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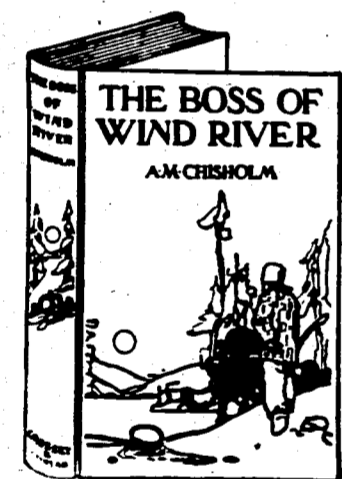
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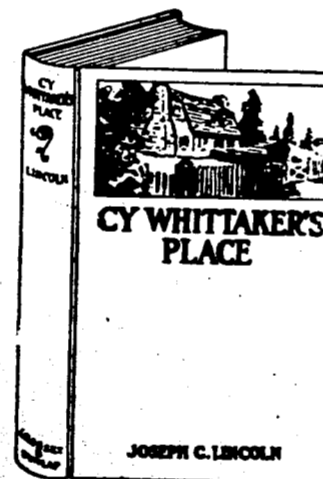
AT THE FOOT OF THE RAINBOW
by Gene Stratton-Porter (Author of "Freckles")

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



THE BOSS OF WIND RIVER
by A. M. Chisholm

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



THE HOLLOW OF HER HAND by George Barr McCutcheon

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

CY WHITTAKER'S PLACE by Joseph C. Lincoln

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

The SABBATH RECORDER Plainfield, N. J.

The Sabbath Recorder

THE ANSWER

Life, Death, and Love once stood beside a field,
Where men had fought with sword, and gun, and shield,
And as they stood Life spoke with bated breath
And said, "I wonder when the foes will yield?"

Then Death with hollow eyes looked at the men
Who gasping lay about his feet, and then—
"I think," he said, "when all the world is drenched
In blood, the strife will finish—only then!"

But Love looked far away with tear-filled eyes.
"My friends," he said, "beyond the sun there lies
A land where flowers bloom with perfume sweet,
Where no one suffers pain, and no one dies.

"And in this country at the rainbow's end
There lives a King who is a Helper, Friend;
Who pardons sin and washes guilt away,
And when men know his love, the war will end."

—Margaret E. Sangster Jr., in *The Christian Herald*.

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Sabbath Day at Farina

The Sabbath school came first on Sabbath morning at the association. Promptly at ten o'clock Mr. Orlo J. Whitford, superintendent, called the school to order, and the work of the hour, the quarterly review, was immediately taken up. Lesson No. I, "In the Vineyard," was "reviewed" by a song by the glee club:

"In the harvest field there is work to do,
 For the grain is ripe, and the reapers few;
 And the Master's voice bids the workers true
 Heed the call that he gives today.

Chorus—

"Labor on! labor on!
 Keep the bright reward in view;
 For the Master has said, he will strength renew;
 Labor on till the close of day.

"Crowd the garner well with its sheaves all bright,
 Let the song be glad, and the heart be light;
 Fill the precious hours, ere the shades of night
 Take the place of the golden day.

"In the gleaner's path may be rich reward,
 Tho' the time seems long, and the labor hard;
 For the Master's joy, with his chosen shared
 Drives the gloom from the darkest day.

"Lo! the Harvest Home in the realms above
 Shall be gained by each who has toiled and strove;
 When the Master's voice, in its tones of love,
 Calls away to eternal day."

This song by nine boys was most appropriate, and all-sufficient in place of a talk on the lesson.

Lesson II, "Greatness Through Service," was reviewed by Thomas Zinn. Christ told his disciples of his suffering to come. He had done so before, but now he entered more into particulars and they were alarmed. In answer to the requests of James and John for positions in his kingdom, Christ told them that he who would be greatest among them must be servant of all. We have glorious opportunities now to serve. Chances to do good come to every one. We today can do the same kind of work the Savior did. He came not to be ministered unto, but to minister.

Lesson III, "Blind Bartimeus," was reviewed by Rev. W. D. Burdick. The val-

ley of Jericho was beautiful in those days, but the poor man was blind to it all. He had heard of Christ as the Great Physician and longed to meet him. When he heard the tumult he cried and cried, regardless of all efforts to stop him, and he received more than he asked for. What a change came over him as he followed Christ in the way! Christ must have given perfect sight.

Lesson IV, "The Pounds," was reviewed by Brother B. F. Johanson. Each one has a function to perform. If we are right with God we will never say, "I will not have this man to rule over me." Each one has a talent, and his growth or increase depends upon its use.

Lesson V, "The Triumphal Entry," was taken by Rev. Wilburt Davis. He described the scene and spoke of how the people gave just what they had to give—clothes, palms, and hosannas.

Lesson VI, "The Barren Fig Tree," was reviewed by President Daland. After describing Christ's visits at Bethany at the close of each day, he referred to the barren fig tree as having had leaves, thus leading the passer-by to expect fruit when there was none. Christ cursed it and thereby furnished an object-lesson to all who pretend to have what they do not possess. Christ was kind to those who sinned through weakness; but he scolded sinners who made great pretensions and who were pharisaic. We find hypocrites among good people only; we never find them among gamblers and openly sinful men. Christ was about to die for the sinful, and he talked against shams. The fig tree had leaves when it had no business to have them. Christ found the money changers and knew they were giving up nothing, while he gave up all for his religion. Hypocrisy and self-righteousness are worse than outright sins.

Lesson VII, "The Wicked Husbandman." Dr. L. C. Randolph referred to the present war. All are anxious to see the papers. It is a tremendous day in history; but it can not compare with the week about which we are studying. Christ

taught of his kingdom and its King in three ways: (1) He drove out the grafters; (2) He taught by object-lessons, as in the case of the fig tree; and (3) He taught by stories, as when he told of the laborers in the vineyard. His questions in this lesson brought the true answer, "He will destroy those who mistreated his servants and his son." Then he said, "That means you. You have not been paying your rent; you are not true to your trust." We have contempt for the miserable conduct of the scribes and Pharisees. But, friends, are you paying your rent?

Lesson VIII, "The Wedding Feast." Mr. Inglis said, "To be at a wedding is to be in a happy place. The invitations to this one were given by a king, and as such they were commands to be obeyed. Those who failed to heed lost out. Some who were invited wanted to go in in their own way. There was no excuse for not being properly dressed. The garments were all furnished. But one of the guests wore his old clothes. I like to see people dress up in clean, good clothes when they go to church.

Lesson IX, "A Question About a Penny." Eugene Davis held up a coin and, by questions, drew from the children the fact that it had upon it the stamp of the United States of America. A storekeeper would not accept, as pay for goods, a Chinese coin. He brought out Christ's wise way of silencing the questioners on both sides who wanted to entrap him in his words.

Lesson X, "The Great Commandment," was taught by Rev. Henry N. Jordan, who asked, "What is the greatest thing?" and then showed that an individual soul was the greatest thing in God's sight. Greater than mountains or great buildings is that thing belonging to you called *love*. Love is the most wonderful thing in the world. "Beloved, if God so loved us, we ought also to love one another." The two greatest commandments teach love to God and love to man. The one who loves only self can do no good for his fellow men.

