TO THE WIND
M. E. H. EVERETT

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

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

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

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

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The Sabbath Recorder

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

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PLAINFIELD, N. J., AUGUST 24, 1914
WHOLE NO. 3,625

Response to the Address of Welcome

In response to the hearty welcome given by Alfred's pastor, the editor of the Sabbath School Board, the president, Mr. Ira B. Crandall (for three years), on behalf of the Board of Directors, said:

We come ready to give our best thoughts and most devoted energies to the work we have in hand. May we be ready to sing here with a deeper meaning and a new energy the song that thrilled us so

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THE SEVENTH DAY BAPTIST SABBATH SCHOOLS.


TO OUR FRIENDS AND FELLOWS

The American Sabbath Tract Society, and the Seventh Day Baptist Education Trust.

JOINT BOARD OF FINANCE.

ter's service. Graduating at the same time was a class of eight college students, among whom was the president of this Conference, Alpheus Burdick Kenyon. We called him "A. B." for short, and through the years of school life learned to love him. Today we deem it a happy privilege to join with a host of old Alfred students in addressing him as Mr. President. Most of the boys and girls of that old double class have finished their labors and gone home. Only two of the nine theologues are now in active work. For years they were helpers in our Conference gatherings, but today a strain for Rogers and Crandall and Huffman, for Babcock and Sherman and Stillman. "D. K." is in Ohio; "D. H." is in China; only "A. B." and "T. L." are here. Thus the grim career has been busy, and when we look for the workers of forty years ago, only here and there one can be found. How this admonishes us who remain to be faithful, and urges us to loving service. The time is short, and we are anxious to make a waste. What we do today will be counted as doing work in the Master's vineyard, upon whom we can depend to be true after we are gone.

***

What Is Tainted Money?

In this age of unprecedented prosperity, when immense individual fortunes have been made quickly by successful business enterprises on a large scale, glaring inequalities in matters of property have necessarily resulted, and out of these conditions have come most of the criticisms from the less fortunate masses. One work would think by the clamorings of labor from the less fortunate masses.

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

Not long ago the United States Senate refused the usual annual gift from a millionaire who has gladly given this large sum yearly to the Board of Education for farm demonstrations. The amount could hardly have been offered in a better cause. To be sure, the business methods of this man have been most severely criticised, and, as Catholic "money any more tainted than the money they eagerly receive from the same man in taxes? Is the tax money less tainted than the money given by the agitated masses throughout the land? Would it not be just as consistent to refuse to run the government with money suspected of having an unrighteous origin, as to reject this gift for human betterment?"

But today, as the matter seems to be presented as asking if it is welcome to the church treasury.

"Tainted money" is a strange word to many. One thing is sure, if large endowments were made outright by legislation by men against whom this cry of "Tainted money" has been raised, I would, for one accept them with thanks, and place them where all the taint would soon be taken out of them.

***

Should Protestants Use Catholic Methods?

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

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

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

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

Resolved, That we are aware of the political influence which the Roman Catholic Church is endeavoring to exert, by inviting persons in high positions to the services of that church, especially on the part of the President of the United States, and that we view with serious apprehension the political prestige given said church by repeated acceptance of these invitation, and that the General Synod of the Reformed Church in America, acting upon an overture from the particular Synod of Chicago, in a body invited Synod of the United States at a Roman Catholic service on Thanksgiving Day, do request the President of the United States to a Roman Catholic service on Thanksgiving Day, do request the President of the United States, and the Executive Committee of the Federal Council of the Churches of Christ in America to organize in the District of Columbia, a Thanksgiving service on Thursday, 14th, under the auspices of the ecclesiastical bodies which the Federal Council represents in that city, and that an invitation be extended from said organization to the President and members of the Cabinet, and the usual men of official position in Washington to attend that service.

To those who believe in the principle of absolute separation of church and state, the step proposed in this resolution seems very objectionable. To denounce the methods of Catholics in seeking political preferment, and then to do the same things ourselves, would be inconsistent, to say the least. Acts that seem wrong in Catholics should seem wrong in Protestants. This is especially true where the purposes and the spirit of rivalry prompts the actions. Some of the papers interpret the Synod's action as being taken to "make Wilson take a religious stand," and some believe it is to "put Wilson on record." Why should the President be forced to take a religious stand? We think he made a mistake when he yielded to the pressure of the Catholic Church and took the stand he did. It is not at all the same, and we hope it is not far from the truth that he has seen far enough ahead to escape being forced into the stand which has been made so much of and which has been so widely criticised.

We hope the Federal Council will not attempt to organize an opposition movement among Protestants for a "united service" in order to make the President take a religious stand, and to gain political precedence.

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

Our idea of a national Thanksgiving service at the White House is that such a service for all Christians of whatever name, in which all could feel equally at home. It should be purely religious, absolutely undenominational, and the state officials should be left entirely out of the plan. They should go away to their regular services. And the presence of the President and members of the Cabinet should be regarded in no different light from that of any private person.

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

EDITORIAL NEWS NOTES

Panama Canal Open to the World

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

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

The Canal law had been passed so the passage of vessels of belligerent nations in time of war. The canal is to be absolutely neutral, and excepting in cases of great necessity, vessels of belligerents must make unladen passage of the canal, or must take their own coal, revictual, embark or disembark troops within the Canal Zone, including her terminal waters, which means anywhere within three miles of shore. No belligerent can remain at the base more than twenty-four hours within the canal, excepting in cases of distress, as a vessel may be brought into the canal by a war vessel of one belligerent must wait twenty-four hours after a war vessel of another belligerent has passed out. Everything belonging to the canal is exempt from attack or injury by any belligerent.

