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AT THE FOOT OF THE RAINBOW
by Gene Stratton Porter (Author of "Frannie"

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

THE BOSS OF WIND RIVER
by A. M. Chisholm

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

THE HOLLOW OF HER HAND
by George Barr McCutcheon

A story of modern New York—built upon a strikingly unusual situation. Mrs. Challis Wrandall has been to a road house outside the city to identify her husband's dead body; she is driving her car home late on a stormy night when she picks up in the road the man who did the murder—the girl who had accompanied her husband to the lonely inn and whom the whole country is seeking. She takes the girl home, protects her, befriends her and keeps her secret. Between Sara Wrandall and her husband's family there is an ancient enmity, born of some elemental men, lumber men with the grizzly strength of their kind, and the rough, simple ways. How Joe Kent became the boss of these men, by sheer pluck and a pair of strong arms, the author tells us most effectively. Some of his brachial power was derived from the light of a woman's eyes, but to enter into the details here means to spoil the story.

CY WHITTAKER'S PLACE
by Joseph C. Lincoln

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

The SABBATH RECORDER
Plainfield, N. J.
The Sabbath Recorder

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

Thursday Evening at Conference

The second evangelistic meeting of the General Conference came on Thursday evening, with Rev. George B. Shaw as leader and Rev. H. C. Van Horn as preacher. The praise service began with the stirring song—

"O land of rest, for thee I sigh!
When will the moment come?
When shall I lay my armor by,
And dwell in peace at home?"

Chorus—
We'll work till Jesus comes,
We'll work till Jesus comes,
We'll work till Jesus comes,
We'll be gathered home.

When all the congregation had joined in this song, and Rev. A. G. Crofoot had led in a fervent prayer for God's blessing upon the meeting, the audience was well-prepared for the sermon. The text was: "And they sent forth Barnabas; that he should go as far as Antioch." The sermon brought out the characteristics of Barnabas that fitted him for a missionary to the Gentiles. He was a large-hearted man of tact and sympathy. When Paul came to Jerusalem after his conversion, and the people stood back in doubt about receiving him, Barnabas was the one who "took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way," thus removing all doubts. He vouched for Paul's conversion and stood by him. He was the man especially calculated to help him in his difficult work at Antioch.

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THE SABBATH RECORDER

SABBATH RECORDER, together with the report of the publishing house, well. The interesting paper by Treaas. Frank J. Hubbard, read by Asa F. Randolph, on "The Finances of the Tract Society," has also been given our readers in the issue of August 31, page 300. It will bear a second reading.

During this session Mr. Raymond Stillman favored us with a violin solo, which was greatly enjoyed by the congregation. Prof. Alfred E. Whittford also sang in his impressive way a song entitled, "God of Truth," the words of which we give here: "God of truth, when doubts assail, With earnest hearts on thee we call; Thy help and succor fail, For those who know that thou art All.

O God of life, when death seems nigh, In anguish dire we bow the knee; We know that thou wilt hear our cry, And crown our prayers with victory.

O God of love, when error's veil Obscures thee from our feeble sight, To praise thee in our flight, And fill our thoughts with holy light,—

Till, compassed by thy triple shield, Our erring race we pass away; But trust and hope from thee yield, And earth's night change to heaven's glad day."

MESSAGE FROM THE SOUTHWESTERN FIELD

Rev. Eugene H. Socwell, who has been laboring on the Southwestern field, brought an interesting message regarding the work. He esteemed it an honor to be the bearer of greetings from the lone Sabbath-keepers scattered over the great Southwest, and to extend to the Tract Society the heartfelt thanks of many congregations in the field to which he has ministered during his service there. Sketch of the itinerary of his travels, he spoke of the little groups of lone Sabbath-keepers, and of individuals in many sections, who remain true to the Sabbath and who had not seen a minister of their faith in many years. The joy with which they welcomed him, and the eagerness with which those of other faiths listened to the gospel messages he brought, were great sources of inspiration and gave him hope for the cause he loved.

Amid the great confusion of religious beliefs that prevails on account of the many new cults, as soon as the people find that a mission is about to come to destroy but to build up they bid his visitors come and stand ready to help. It requires tact for one to build upon such foundations as he may find already laid there in the fundamentals of Christianity, and to top out his building with baptism and the Sabbath. But Mr. Socwell believes this can be done.

The missionary gets nearer the people on the frontier in some rural schools than he can in the churches. In the school-room he finds new converts, he finds new people, and great throngs standing outside ready to listen. With nothing but lanterns for lights, the young people ranged around him to sing gospel songs with great fervor. Mr. Socwell spoke of several active lone Sabbath-keepers in Texas who are doing excellent work in a quiet way for the cause of truth. Their homes are homes of prayer. They keep in touch with our work better than do some who have the advantages of our large churches. He thinks a good colored minister in Texas could do a great work for Sabbath reform.

We sometimes hear the saying, "Truth crushed to earth shall rise again," but Mr. Socwell thinks that truth crushed to earth will lie there indefinitely unless you or I lift it up. Truth will never rise unless we take hold of it and stand true. The speaker told of one minister who is now so exercised over the Sabbath question he knows not what to do. Mr. Socwell greatly hopes this man will embrace the truth, but he wonders what we will do for him in case he does not.

Many calls came to Mr. Socwell to visit certain sections, or to return to some where he had been and preach the gospel, and that, too, when it was known very well he could not in the churches. In the school-room he found the interior packed with the people who have been working him to sing gospel songs with great fervor. Mr. Socwell tells of one minister, a pastor, who is now telling of his experience and how he thought and call out suggestions that might prove helpful to the board in the conduct of its work. You are invited to ask any questions as many suggestions not here touched upon.

Question number one was spoken by Rev. L. C. Randolph, who thought our literature as published had been excellent and had done good work. But today we need tracts in more attractive forms. Some old things should be restated so as to give a better presentation of the Sabbath truths needful for our time.

It was explained that for a year the board had been preparing for the work by a study, through the committee, of our literature in the light of our present-day needs. One hundred and eighty circular letters had been sent out asking for opinions and expressions upon the question. Only forty replies have been received. These expressed confidence in the committee.

This committee met at Alfred on August 5 and held two long sessions a day for eleven days. The members feel their responsibility. They have done their best to find what is needed. They came together from far and near, and in the spirit of the Master labored until the committee was unanimous in all its findings. Every member was present whenever work was being done; and if a member had to be absent for a time, all work ceased until his return. The committee feels that it is a great work that has been laid upon it, a work that may take another year to complete. Fayers of the present report are being edited for publication. There will be no mistakes be made, and suggestions and counsel were solicited, in order that the
QUESTIONS NUMBER TWO AND THREE

These two questions were referred to Rev. Eugene H. Socwell, who said he had no criticisms to make of the tracts now on hand. He would have the new tracts written in simple language for the common people, and briefer than many now in use. He would have emphasis placed upon a Sabbath-keeping Christ, the baptized Christ, the obedient and the crucified Christ, and, by so doing we embrace all the gospel message. The law and the gospel are inseparable, and we need tracts that will help to bring men into obedience to both.

One brother said: "I think everybody else is wrong, but I shall not try to prove it here. Let people write and put their own personality into the tracts." Another brother said the publishing of brief attractive cards with the church message is good, so that when one of them is picked up, whether on a train or in a hotel, the reader will be attracted by it. Some personal experiences in distributing tracts were also related.

Here Doctor Sinclair of Chicago was called out to relate something of her experiences in the Moody Bible Institute. This sister impressed a good deal of interest as she told how her tracts were received, and of some of the impressions made upon those to whom they were given. She spoke of the arguments put forth to evoke the truth published in Sabbath literature, and also of some remarkable admissions made by teachers into whose hands tracts had fallen. One brother felt that unless pastors and people were true to the tracts we write, the literature would do very little good.

Question number ten called forth some remarks as to methods of increasing the subscription list of the Sabbath Recorder. All agreed that real live agents in all the churches, who would put things for the love of the cause, would go a good ways toward solving the problem.

While the time was all too short to consider every question separately, still there was a general expression of approval of the plans set forth by the Tract Board, and a disposition to speak good words for the encouragement of those who have the work in charge. The opinion was expressed that we should meet energy do their now being used against the Sabbath, and to this end tracts should be printed to show the fallacy of every false theory.

Don't Forget North Loup

All hearts were touched when the news of the burning of the North Loup church reached us at Conference, and many felt sure that the people of the denomination would take hold and help the North Loup friends to bear their burden. Only those who have had a similar experience can understand how much of a burden weighs down the hearts of a hard-working people who have been compelled to stand helplessly by and see their church home reduced to ashes.

This is especially hard for such a church as North Loup, where the members, scattered for miles around, have come to love their church home as they do their own homes. All the historic associations of their pioneer life, wherein the fathers and mothers toiled amid hardships and privations to lay its foundations and rear its walls, were connected with that old church. The pioneer fathers and mothers had worshipped there with their children, until, in seasons of refreshment, they had seen them brought in penitence to the foot of the cross and into the family of God. Parents and children together had sacrificed and toiled to make this common altar a sacred place, where hungry souls might be fed and longing hearts satisfied. Here week by week, for years, the families of farmers dwelling miles away had come on Sabbath days for communion with their God and with one another, and filled the whole day with praise and worship. As we look back over the spiritual meetings among the North Loup friends will cheer our hearts, and strengthen our faith in the church as the "salt of the earth."