Lesson XI, "The Ten Virgins," was explained by Secretary Saunders. Last words are always precious. We cherish the last words spoken by our friends who have gone from earth. "Watch" was among the last words of Christ. Oil in the lamps was a symbol of the Holy Spirit.

Midnight is a crucial time. If, when we are called, we have no oil, what can we do? If I don't have the oil, I want to know it. I don't want to pretend to have it while the sun shines, and then fail at midnight.

Lesson XII, "Judgment of the Nation," was reviewed by Rev. R. R. Thorngate. Every one must come to judgment. Christ's test was not what we believe, but what we have done. "Inasmuch as ye have done it unto these, ye have done it unto me." He called men to social service. May we all be servers.

Sabbath Services

Immediately after the close of the Sabbath school, the choir and orchestra took their places and the morning worship was opened by the responsive reading, by pastor and people, of the Twenty-third Psalm. There were twenty-two young people in the choir on the large platform back of the pulpit, and these led the congregation in singing the familiar hymn, "Holy, holy, holy, Lord God Almighty!" Rev. L. D. Seager led in prayer.

We thank thee, O Father, for the things of earth we so much enjoy. We thank thee for the peace that prevails in our land. War is scattering desolation over other lands, but thou hast graciously kept us in peace. For this we thank and praise thee. We are thankful that we can be partakers of the higher and heavenly nature, and we pray that we may all draw nearer unto thee, and hold sweet communion with thee. Many in distant States are looking to this service and longing for its success. We thank thee for the privileges of this association and for the love of the brethren. We thank thee for the leaders whose influence is good over our young people. Be with us, we pray thee, and bless the speaker today, that we may be exalted together to sit in heavenly places. May the realities of the unseen world come nearer, and may we enjoy the blessings of the kingdom prepared from the foundation of the world. Amen.

During the song, "Beautiful valley of Eden," an offering was taken amounting to \$21.87, to be divided among the Missionary, Tract, and Education societies. At this point, announcement was made of a union meeting to be held in compliance with President Wilson's request for a day of prayer for the speedy return of peace. Then came the second sad message from the sick-bed of Brother T. J. Van Horn in the hospital at Rochester, Minn., telling of his critical condition. All hearts were

deeply moved and we know that many silent prayers went up for Brother Van Horn's recovery.

After the congregation had joined in singing, "Another six days' work is done," President Daland preached a most excellent sermon on the Sabbath question. He spoke at some length concerning his own conversion to the Sabbath. "There is," said he, "no hereditary Seventh Day Baptist blood in my veins." He did not know that he should say what the people expected him to say, but he prayed that God would lead him to say what he ought to say, and that his message would be a help to all who heard him. It is so difficult to report such a sermon accurately, that we requested Brother Daland to help us out. To this he kindly consented and you will find the result in the Sabbath Reform department of this paper.

THE YOUNG PEOPLE'S MEETING

In the afternoon a large congregation enjoyed the young people's program. The young people's hour is always good, and when the reports of those having the matter in hand reach Young People's Work in the RECORDER, together with the papers presented, our readers too will enjoy them.

The Evening After the Sabbath

The evening after the Sabbath found a large audience ready for the gospel feast. At the opening a letter from Brother Velthuysen to Secretary Saunders was read, telling of his safe arrival in Holland.

Rev. H. Eugene Davis led the praise service and used the song, "The Inner Circle," one stanza at a time, with sentence prayers between the stanzas.

"Have you heard the voice of Jesus
Whisper, 'I have chosen you?'
Does he tell you in communion
What he wishes you to do?"

Chorus—

"Are you in the inner circle?
Have you heard the Master call?
Have you giv'n your life to Jesus?
Is he now your all in all?"

PRAYERS

"We render Thee thanks for the hour of evening sacrifice. We have tried to serve Thee, but have failed in some degree and we pray for forgiveness and peace."

"Create within us clean hearts, O God.

We thank thee for thy love. Open thou our hearts to serve thee and to help our fellow men."

"May we learn to say, 'Thy will be done.'"—"Wash me and I shall be clean."—"Prepare our hearts to receive the message. Open the windows of heaven and pour us out a blessing. Give us open-heartedness and tender spirits."

"Master, at thy footstool kneeling,
We, thy children, humbly wait;
Lead us, send us, bless us,
Till we enter heaven's gate."

MR. HURLEY'S SERMON

"Ye shall know the truth, and the truth shall make you free," was the text from which Rev. J. H. Hurley preached an excellent sermon. Christ said that the one who commits sin is the servant of sin. To be a truly free man, one must know Christ. Freedom is a much abused word. Only one being has ever been absolutely free, and that is God, because he is absolutely perfect. We are fallible beings at best.

In Farina, people are free, so far as civil government is concerned, when they live up to the requirements of the law. I enjoy freedom here because I try to be law-abiding; but the one who steals or kills becomes a transgressor of law, and no transgressor is free. No sinner is free in the sense in which Christ used the term. Are you, my friend, a free man in the sight of God today? Some people think that to obey means restraint.

The speaker here related his experience, once, on a train belated and rushing madly forward to reach its destination on time. He was particularly anxious to reach Omaha by a certain time, and had urged the conductor to make all possible speed to do so. But when the train, leaping forward with alarming speed, swayed and bounded until it seemed that it must leave the track, Brother Hurley and the other passengers became quite concerned for their safety. One of the trainmen, in answer to remonstrances, exclaimed, "Oh, we *must* get to Omaha on time!" When he found he was rushing forward at seventy miles an hour, Mr. Hurley replied, "I am very anxious to reach Omaha on time, but I do want to get there whole." "Oh," said the other, "you'll get there all right if the train keeps to the rails." That is the thing, my friends, that concerns us all. The only

way of safety on our homeward journey is to keep to the rails. Are you doing it?

True freedom sometimes comes through restraint. A wayward son feels restrained when he wants to disobey his father. A man thinks he is free to become intoxicated, and calls it liberty when he drinks liquor and when he causes others to drink. Freedom does not consist in doing as we like, unless we like to do the will of God. It consists in being in harmony with God. Such freedom makes true noblemen.

When I was in the South, trying to regain lost health, I tried to hire some one to take us out on the Gulf. Several refused because the sea was too rough and the undertaking too dangerous. Finally an old sailor said he would go. He deemed it entirely safe to do so and so he went. The waves were indeed fierce, almost frightful, and Brother Hurley asked if the skipper knew where all the rocks were in that dangerous sea. "No," said he, "I do not know where the rocks are." Brother Hurley, thereupon, remonstrated with him for jeopardizing human lives by piloting them through rough seas where dangerous rocks were, whose location he did not know. The skipper replied, in substance, "I don't care where rocks are hidden, so long as I know the perfectly safe channel." Wherever we see wrecks we may know that somebody has misread his chart, or ignored it and thus come to grief.

There is one safe channel on the sea of life, and it is never safe to venture elsewhere. No man is free to do that. Here is a church that sees no harm in what it calls freedom to play cards and dance and indulge in various questionable amusements. But many have become servants of sin and lost spiritual freedom by making shipwreck on these rocks. The only safe sailing is by the chart and compass given us by God in his holy Bible.