Sailors Refuse to Sail With Hungarian

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

A strike was threatened and officers from the shore had to go aboard and escort the Hungarian from the vessel before she could sail. This man had served, as fifth officer, in Hungary, and was a good officer and a capable seaman. A rumor had gained currency that Tomas was going to surrender himself to England as a prisoner of war upon reaching Liverpool and then collect wages of Wilks on his case. It seemed part could convince his accusers that he would not do so. There was no alternative; he had to go before the ship could sail.

Ocean Liners in the War

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

Prompt Action to Restrain Extortions

The people of America almost to a man will commend the prompt and timely action of President Wilson against the movement that so suddenly broke out, and seems to be spreading after the outbreak of the war in Europe. With our own warehouses filled almost to bursting with foodstuffs, which for want of ships can not be sent abroad; with foreign markets practically closed to our meat,
there seems but one reason why prices should take such a sudden rise, and that reason is, "a conspiracy to corner food-stuffs and boom prices."

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

Prohibition and the Wine Industry

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

On the other side, the temperance people show from well-authenticated statistics that by the use of table grapes the owners $30 an acre, while land used for raising grapes yields an average of $50 an acre, and that used for table grapes brings in $150 an acre. They prove that $150,000,000 of capital will be destroyed, and 75,000 people thrown out of employment.

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

Doctor Simpson tells the story of a bell that had been sunk in the river. "Unknown and farseeing, sagacious, devout, loving and lovable, with more than ordinary executive ability, there is no one whom we would rather see honored than Dean A. B. Kenyon whom you have chosen president of this Conference.

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

We feel it a great privilege to welcome you because of what you are. We do not suppose that we are full-fledged saints, for we are not kept in stock on earth. A writer said not long ago that there are 200 different brands of religion in the United States and 93,000,000 brands of socialism, and I believe it, but we have found the people whom you represent to be among the broadest minded and most charitable. Some who have not been close to us have thought that we are narrow, prejudiced and bigoted, but those who have come in touch with us through the years of three centuries have testified to what I have said and if I were preaching I would say that we need to be broad minded and more charitable still. We are glad to welcome you because you are the representatives of a body of reeds and all have always been glad to entertain the world's reformers. Its citizens in the early days were foremost in leading the temperance and anti-slavery reforms and the spirit of reform has not died out. Sometimes I have thought that we are cranks. Oliver Wendell Holmes says, "A crank is a man who does his own thinking." This is true of reformers also, but there is a point where cranks and reformers differ; a crank is also one who can not work with anyone else and a reformer can. One man is reported to have said to another, "You must have a world of trouble keeping your wife dressed in such fine style." The other replied, "Yes, I do; but I would have vastly more if I did not." You will have trouble if you refuse to work with a crank, but you can work with a reformer to. Those whom you represent are not cranks; they are reformers. Our denomination came into existence as a reform denomination; when it ceases to be that it ceases to have existence. The cause for which we stand will never be won by cranks or by crankiness, but by broad-minded, farsighted, charitable, self-sacrificing reformers.

We feel honored to welcome you because of the patience and endurance. You are the inheritors of the sacrifices, sufferings, and achievements of three centuries of Seventh Day Baptist history and the privilege of heralding the truths for which your fathers have stood—the sublime truths that ever reached the hearts of men. The fundamental truths for which Seventh Day Baptists have stood are (1) Salvation to a lost world through Christ; (2) The Bible, the standard of faith and practice; (3) Liberty—liberty in the State, which means equal rights, civil and religious, to all classes; liberty in the church with but one head and no interference from any man or men or power outside the church without; liberty of soul, which means that every one is a child of God, a priest unto God; (4) The baptism of Christ; and (5) The Sabbath.
of Christ. It is a far cry from this Conference to the first one a hundred and twelve years ago,—you came in automobiles and pullman cars, they on horseback; it is a farther cry to that time in the First Baptist church of Newport when the Sab- bath-keepers were persecuted and driven out and obliged to organize our first church in America, 1672; a farther cry to the open- rowly escaped what would have been a farther cry to that-time in the First Leaving Porter, Okla., and the next objective point. "...

Among the Scattered Sabbath Keepers of the Southwest

REV. EUGENE H. SOCVELL

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

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

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

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

One hundred and twenty miles northwest of Gentry is Parsons, Kan., and seven miles southeast of Parsons is Tom's Creek, where Mr. and Mrs. John Sayre, two loyal Seventh Day Baptists to whom we were welcomed.

The next stop was made at Nortonville, Kan., where a few days were spent in visiting with Brother G. M. Cottrell in discussing the "Lone Sabbath Keeper" question and in friendly visit.

One hundred and twenty miles north of Nortonville, Kan., to the north, and one hundred and twenty miles north of Nortonville, Kan., to the east, we found the Seventh Day Baptists, and on August 1 we preached in the Seventh Day Baptist church and commended our interests on the Elkhart field to the care of the Nortonville Church, which we trust will be assumed.

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

We had been absent from home for seven months and during that time had preached 52 sermons, delivered 7 addresses, conducted 1 funeral, baptized 3 candidates and made 260 visits. This work had involved 245 miles of travel by automobile, and 5,514 miles by railway through Iowa, Nebraska, Kansas, Missouri, Arkansas, Oklahoma and Texas. We had passed through one very serious railway wreck, uninjured, another serious railway wreck had been narrowly averted, and we had escaped injury in an accident when traveling by wagon, when five of the six occupants were thrown from the vehicle. For all this preserving care we are deeply thankful indeed.

Mrs. Socwell had endured many lonely hours during our long absence, for which she deserves much credit, and had borne a period of very severe sickness, for which we are deeply thankful.

We had given our very best thought and exertion and our earnest prayers for the broad field upon which we had labored, and are praying that some good has been accomplished and that all may more follow.

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

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

Mary E. Watson.