The great company of young people who found the Savior around that sacred altar, and who have looked forward week by week to the seasons of refreshing on Sabbath days and to the social gatherings so precious to them, must now feel like children bereft and turned out of house and home. Their place of worship, with many relics of pioneer days, has been swept from the face of the earth, and, as is the case in the burning of a home, some things were destroyed with the structure. Faith and hope and love are not destroyed. The spirit of loyalty and self-sacrificing service that built the old house still abides. The Christian characters trained and developed within its walls have not perished in the flames that destroyed their sacred altar.

While our hearts are saddened by thoughts of the loss that means so much to the people of North Loup, we are, nevertheless, glad of this thing that remains and which no fire can consume.

We know the people will be brave. They have always been generous supporters of our denominational work, and we are fully assured of the spirit of self-sacrifice and consecration with which they will now take hold of the work of rebuilding. A new church will soon arise out of the ashes of the old. The people will do their best to mend what was before. Every one will lift with all his might, and they will all strive to lighten one another's burdens. But, do their best, they can not build so good a church alone—a church answering their needs—as they can by the help of the friends all through the denomination who can easily lend a helping hand. If Sabbath Recorder readers will respond now to the call for help, many of our Brethren may earthly comfort can be spread by the millions among the 60,000 Belgians who have been placed in the family of God, Par.

Andover, N. Y., R. F. D. 2.

EDITORIAL NEWS NOTES

England Offers a Refuge to Belgians

One of the most touching and impressive actions of the war in Europe is the opening of the doors of Great Britain to the Belgian refugees. The British Government has extended a general invitation to all Belgians made homeless by the war to come to England for protection and care.

A Volunteer War Workers' Committee has been organized to receive and care for them. The announcement, in the House of Commons, of this plan for British hospitality to these unfortunate people was met with loud cheers.

The government is sending special boats to Ostend, in which to transfer the refugees, giving women and children the preference. Thousands of homeless ones in Malines, Louvain, Liége and other towns will have to be cared for, temporarily, in the British Isles. It is expected that not less than 60,000 refugees will arrive in England within the next ten days. In London alone six temporary depots have been established and at this writing, September 15, 3,000 Belgians are being sheltered there until they can be placed in charitable English families. Offers have already been made for 10,000 Belgians. Scotch and Welsh towns are especially generous in offering homes, and a great host of the Irish people are enthusiastic in their offers to care for refugees. In a public address, promised that Irishmen would join their British fellow citizens in efforts to mitigate the sufferings of the Belgians so far as their good will and re
de would enable them. "Every Belgilian widow," he said, "every Belgian orphan, every Belgian victim of the war, will find an asylum and loving home in Great Britain." The French, Russian and Belgian consuls are all assisting in the good work.

"Star-Spangled Banner" Days

Much has been written during the week just passed about the centennial celebration of young America. The writer, who attended the Independence, N. Y., will be met at Andover, if they will inform the committee as to what train they are coming on. Address Mr. J. M. Greene, Andover, N. Y., R. F. D. 2.
House had been sacked and burned, together with many valuable documents relating to the early history of the Republic, and in September an attack was attempted on Baltimore. Fort McHenry, however, was too much for the British fleet, and during the bombardment, according to the story of Chief Key, a Marylander, rowed out, under a flag of truce, to one of the British ships, hoping to secure the release of a friend who was being held prisoner. Instead of securing his friend’s release, Mr. Key himself was detained while the night battle raged. Inspired by glimpses of the flag revealed by the flash of guns, and finding it still floating at dawn, he wrote the famous poem on an envelope.

It did not become popular as a national song until the breaking out of the Civil War. Then it took on new life. The hearts of the people were stirred by its sentiment and its music.

We do not wonder that, in the “land of the free and the home of the brave,” face to face with the cataclysm of war bringing ruin to the nations across the Atlantic, the people of America resolved to honor the author of this patriotic anthem. On September 13, the churches all over this country sang “The Star-Spangled Banner” in their services, and on the opening day of some of the schools of the morning session was a patriotic program in which addresses were made and all the children sang this anthem. During the week the flag has been displayed on many buildings, both public and private, and the familiar strains of “The Star-Spangled Banner” have floated out from many a home in America.

The Pope Has a Hard Job

Pope Benedict XV. takes his place at the head of his church in a most trying time. Probably his predecessor’s days were shortened by grief over the European war, wherein thousands upon thousands of his subjects were engaged in most inhuman slaughter. His new Pontiff was chosen on account of his special diplomatic ability and his attitude toward the cause of peace. But it is evident that he has a hard job on his hands, with all Europe war-racked, and the German Emperor composed largely of his adherents fighting one another with the ferocity of demons and the cruelty of savages.

“A true son of the church,” as the Emperor of Austria has been called, first opened the flood-gates of war. This king had enough influence at the Vatican, it is said, to prevent the election of Cardinal Rampolla to the Pope’s chair eleven years ago. One half of the bondholders and methods of the Pope are Catholics who own allegiance to the Pope, and their king might have prevented the savage war if he had wished to do so. Then there are the Catholics of France and Belgium on the other side, all fighting their church brethren like savage tribes of the desert. It seems that the bonds of a common religion are powerless to keep its adherents from fighting each other. If the Pope hopes to secure peace under the present conditions of war-crazy Europe, he certainly has a hard job before him. If he could do anything to stay the fearful harvest of desolation, the whole civilized world would rejoice; certainly all Christian people are said to be seeing the precepts and example of the Prince of Peace defied and set at naught.

The opium burnings now taking place in China are certainly significant. Recently the fifth public conviction of this kind occurred in Tientsin. It is reported that $40,000 worth of the stuff, that had been collected from far and wide, was sold and consumed by the Chinese Government. It is in its determination to suppress this worst foe of its people.

America might learn something from China as to the best way to handle certain things that destroy our citizens and ruin our homes.

There is no longer a “dead letter” office in the United States Postal Department. A few days ago the last of old letters and parcels was held, from which the government realized $4,500. Eighty employees were put out of work so far as this branch of postoffice business is concerned. Some of these, however, found positions in other departments.

There is something of poetic fitness in the proposition “to make Switzerland a war hospital” during the terrible cataclysm in Europe. This snug little neutral re-

public in the very heart of Europe is where the Red Cross movement originated. The brave people of Switzerland have maintained their independence, and kept at peace, while the monarchies about them have deluged the land with blood. And now nothing could be more appropriate than to make Switzerland an asylum for the distressed sick and wounded in return for the safeguarding of its neutrality. If regarding that country as a hospital, sacred from attack in the midst of battle-fields, will preserve it from the ravages of war, it will be a good thing.

“Be Neutral” is the name of a new film put out by the Universal Film Company for moving-picture shows. The design of this set of pictures is to teach and impress the lesson of absolute neutrality as urged by President Wilson in his message to the people. The film depicts the dangers that may arise from any other course than the one advised by the President.

Mrs. Amanda Weeks, one of the survivors of those who were so assailed in the assassination of Abraham Lincoln, as being implicated in the plot, died in Washington last week, aged eighty-nine years. She was last seen by President Surratt when the President was killed, and was said to be under suspicion. She was much relieved upon hearing the sad news, “Lincoln should have been shot long before this.” After ten days in jail she was released.

Senator Stone, chairman of the Committee on Foreign Relations, in a speech before the Senate, made a strong plea urging careful observance of the neutrality laws. The Senate is said to have been “grave to solemnity” as it listened to the words of Senator Stone. Some of the things he said are so pertinent that we give them here:

How can any man forget that each one of the great nations ensnared in this frightful war, relying upon our neutrality and believing in our profound concern for its welfare, has placed its diplomatic and military hands of our government? Thus we have voluntarily assumed the delicate task of mediator between these various powers. With our government holding this position, is it not almost wicked for any American to thrust himself into this tremendous struggle in a period of our power for good and ill? Is it not perfectly plain that our power for effective mediation will be diminished if ever any of the governments vitally concerned be

comes convinced that in our hearts we are unfriendly to it and would rejoice at any ill befalling it?

Why should any American at this time attack the Kaiser and the German Government and offend the German people? Whatever any one of those things there is, the Kaiser and his government, this is not the time to give expression to his views in an offensive way. Should any American go into the open to attack Great Britain or France? The great body of our original American stock sprang from the British Isles—England, Ireland, Scotland, and the ties of blood that bind them with us are too strong for us to have any feeling that England or France should be strong enough to restrain all Americans from any act or word offensive to this wonderful and mighty nation.

The war has changed Ellis Island into a deserted village. Officials have almost nothing to do there now. The immigration has dwindled from 25,000 a week to only 500. Many would-be immigrants are stranded at closed ports. In some cases they left the interior of Europe before war was declared and are reaching their ships the ports were closed.