Here are some beautiful roses. I pinch the heart out of one of them and you can't very well tell the difference between it and the others. They look alike, and all are equally fragrant; but one of them is dead. So we may not always be able from outward appearance to tell the difference between the church and the world. Some are spiritually dead because sinfulness has pinched the heart-life out of them.

I noticed that my sailor called out to all he met sailing on that stormy sea, "Ahoy!

All well?" "Why do that?" I asked. "Because," said he, "we never know when some of these boats may need help. One of them may have sprung a leak; some one on board may need help; there may be some distress which we can help to remedy. It is my duty to ask them as I pass, and I always do it." How is it with us, my friends, on this sea of life? Do we ask if all is well when we meet our fellows on the main? Have we been doing it here? Here the speaker told of a man who had lived near him many months, whom he had seen visiting saloons and mingling with the rough and the profane, without making any special effort to win him to Christ. He had regarded the man as a hardened sinner, and allowed him to go by, day after day, without so much as saying, "Ahoy! Is all well?" But on the morning of the day on which Mr. Hurley was to leave that place for another field, this man took him by the hand, saying, "Hurley, they tell me you are leaving this town." "Yes," replied Hurley, "I start tonight." "Well," said the man, "I am sorry you are going away. I can't tell you how much you have helped me. I wish I had what you have." Brother Hurley said he felt rebuked for failing to speak to this man about his salvation, and asked God to forgive him for his negligence.

While out with his sailor referred to above, Mr. Hurley was startled to see him spring to his feet and call quickly for a sudden turn of the boat. This was no sooner accomplished than a water-soaked wreck went drifting by, which it would have meant ruin to strike. I tell you, friends, if you are water-logged hulks drifting on life's sea, you are endangering others. Such a hulk carries no cheer, but becomes a constant menace to the sailors. On such a drifting wreck you find no one to shout "Ahoy!" and ask if all is well. The seaman dreads the drifting hulk. Does any one dread you? Are you a menace to other souls on life's sea? The clean, manly, godly life is the true one. How are you living?

A true captain never starts out without a port in view. How is it with you tonight? It is yours to choose your captain. Indeed, you have already chosen him. Under what banner are you sailing? Have you accepted the truth that makes free?

THE AFTER-MEETING

At the close of this appeal the people sang two stanzas of "Stepping in the Light."

"Trying to walk in the steps of the Savior,
Trying to follow our Savior and King;
Shaping our lives by his blessed example,
Happy, how happy the songs that we bring.

Chorus—

"How beautiful to walk in the steps of the
Savior,
Stepping in the light, stepping in the light;
How beautiful to walk in the steps of our
Savior,
Led in paths of light."

Secretary Saunders then took charge of the after-meeting. He said: "Nothing sounds sweeter to me than the voices of friends telling of their love for the Master and of Christ's love for us." Our Captain saw our danger and saved us.

Others then took up the work and many testimonies followed: "I once had an experience on a boat in a dense fog, when many other boats were groping their way by the sound of the horns. The passengers were very anxious, and soon had cause to be thankful that a master hand was at the helm, bringing them through in safety."

"He leadeth me, oh, blessed thought!" was then sung with much feeling, and the testimonies went on: "I have noticed that not many vessels are seen in mid-ocean; but when one gets near to port, many are visible close together, trying to make the harbor. May it be so when we near the heavenly harbor."—"A father who was a lighthouse-keeper let his light go out. That night a ship was wrecked because the light was out. In the morning among the wreckage was found the lighthouse-keeper's son, lost because his own father's light went out. Boys in this land are going to ruin because their fathers' lights are out."—"If Christianity is right, then Christians have all the advantage; if it is not, no risk is run by believing, and living out the principles of Christ. One channel is safe. May we keep in that."

"A lawyer once took down all the evidences he could find against Christianity, and all he could find in its favor, and at the end of his brief wrote: 'The evidences are all on one side.' The chances are very much better for the Christian."—"One who attempts to live without Christ is like a derelict drifting on the ocean. I deeply

regret that so many years of my life were lost, but am thankful that I am drifting no longer."

Some one started the song:

"If you are tired of the load of your sin,
Let Jesus come into your heart;
If you desire a new life to begin,
Let Jesus come into your heart."

Thus this good meeting went on with many excellent testimonies which we had not time to record. It had indeed been a good and helpful Sabbath Day to all the people.

The Last Day at Farina

On Sunday morning, after an hour of business session, Rev. James L. Skaggs, delegate from the Eastern Association, preached an excellent sermon which he hopes to furnish soon for the RECORDER. Brother Skaggs had closed his pastorate at Shiloh and was on his way to Nortonville, Kan., to begin pastoral work with the church at that place.

The first hour in the afternoon was devoted to the cause of education. Dean Main spoke of the educational interests of the entire denomination, showing the conditions of all the colleges, the special needs of each, and commended Alfred, Milton and Salem to the sympathies of all our people. He told the people something of the burdens resting upon each school and showed which, in his opinion, was most needy. In due time we hope to furnish our readers the interesting data regarding our educational matters given the association in his address.

Professor Inglis spoke particularly of the educational outlook in the Northwest. He spoke of the strong competition with which Milton College is having to contend, with so many colleges, high schools and the university not far away. The good work being done by Milton College is a matter for congratulation, and the excellent moral and religious atmosphere of the town makes it a safe place for the young people who go there to school, while the seven churches in the two Miltons make it easy for them to find church homes in harmony with their beliefs. Thus Milton offers them a good town, a clean and competent school and proper church homes. There is no saloon within eight miles of the college. Professor Inglis said

no public dance is allowed in Milton, and he does not know of a student who uses liquor or tobacco. When Milton boys go away to play with teams of other schools, they have the name of being "the cleanest bunch of boys ever seen in town." In the Milton Forward Movement, students have pledged to return, if possible, and bring others with them.

THE LAST EVENING

After a spirited song service, led by Rev. Henry N. Jordan, and a solo by Ross Seager, Dr. L. C. Randolph preached from the text, "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live" (Deut. 30: 19).

This closing sermon of the association was a strong plea for men to live the religious life. Brother Randolph gave several reasons, which we can only name here, as the reports of these meetings have already covered many pages. A man should be religious (1) because he needs to be saved from sin; (2) for his development in manhood; (3) in order to succeed in life; (4) in order to be of use in the world; (5) in order to get into good company; (6) to have eternal life; and (7) because Christ calls him. Brother Randolph enlarged upon these seven points in his own inimitable manner, and the large audience listened with great interest.

At the close of the sermon the service of testimony and song began, and every moment was improved until the meeting had to close. In the midst of this service the lights went out suddenly, leaving the audience in total darkness. It took a little time to replenish the gasoline. Meanwhile the testimonies went right on in the darkness. Here and there one would strike a match, and finally a small lamp was brought in until the gas was lighted. There was a deep solemnity about this little service in the dark, with its testimonies of hope and trust and its songs of praise. And when the full light came again to brighten the room, we could but think of the land of light and beauty to which we, amid life's shadows, are hastening. Eighty-one testimonies were given in this closing service, and at last a large number testified by standing. Then all united in singing, "Blest be the tie that binds," and the

benediction completed the services of the Northwestern Association.

Then came the good-bys, and several of us took our grips and started for the ten-forty-five train for Chicago. A large company went with us to the station to bid us Godspeed on our homeward way.