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

Soul Liberty

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

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

These articles guarantee perfect religious liberty, and place all denominations, churches and religious faiths on an equality before the law, none receiving gratuities and none subject to inequalities. Ours is the first government thus to guarantee soul liberty to its citizens. Under the influence of this American principle of government a marvelous advance has been made in religious liberty and under it Christians of all types and confessions have been able to permeate the world without the taint of persecution and with the hope of spreading it to all the nations. The burning of heretics is a device of the past. The colonies have been emancipated from others in controversies of religion. The atmosphere is perfect and religious liberty exists.

Toleration has become universal, and liberty of worship is generally conceded; but the battle is not yet won, for toleration does not mean liberty. The fundamental assumption of toleration is that the civil government has the right to regulate religion but has no concern for the soul liberty of its citizens. It has thus placed the guarantee of religious liberty in the hands of the church, and it is the church that must protect the interests of souls.

The first Baptist church in America was organized by Roger Williams in 1639. Banished from the colony of Massachusetts in 1643 because he held and practiced Baptist principles, he sailed for England and settled in London. He was not permitted to return to America, and in 1685 was banished from the colony of Massachusetts because he held and practiced Baptist principles. In February, 1677, he was sentenced to prison in Boston jail until September, when he was released. In 1683, he was again arrested and imprisoned for six months and was then allowed to return to England. In 1685, he was again arrested and imprisoned for six months and was then allowed to return to England. He was not permitted to return to America, and in 1685 was banished from the colony of Massachusetts because he held and practiced Baptist principles. In February, 1677, he was sentenced to prison in Boston jail until September, when he was released. In 1683, he was again arrested and imprisoned for six months and was then allowed to return to England. In 1685, he was again arrested and imprisoned for six months and was then allowed to return to England. He was not permitted to return to America, and in 1685 was banished from the colony of Massachusetts because he held and practiced Baptist principles. In February, 1677, he was sentenced to prison in Boston jail until September, when he was released. In 1683, he was again arrested and imprisoned for six months and was then allowed to return to England. In 1685, he was again arrested and imprisoned for six months and was then allowed to return to England. He was not permitted to return to America, and in 1685 was banished from the colony of Massachusetts because he held and practiced Baptist principles. In February, 1677, he was sentenced to prison in Boston jail until September, when he was released. In 1683, he was again arrested and imprisoned for six months and was then allowed to return to England. In 1685, he was again arrested and imprisoned for six months and was then allowed to return to England. He was not permitted to return to America, and in 1685 was banished from the colony of Massachusetts because he held and practiced Baptist principles. In February, 1677, he was sentenced to prison in Boston jail until September, when he was released. In 1683, he was again arrested and imprisoned for six months and was then allowed to return to England. In 1685, he was again arrested and imprisoned for six months and was then allowed to return to England. He was not permitted to return to America, and in 1685 was banished from the colony of Massachusetts because he held and practiced Baptist principles. In February, 1677, he was sentenced to prison in Boston jail until September, when he was released. In 1683, he was again arrested and imprisoned for six months and was then allowed to return to England. In 1685, he was again arrested and imprisoned for six months and was then allowed to return to England. He was not permitted to return to America, and in 1685 was banished from the colony of Massachusetts because he held and practiced Baptist principles. In February, 1677, he was sentenced to prison in Boston jail until September, when he was released. In 1683, he was again arrested and imprisoned for six months and was then allowed to return to England. In 1685, he was again arrested and prisoner again. Underneath would be written:

"Her sins, which are many, are forgiven." "I am come to seek and to save that which was lost." But I am not an artist, so will simply tell the story of devoted men and women, who in this great city have given their lives to destroy these foundations of evil and save the lost.

A deaconess of the Chicago Midnight Mission, who often visits the resorts of the red light district, club rooms, etc., to get the attention of the girls, we carry them perhaps a pretty picture or some other little token. As you enter you see women sitting around, smoking cigarettes, drinking and cursing, перемене tending up-lifting. Your heart is grieved and wounded almost too much for words."

NELLY, THE MINISTER'S DAUGHTER

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

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

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

A FRIEND WHO PROVED A FRIEND

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

"After he was gone I knew not what to do. I felt there was no hope for me, and my mother longed for me to come home.'

we pleaded with him to forgive him.

AND YET, AND YET!

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

The only way to cure a rattlesnake is to show him how by and by the business won't pay. Deal in the same property for vile uses.

Christian men and women, your own sweet girls and boys are not safe. In every city, there should be a great crusade inaugurated. Men and women of God, push this great Christian undertaking!

Pray and then work, and the almighty, loving God will bless your endeavor.

Lone Sabbath Keepers at Conference

Financial Report

For the year ending with August, 1914

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

While the smaller gifts have about covered the amount of last year, the total magnificent result has been made possible by two large gifts that I think can be legitimately counted in this report: first, $4,000 from the bequest of Mary E. Rich of Florida, for our three colleges, which has come into their possession during the year; and second, a little over $2,000 for the scholarship fund of the University of Pennsylvania, and $300 for the scholarship fund of Alfred University from Mr. and Mrs. Wallace Brown of Bradford, Pa.

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

<table>
<thead>
<tr>
<th>State</th>
<th>No.</th>
<th>Contribute</th>
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<tr>
<td>Alabama</td>
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*Estimated.

Extracts From Letters

Wisconsin

Am getting replies promptly and encouragingly. Am learning of some others and it is a long worked project. The work goes and grows. It is a too long neglected field.

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

Minnesota

There has been both joy and disappointment in my work. Have written to everyone in my list. I have written long letters, many of them six pages, and none less than four. To some, who I knew were passing through trials, I have written twice. I have received in all only seven letters, written me as "pleased to be remembered", and I am sure I was very glad to receive their-
ters. When I thought I was writing to strangers, I would find I had either met them some time or had known their people. How much more I would have liked to have written to the friends I knew.

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

**Hawaii**

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

**South Dakota**

Any one who reads the RECORDER will no doubt find it full of interest. We Lone Sabbath Keepers always look to see if it brings any special message to us.