My Fishing Trip

HENRY M. MAXSON

Any fishing trip is delightful, but there is one trip that is especially delightful which for me surpasses all others. The first time I took it my companion was a boy. I think he will remember the trip as long as he lives. The last time I took it my “side-hunter” was a young man of sixty-seven. He enjoyed it as much as the boy. As for me, well—I have “the time of my life” every time I take it.

It is a three-day trip for trout. Our bacon and dried fish, eggs, butter and bread, and a lot of other eatables, together with camp utensils, we pack in two pack-baskets fitted with shoulder-straps for carrying on the back. Our bedding and extra clothing we roll up in a big bundle and cover with a square of waterproofed canvas that is later to become part of the tent. To this is strapped an Indian pack-harness so that it may be carried.

This Brown County trout lake is supplied by the motor-boat and towing two guide-boats, we run down to the outlet of the lake, thirteen miles. Transferring ourselves and our baggage to the row-boats, we leave the motor-boat, and after running down the river, fishing here and there to catch ten or a dozen bass for supper.
is a beautiful row, with its changing scenes, even to one who has seen it often, and the smell of the moist earth can not blind our eyes to its beauty.

Six miles down the river we slide through a narrow break in the bank, and at once the scene changes. We are in a creek. We find a path through a kind of beaver meadow grown high with heavy grass. The creek winds in and out with many a snake-like turn, so that it is seldom we can see a hundred yards ahead. Three miles up this creek lies our camping-ground, and the journey is by no means an easy one. At first we row, but the banks approach closer and closer together, and the bottom comes nearer and nearer the surface until at last it hits the keel of the boat. Here it is convenient to step overboard. One man catches the boat by the bow, another by the stern, and the water splashes as we drag the boat across the shallows, raising a wave so big it washes a bullhead high on the sandy bank, leaving him wriggling as we pass. A few yards of this brings us to deep water again, and we step back into the boat and paddle on over the next shallows, where we again step overboard and drag the boat along to deep water once more. So we alternate wading and paddling until the shallows become so near to the forest-clad hills rising sharply on each side that we do not disturb us much.

The camping place is in a beautiful little glade a hundred yards across, with the forest-clad hills rising sharply on each side. Its entrance is guarded by a magnificently of almost perfect form, the only one of its kind for many a mile. Through the glade runs a babbling brook that makes music all the livelong night. The bottom of the little valley is covered with a heavy growth of beaver meadow grass and joe-pye weed that is to be desired. We must have been an interesting sight as we filed into the glade, our wet clothing clinging close to our skin.

Did you ever make camp in a rain? It is extremely interesting and is full of surprises. Every bush you touch discharges a bucket of water on your devoted head. If you cut a small tree for a pole, the first blow of your axe starts a deluge. The grass is soaked, and as you bring in big armfuls for the bed the water streams from every blade.

With a sigh of relief we drop our loads on the ground and the party at once divides into two squads. One hustles for firewood; the other makes camp, putting up the tent, spreading the wet grass for a bed, covering it with a waterproof poncho, and folding each blanket ready for its owner to crawl into. Although soaked to the skin the lively exertion keeps us warm. Soon the sun is the hot sun on our backs, and we have to run back to the camp to get refreshments. The water is the living water that is to furnish our bed. The music of the brook as it brawls over the magnificent elm: of the babbling brook that makes music all the way into the basket.

Four hours of fishing and we meet at the rendezvous and start back for camp. If there is any tension on the way out there is more on the way back. If you get lost in the morning there is all day to find your way out; but to get lost in the afternoon, with darkness coming on, may mean getting lost in the woods, without supper or bed, and it is with an involuntary sigh of relief that you recognize the well-beaten wheel colony assembles in the forest. As a crowning feature of the trip the whole colony assembles the next day for a trout dinner under the Greenwood tree in the Maxson's preserves.

Did we have good luck? Well, we were past the camp fire with a hundred and fifty-two; but it would have been good luck to take the trip, if we had caught no fish. I don't know how many times since "Dad" has been sitting in reverie with his thoughts evidently far away and the reverie always ends like this: "I wouldn't have missed that trip for a thousand dollars." The rest of the whole echo his sentiment.

When W. D. Howells was editing a magazine, a young man called to offer him a book for publication. It was a good book, but somehow it seemed rather familiar. "Did you write this unaided?" he asked. "I did," replied the youthful poet. "I wrote every line of it." "Then I am very glad to meet you, Mr. Howells," said Mr. Howells "I feel under the impression that you had died some years ago."-Con- tent.
Field Work by the Pastors  
Rev. Clayton A. Burdick

Read in Tract Society's Hour at Conference

When the Tract Board sent out invitations to a few of the pastors of the denomination to do a little work under its direction among the churches of the different associations, I was a little doubtful about the wisdom of the plan. Not all men are fitted for the work because of which the board required. I have never considered myself as having any talent for work of that nature. For a long time, I thought that I would be of some value in these associations. The things that a field secretary is expected to do have never appealed to me. Still, the board having expressed an opinion of me, I had to the best of my ability to be a good beggar and so I went out into the field to see what could be done.

Under such thoughts as these the speaker consented, with the approval of the church he serves, to spend two months among the churches of the Eastern and Central associations. The work in the Eastern Association was undertaken in the month of April, and that in the Central Association in the month of June. In the first month's work we were handicapped by the fact that the pastor was absent from the home of the board; second, by special services at, or near by, some of the churches. The work in the Central Association was more evenly pursued. I have not had to say but few words that seemed to me good results I may believe likely to follow. In this I have sought aid from other brethren who undertook the same kind of work. A. J. C. Bond, Henry N. Jordan, and David D. Burdick. With their help I have reached the conclusion that good has come, or will come, from this labor in three ways.

I believe there will some good result to the churches in getting its pastor go to the call of the board. This is not in the way of sacrifice, except that it may seem like a sacrifice to be put somewhat out of our usual ways. This may be a blessing some day. The Sabbath and its work are of such significance in religious life, and it does us no harm to have them broken for a time. Under them we get careless and indifferent, and it needs a new presence and a new force to make them to the church. We are in danger of losing from view. If the other churches had the same kind of supply that the Pawcatuck Church had in my absence, they lacked a good deal of making any sacrifice. The relationship between a church and its pastor should be, and is, very close. The pastor feels an interest in the work the church is doing and the church feels an interest in any work in which the pastor may be engaged. Whatever the pastor interests the church, and the thought of the church will be directed toward that which the pastor is doing. Many persons inquired of me what it was that I was asked to do; what the Tract Board had in view; what was the need of it all. Other questions of a like nature showed that the mind had been directed to the society's work. If any member of your families enters a new field of effort, naturally the question as to whether he is interested in that kind of work. I do not care what that occupation may be, or how difficult to understand, the others will quickly obtain some knowledge of it, if the pastor feels that what he is doing is what he is to be directed toward that which the pastor is doing. And if the pastor is thought of at all, it will happen that there will be some interest in what he is doing. Therefore I believe that if those pastor goes forth on such a mission as we were called to go forth on, must be somewhat helped by it. People say things in kindness, at times, which perhaps they do not mean. They do not like to have others feel as if they had been laboring in vain. It is a good kind of intention which prompts men to do this; but it may give a false impression of the people that are many times people have said to me, "That was a good sermon," "That talk was very helpful to me," or "That was just what we needed," when I have felt, by the manner in which it was spoken that it was said because it was the conventional thing to say, and that there was little heart in it. It was the thing that might be expected; therefore, they must say it, or tell the truth, as far as I am concerned, unless these things express the true feeling, I had rather not hear them. They are true courtesy, if meant; but are tinged with hypocrisy, if not real. I do not feel that the seventh-day Baptists are so. We are very independent. So when the people of the churches seemed pleased with my visit and said so, I felt that some good had come to those churches. They said they were glad that the Tract Board felt interested enough in them to send a man to be with them a few days, and I believe they were honest. It is a great help to us to feel that others are looking at us. If you have sympathetic church friends to do better work. Nothing will make me more eloquent than to preach to a body of people at one with him in the thing he is trying to present, friends who are anxious for him to say the right thing and give the correct impressions. If a speaker knows how hard it is to talk to an antagonistic audience. A good many games of baseball and of football have been won from the bleachers and grandstands, or the sides. I really did not agree with him about this when he wrote, "Seeing we are also are compassed about with so great a cloud of witnesses," let us do our work well. The churches are reminded that others are looking at them and are in sympathy with them; therefore they will be encouraged to greater effort.

Again, there has been gained a better knowledge of what other churches are doing, of the interest other churches are taking. If going from one church to another, one can not help giving to different ones something of his own impressions, as well as impressions of the church he is serving. This knowledge is always beneficial to know the truth. It adds to our own interest to know what others are doing in the same kind of work, that there are others fighting the same kind of battles, meeting the same difficulties, and serving the same God. A community of interest is established in this way. Of course this is known in a general way all the time, but is brought to remembrance in this way. It also gives an opportunity to see impressions which may have grown up in regard to different kinds of work, different workers and their attitude toward each other, and reasons for certain work. It gives a chance for us to answer a great many questions. In these ways it brings the people into a more intimate relationship with the difficulties and problems which confront the board.