Items of Interest From the Northwestern Association

Everybody wants to know where the next session is to be, who the officers are, and who are to be the delegates to sister associations for 1915. These matters were settled at the business session on the last day of the association at Farina.

OFFICERS

The president of the Northwestern Association is Benjamin F. Johanson of Battle Creek, Mich.; recording secretary, Guy Polan, Jackson Center, Ohio; corresponding secretary, L. M. Babcock, Milton, Wis.; and treasurer, Dr. A. L. Burdick, Janesville, Wis.

DELEGATES FOR 1915

The delegate from the Northwestern to the Western, Central, Eastern and South-eastern associations is Rev. George W. Burdick, with Rev. L. D. Seager as alternate; to the Southwestern Association, 1915, Rev. H. Eugene Davis, of Walworth, Wis., with Rev. George B. Shaw, of North Loup, Neb., as alternate. Don't get this confused with the delegate for *this* year to the Southwestern Association to be held at Gentry in November, who is Dr. L. C. Randolph, of Milton, Wis.

MISSIONARY COMMITTEE

The Northwestern Association has a local Missionary Committee which cooperates with the Missionary Board in the missionary undertakings of this association, including special quartet work, and aid in financing that work here. The committee is composed of Rev. Henry N. Jordan, Milton Junction, Wis.; Rev. L. C. Randolph, Milton, Wis.; and Prof. D. N. Inglis, of Milton, Wis.

THE NEXT SESSION

The Jackson Center (Ohio) Church asked for the association in 1915; and although, according to the general plan, there would be no session in that year, owing to the fact that Conference meets in the

Northwest, still in view of the isolated condition of Jackson Center and the desire of the people there to have the association, it was decided to meet with that church on the Thursday before the last Sabbath in September, 1915.

THE OFFERING

The offering on Sabbath morning was for the three societies, Missionary, Tract, and Education, and amounted to \$21.87, making \$7.29 for each society.

There were twenty-seven visitors and delegates from the other churches at Farina. When we remember that the nearest church, excepting that of Stone Fort, is more than two hundred miles away, this is a fair delegation.

A Delightful Morning Walk

The editor arrived in Andover, N. Y., on Wednesday evening, September 30, and found a good place to rest and a little time to catch up with his belated "write-ups" of the association in Farina.

Thursday morning dawned with a leaden sky and a chilly air, which seemed appropriate enough for October in old Alleghany. But by the time the trains from east and west were in, bringing the other delegates, and the teams from Independence had arrived, the sunshine began to break through the clouds and the prospect for a pleasant day was greatly improved; and when the carriages were filled and ready to start, the sun was shining brightly.

Memories of other days among these hills invited the editor to take a walk and enjoy the bracing air and beautiful scenery. After so many days of constant writing and confinement at the table, the prospect of an hour or two in God's out-of-doors, in which to take one's time and forget the pen, was too inviting to be ignored. Although earnestly solicited to ride, I handed my overcoat to one of the "boys" in the wagon and started off on foot.

It was a memorable walk of five miles, over some of the finest hill country in western New York, and was indeed a great treat to me. Did you ever make the trip on foot from Andover to Greene's Corners, Independence? If you did, you found in the first part of your walk about as many steep hills, one piled above another without any going down, as could well be crowded into a distance of three miles. Up; up you

climbed, with here and there a bench between the steep inclines, until, some twenty-five hundred feet above sea-level, you could look out upon a landscape of mountain and forest and vale stretching away for twenty-five miles on every side, like an ocean with hardened mountain waves standing still as if by magic, and yet all but ready to roll on again. Over it all was hung the canopy of heaven, with heavy autumn clouds floating, silver-edged, in brilliant sunshine, skies of deepest azure showing between, and all together covering the widespread landscape with swift-flying patches of bright sunshine and dark shadows, until the broad earth seemed like a thing of life. Nature had put on her brilliant colors in frost-tinged foliage, the upland farms were checked with fields of corn and buckwheat in the shock, the aftermath of summer with its peculiar green decked the meadows, and goldenrod glistened in near-by pastures, making a picture such as an artist might covet. Who could look upon such a scene, and breathe the pure mountain air at such an altitude, without feeling the glow of a new life and receiving the inspiration of another country where the delectable mountains are clothed in the glory of a day that never fades away?

As I looked upon these far-stretching hills, I thought of those whose early years were spent among them, but who have long since left them for other climes, and yet who may see these lines and long for the scenes of their childhood days. It was more than fifty years ago that I first visited Independence, but the charm of that first visit has never entirely left me. As I mused over the scenes this morning, the memories of those days were revived, and I thought of those who lived here in years gone by, and then of the scattered ones who loved these hills, and who may now reside in distant city or town, or on the prairies of the West, or even in the sunny clime beyond the Rockies, whose hearts still cling to the home scenes of old Alleghany, and who would be glad once more to visit them. Then I resolved to write them through the SABBATH RECORDER and tell them that the dear old hills of their homeland, covered with forests and meadows and grazing cattle, are just as grand as ever, and they are telling the old, old story of contentment in the homes, and of industry in the fields.

As I reached the top of the last hill overlooking the village of "Greene's Corners," I saw the same quiet vale still cradling as of old its dozen or twenty pleasant homes, with the little white church still the center of the religious and social life of the outlying community. As of old the families from these upland farms meet there to worship God and to enjoy social blessings. As I passed the old homestead of "Uncle Luther Greene," where more than half a century ago I visited when attending my first association, I saw that the home was there no more. The barns are there, but the rickety old cellar wall is all that tells where once stood the house. As I walked down the hill and across the field to the church I heard the voice of some one preaching; but it was not Elder Kenyon. He sleeps with the "forefathers of the hamlet" on the hillside yonder, and other forms fill pulpit and pews. The preacher today was President Davis of Alfred University, and you will see his excellent sermon in a few days in the SABBATH RECORDER. You will like it. It will be all the more precious to you because it was preached in your old home church. And when you read it, you will say, Oh, I wish I could have attended that association! I wish I could have taken that walk over the old Independence hills, and could have met the friends who years ago loved me, and whom I shall never forget.

Home Department Bible Study for L. S. K's

REV. G. M. COTTRELL,

(General Field Secretary)

Our benevolent efforts are splendid, and to be continued, I trust, with increasing force and usefulness. But in addition, I believe we should multiply our lines of activity. We can use the "quiet hour" in prayer for a blessing to ourselves and to one another. We can make use of correspondence to cheer and strengthen the lone ones. We can sometimes get together, a few here and there, for a social and religious meeting. But in this letter I wish especially to commend a system of home department Bible study in connection with the Sabbath school of our different churches.

Suppose we designate, so far as prac-

ticable, an official church or Sabbath school for each State. It would work something like this: In Wisconsin, let Milton Junction, for example, be the official Sabbath school for the L. S. K's of that State. Then all who would, could join the home department of that school, take up with it the year's study of the lessons, and make their report to that school. In case one's membership was in some other church in the State, and he preferred membership in his own school, well and good, and even better. Let each one use his own and not the official school.