**New York**

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

**West Virginia**

My father took the RECORDER from the time he was seventeen years old, so we always had it in our home. As we know so many people all over the country, it is a letter from old friends every week, and it is so good to know what is going on throughout the denomination. I would rather eat a meal without meat than do without the RECORDER. Shall be glad to do all I can to help along in the work. Am very busy, can hardly get time to write letters, but shall always be glad to help out when I can.

**Washington**

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

(Recommended Milton College and it brought them some cash and $300 in pledges.)

G. M. COTRELL,
General Field Secretary.

**Pray, One for Another**

James 5: 16

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

Unless a need there be that I should pray.

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

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

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

—Marianne Farningham.

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

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

**Report of Corresponding Secretary of the Woman's Executive Board**

_To the Seventh Day Baptist General Conference:

There are many organizations today for growth in Christian character and service. The Woman's Board of this Conference was organized in behalf of church and denominational enterprises, and for the carrying out of educational and missionary work among our women of local organizations. How far the hopes of those who were instrumental in effecting this organization have, through the years that have followed, been realized? I think we can all say, God does not ask us for success, but he does hold us responsible for the efforts we make toward it, and like them, we desire to be loyal to our denominational interests and to wisely guide and guard this line of service.

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

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

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

The Southeastern Association has—societies resident 2,000; non-resident 76, non-member 40; Eastern—societies resident 264, non-resident 25; Central—societies 6, resident membership 212, non-resident 22; Western—societies 6, resident membership 20, non-member 4; Northwestern—societies 15, resident membership 362, non-resident 80; Southwestern—societies 3, resident membership 47, non-resident 6. Pacific Coast has one society with a membership of 21. Total number of societies 43, total resident membership 1,182, non-resident 156.

From the reports of individual societies we learn that a total of $3,652.17, aside from that represent the special offering of the board, has been raised and expended for local church and benevolent work.

One secretary reports the societies in her association as being more interested and united than ever before; another asks for suggestions for more aggressive work; another speaks of a special effort in her locality to interest the young women in Sabbath and denominational affairs. All
report letters written to non-resident members and lone Sabbath-keepers and small churches, and much local work done.

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

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

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

New York Commission—Mrs. Edwin Shaw
Chicago Commission—Miss Phoebe Coon
San Francisco Commission—Mrs. G. E. Osborn
Nashville Commission—Mrs. M. G. Stillman

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

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

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

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

The treasurer's report shows that $2,825.89 has passed through her hands, with which pledges, as outlined in the annual budget, have been met; and all funds sent unappropriated have been expended according to the greatest need, while the effort on local work has been greater, according to reports, than ever before.

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

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

In behalf of the Woman's Board.

MRS. METTA P. BARCOCK,
Corresponding Secretary.

Milton, Wis., August 14.

Treasurer's Report

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

Mrs. A. E. Wolfe, Secretary.

In accordance with the Woman's Executive Board.

Dr. Balance on hand July 1, 1913, $ 282.81

Southeastern Association

Cowen, W. V., Orlina M. Bee $ 3 00
Lund, C. W., Lategori... 5 00
Middle Jd, W. V., Ladies' Aid Society 37 00
Munroe, W. V., Mrs. S. D. Bond 2 00
Salin, W. V., Ladies' Aid Society 172 50

223 00

Eastern Association

Ashaway, R. L., Ladies' Sewing Society $ 7 00
Cowan, G. V., Ladies' Aid Society 9 00
Daytona, Fla., Mrs. Lucy G. Langworth 15 00
East Providence, R. L. Mary A. Stillman 30 00
Marlboro, N. J., Ladies' Aid Society 11 00

New York City, Woman's Auxiliary... 45 45
Plainsfield, N. H., Woman's Society for Christian Work $ 10 00
Rockville, N. Y., Christian Worker's Credit 141 00
Shelby, N. Y., Ladies' Benevolent Society... 20 00
Wayne, N. Y., Woman's Aid Society 20 00
Mrs. Altie R. Winter 10 00

764 47

Northwestern Association

Adams, C. N., Y. N., Ladies' Aid So... 7 00
Brooklyn, N. Y., Woman's Benevolent Society 70 00
Northwestern, Y. N., Woman's Aid Society 20 00
Mrs. Avernette Clark 10 00
Earlville, N. Y., Wadsworth 9 00
Guilford, N. V., Mrs. Bennett (in care) 55 00
Leamduville, N. V., Woman's Benevolent Society 35 00
Miss Agnes Babcock 5 00

243 00

Western Association

Akeron, N. Y., Mrs. S. A. B. Gillingham 32 00
Alfred, N. Y., Woman's Board 210 00
Alfred, N. Y., Woman's Industrial 118 75
Alston, N. Y., Ladies' Industrial... 20 00
Hartvyle, N. Y., Ladies' Aid Society 12 00
Independence, N. Y., Ladies Aid So... 40 00
Little Geneva, N. Y., Woman's Board... 50 00
Niles, N. Y., Ladies' Aid Society 44 50
Bequest of Mrs. Jennie Cowen 100 00