Again, it was helpful for people to know that their help is wanted and needed. When it is helpful to them to know that you sympathize with them, it is also helpful for them to know that you value their sympathy as well. No man will do much unless he feels that what he does is of value and
is appreciated. Ask a child to help you, and see what an important interest he takes in the work. He may consider his worth more than it really is, but he is proud to help. We all like to think ourselves valuable, whether we are or not, and it made to feel that we are of real worth, we will become workers. Our heavenly Father in his planning, by making us workers together with him, puts this feeling into us. He might have made different plans and not used men at all to bring about his will. In this he shows we are valuable to him, else he had not so honored us. As it is he has put on us the phase of his work.

But I presume that the chief motive for sending out some of the pastors for this work was to increase their own interest. I speak only for myself when I say that perhaps the best effect of the labor was on me. I was enabled to see what others were doing, to feel the tide of their faith, and to be encouraged by their confidence. To be sure I saw and heard some things that were not to my liking, and some proceedings were much better than I had thought them to be. I found the people, at large, a people of great faith, men and women enduring the stress of the world and keeping covenant with the Lord. Men and women enduring the stress of the world and keeping covenant with the Lord, men and women enduring the stress of the world.

In those days my father had received Doctor Wardner's tracts on the Sabbath question, and when he had prayerfully and earnestly compared them with the Bible, he translated these tracts in the Boedschapper, and did not hesitate to go himself into the way of obedience. With the old honesty and power, so characteristic of him, he witnessed against the unscriptural observance of the First Day, and for the sanctification of God's holy Sabbath, as he had done before for the Baptist principles. All these things had become exhausted, he had to cease their publication.

But this true messenger was not buried so quickly. For a few years after its edition had been started, when the paper gradually began to be supporting, and the principles for which it stood—the scriptural idea of baptism and of church formation, and the building up of Christ from living stones, had begun to get a hold, my father had to stop it.

I judged it a great honor and privilege to be my father's successor in this work, and I am deeply thankful for the assurance that I do not stand alone in it. Dear friends are helping me, such as Brother Vroojop. He is an able author and disputer and my co-editor. Other friends are also contributing to its continuance. I have edited my eldest daughter, Sarah, is also a good help to me. I pray God to bless her work for her own heart. At present she does so wishing to help me, but I hope, and I humbly ask your prayers, that the time will come when she will do so to serve the Lord.

By the Boedschapper and our circular letters we remain in continual contact with our Dutch-speaking friends all over the world. The Boedschapper is at present the chief means for propagating our own Seventh Day Baptist principles among other people, either by canvassing or by mail.

Our testimony is not in vain. In the beginning of this year, when a Sunday law was brought up before the Parliament, concerning the Rotterdam Harbor, those who pleaded on the eternal principles of God's holy law to enforce Sunday rest were continually reminded by their political adversaries that from that point of view they then had to keep holy the seventh day of the week. So we often have opportunity to give our testimony when similar questions come before the municipal councils. Sometimes all we have been successful in gaining amendments, such as that which guards the privilege of one day of rest in seven, and not exactly the Sunday.

Surely many of the religious defenders of the Sabbath原则 were not altogether indifferent to the sanctification of their church, but they rather ignore it. Up to this time those who enter into the narrow path of obedience are few in Holland. They do not belong to the mighty and the nobles. They have no more than to their hearts they are dearer than our other friends in high position.

I try to make the Boedschapper a true and actual messenger in the service of the Lord. It is not always easy for me, because of some of the objections that they might have some variety of literature.

During my father's illness and for many years before, Mr. Brinkhoff was our principal colporteur. He found his own support, having some means of his own. But I soon discovered he was at the same time propagating Mr. Russell's book, "The Divine Plan of the Ages," suddenly trying, by correspondence and other means, to draw our注意. He was a very kind man, and I am very sorry to say that, in Rotterdam, he was successful, partly from the lack of harmony in that church. I dismissed him as colporteur, and accepted as such the help of Brother Wagenvoort and his wife. Adventists, who told me my father had promised to use him for this work. He was a disappointment. After he had been traveling through the country for several months, he gave up the struggle and accepted another position.

In those days he became acquainted with a former officer of the Salvation Army, who lost his position in that organization because of the Sabbath. He lived with some of his friends, partly former Adventists, and then left the country, and was on the Sabbath Day. They came to deliver us about a meeting together of our two Sabbath-keeping bodies. After a broad discussion on the parts in which we differed, two of them withdrew; the other asked for admittance into our church, which request was granted, though our dear deacon, Brother Spaan, was against it, as he did not trust their intention.

Brother Wagenvoort, the former Salvationist, is a very zealous man. He had made a little booth and sold Bibles and the Boedschapper and other literature in the city. But in the meantime he was not only a Sabbath keeper, but also a thoroughfare. We often had an audience of a hundred and more people. We invited them to the meetings in our chapel; but I commonly was unable to attend the meetings except on the Sabbath, and Brother Spaan did not like to cooperate with them. I heard that during my absence they were propagating unscriptural teachings. I, myself, often could not agree with the judgment of the pastors of other churches.

Brother Wagenvoort and his young friend, Brother Vobels, were great zealots for the Sabbath and baptism, but in other respects they had their very peculiar interpretation of the Scriptures. The end was that a national conference of Seventh Day Baptists was convoked last year which strongly condemned their strange views and feelings, as also at that time our ways separated. Nevertheless, we lost two zealous colporteurs for the Boedschapper.

The harmony in the church and the mutual edification greatly increased after the heir died, the Boedschapper, of which 2,000 copies are usually printed every month, by mail. I had hoped to find subscribers among my friends.
of the Midnight Mission. There are some who, generally speaking, gladly receive and read my articles, but they do not care enough for them to subscribe; others, who have subscribed, I presume will give the paper up in the long run, as they do not like to be constantly reminded of that troublesome Sabbath question.

Brothers Vanvoorst and Vobels are now living in Amsterdam, where they have started a laundry, which is closed of course on the Sabbath. They are working hard and succeeding. They recently published a paper of their own, called the Boedcacher— the Path-breaking, a very satirical paper, where they unfairly criticise and put in a caustic light nearly all other religious peoples. There is some truth in what they say, but it surely is not the way to win the hearts. They had not less than 25,000 copies printed of the first number and sent it to all ministers of religion in Holland. Such things do a great deal of harm to our cause, and I am glad these men have left us. Though they are sincere in their convictions, they surely lack the spirit of Christ.

Such was the condition at the end of last year when I had no colporteur left, and used only the mail. In November last, however, Brother Andree lost his employment because of the Sabbath. He is an honest man, but in youth he was educated in a family without any religion. His wife was an earnest seeker after truth and appointed another man. Her husband followed her, and he afterwards became our colporteur. But coming into touch with all kinds of men and religious convictions, he often was at a loss what to reply to their objections, as he himself had taken only the first steps on the path of life. At the same time he took a lively part in the work in the Midnight Mission. One of the men of the Midnight Mission, who had a coat business, promised him employment at his office as soon as his bookkeeper, who was going to study, should leave him. To our great disappointment this man broke his promise and appointed another man. So I was glad when one day at the office of Brother Vanderkark in Rotterdam, where the brother is now employed.

Besides editing the Boedcacher, I am the chief editor of the organ of the Midnight Mission, which has a subscription list of more than 3,000 readers, surely a very considerable number in a small country as Holland. There are two other periodicals for the promotion of social purity, to which I am, more or less, a regular contributor. So you see I have no complaint of monotony or want of work.

But my work for the church and the Boedcacher, a work which is apparently the least success by its long months, because by such work, where there is no honor or praise, we best prove that we truly love our Lord, and that we do not work even for what we receive from his hand, success or gain, but because we love him, his person and his words, with all our heart.

I hope to learn a great deal at this Conference from the experience of our churches, as to the best way of propagating our principles by our literature. I was delighted to attend the discussion yesterday morning on the work of the Tract Board. I only regretted there was so little time left for this important subject. I am still seeking what is the best means to propagate our holy principles, but I trust the Lord will guide by the experience of the past as well as by the fulfillment of the needs of the present time.

I hope you will pray for us and for our people in Holland. In due season we certainly shall reap if we faint not, and even at present we have abundant reason to thank God and take courage.

Collie Rescues Terrier

From Our Dumb Animals comes a little story which proves that dogs sometimes think as quickly and act as bravely as human folk.

A young terrier, who had run in front of an electric car, became bewildered and frightened, and seemed unable to get out of the way. The motorman called to him to hold on, but the down grade made it difficult to come to a sudden halt. Suddenly, a collie that was on the sidewalk made a bold dash in front of the car. He seized the terrier firmly by the collar, gave him a strong pull and jerked him to safety in the nick of time.

The Lord bless the memory of his good words and deeds, and make the Chicago Church to continue means of great spiritual power and blessing.