In Minnesota, Dodge Center would be the official school, and those of that State, and Dakota perhaps, could join there. North Loup for Nebraska, Boulder for Colorado, and the neighboring mountain States that have no church, line up with these. Nortonville for Kansas and perhaps Oklahoma. Gentry, Fouke, Farina, Battle Creek accordingly. In New York there are so many churches that perhaps each person should make his own choice, or select one of three churches, one in the western, one in the central, and one in the eastern part of the State. And so on with the rest of the States.

The state secretaries should have a large direction in these matters; and it will, if the movement is general, involve considerable extra work for the home department superintendent of the official school, but work that ought to bring a great blessing to the officer and his school, as well as to all the L. S. K's who join. This is our plan. If any one knows aught why these should not thus be joined together, let him now speak or forever after hold his peace.

Topeka, Kan.,

Oct. 10, 1914.

Do Not Order "The Blue Flower"

Several recent orders for new subscriptions to the RECORDER have called for "The Blue Flower" as a premium. We are sorry to announce that the publisher has notified us that this book can not be supplied, and will not be in stock again.

BUSINESS MANAGER.

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

SABBATH REFORM

Sabbath Sermon

Northwestern Association, Farina, Ill.,
October 26, 1914

The Rev. H. N. Jordan read the Scripture lesson from Romans 6, and the Rev. L. D. Seager offered prayer.

President Daland chose as his text Romans 6: 17, "God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you." His theme was, "Obedience to the Form of Doctrine," having especially in view the observance of the Sabbath as an important mold or form of religious teaching.

He began by stating that one would not naturally select a passage from one of Paul's epistles wherewith to enforce the observance of the Sabbath by the Christian church, for Paul was, so to say, a specialist in the doctrine of justification by faith apart from the deeds of the law. While in no respect abrogating the positive or moral law, the great apostle to the Gentiles, on account of his own personal experience of the divine revelation, and because of the opposition of Judaizing teachers, always laid emphasis on salvation simply and solely by the grace of God through faith. But, for this very reason, if Paul anywhere teaches the importance of adhering to the form of ancient law, his teaching would have the greater weight.

President Daland further said that he would not offer on this occasion a polemic or controversial discourse, exhibiting at length all the arguments in favor of the observance of the Sabbath, but would rather seek to confirm the faith of Sabbath-keepers by presenting the teaching of the apostle Paul in the chosen text. He submitted, however, that in all the New Testament there is but one passage that can be advanced as teaching anything contrary to the observance of the Sabbath, and that is Colossians 2: 16, "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." But the most that this teaches, like Romans 14: 5, "Let every

man be fully persuaded in his own mind," is the freedom of the individual conscience, and that no man can be the judge of another. The specific reference of these texts is a matter of doubt and dispute. The general bearing of both is plain; namely, that every man must be the arbiter of his own conscience. But if these passages are in any sense an argument for the abrogation of the Sabbath, Hebrews 4: 9, "There remaineth therefore a sabbath rest for the people of God," is a yet stronger argument for its continuance. The most, therefore, that can be said in the way of argument is that the whole tenor of Scripture is in favor of the observance of the Sabbath. Of the transfer of the Sabbath institution to the first day of the week there is absolutely no hint in Scripture. The feast of the resurrection, which became established later and which issued in the medieval "Lord's Day," can not be connected with the Sabbath, and only on account of the gradual discontinuance of the Sabbath did it in any sense "take the place" of the older and biblical day. These are plain matters of church history, well known to scholars of all faiths. All, therefore, that on biblical grounds can be urged against Sabbath-keeping is that, possibly, not to keep the Sabbath may "make no difference." The Sabbath is clearly right. Not to keep it, some think, may not be wrong. Against this doubtful position the apostle's words in the text may be brought as a strong argument.

The text is one of Paul's remarkable expressions of thanksgiving. When the courteous and tactful apostle in a special manner and in some definite direction wished to exhort a church to which he wrote, he almost invariably began by thanking God for some signal virtue in these people, and this he made the basis of his exhortation to higher ground or greater diligence. Thus in Romans 1: 8 he thanked God that the faith of the Roman Christians was "spoken of throughout the whole world." So he expressed thankfulness for the fellowship of the Philippians (Phil. 1: 3-5), the faith, love, and hope of the Colossians (Col. 1: 3, 4), the labors of faith, hope, and love on the part of the Thessalonians (1 Thess. 1: 2, 3) and the fact that their faith and charity grew and abounded (2 Thess. 1: 3). So here Paul

thanks God that whereas the Roman Christians had been servants of sin, they now had come to obey from the heart that form of doctrine which had been delivered to them. The expression of his gratitude became in fact the statement of religious duty; and, if we may judge by a comparison of similar passages, the duty enforced is one that seemed to the apostle to be of special importance.

In the medieval church religious duties were classified in three groups: *credenda*, or things to be believed; *agenda*, or things to be done; and *docenda*, or things to be taught. Now, while we doubtless are right in rejecting many beliefs, practices, and teachings that prevailed in the medieval church, yet nevertheless we suffer a distinct loss in that we seem to require too little in these respects. We apply the doubtful principle, "It does not make any difference," and the result is an almost indistinguishable minimum of belief, practice, and doctrine. It makes, we say, very little difference what we believe, hardly any difference what we do, and practically no difference at all what we teach. Creed is at a minimum, Christian practice is almost at zero in requirements, and there is little, if any, systematic religious teaching in our churches. What wonder is it that our young people can not tell what they believe, care little what they do, and know nothing of what is taught as Christian doctrine?

Our text enforces these necessary matters of duty. The first inference to be drawn from it is that doctrine, or teaching, is important. It is important that the vital truths of Christianity should be systematically and carefully taught. It is equally important that error should not be taught. It is important that, whether our young people fully accept them or not, they at least know what the chief points of Christian faith are, that they know the grounds upon which they may later build a structure for themselves of Christian faith and practice.

In the second place the form of doctrine is important. We lightly esteem the form and think we lay emphasis on the substance, the reality. But in letting go the form may we not lose also the substance? We reject the shell and hold fast the kernel. But was there ever a kernel that

grew without a shell? Paul thanked God that the Roman Christians obeyed, not merely the doctrine, but that form of doctrine that was delivered to them.

The word translated "form" means rather a "mold," such as that in which anything is cast. It is the word from which we derive the word "type," which originally was something cast in a mold. The Greek word, however, means the mold itself, that which shapes or forms anything. The figure is of that which determines or preserves the nature of a teaching.

Now the molds of religious doctrine are chiefly words, ceremonies, and days. Words like "faith," the "new birth," "salvation," "incarnation," "inspiration," and the like give clearness and form to the doctrine represented by them. To change a "word of faith" is no light thing. So rites and ceremonies, such as that of circumcision, the paschal supper, baptism, and the Lord's Supper are molds of doctrine. In regard to these the maintenance of the form is a means of preserving intact the teaching. The change in the mode of Christian baptism has doubtless been one very fruitful cause of the loss of belief in the doctrine for which it stands. While churches that have changed the form of baptism from the immersion of believers on confession of faith to, say, the sprinkling of infants may have regenerate church members, so that Baptist churches have no monopoly of regeneration, nevertheless the symbolic meaning of the rite as practiced by the Baptists enforces the truth that the Christian is dead to sin and has been lifted to a new life in righteousness. If we break the mold we endanger the doctrine.