377 73

Northwestern Association

Albion, Wats. N. Y., Missionary and Benevolent Society 3 50
Church 4 00
Ship 73 00
Battle Creek, Mich., Ladies' Aified Society 70 00
Mrs. John Killus 50 00
Bozeman, Wyoming, Woman's Society... 5 00
Boulevard, Women's Charity, Missions So... 14 00
Chicago, L. H. T. Board 2 00
Johnson, N. Y., Ladies' Aid Society 15 00
Davison, Mille., Lucius Samborn 10 00
Jefferson, N. Y., Missionary Society 19 00
Johnson, N. Y., Woman's Benevolent Society 74 00
Mrs. E. L. Ellis 5 50
Park, Ill., Misses' Board... 5 00
Sanborn, N. Y., Ladies' Aid Society 29 35
Lone Schoolkeeper 5 00
Elmira, N. Y., Phelps 18 75
Farnam, Neb., Church 12 00
Fort Wayne, Ind., Miss. Misses 41 00
Garvin, Iowa, Ladies' Aid Society 1 00
Jackson Center, Ohio Ladies' Benevolent Society 12 50
Mrs. B. P. Babcock 10 00
Milwaukee, W. I., Milwaukee, W. I., Woman's World Missionary Society 53 50
Circle No. 16 1 20
Cirle No. 29 00
Mrs. A. B. Crandall 5 00
Woman's Missionary Research 4 00
Milford Junction, Wis. 30 00
Neenah, Wis., Woman's Missionary 10 00
Milwaukee, W. I., Woman's Missionary 100 00
Mrs. A. A. Keeler 10 00
New Ashburn, Wis. 10 00
Woman's Society 19 00
Mrs. J. H. Hurley 8 00
Newellville, N. Y., Mrs. J. W. Weeks 25 00
Nortonville, Kan., Woman's Missionary Society 12 50
Northville, Wis., Woman's Missionary 75 00
Walworth, Wis. Ladies' Benevolent Society 48 00
Circle No. 20 00
Waukesha, Wis., Woman's Benevolent 25 00
Wausau, Wis., Mrs. Emma Coon Witter 10 50
West Bend, Wis., Woman's Benevolent Society 3 50
West Hallstrom, Ill., Woman's Benevolent Society 13 50

Southwestern Association

Albuquerque, N. M., Reta J. Crookes... 7 00
Franklin, N. Y., Ladies' Aid Society 25 00
Gentry, Ark., Ladies' Aid Society 6 00

Hammond, La., Lade's Missionary Society... 10 00
Pacific Coast Association

Long Beach, Calif., T. E. 10 00
Schofield Barracks, Hawaii, Mrs. Elmer 10 00
Kemp 20 00
Shanghai Association

Dr. Rose Palmberg 10 00
General Association

Eastern Association

Collections $ 10 00
Western Association 26 50
$ 59.50

By cash paid to Tract Society:

General Fund $ 1 25
Bequest of Woman's Board $ 1 00

Rev. L. A. Reynolds, Miss. Stationary... 1 37
Milford School, Home Department 35 00
H. D. Emily, Woman's Auxiliary 10 00
Mrs. A. P. Snow, Miners' League... 5 00
Miss Layers, Woman's Board... 8 75
Home Auxiliary 10 00
Dr. Crandall's salary 10 00

Alfred, N. Y., Woman's Board 3,565 31
Sabbath School Board 45 00
Alfred University, Theological Seminary 175 00
Milton College, Gymnasium Debt 100 00
Fonda School 10 00
Sabbath School Board 70 00
Young Missionary Society... 10 00
Memorial Board 10 00
Ministry Relief Fund 42 50
24th Century Endowment Fund 159 04
Salem College... 35 00
L. A. Reynolds, Miss. Stationary... 1 37
Milford School, Home Department 40 00
H. D. Emily, Woman's Auxiliary 10 00
 Expenses of Woman's Board 66 42

Balance on hand July 1, 1914 $ 2,925.88

$2,825.87

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

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

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

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

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

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

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

American Sabbath Tract Society

Report of Corresponding Secretary

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

GENERAL REPORT

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

SICKNESS AND DEATH

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

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

"David became a life member of the American Sabbath Tract Society in 1882, and since September, 1888, had been a member of the Board of Directors.

"He was recording secretary from September, 1886, to August, 1890; vice-president from August, 1894, to September, 1908, and since September, 1913. In June, 1893, he was chosen chairman of the Committee on the World's Fair Exhibit and Depository at Chicago; in September, 1894, was elected a member of the Committee on the Removal of the Publishing House from Alfred Center, N. Y.; February, 1895, he became a member of the first Supervisory Committee of the Publishing House, and served as secretary of the committee from 1895 to 1910, and as chairman of the committee since 1910; in March, 1895, was made chairman of the Committee on Evangelistic Work in West Virginia, and in April of the same year, chairman of the Committee on Evangelistic Work in Louisville, Ky.; in September, 1895, was chairman of the Committee on securing Doctor Lewis to devote his entire time to Sabbath Reform work; in October, 1900, was chairman of a committee to confer with the Missionary Board, in regard to the field of work in Brazil; in August, 1904, was secretary of the Committee on the Work of the Tract Society; since January, 1909, was chairman of a committee from this board, to confer with a similar committee from the Missionary Board, looking to the advancement of our general denominational work, the committee being known as the Joint Committee; since 1910, a member of the Budget Committee, and he served as a member of the Auditing Committee, and the Committee on Conference Program, variously, for many years.

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

"In looking over the minutes of our board meetings since 1886, in order to secure the foregoing historical data, it was very gratifying to note among the 'members present' at our meetings, the name of D. E. Titsworth invariably appeared unless he was away from home, or ill, and the large part he bore in all our activities for an aggressive campaign of tract distribution. Workers on the field have been particularly supplied with such material as they wished, all of the last volume of Miscellaneous tracts, is one attractive to it, as 'They shall not grow old, as we call tracts, should be rearranged, condensed, combined, and rewritten, the better to meet the condition of the present, and the spirit of the people. Truth is eternal and never changes, but each generation has its own characteristics, and truth, to make itself felt upon any age, must be presented in form and fashion adapted to the spirit of that age, and attractive to it, as well. And so last autumn a special committee on 'Revision of Sabbath Literature' was appointed. This committee has been at work, and it is expected that in a few months the society will publish a new series of tracts, put up an aggressive campaign, for general circulation. Because of this new work in prospect, the matter of distributing literature has not been actively advanced. Only one new tract has been published during the year, the supply in stock at the publishing house has been allowed to run down, and no special effort has been made for an aggressive campaign of tract distribution. Workers on the field have been supplied with such material as they wished, all of which requests from individuals have been answered, and the Canadian branch office, at Moncton, New Brunswick, has been kept well stocked.