Exeland, Wis., Sept. 11, 1914.

American Sabbath Tract Society—Annual Meeting

The seventy-first annual meeting of the American Sabbath Tract Society was held on Wednesday, September 9, 1914, at 2:30 p.m., in the office of Herbert G. Whipple, 220 Broadway, in the city, county, and State of New York, Vice-President Corliss F. Randolph in the chair.


Prayer was offered by Rev. Edwin Shaw.

The Recording Secretary stated that notices of the meeting had been published in the SABBATH RECORDER, as required by the constitution of the Society.

The annual reports of the Board of Directors, prepared by the Corresponding Secretary, the Treasurer, and the Business Manager of the Publishing House*, were presented and adopted. The special report of the Treasurer to the Corporation was presented and adopted.

The report of the Nominating Committee was received and adopted as follows:

To the American Sabbath Tract Society:

Your Committee on Nominations, appointed at the annual corporate meeting a year ago, begs to submit the following nominations:

AMERICAN SABBATH TRACT SOCIETY Officers of the Corporation and of the Board of Directors, and the Board of Directors: President—Corliss F. Randolph, L. H. D., Newark, N. J.

Vice-Presidents—Joseph A. Hubbard, Plainfield, N. J.; William C. Hubbard, Plainfield, N. J.; Clarence W. Spicer, Plainfield, N. J.

Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.

Recording Secretary—Arthur L. Tissworth, Plainfield, N. J.

Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Treasurer—Frank J. Hubbard, Plainfield, N. J.

*See forthcoming Year Book for these reports.
illness of his wife, and our earnest desire for her speedy and complete recovery.

The Committee on Distribution of Literature reported the distribution of $8,144 pages, and an increase of nine Recorder subscribers during August.

Report accepted.

The following report was received:

REPORT OF RECORDER INDEX COMMITTEE

Your committee to investigate and report on the index of the SABBATH RECORDER recently prepared by Prof. Cortez R. Clawson, Librarian of Alfred University, would report as follows:

We met Professor Clawson at the University Library on Wednesday, September 18, 1915, and Professor Clawson stated that the index he had prepared was prepared with the definite object in view of meeting the needs of the public, as far as possible, and we found that he had made no attempt to make it complete, and that therefore he did not think that he would meet the needs of the Editor or of the Tract Society. After looking over the index to some extent, your committee was inclined to agree with him.

Professor Clawson stated, however, that he was not unmindful of the time in connection with his other duties, the preparation of such a complete index as the Tract Society desired, should it wish him to do so. There would be a nominal charge to re-index the to some extent for the work. He could not give the cost to the Society would be, as he was unable to judge accurately as to the labor that would be required.

The later volumes would require much more labor to index than the early volumes. It was therefore recommended that the committee require Professor Clawson to prepare an index of one early volume and of one recent volume, to test the indexing that would not be much, and would place him in a position to make a definite estimate to the Society of the cost of similarly indexing the entire seventy-five volumes.

It was suggested that if such an index was prepared, a number of copies would be desired, i.e., at least a copy each for the Editor, the business office, the Theological Seminary, Milton College and Salem College. In addition to these, if the cost was not too great, copies would be desired by a considerable number of pastors of the denomination and possibly some laymen.

The pamphlet form of index was discussed, but discarded in favor of the card index, even though the first cost of the card index might be several times the cost of the pamphlet form. The pamphlet form would begin to be incomplete and out of date almost as soon as prepared, and it was feared that it would be seriously to, whereas the card index could be kept constantly up to date.

Since conferring with Professor Clawson, the committee has also consulted Editor Gardiner. Your Committee believes that the index should be both in pamphlet form, and that they would cover all the editorials on definite religious and denominational subjects, all original articles, stories, and poems by our own people, all important reports, and all obituary and marriage notices. The committee has not considered the cost matter not original, or that is copied from other periodicals, excepting important articles on Sabbath reform or other matters pertaining to the Seventh Day Baptismal Denomination. It should not include the ordinary run of home and general world news.

Such an index would be of very great assistance to our people in the study of the religious and denominational life of the world, without any sacrifice of value to others. There is probably not much time spent each year by Editor Gardiner and others searching the files of the SABBATH RECORDER as Librarian Clawson would require to prepare the complete index. Thus much valuable time would be conserved.

The committee recommends that Linotype composition, printing on large sheets, and afterwards cutting to card size, would probably be the best method of obtaining the required copies at minimum cost.

Respectfully submitted,

CLARENCE W. SPENCER, Chairman,
EDWIN SHAW, Recording Secretary.

Report adopted.

Business Manager Worden reported his expenses at the General Conference as $132.20, and receipts for Recorder subscriptions and the sale of literature as $87.97.

Report accepted.

Secretary Shaw presented a report, on behalf of the committee on the New Era Italian Mission, of the work of Mr. Savarese for the month of August.

Correspondence relating to the estate of Mrs. Harris of Shadeland, Pa., was referred to W. M. Stillman with power.

The Committee on Nominations for standing committees presented the following report.


Superintendence Committee—Marvin L. Clawson, John B. Cottrell, Clarence W. Spencer.

Correspondence and Literature—Wm. C. Hubbard, Edwin Shaw, Edgar D. Van Horn, Joseph A. Hubbard, Franklin A. Langworthy.

Committee on Nomination Files—Corliss F. Randolph, Arthur L. Tissworth, Edgar D. Van Horn.

Auditing Committee—Edwin Shaw, Theodore G. Davis, Charles P. Tissworth.

Inquiry Committee—Frank J. Hubbard, Wm. M. Stulman, Horace W. Matthews, Wm. H. Worden.

Budget Committee—Frank J. Hubbard, Wm. M. Stulman, Marcus L. Clawson, Wm. C. Hube.
By vote the report was adopted by items as presented.

Voted that the President of the Society be made a member ex officio of the standing committees of the Board.

Voted that the expenses of Secretary Shaw in attending the meetings of the Missionary Board, as a member thereof, be borne by this Board.

Voted that a set of the historical volumes, entitled "Seventh Day Baptists in Europe and America," be presented by the Board to Rev. Ch. Th. Lucky.

Voted that an appropriation of $250.00 be forwarded to Rev. Gerard Vethuisen of Amsterdam, Holland, for the use of Rev. Ch. Th. Lucky, in recognition of his faithful and consecrated services, he now being in Holland, having been obliged to leave his own country on account of the European war.

It was a matter of deep regret to all the members of the Board, that owing to illness, our newly elected President, Corllis F. Randolph, was unable to meet with us at this Board meeting following the annual meeting, and the hope was expressed generally, that the illness might prove but temporary.

Minutes read and approved.

Board adjourned.

ARTHUR L. TYTTSWORTH, Recording Secretary.

Program of Western Association
To be held with the Independence Church, October 1-4

Thursday Afternoon
11.00 Praise Service
11.10 Report of Executive Committee
11.15 Introductory Sermon—Pres. B. C. Davis
Thursday Evening
7.30 Praise Service
8.00 Sermon—Rev. Wiburt Davis, Delegate from Southeastern Association
10.30 Praise Service
10.45 Church Activities:
- Social Life of the Church—Mrs. Mary Irish Carpenter
- Social Life of the Village Church—Mrs. Marcellus Burdick
- Discussion, led by Percy Burdick and Henry Livermore
- Finances of the Church—Professor Norwood
- Discussion
Friday Afternoon
2.00 Opening Service
2.15 Report of Committees
2.30 Woman’s Hour, arranged by Mrs. Mary Whitford
Offering for Woman’s Board
Friday Evening
7.30 Praise Service
8.00 Sermon—Rev. R. R. Thorngate, Delegate from Central Association
Conference Meeting, led by Rev. J. H. Hurley
Sabbath Morning
11.00 Sermon—Delegate from Eastern Association
Afternoon
2.00 Sabbath-school Interests:
- The Lesson—Dean A. E. Main
- Work with the Children—Mrs. Roy Kenyon
- Work with the Young Women—Miss Mildred Saunders
- Work with Young Men—Ivan Fisk
Children’s Meeting (a separate meeting), led by the primary teacher of the Independent Church
3.00 Youth Period Hour, conducted by Miss Mabel Jordan
Evening
7.30 Praise Service
7.45 Educational Interests, conducted by Prof. W. C. Whitford
8.30 Sermon—Rev. T. L. Gardiner
Sunday Morning
9.00 Business
10.15 Praise Service
10.30 Tract Society Interests, conducted by representative of Tract Board
11.15 Sermon—Rev. E. B. Saunders
Afternoon
2.00 Praise Service
2.15 Missionary Interests, conducted by Rev. E. B. Saunders
3.00 Farewell Sermon—Rev. J. H. Hurley
A. CLYDE EKERT, Moderator.

"A certain amount of opposition is a great help to a man; kites rise against and not with the wind."