In like manner sacred days are molds of doctrine. The Sabbath is chief among these and the blessings of the Sabbath are a confessed need of the world. If the world needs the Sabbath, and not merely a period of time devoted to physical rest,—if the world needs the Sabbath as a spiritual service, "a delight, holy to the Lord, honorable," then it needs the Sabbath enforced by religious sanctions. Now if the church has changed the day and altered the symbolic meaning of the institution, she has broken the mold and imperiled the teaching. The restoration of the neglected Sabbath, sanctioned by Scripture,—the re-

newal of the ancient mold,—is the fundamental element in Sabbath reform, if the church is ever to have a truly spiritual Sabbath. When certain Protestants really believed that Sunday had such sanction, that the New Testament authorized a new mold of doctrine, then the institution had a degree of spiritual power which Sabbath-keepers can not deny. But an enlightened understanding has taken away the sanctions, so that now the most that can be done for Sunday is its enforcement on economic or sociologic grounds, except in the case of those who believe that to the Church has been given the authority to cast anew the mold; and ecclesiastical authority has given us, not a Sabbath, but a church festival, by no means preserving the spiritual worth of the ancient day.

It was the belief that he came to entertain—the belief that it was the will of God that this mold of ancient doctrine should be preserved—which led President Daland to observe the Sabbath. He saw clearly that it was for the highest good of the church that the ancient Sabbath should be retained, just as he believed that it was for the highest good of the church that the ancient form of baptism should be retained. We keep the Sabbath not on legal grounds in order to earn salvation, but, knowing it to be the will of God, as a saved people we desire to do his will. We see the fruits of the broken and altered mold; even we as Seventh Day Baptists feel the baleful influence of lessened faith in the divine teaching. Let us, like those whom Paul praised, regard just that form of doctrine that was delivered to us. Little things are important. Words, forms, and days do make a difference. It is idle to say that the form is nothing. It is the mold that keeps the substance of doctrine intact.

In the third place the text teaches that we should not merely preserve and regard the form of doctrine, but accord to it positive obedience. Paul thanked God that the Romans obeyed the form of doctrine. This shows that in the matter of such a form of doctrine there is something to be done. There must be active obedience. There are *agenda* as well as *credenda* and *docenda*. This rests on a genuine psychologic basis. We are creatures of habit. What we do affects our souls. An habitual Sabbath-keeper is a better man for it. It is not enough to believe that the church

ought not to have cast away the Sabbath. We must act out our beliefs. The mold of doctrine is to be obeyed.

But, more than all, the obedience must be from the heart, a real *credendum*. We must *desire* to obey the form of doctrine. A Sabbath-keeper from necessity or by compulsion is not a real Sabbath-keeper. One who is a Seventh Day Baptist because he is afraid to be otherwise and who lives like a slave is not one in deed and in truth. We must love the form. One does not trample under his feet the picture of his mother, long gone from his sight. The form is in itself nothing, but it is dear as well as of value. It keeps fresh in visual memory the countenance of the departed loved one, and it is cherished because of the heart's love that abides. So we should cherish the holy Sabbath and count it a delight and a privilege to preserve and obey from our hearts the ancient day.

"If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it" (Isa. 58: 13, 14).

Memorial Board

Annual Meeting

The forty-second annual meeting of the Trustees of the Seventh Day Baptist Memorial Fund was held at the home of William C. Hubbard, Secretary, October 5, 1914, at 5.30 p. m.

Present: Henry M. Maxson, Joseph A. Hubbard, William M. Stillman, J. Denison Spicer, Orra S. Rogers, Frank J. Hubbard, Edward E. Whitford, and William C. Hubbard.

The Secretary reported that, at the recent General Conference, J. Denison Spicer, William C. Hubbard, and Frank J. Hubbard had been elected for a term of three years, and that Edward E. Whitford had been elected to fill the vacancy caused by the death of the late David E. Titsworth.

The minutes of the last annual meeting were read.

Upon proceeding to the election of officers, the following were unanimously elected by ballot: President, Henry M. Maxson; Vice-President, William M. Stillman; Treasurer, Joseph A. Hubbard; Secretary, William C. Hubbard.

William M. Stillman was elected Attorney of the Board for the ensuing year.

The following Trustees were elected members of the Finance Committee: the President and Treasurer, ex-officio, together with Orra S. Rogers and Frank J. Hubbard.

The following were unanimously elected an Auditing Committee: William M. Stillman, J. Denison Spicer, Orra S. Rogers, and Edward E. Whitford.

Orra S. Rogers was authorized to procure a bond of \$5,000 covering the surety of the Treasurer, and to be custodian of same.

Correspondence from Geo. W. Lewis, regarding the sale of the Stokes church, Ohio, was, on vote, left in the hands of the Finance Committee, with power.

Minutes approved as read. Meeting adjourned.

WILLIAM C. HUBBARD,
Secretary.

Quarterly Meeting

The Trustees of the Seventh Day Baptist Memorial Fund met in regular session, October 11, 1914, at 10 a. m., in the church parlors. Present: Henry M. Maxson, William M. Stillman, Joseph A. Hubbard, J. Denison Spicer, Orra S. Rogers, Frank J. Hubbard, Edward E. Whitford, and William C. Hubbard; also Accountant Asa F. Randolph.

The minutes of the July meeting were read.

Communications were read from Dean A. E. Main, enclosing applications for aid in preparing for the Seventh Day Baptist ministry from A. Clyde Ehret and Ira S. Goff, studying at the Alfred Theological Seminary; from Herbert L. Polan, studying at Union Theological Seminary; from Paul S. Burdick, studying in Rochester Theological Seminary; and from Rev. George B. Shaw of North Loup, Neb., re the endeavor of the North Loup people to finance the rebuilding of their church, which was destroyed, this summer, by fire.

The report of the Finance Committee, showing changes in securities for the quar-

ter, was read, and having been duly signed, was ordered placed on file.

The quarterly report of the Treasurer was read, and having been signed by the auditors, was approved and ordered placed on file.

The officers were authorized to forward to the various beneficiaries the amounts which will accrue, during the year.

It was voted to allow the Treasurer and Secretary \$50 from the Discretionary Fund, or so much as they may need, for incidental office expenses.

It was voted to appropriate \$50 from the Fund for Helping Young Men in Preparing for the Ministry to each of the four young men preparing for the Seventh Day Baptist ministry, through Dean Arthur E. Main; namely, A. Clyde Ehret, Ira S. Goff, Rev. Herbert L. Polan, and Paul S. Burdick; also \$50 to Peter Taekema, if he makes application.

After a full discussion, it was voted to offer, from the income of the Fund for Feeble Churches, a loan of \$1,000 to the Trustees of the North Loup (Neb.) Seventh Day Baptist Church, on first bond and mortgage, for five years, without interest, to assist in rebuilding their edifice.

The action of the President and Treasurer was approved in the purchasing by them of properties sold for taxes, to secure title thereto.

The Treasurer reported fully on the foreclosure and purchase of the property of the estate of Paul Tate, at a cost to the Board, including the original loan, of \$2,427.49. It was voted to refer this matter, and of repairing, selling or renting this property, to the Finance Committee, with power.

Re mortgages at 5½ per cent, the Treasurer reported that there were twelve mortgages, aggregating \$90,300 at this rate of interest. After a full discussion, it was voted to notify all borrowers at 5½ per cent that beginning January 1, 1915, these loans would be raised to 6 per cent, if not paid off.