CENTRAL COMMITTEE PLAN

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

(To be continued.)
The Prayer Verse

REV. H. L. COTTRELL

Christian Endeavor Topic for September 5, 1914

Daily Readings

Sunday—God's will (I John 5: 13-15)
Monday—Prayer answered (Exod. 15: 22-27)
Tuesday—Prayer refused (Deut. 3: 23-30)
Wednesday—Praying without meaning (Mark 11: 20-26)
Thursday—A wise prayer (I Kings 3: 1-14)
Friday—Constant prayer (Thess. 5: 17-26)

Sabbath Day—Topic: twelve great verses. IX.

The prayer verse (Matt. 21: 22) (Consecration meeting)

"A Swede in Oregon had been converted to Christ. Sometime afterwards he gave his testimony at the prayer meeting: 'I have all my lifetime been an infidel, and the Lord had a hard time to save a poor old Swede man, but he did save me and put a little telephone in my heart.'"

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

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

The following poem may express our experience:

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

But awful answer this—a living death. I cannot die alone, but I must die. Then heaven heard and gave me all the good I asked before, a thousandfold, And with it love and God and all mankind, And deathless life."

Ira James Ordway

E. H. LEWIS

A Biographical Sketch

(Continued)

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

They were tending to some new plan of evangelical Sabbath propaganda. He had always been a great believer in the power of the living voice, and three years later he discovered what he had been groping for—the evangelizing possibilities of the singing voice. Of six theological students that he had taught, all had formed themselves into an excellent vocal quartet, and it occurred to Mr. Ordway that this group of six should be sent out in the summer vacation to preach the gospel and sing the song. One of the four was Dr. Lester Randolph, and in the farewell services to Mr. Ordway at Milton, Doctor Randolph told the story as follows: "Mr. Ordway spoke about it to the Missionary Board. They said, 'You lack money. Mr. Ordway went back and raised the money. Mr. Ordway never lost faith and confidence, and stepped forward to raise the money for the first student evangelistic quartet. We were carried along by his faith, and although there seemed to be many obstacles in the way at the time, somehow he lifted us all up by his confidence. I remember to this day how he insisted on keeping Sabbath at New Canton, where we had the first meeting, and where, after holding meetings a week and a half, we found no decided indication of interest. We were thinking of leaving-you know how very quickly the Sabbath, but decided to hang on a little while longer, and we earnestly prayed and preached and sung and worked as never before. That night three people raised their hands in the meeting; the next night there were seven, and in two years following, the town of New Canton passed through such a revival as had never been known in that section of the country before. That summer one hundred and fifty expressed their desire to become Christians, and sixty we knew of either joined the church or were waiting baptism, and when the people came to the Conference that year there was $1,500, I think, in the treasury of the Missionary Society, and all of this came from that very practical and progressive address.

The quartet work did not stop with that summer; it has gone on ever since. But its immediate success emboldened Mr. Ordway. In 1895 he suggested to the Sabbath School Board of Chicago that the way to get results in evangelistic work was to consecrate in some one locality. Two years later he delivered a similar message to the Missionary Society, in Conference, emphasizing the very great importance of home missions, and then surveyed the whole problem of evangelism. He criticized the methods of many evangelists in his speaking, and reverted to the sermons of Jesus himself as the right model. Then, as always, he moved on to the relation of the Sabbath to the gospel, and wanted to see our specialists in Sabbath reform brought again into evangelistic work, as in their youth. He praised the work that Doctor Main did in Chicago before there was any Chicago Church, survey work, the study of the city as such with reference to the possibilities for intelligent missionary effort, and should enter at once upon an evangelical campaign in some locality with all the force we can muster. Concentrate this large force upon one general field, let the workers be organized under one head...
Seventh Day Baptists, would be an emphatic argument in favor of the truth, even if they should not mention it in their sermons. In 1903 he pursued the same argument in a long article, proposing to send every available missionary character to West Virginia to labor there before Conference. What he wanted to do in all this was to build up new churches instead of bolstering up old ones. He will always be remembered as the advocate of concentrated evangelism.

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

While his interest in denominational affairs was unavailing, and formed a steady stream of disinterested spiritual life, his personal affairs were disturbed by the vicissitudes of all things human. In 1886 his only son, Albert, died, and five years later the brave companion of his early years, Eliza Ordway's sweetness, strength of character and unceasing hospitality flowed in to Mr. Ordway from all parts of the country. The business which had enabled him to support the Sabbath Mission came into sharp competition with a hundred new concerns less scrupulous in their methods. Immigrants by thousands and tens of thousands overrun the district where he had made honest clothing for American-born men. The West Side completely and utterly changed character. Jews sold cheap clothing on every corner, and yet he stood his ground. He could not compete with them for the bulk of their trade, no self-respecting tailor could. But he felt no bitterness, for were they not of the race which he had striven so earnestly to reach by means of the Mission? It is a tribute to his integrity, his character, and his good workmanship, that he was ever so patiently, under such conditions, and that the Ordway Company, under the management of his son-in-law, Mr. Murray Maxson, is still doing business at 1447 West Monroe Street. It was always a relief to him that he was unable to make large contributions to the causes so dear to his heart. There was no campaign conceived in his consecrated brain that he would not have financed if he had more, even if he had made hundreds of thousands, for he would have invested them in doing good. And as Doctor Randolph said at Milton, above the flowers of all his doubts and beseechings, all his hospitality were reckoned up and all the money he has saved other people, it would be a large endowment.