The Annual Letter
To the Women of the Local Societies of the Seventh Day Baptist General Conference and Lone Sabbath Keepers:

DEAR SISTERS: The meeting of so many of our women at the recent Conference at Alfred was a great privilege and inspiration to your secretary; and since all could not be present at that meeting, will you not allow this letter to mean a personal message to each and every one of you, wherever you may be?

At the sectional meeting on Friday morning there were present representatives from five of the associations. After consideration of the different items, the list of financial appropriations was endorsed as adopted last year, which, for your reference, is herewith given:

Salary of Miss Susie Burdick .................................. $600.00
Salary of Miss Anna West .................................. $600.00
Twentieth Century Endowment Fund .......................... $500.00
Fouke (Ark.) School ........................................... $200.00
Mrs. Marie Janes, Iowa ...................................... $100.00
Board expense .................................................. $100.00
Tract Society ................................................... $250.00
Missionary Society ............................................ $350.00

Total .......................................................... $3,600.00

Some time ago the board decided to discontinue a definite apportionment by associations, allowing each society to contribute according to their own judgment. The response has been liberal, and varied enough to suit all needs. Money sent unappropriated often comes when some special lack is felt, and for such timely help we are always grateful.

Last year the Board of Finance made an apportionment of funds by churches and boards, by which our pledge was fairly well met. Whatever the action of the Finance Board another year may be, we trust there will be no less interest and activity among our societies in these important objects of our common cause.

A plan was proposed and acted upon, whereby each associational secretary is asked to furnish an article for Woman’s Page of the Recorder once in two months—six articles during the year, from the women of her association. Probably this means you, so get your pencil ready to give expression to the thought that has long been forming in your heart. You may help some one else also.

The biography of Mrs. Lucy Carpenter will be ready as soon as plans for its publication can be completed.

Doctor Crandall and Doctor Palmberg have long been hoping that something might be done about erecting and furnishing a hospital at Lienne. They tell us that fully double the number of patients could be treated if the hospital and equipment could be theirs to use. Such a one must be turned away from the physical and spiritual help of which they so greatly need. It is estimated that in addition to what is already in sight, at least $2,000 more will be needed. This matter was presented, and met with a response that resulted in the following action: That a committee be appointed in each local society in the denomination to canvass for funds for this purpose, each society to be under the instruction and supervision of its associational secretary. Do we believe in missions? Do we believe in our missionaries, and do we pray for them and for the salvation of China? Here is a way by which we may help to round up a larger measure of devotion to the cause and more: Miss Bessee B. Sinclair, M. D., of whom we shall hear more later on, is longing to be used for your refer-

"Prayer is so wonderful! I love to think that I, so feeble in myself, can bless Each day more surely as I go,
That doors are opened, ways are made,
Burdens of life are left behind,
By some great law unseen and still,
Not as I will."

—Helen Hunt Jackson.

WOMAN'S WORK

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

The SABBATH RECORDER
Christ must take a personal interest and responsibility. 

In accordance with this thought the following resolution was unanimously and most earnestly adopted:

Whereas, As women of the Seventh Day Baptist denomination, we desire to do our humble part in the evangelization of the world and propagation of the Bible Sabbath;

Resolved, That we, as representative women of our denomination, will endeavor to fit ourselves in every way to do more efficient labor in the missionary and evangelistic work of our own denomination, and that we join with the Federation of Woman’s Boards in prayer and work for the salvation of the world and the propagation of the Bible Sabbath.

What, then, of the coming year?

To each one the ever-present personal responsibility, and to all the great pleasure and privilege of uniting our efforts in one common purpose. In the words of one of our secretaries let us together say, “In all cases, we trust, we will work with the far-reaching hope of promulgating Sabbath truth and glorifying God.”

May all your hearts be comforted and you be enabled, through the grace of God, to accomplish this great work. Let us hear from you at any time.

Yours in service,

In behalf of the Woman’s Board,

Metta F. Babcock, Chair, Corresponding Secretary.


Worker’s Exchange

Nile, N. Y.

At our first meeting of this Society in August, our new president Mrs. G. W. Burbick, in her remarks gave us some ideas that we deem worthy of being passed on to other like societies. Mrs. Burbick spoke as follows:

Dear Sisters of the Ladies’ Aid Society of Nile: In our constitution we read: “The object of the society shall be to aid in carrying forward the various benevolent enterprises of the day as Missionary and Tract work, also to assist the poor and needy as circumstances may seem to require.” In Article VII we find: “At each meeting Scripture shall be read and prayer offered.”

“Another year of work for the Master is before us. We have had quite a vacation. Vacations are always good if we take up our work again with new interest and push. As this is a progressive age, each year should see us accomplishing more than in the year just past. Let us all be willing to give of our time and money for this good work. When there is work to be done may there be willing hands to help, that we may do the work that people so often ask for the various causes looking to us for aid. Are we all as interested in this work as we should be, or is it easier for us to lay it aside and give place to our own gains and pleasures?

“Some of the things that we wish to accomplish are: to grow more spiritually minded; not to say anything about people unless we can speak well of them; to start at the beginning of the year with interest in raising our part for the Woman’s Board, so that it will not have to be said that the ladies of Nile did not do their part for our work; to have good social times at our monthly public meetings and at our extra sessions for work. Let us take the first place, and may we all work together in harmony, that more will wish to join us.

“But some will ask, ‘How can this be done?’ I wish to refer you to Nehemiah and his people, who went back to their country and rebuilt the walls of Jerusalem under very trying circumstances. When they were finished Nehemiah said, ‘So built we the walls; and all the wall was joined together unto the half thereof: for the people had a mind to work.’”

Minutes of the Woman’s Board Meeting

The Woman’s Executive Board met with Mrs. Morton on September 1, 1914. Members present: Mrs. West, Mrs. Clarke, Mrs. Morton, Mrs. Crandall, Mrs. Daland, Mrs. Babcock, Mrs. Whitford, Mrs. Maxson. Visitors: Mrs. Platts, Mrs. O. U. Whitford, Mrs. Nettie West, Mrs. J. L. Shaw, Mrs. Siedhoff, Mrs. D. N. Inglis. Mrs. Clarke, who had charge of the devotional exercises of the meeting, read Psalm 121 and Mrs. Platts offered prayer.

The minutes of August 3 were read.

The Treasurer’s report for August was read and adopted. The receipts for the month were $233.24, disbursements $110.00.

The Corresponding Secretary gave a report of the sessions held by, and the work done in behalf of, the Woman’s Board during Conference. Some of the especially important items in this interesting report were as follows: The appointment of Mrs. E. A. Wells of Nile, N. Y., as Western Associational Secretary, to succeed Mrs. Mary Whitford, who feels unable longer to attend to the duties of that post; the adoption of the plan, heretofore discussed, of asking each Associational Secretary to furnish, from her association, an article every two months for the Woman’s Page of the Recorder; the plan, adopted during the Conference, for raising funds for the Lieu-oo Hospital; the resolutions, adopted by the women at Conference, in regard to the evangelization of the world and the advancement of the Sabbath of the Bible.

Following this report the Corresponding Secretary read the outline from the annual letter which she had prepared. It was adopted by the Board, and the Corresponding Secretary was authorized to have the usual number of copies printed and to forward them to the Associational Secretaries.

It was voted that our President and Corresponding Secretary act as a committee to arrange for the publishing of the biography of Mrs. Carpenter.

Voted that the Treasurer send out the appropriations as usual at the beginning of the year. It was voted to request the Board of Deacons to help in the raising of money for the Lieu-oo Hospital; the resolutions, adopted at the Conference, in regard to the evangelization of the world and the advancement of the Sabbath of the Bible.

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The Trust Verse

Christian Endeavor Topic for October 3, 1914

Daily Readings.
Sunday—Perfect trust (Isa. 26: 1-4).
Monday—A King that trusted (2 Kings 18: 1-2).
Tuesday—Heroes of faith (Heb. 11: 1-6, 33).
Wednesday—Trust in dark days (John 14: 1-4).
Thursday—Following by faith (John 21: 20-21).
Friday—Trusting God’s promises (Gen. 12: 1-7).

Sabbath Day—Topic: Twelve great verses. X.

The Trust Verse (Isa. 12: 2) (Consecration meeting).

“Faith is the substance of things hoped for, the evidence of things not seen.” Faith is chiefly personal.

“Trust is a practical and tranquil resting of the mind upon the integrity, kindness, friendship, or promises of a person; we have trust in God.”

“Belief is the intellectual process, is the acceptance of something as true on other grounds than personal observation and experience. Faith is the union of belief and trust.”

There are many illustrations of trust. A little girl was in the second story of a burning building. There was only one way of escape, and that was to jump out of the window. It was a great undertaking for a little girl. But then the father appeared, stretched out his arms, and cried, “Jump, my darling, and I will catch you.” Without the least hesitation, the little girl leaped and was caught in her father’s arms. What a beautiful example of the tranquil resting of both mind and body upon the Father and his love!

The foundation of the Christian’s trust is belief in God. When a man feels in his heart and knows in his mind that the promises of God and the beliefs about God are true, he is able then to trust God, to stand upon his promises without worrying. Many people have beliefs that they are willing to profess, but they are not willing to live by them. What we really believe is determined by what we are willing to trust. The death of the Christian martyr is at once the most eloquent expression of the sincerity of his belief and of the completeness of his trust. He could say with Paul, “I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.”