Re Francis J. Skinner property, 446 West 5th Street, now in arrears in interest; the Board having paid the tax assessment, the matter was referred to the Finance Committee, with power.

Minutes read and approved, and the Board adjourned.

WILLIAM C. HUBBARD, Secretary.

MISSIONS

Seventy-second Annual Report of the Board of Managers

(Continued)

Susie M. Burdick's Report

It is two years since I have made an annual report to the Missionary Board. The greater part of that time has been spent at home.

It was July 12, 1912, that I sailed on the good ship *China*, which arrived at San Francisco August 5. Several days were spent in California and the journey across the States was taken in time to admit of my attending the inspiring Conference at North Loup, Neb. I reached home the last of August.

March 8, 1914, I left my Alfred home on the return trip, arriving at Shanghai April 12, after a very good voyage on the *S. S. Shinyo Maru*. They were blessed months at home, and in retrospect seem to have been very full in one way and another. My little book shows that I spoke between ninety and a hundred times. I was also permitted to attend a second Conference, the very helpful session at Brookfield, N. Y. I am very grateful for this time at home, particularly the last two months of fine winter weather, which was such a physical blessing to me.

There have been two months of work in China. It is delightful to find how well Miss West and her helpers have cared for the school interests. The few weeks of working together have made me realize afresh the burden of the years I was alone.

I returned just in time for some inspirational union Sunday-school meetings, in which the Pupil-Teacher Movement was urged. It seemed a good thing for us in the city school and we have adopted it. Three of the girls from the city come out on Sunday afternoon and, with the older girls of the boarding school, join in an hour of preparation of the lesson for the following Sabbath. Two of the girls from here go with me Sabbath morning and, with the four teachers in the city, teach in the Sabbath school there, and the others help with the very lively children in the primary department here, in the afternoon. This department has developed in a very

gratifying manner under Mrs. Crofoot's direction, and with the help of Miss Waung and Miss Dzau of the Girls' School. I am only sorry we did not undertake something of the kind many years ago.

From many sources we hear of great awakening and openings for Christian work. We long for a larger share in the work that all done for the Father shall be more signally blessed by him.

Report of Toong Tsing Oong, Evangelist at Lieu-oo

My beloved brothers and sisters of the Seventh Day Baptist Missionary Society, greeting.

My work for the year has been as follows: my principal work has been preaching to the patients that come to the dispensary. Sometimes I go out to the villages to preach, visiting Veu-jau, Singdaung-z, Daung-ka-aung, Zak-ka-jau, Singtsung and other places. There are many who apparently listen with much interest, but alas, the devil puts many hindrances in their hearts. In Veu-jau there is an inquirer who is much in earnest. In Sing Daung-z there is a church member and several who are hoping to write their names as inquirers. On Monday and Thursday evenings, at 8 o'clock, a Bible-study class meets in the home of one of the church members in town. There are seven or eight who attend this class, and sometimes many outsiders come in to listen. The meetings of this class are discontinued, temporarily.

Though the Lieu-oo Church is not large, several of the members are zealous in bringing others to hear the preaching.

On some of my trips to the surrounding villages some of the members of the church are pleased to accompany me.

Through the influence of the work done by the various workers and the power of God, there are many who are inquiring and contemplating becoming Christians.

During the year six have been baptized and received into the church. The total number of probationers is 25, 13 of whom have written their names this year. About 13 of these seem to be really in earnest.

The average Sabbath attendance has been about 56.

We ask the prayers of all who read this report for the church at Lieu-oo.

(To be continued).

WOMAN'S WORK

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

Many of us have been worried this summer because of the fact that some members of our families or some of our good friends were visiting abroad at the time war was declared, and that they were unable to come home, or even to let their friends know of their safety.

The many friends of Miss Alberta Crandall who knew that she with her brother and his wife, Mr. and Mrs. Truman Crandall, was spending the summer abroad, were very glad to learn of their safe arrival home in September. Miss Crandall has consented to tell us something about her experiences while they were waiting for an opportunity to return to this country.

Experiences of an American Tourist in Europe

ALBERTA CRANDALL

Travelers returning from Europe have many new experiences to relate, pleasant and otherwise, and we can contribute our share of both kinds.

We, my brother and his wife and I, have very pleasant memories of weeks spent in London, Paris and the islands of Guernsey and Jersey, during the month of July. But with the coming of war, all was changed, and our original plans had to be abandoned. We were not in the actual war zone at any time, but were near enough to it to feel the horror of war, and to suffer the inconveniences attending it.

Our first realization of the seriousness of the situation came when we arrived in Munich, August 1, and found war declared on Russia, and nearly all avenues of escape from Germany closed. We could not get to Berlin and on to Denmark as we had planned, and there was no train to Paris; so rather than stay in Munich, we returned to Switzerland, which we had just left.

The journey from Munich to Lindau was a most uncomfortable one, for after standing two hours, waiting for the train, we could only secure room in the aisle for our suitcases and ourselves, and spent the

night trying to sleep while sitting in cramped positions on our baggage. In Lindau we had to procure a pass from one of the town officials before we could leave the city and cross over into Switzerland.

When we reached Zurich, the first thing we did was to apply to the American Consul for passports, and the next, to go to a hotel and get something to eat. Zurich was under martial law, and for about ten days the mobilization of the troops caused business to be practically suspended. There was such a run on the banks that many failed, and none could give out large sums of money. Gold and silver disappeared, and until the government issued five-franc paper bills, the smallest in circulation was the fifty-franc bill, which could not be changed. Very few travelers' checks were cashed until the gold sent by the United States for the relief of Americans abroad arrived; then it was possible to get money sufficient for living expenses. But this did not come for nearly three weeks, and meanwhile we dared not spend a centime unnecessarily; and with nothing but German newspapers to read and nothing to do, time hung heavily on our hands.

Americans were not the only people unable to reach home. In our pension were Russians, Spaniards, Italians, and South Americans, all waiting for a chance to get home. As there was no possible way for the Russians to join their own armies, the men were ordered to fight with the French soldiers.

The prospect for getting out of Zurich was very dubious. Our government sent word that transports would be sent to take people home, and the consuls were asked to ascertain the number of Americans needing transportation, and from what ports they could sail. Italy looked the most promising, but the Americans who rushed down there found that the boats sailing could not handle the crowds already there, and many came back again. There was nothing to do but wait, and hope that a way out would present itself sometime, somewhere.

At the end of three weeks, we were cheered by the information that it was possible to reach London, and that boats had resumed sailings, and people were advised to leave as soon as possible.

We, in company with a dozen Americans, set out at once, without waiting for

the special train to Paris, which went through several days later.

It took us two days and nights to reach Paris, by a roundabout way, the direct line leading into the war zone. We changed cars four times, and sat up both nights, getting what sleep we could in uncomfortable positions. We had brought a lunch with us, and when that gave out, bought bread and bologna sausage at different stations along the way, and several times were fortunate enough to get sweet chocolate. Our drinking water was carried in beer bottles and replenished at fountains along the way.

We reached Paris on a Sunday forenoon, tired, dirty and hungry, and after obtaining a pass from the British Consul, allowing us to go into England, we went to a hotel, and indulged in the luxury of a "wash-up," and after a hearty meal, slept for a couple of hours.