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

When the question of establishing a Seventh Day Baptist church at Battle Creek arose, Mr. Ordway was one of the most earnest advocates of the step. In fact I gathered the impression at the time that he was the first person outside of Battle Creek to see the desirability and importance of the movement. The Adventists were not at one, and it seemed to Mr. Ordway that there was much to be drawn together Seventh Day Baptists and the more progressive Adventists. It was no new thought with him. All his life he believed that there should be unity of effort among all Sabbath-keepers, whether Baptists, Adventists, Jews, or Independents. He believed in emphasizing the things on which people agreed. In the Battle Creek matter his judgement ran counter to some of the best informed minds, but we may fairly say that the event has abundantly justified his judgment. To believe that sincerity, in the possibility of much unity of effort between Jews and Sabbath-keeping Christians required an idealism of a high sort. That he never published anything on the subject was perhaps due to his awareness that some people regarded him as too much of a pessimist. But if he was occasionally visionary, it was a precious kind of vision. In any generation the impossible gets accomplished by a few men who never know enough to define the impossible.

One of the latest bits of his originality is known, I presume, to not more than three or four persons. He was deeply interested in the last book of his old friend A. H. Lewis, and particularly in a chapter which demonstrated the pre-Christian existence of Sunday as a function of Mithraism. It occurred to Mr. Ordway that this fact might be shown up in a history of the world and made a great deal of spreading Sabbath truth. The scene might be laid in Rome itself, or in the Baltslavic frontier, or in Pontius or Bithynia, and the repellant nature of sun worship set in striking contrast with a pure Sabbath observance. Who but Mr. Ordway would conceive such a thing, or urge and we were reminded of you and your wife who sur-ruled denominational news with accuracy. He was moved to tears, when Conference sent him a telegram of loving greetings from Westerly, and gratified beyond words at being able to attend every session of Conference at North Lebanon, where every body gave him the Chautauqua salute. He rejoiced in his grandchild and his great-grandchild. He heard with pleasure every bit of news from the many whom he had the right to love.

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

Such was the love that many bore him that when the services were held in Chicago, the house was thronged. It was he who had the boys, one of whom had associated with whom the student evangelistic work began, who delivered the discourse on that occasion. It would be a better tribute than is here written if I might print the discourse which Elder Randolph delivered by Elder Randolph on the following day. 'At Milton the services included words by
President Daland, a letter from T. J. Van Horn, and music by a quartet improvised from several of the former quartets. Randolph, Jordan, Holston, Babcock—these were the singers, but they stood for many others who would have rejoiced to sing beside this victor’s bier.

He has passed into the sunset—this large-minded, hospitable, tender-hearted man—and a host of us whom he befriended stand looking westward. How he grieved but yesterday for David Todd. He has passed into the sunset—this large-minded; hospitable, tender-hearted man—and a host of his equally invaluable friends.

An Ancient Book, Edited by a Seventh Day Baptist

CORLISS F. RANDOLPH

THE LIFE AND MARTYRDOM OF THOMAS BECKET, ARCHBISHOP OF CANTERBURY.

From the Series of Lives and Legends now proved to have been composed by Robert of Gloucester, William Henry Black, one of the Assistant Keepers of the Public Records, London: Printed for the Percy Society, by T. Richards, 100 St. Martin’s Lane, MDCCCCLXV.

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

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

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

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

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

Gibert was Thomas fader name: that true was god, And loveth God and holi churche: sithhe he wit understood.

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

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

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

CHILDREN'S PAGE

Molly Mouse and Her Home

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

Molly Mouse's home was in such a position that, when the kitchen door was open, the most tempting odors reached her. She had a keen sense of smell and this often guided her to some toothsome morsel. She always chose a time when the mistress of the house was out or asleep to go in search of one of these; for she was very much afraid of Miss Bettina, almost as much so as Miss Bettina was of her. She never went to the piano in which she lived was another of Miss Bettina's loved possessions, a large red rep arm-chair, with a strip of fringe across the front. At night, when all was still and dark, Molly Mouse had often stolen out and nibbled off bits of this fringe, which she used in the finishing of her house. After the first of these trips, as she was stealing out in the morning to forage for breakfast, she heard Miss Bettina enter the room, and at once scurried around behind one of the piano legs.

Miss Bettina looked sharply at Betty, curled up in the arm chair reading. "Betty," she said reprovingly, as she examined the fringe on her chair, "I see you have been catching crumbs in your button eyes and fingers on that fringe. That is a very bad habit you have of always drawing your feet up into your chair. A girl of your age should sit with her feet on the floor. Betty, she added, brought her feet down with a troubled look; while Molly Mouse whisked away, leaving her to bear the blame. Not only did she do this, but that very night she nibbled off some more fringe, and heard Betty corrected again the next morning.

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

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

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

"And oh, Aunt Bettina," cried Betty, peeping in at the nest, "See the red fringe!" Miss Bettina lifted up the nest ginglyer, carried it out, and dropped it in the flames of the kitchen fire.

"Well, any way, Aunt Bettina," said Betty on her return, "the mouse did me a good turn. I taught me to sit with my feet on the floor."

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

"The real winner in any race is the one who beats himself."
Thoughts for Vacation Time
LOIS R. FAY

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

The same Husbandman who gives the increase to seed sown in the field gives increase to his word as it is sown in the great field before the blade, before the ear, then the ear, then the full corn in the ear,

does not transpire in one brief moment of time, but often one must sow and another reap the fruits of arduous labors.

There are few tasks so arduous as the translating, the editing, the publishing of the word of God for the enlightenment of mankind. An infinite word is a grave responsibility for the scribes and scholars who labor in the field, making their hearts, their minds, their souls to be converted into the ears, the eyes, the hands of the people, making their hearts. Of the Founders, God has sent men to correct the errors of those who had control over it to present it to the world. Of the first printer's mentioning his "fruitful journeys." This accomplishment, effected through the efforts of the best scholars, has been valued as a splendid triumph and has made Tischendorf's name regarded with appreciation by scholars, for work he accomplished.

The finding of this manuscript of the Bible to the world has been valued as a splendid triumph and has made Tischendorf's name regarded with appreciation by Bible students, for work he accomplished. The finding was forty-three leaves of a Greek manuscript of the Bible, which he discovered in a waste-paper basket at the convent of St. Catherine on Mount Sinai. This manuscript was previously unknown to those students who desire to have people understand the Bible in its entirety.