Our belief in God is strengthened by our knowledge of his character of holiness and love. The more we know of God the more we trust him. If you find that your trust and belief in God is becoming an empty farce, study more thoughtfully and regularly Jesus Christ, the perfect expression of God; meditate upon his teachings, his sacrifices, his exaltation; strive to harmonize your life with his, and then experience that quickened sense of divine security and live by faith in God.

Perfect trust casteth out fear. This thought is expressed in our lesson verse: “Beloved, if God so trusteth, he will not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation.”

“If we trust, we do not worry; if we worry, we do not trust.”

Fear and worry promote disease. If you believe you have a disease, or think you are going to have it, you are more likely to have it. Trust, on the other hand, is a firm element of health. I believe that, other things being equal, the true Christian is healthier, happier and longer-lived than the person who is morally and spiritually bad. We may lose our friends, we may fail in business, but if we are right in the sight of God, we may lose our fortune, and we will not be afraid. If we believe just one promise, “All things shall work together for good to them that love God,” we have no occasion for fear.

What are some of the characteristics of a man who trusts his God? He always expects a sweet, strong, helpful influence upon his associates, an influence which dispels discouragement and brings in the sunshine of hope and happiness. A man of perfect trust loves to tell others about the goodness of his God and the effectiveness of his religion. He is one of God’s best evangelists, for he brings glad tidings to those who are cast down. Would you like to be such a man or woman? Then remember that “the world is wide.”

“But God will guide, Whate’er betide; So walk as those who for his most blest, Who does his best, And leaves the rest; Then do not worry.”

A Good Letter to the North Loup Society

The following letter, written to our society at North Loup, Neb., by Mr. Ray G. Fletcher, ex-president of the Nebraska State Christian Endeavor Society, now president of the “Four Hundred Club” of that State, will interest our readers.

Miss Fern Barber,
President Seventh Day Baptist Y. P. S.
North Loup, Neb.

My dear Miss Barber: I was deeply moved to hear of your misfortune in the loss of your church. “Whom he loveth, he chasteneth.” I know how badly you must feel. But it is for encouraging you to read Pastor Shaw’s telegram—a regular sermon in itself. With such a pastor, and with the young people in your society, I know you can go on to victory through whatever trials and tribulations may come. These things are what discipline us and make us worthy of a better service—make us more humble and more ready to engage, as the Master did, in lowly service—to minister rather than to be ministered unto.

You remember Paul’s imprisonment by Felix as given in Acts 24. Paul could not see why he should be held in prison for two years and apparently waste two years of service. But God knew best. Paul had time to meditate upon the very gospel he had been preaching. This was fine. He needed a physical rest and God gave it.

What have we to do when we face some great trials and tribulations? Some of the great Pauline Epistles and see how much they have meant to the world. Bunyan did not know why he should be kept in prison for twelve years of his life and service, and that waste that much time; but while there Bunyan wrote “Pilgrim’s Progress,” and instead of preaching to a few people, he spoke to thousands through that book, and instead of preaching for a few years, he has preached for a few centuries.

Milton, blind and neglected, gave to the world “Paradise Lost.” What great things we can do in times of affliction and trouble and sorrow! Many of our great hymns were written in times of the greatest trouble. God was burdened with some great trouble or sorrow. We can look back in history and see the hand of God working; why not look ahead with the eyes of faith and realize that he is going to work now the same as he has done in the past? That helps, doesn’t it?

Your church is burned; you feel that your hands are tied financially; probably you feel burdened and sorrowful that the meeting-place, with its sweet memories, has been lost. But God is still moving on. If you still have your work to do; and perhaps this misfortune is but a preparation for a greater work than you have ever yet done. It may be that some one will become more consecrated through heroism—sacrifice than ever before; some latent talent and ability will be developed that have not been hitherto shown; and perhaps, more than ever in the past, all will be forced to work harder. Great opportunities are before you now—do not fail to respond to them. Do not block God’s plans for you. Be what he wants you to be, and your life will not only be as abundant and fruitful as it has ever been, but the last year will be the fullest you have ever dreamed of. But you must submit your will to his.

I am so glad to learn that your society has started the Efficiency Campaign. You 20 percent now is good. Some societies here had even less than that. We are in the hands of business men, educators, men of science, and I am delighted to say, men of the church.

There are two things we must know in order to enter the kingdom of God to this earth: know God’s word and God’s will, and then know this old world of ours that we may get his will established here among men. To know this world, we must study of men and movements, around him, his leadership, and current problems. We must prepare ourselves to be leaders of men that we may lead them Godward. We can not do this without study. If the business world is efficient, we must be also,
The Churches of Newport

MARY A. STILLMAN

Newport is a city of schoolhouses and churches. It was the aspiration for religious education which opened the way for these institutions. Two years after Roger Williams had settled in Providence, William Coddington and his followers came to this part of the State, escaping from the intolerant Massa- chussets. They bought the Indians for forty fathoms of beads, ten coats and twenty hoes, Aquidneck, the "Isle of Peace."

The colonists bound themselves together to submit their persons, lives and estates unto the Lord Jesus Christ; and declared that all men might walk as their consciences persuaded them. The first settlement was at the north of the island, and the following year they had one church and one school out. People of all creeds, including Baptists, Seventh Day Baptists, Quakers and Jews, here found an opportunity to exercise liberty of conscience.

It is difficult to represent generation to realize that in free America people have been persecuted because of their religious beliefs; that persons who held to the doctrine of the inner light, and those who de-
nied the efficacy of infant baptism have been sent to the whipping-post, the ducking-chair, or the gallows. Such was their experience in Massachusetts, but in Rhode Island people of every creed found a haven of rest. One of the first acts of the New-Porters was to establish a public school.

The Society of Friends met here very early, and their present plain structure is said to contain timbers from the earliest meeting-house.

Trinity Church was founded in 1704 by an English missionary society, and the present building was erected in 1725. Queen Anne took a great interest in this church and presented a silver communion service. Bishop Berkeley of 'pews' colonial high' British during their invasion. The old church and presented a silver communion service. Bishop Berkeley of 'pews' colonial high' British during their invasion. The old half a staircase of the period. The Decalogue upon the wall, is probably 'what was there in the old church and presented a silver communion service. Bishop Berkeley of 'pews' colonial high' British during their invasion. The old half a staircase of the period. The Decalogue upon the wall, is probably 'what was there in the old church and presented a silver communion service. Bishop Berkeley of 'pews' colonial high' British during their invasion. The old half a staircase of the period. 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The Church and the Sabbath School

REV. A. J. C. BOND
Presented at the General Conference, Alfred, N. Y., August 22, 1914

Had I the data and the disposition, it would be interesting, and no doubt inspiring, to consider the Sabbath school as a forerunner of the church. As westward the course of the church has taken its way in our country, the church has been preceded by the Sabbath school, organized in the home of the pioneer.

Or the Sabbath school might be considered as a feeder of the church. And here again, if figures were available, a most inspiring account could be given of the increase of the membership of the church through the agency of the Sabbath school.

In the third place, the Sabbath school might be thought of as a fitter and furer of the church. For in the Sabbath school have the great majority of church workers been equipped for Christian service.

While such a treatment of the subject assigned would be legitimate and proper, the relationship between the two organizations thus assumed is not enough to be suited to the purpose of this address. Accepting the theme assigned by the Sabbath School Board as indicating its comprehensiveness, and also the vital relation between the two organizations named, I should rather reword it to indicate more clearly the line of thought proposed for discussion.

Let us call our subject, "The Church's School of Religion," and the form in which the theme is recast will indicate a relation both close and vital. The three words of the theme furnish the outline: church, school, and religion; i.e., church defines membership; school indicates method; and religion may be considered as motive. Perhaps aim or end would be better, but neither of them begins with an "m."

The Church—Membership of the Sabbath School

The Sabbath school has been defined as the church studying the Bible. And the Sabbath school should include every member of the church in one of its classes, or in the home department of the Bible; there would be no church; and that church which is nearest its Master in spirit and in service is the one which lives in closest harmony with the teachings of the Bible. One of the chief functions of the church, then, is to provide opportunity for Bible study under favorable conditions. It is the duty of every church member to avail himself of the opportunities for Bible study which are provided by its school of religion.

This school should include also the members of the families of the church who are not yet old enough for membership. In a sense these children are members of the church, and to my mind in a very real sense. Enrolling the babies in the cradle-roll department of the Sabbath school makes them not only members of the Sabbath school, but of the church. The ideal church building will include a room for worship, of course. Perhaps the first consideration in building a meetinghouse should be the providing of a suitable audience. The building must be so constructed, graded, and furnished as to aid the congregation in performing its highest and most fundamental function, that of worship. But this church should be so planned as to provide in due time a school of religion. The church should provide a course of study suited to the needs of its members, and adapted to the growing capacities and varying requirements of its properly graded classes. This means that more consideration needs to be given to the selection of lessons, a matter which has been neglected, but which is receiving more careful study at present, with a corresponding increase in interest and in efficiency in our schools. The church should give more attention to the training of teachers. Where the church has not fifty trained teachers who can serve in this capacity, it is difficult to foster a teachers' training class, even at some expense, or to send its teachers to such training schools as are now provided in many places, at little expense. It has been my observation that nowhere can scientific methods of instruction be used with more fruitful results than in the Sabbath school.