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

In 1850, it is said, he gained access to the precious manuscript, and persuaded the monks who had control over it to present it to the Czar of Russia. After its removal to St. Petersburg it was published at the expense of the Russian Government.

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

"It is not the lending voice and pen to destroy Christian faith, their fellow countryman, Tischendorf, was searching daily, like believers in the apostles' days, to see if the things were so. The great discovery took from the cloister and gave to the world another witness to the authenticity of the words of life.

The world in general knows little of the pedagogue whose years of teaching brought him no honor, but the whole world.

This new discovery of the Tischendorf find, which was a pearl of great price in more ways than one, and securing the precious pages back, he wrote them to Leipzig, where they are said to be now in the library. The finding of this manuscript of the Bible to the world has been valued as a splendid triumph and has made Tischendorf's name regarded with appreciation by Bible students, for work he accomplished.

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The world in general knows little of the pedagogue whose years of teaching brought him no honor, but the whole world.
THE SABBATH SCHOOL

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

**Annual Corporate Meeting of the Sabbath School Board**

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

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

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

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

A. E. Whitford, President.
A. L. Burdick, Secretary.

**LESSON IX—AUGUST 20, 1914**

**A DAY OF QUESTIONS**


Golden Text:—“Render therefore unto Caesar the things that are Caesar’s; and unto God the things that are God’s.”—Matt. 22: 21.

DAILY READINGS

Second-day, Jas. 2: 1-11.
Third-day, Deut. 6: 1-15.
Fourth-day, 2 Cor. 8: 1-16.
Sixth-day, Matt. 22: 36-40.

Sabbath day, Mark 12: 28-44.

*(For Lesson Notes, see Helping Hand)*

**The Skilled Workman**

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

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

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

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

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

No boy living would commence the use of cigarettes if he knew what a dull, useless, soulless, worthless thing they would make of him.—Luther Burbank.
took me to the home of her father, Brother Chandler Sweet, two miles in the country, where a late hour found us talking over religious and denominational questions, in which he takes an intelligent deep interest. The following day I went to the city of Wells where I enjoyed a pleasant visit with Mrs. Emma Babcock, the aunt of a good many Dodge Center people, and her friend, Mrs. ?. That night I was pleasantly entertained by the interesting family of Brother "Dell" Sweet. (I must not omit that the people in these localities contributed generously to our local work and to the student evangelistic work for the summer.) By means of an early morning auto ride of twelve miles I was in Albert Lea the next morning by 8 o'clock, where the telephone gave me a pleasant chat with Doctor Merton Head, son of Brother Henry Head of Albion. He left a lucrative practice some years since and is now promoted to a farm which he is running scudding a high degree of success not far off of Albert Lea. At two that afternoon I was visiting at the pleasant home of Mrs. Maud Bryan in Illinois. Her husband is the second cousin of President Wilson's Secretary of State. During this visit we recalled the fact that twenty-two years before this, in that year of pioneer student evangelistic work, I saw her happily baptized by Secretary Saunders in the Rive River near Fort Hartsuff, Neb. She was then a youth, a girl of fifteen, now a mother of a married daughter. She declared her heart loyalty to the Sabbath and was trying to conform her practice to that faith. I must be growing old. "The increasing difficulty of writing a brief letter is one evidence. And now I feel unwilling to drop my pen until I add an item of baseball news. I won a game here yesterday against a team of wide reputation. It has become their habit to win, but this score of one to nothing I venture, could not have been won but for the paucity of outside runs. Sixteen years ago I was a member of my first parish in Illinois. I am not saying that he was then famous as a pitcher, unless for the quantity of food he pitched into the growing frame of old boy. But he has since been a potential factor in many a victory for Milton College. It was a real pleasure to have this young man at my table yesterday before the ball game, and feel the inspiration that always attends association with those who have won distinction by the cleanest of lives and persistent industry. But little is spent by me on the baseball, but the temptation to go and see this fellow pitch a ball was too strong for me, and I went. It was no evidence of lack of skill in the opposing team that they could not often "find" his balls delivered with such speed and admirable control. Do you suppose that freedom from the poison of cigarettes and intoxicants, and temperance in diet in other particulars has anything to do with that speed and control? Forgive my weakness but I put those things down as strong factors in his success. But they are incidental to a strong Christian faith and practice. So you need not think it strange that he is to be teacher of algebra and athletics, with one or two other branches, the coming year in an institution where neither the superintendent nor the teacher of athletics think it necessary to maintain their position and success in their chosen calling. Out of respect to the modesty of this young man I do not now give his name.

How to Slay a Grudge

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

MARRIAGES


BRADLEY-SISON.—At the home of the bride’s parents, Frank Simson, in Alfred, N. Y., July 20, 1914, by Pastor William L. Burdick, Mr. Harold Henry Bradley and Miss Alice Marjorie Sisson, both of Alfred, N. Y.

A Year Book on the Church and Social Service

The Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America has issued a comprehensive "Year Book of the Church and Social Service" by Harry F. Ward, Associate Secretary of the Federal Council Commission. It contains a complete directory of church Social Service organizations, an historical chapter on the Social Service movement in the churches, a very full description of the various denominational and interdenominational organizations, a list of their publications, and a series of Social Service bibliographies.

The various secular organizations are described as cooperating agencies and a complete list of national organizations for charity and social work is set forth with descriptions of the work done by each. The two most helpful chapters are those on "Methods and Programs" and "The Voice of the Churches." The first of these gives important instructions for every type of community service on the part of the churches, and the second the utterances of the Federal Council and the various denominational assemblies upon industrial and social conditions, social justice, civic activities, capital, labor, industrial democracy, wealth and property, and social redemption.

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

Loyalty to the Christ

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

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