Now let me pass along, in this connection, a suggestion regarding the administration of the Sabbath school. So far as I know, it is yet a theory only, but I believe it would work well in practice. The plan is to have three superintendents. The superintendent of administration shall be the head of the school, and shall direct its public exercises, and shall have charge of its membership, attendance and kindred matters. Subordinate to him and coordinate with each other are the superintendents of instruction and the superintendent of expressive activities. The one shall provide courses of study, shall superintend the grading, and have charge of promotions. The other shall superintend the missionary work and social service, and shall provide opportunities for decision. He shall promote that which I believe to be the necessary part of true religious education, the expression of religious sentiment in genuine and helpful service.

There remains one other matter which should be considered perhaps under this head. That is the method of financing the school. The Sabbath school has not always been given the financial support that it ought to have. I have advocated the support of the Sabbath school by the church, that is, making the necessary expenses of the school a part of the regular church budget. Such a step will add credence to the argument that method where the membership of the Sabbath school is made up of the children and a few of the older people. But today I am talking about the church's school of religion. The matter is broader than that. I have already defined. And such a school can well finance itself. The point is simply this: The Sabbath school should be support ed adequately, and by the members of the congregation. Part of the contributions of the children, if not all, should go to support missions, or some definite enterprise with which the children should become familiar. The reasons are obvious. This can all be easily and conveniently done by the school which includes membership as suggested in the beginning.

Religion—the Aim

The end sought in the Bible school is not to give the pupils a knowledge of the Bible; that is a part of its method. The aim is to make its members religious, and
this is what the church's school of religion should do for its members. No amount of exhortation to men has ever convince the Bible will secure a reverence for it. Furthermore, reverence for the Bible will save no man. Jesus said to the Jews: "Ye search the scriptures, for in them ye think ye have eternal life." It was the Jews' reverence for the Scriptures that blinded them to the revelation of God in Jesus Christ. Because of this they could find life in the Scriptures, they would not come to Jesus, of whom the Scriptures testified, that they might have life. Brother Velthuysen told us the other night that there are many persons in Holland who are in error because they lack the historical sense, and that class of Bible students is not confined to Holland. It is the historical sense and the historical method in Bible study that is vitalizing its truths for this generation. I accepted it as a hopeful sign when Pope Pius X. announced his intention to favor the reading of the Bible by the lay members of the Catholic Church. But his encyclical against those who found some things in their study of the Bible says: "An effort must be made to popularize the study of this divinely inspired book, and it shall so establish itself in the world that the gates of Hades shall not prevail against it.

Annual Corporate Meeting of the Sabbath School Board of the Seventh Day Baptist General Conference

Pursuant to the notice published in the SABBATH RECORDER for three consecutive issues, the annual corporate meeting of the Sabbath School Board of the Seventh Day Baptist General Conference was held in the Theological Seminary building at Alfred, N. Y., according to adjournment, September 10, 1914, at 5 o'clock in the afternoon. A Clyde Ehret, Vice-President of the Corporation, read the meeting to order, and Rev. Walter L. Greene was appointed secretary pro tem.


The annual report of the Trustees of the Corporation to the Seventh Day Baptist General Conference was presented as the report of the Trustees to the Corporation, and was adopted with the exception of the proposed amendments to the Constitution, which were possible legally, were referred to the Trustees of the Sabbath School Board for further consideration.

The list of trustees and officers suggest- 

est the Seventh Day Baptist General Conference was presented as nominations, and the following were elected as officers and trustees of the Corporation for the year 1914-15.

President—Alfred E. Whitford, Milton, Wis.
Recording Secretary—Dr. A. Lovelle Burdick, Janesville, Wis.
Treasurer—W. H. Greenman, Milton Junction, Wis.


A. CLYDE EHRET, Vice-President.
WALTER L. GREENE, Secretary pro tem.

Sabbath School Lesson.
LESSON 1—OCTOBER 3, 1914
CHRIST ANOINTED FOR BURIAL

Lesson Text—Mark 14: 1-11
Golden Text—"She hath done what she could"
Mark 14: 8

DAILY READINGS
First-day, Luke 7: 36-50
Second-day, Mark 14: 1-13
Third-day, 1 John 2: 1-11
Fourth-day, John 12: 1-11
Fifth-day, Luke 20: 1-16
Sixth-day, Luke 22: 1-6
Sabbath Day, Mark 14: 1-11

("For Lesson Notes, see Helping Hand"

"Home is the only spot on earth where the faults and failings of fallen humanity are hidden under the mantle of charity."

DEATHS

HARRIS.—Elizabith Ayers Harris, daughter of David and Sally Ayers, was born near Verona, N. Y., September 9, 1890, and died of consumption of the lungs, at the home of H. W. Ward, near Crossville, Pa., April 27, 1914, aged 24 years, 6 months and 17 days. She was converted and joined a Presbyterian church at the age of eleven years. In April, 1913, she was married to A. F. Harris, when a few years later was immersed by Mr. C. M. Lewis, at Verona, N. Y., of the Seventh Day Baptist Church, of which Mr. Harris was a member, having become a convert to the Sabbath through the study of the Bible, a short time before their marriage. They came to Pennsylvania from Adams Center in the early spring, and lived on a farm near the Cassuswa Seven Day Baptist Church, of which organization both were loyal supporters during its existence. Her husband died in 1894. They took two children, one of whom, Charles, and six grandchildren mourn her passing.

The cross of her late life was the necessity of having to leave her own home to be cared for in the homes of others, but through it all she was cheerful and uncomplaining, patiently awaiting the summons to the home to which she had long looked forward. She indeed lived, "She was a queen among women, patient, unselfish, and with a strong, simple faith in God that supported her in every vicissitude and inspired those about her." She indeed lived not in vain; her memory of her sanctified life will be a benediction on ours.

C. E. W.

GREEN.—At North Lupp, Neb., on August 20, 1914, Roger Green, the infant son of Delwin and Sarah Green, aged four days. A twin sister survives to comfort the parents.

C. E. S.

"What sort of a chap is Johnson?"
"Well, if you ever see two men in a club in a corner and one looking bored to death, the other is Johnson."—London Tattle.
SPECIAL NOTICES

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

The First Seventh Day Baptist Church of Syracuse, N. Y., holds Sabbath afternoon services at 2 o'clock in the First Church Room, 416. S. C. Building, No. 300 Montgomery Street. All are cordially invited. Rev. E. D. Davis, pastor, 112 Ashworth Place.

The Seventh Day Baptist Church of New York City holds services in the First Baptist Church, Washington Square, South. The Sabbath school meets at 9 a.m.; preaching service at 7:30 a.m. All are cordially invited.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in room 612, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p.m. Visitors are cordially welcome.

The Church in Los Angeles, Cal., holds regular services in its house of worship near the corner of West 6th and Moneta Avenue, every Sabbath afternoon. Sabbath school at 2 o'clock. Preaching at 3. Everybody is welcome.

Persons visiting Long Beach, Cal., over the Sabbath are cordially invited to the services at the home of Mr. W. H. Hills, 264 W. 42d Avenue. Rev. Geo. W. Hills, pastor, 104 W. 42d St.

Riveride, California, Seventh Day Baptist Society holds regular meetings each week. Church services at 10 a.m. Sabbath school at 2 o'clock. Preaching service by Bible school students at 3. Senior Citizens, every fourth Saturday at 3. Senior Christian Endeavor evening before every Sabbath. Wagon and carriages may be left in the Church building, corner Fifth Street and Park Avenue. Rev. R. J. Sverrason, pastor, 1135 Mulberry St.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium chapel at 2:30 p.m. Christian Endeavor prayer meeting in the hospital building (oppo­site Sanitarium), 2 o'clock, Friday evening at 8 o'clock. Good Friday service at 10 a.m. Visitors are always welcome. Rev. L. Burdett Con, pastor, 156 W. Washington Ave.

Seventh Day Baptists living in Denver, Colorado, hold services at the home of Mr. J. O. Porter, 1520 Franklin Street, at 3 o'clock every Sabbath afternoon. All interested are cordially invited to attend. Sabbath School Superintendent, Warder Williams.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p.m. at Morning¬ ton Hall, Canongate Lane, Islington, a morning service at 10 a.m. is held at Croydon, and an evening service is held at the home of the pastor, 104 Tollington Park, N. Strangers and visitors of both sexes are cordially invited to attend these services.

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

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

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

THE HOLLOW OF HER HAND
by George Barr McCutcheon

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

CY WHITTAKER'S PLACE
by Joseph C. Lincoln

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

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