We then started on our journey again, traveling all night in crowded cars. We reached Bologne the next morning at seven, crossed the Channel to Folkstone, and took a train direct to London. It took us three long and uncomfortable days and nights to reach London from Zurich, but every one was so glad to be moving on, that inconveniences and hardships were overlooked, and a spirit of comradeship and good cheer prevailed.

On the way we had seen many trains of soldiers, with their equipment of guns, wagons, etc., and two trains of wounded English and French soldiers, with some German prisoners, being taken to points distant from the battle-fields.

In London we found life much as before the war, except that soldiers were in evidence everywhere, and we saw company after company of recruits marching to the drilling-grounds in the parks. Business was kept up as usual, museums were open, and a spirit of cheerfulness pervaded the city. While in London I had the pleasure of attending a service in our Mill Yard church, and of enjoying the hospitality of Lt.-Col. Richardson and his wife, in their pleasant home.

But much as we enjoyed London, we were very glad when the time came to go to Liverpool to take our boat; and as the *St. Louis* neared New York, we were filled with a feeling of thankfulness and grati-

tude that we had been permitted to reach our dear home country in safety.

Milton, Wis.

Thanksgiving Exercise

ARRANGED BY MARY A. STILLMAN

- 1 Singing of harvest songs from local hymn-book
- 2 Scripture reading—Psalms 95 and 96
- 3 Prayer followed by Lord's Prayer in concert
- 4 Recitation—"The Blessing," by Mary Bassett Clarke

"Give us this day our daily bread,"
With lisping tongue the baby said,
And clasped her dimpled hands the while
She bowed her head with trusting smile,
And asked His blessing, who alone
Has power to guard and keep His own.

"In swift response the blessing came.
The bread and meat were still the same,
But better than the choicest food,
The spirit's peace, the inward good,
The kinship with the Holiest
That made the heart of childhood blest."

- 5 Singing—"Harvest Prayer," words by Rev. H. D. Clarke and music by James Stillman

"Lord of the harvest, now to thee
With thankful hearts we come to sing
Of thy rich bounty, given with free
And liberal hand, O God our King.
Accept our praise, our thanks receive,
And meet with us on this glad day,
As now the first fruits of our sheaves
On thine own hallowed shrine we lay.

"Some months ago, in early spring,
With joy we plucked the blooming flower;
In summer, thou to us didst bring
Warm sunshine and refreshing shower;
And now in harvest rich with wheat
And ripening fruit and bursting shell
We gather here thy praise to speak,
The greatness of thy mercy tell.

"But greater yet, in mercy given,
Is thy pure love in Christ revealed—
A foretaste of the glorious heaven
Awaiting those whom thou hast sealed.
O harvest home! eternal rest!
Where angel feet so long have trod,
Bring us at last, with others blest,
To thee, our Savior and our God."

- 6 Recitation for eight little girls—"A Thanksgiving Hymn," by Eliza Bassett Stillman

"For all the blessings of the night,
For moon, for stars, for dawning light,
Father, we thank thee!
And for the day, now made anew,
For sun, for rain, for morning dew,
We thank thee!

"For birds that sing their sweetest lay
At eventide, or break of day,
We thank thee! -

(Continued on page 498)

Special Magazine Offering

Any club listed given free for a new subscription to the RECORDER at \$2.00.
 Any club listed given free for a two years' payment in advance for the RECORDER (renewal subscription.)

SEVERAL leading publishers of magazines have joined us in one of the greatest subscription bargain offers ever put out. Through this combination everybody will be able to get a yearly subscription to three magazines in combination with the SABBATH RECORDER at practically the price of the RECORDER alone. In this list you will find forty different periodicals formed into thirty-five different clubs. Each club has 3 magazines, except one Special Club which has 4 magazines; some of these magazines sell for as much as \$1 a year. They are all good and cover a large variety of choice reading matter, including History, Music, Religion, Education, Fashion, Fiction, Literature, Drama, Art, Science, Inventions, General Farming, Dairy Farming, Live Stock, Vegetables, Fruit and Poultry.

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 Everyday Life

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 Woman's World
 People's Popular Monthly
 Gentlewoman

CLUB No. 3
 Hearth and Home
 Farm Life
 Household Magazine

CLUB No. 4
 American Woman
 Farm Life
 Household Guest

CLUB No. 5
 Today's (with free pattern)
 Farm Life
 Household Magazine

CLUB No. 6
 Today's (with free pattern)
 Everyday Life
 Gentlewoman

CLUB No. 7
 Fancywork Magazine
 Everyday Life
 Woman's World

CLUB No. 8
 Farm and Fireside
 Woman's World
 Home Life

CLUB No. 9
 Farm and Home
 Woman's World
 Household Guest

CLUB No. 10
 Today's (with free pattern)
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 Home Life

CLUB No. 11
 Good Stories
 Farm Life
 Everyday Life

CLUB No. 12
 Green's Fruit Grower
 Everyday Life
 Farm Life

CLUB No. 13
 Today's (with free pattern)
 Prairie Farmer
 Household Magazine

SPECIAL CLUB (Same Price as Others)

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 Home Life

CLUB No. 18
 Today's (with free pattern)
 Gentlewoman
 Home Life

CLUB No. 19
 Successful Farming
 Home Life
 Everyday Life

CLUB No. 20
 Farmer's Wife
 Home Life
 Everyday Life

CLUB No. 21
 Happy Hours
 Farm Life
 Gentlewoman

Poultry Item
 Farm Life

CLUB No. 22
 Farm, Stock and Home
 Woman's World
 Home Life

CLUB No. 23
 Vegetable Grower
 Today's (with free pattern)
 Everyday Life

CLUB No. 24
 Farm Life
 Woman's World
 Today's (with free pattern)

CLUB No. 25
 Woman's Home Weekly
 Woman's World
 Home Life

CLUB No. 26
 Fancywork Magazine
 Gentlewoman
 Today's (with free pattern)

CLUB No. 27
 Kansas City Weekly Star
 Farm Life
 Everyday Life

CLUB No. 28
 Gentlewoman
 Woman's World
 Home Life

CLUB No. 29
 Kansas City Weekly Star
 Everyday Life
 Home Life

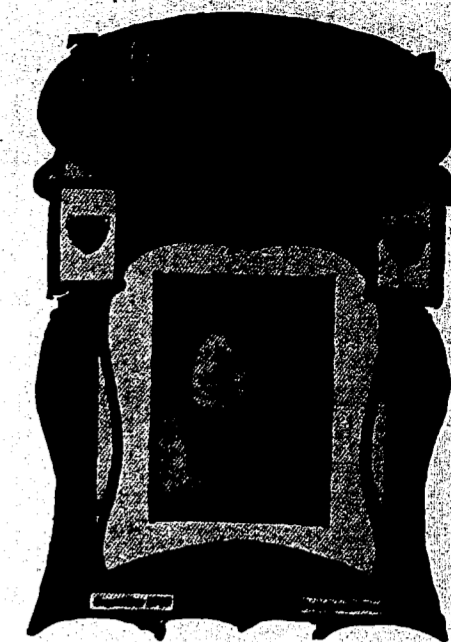
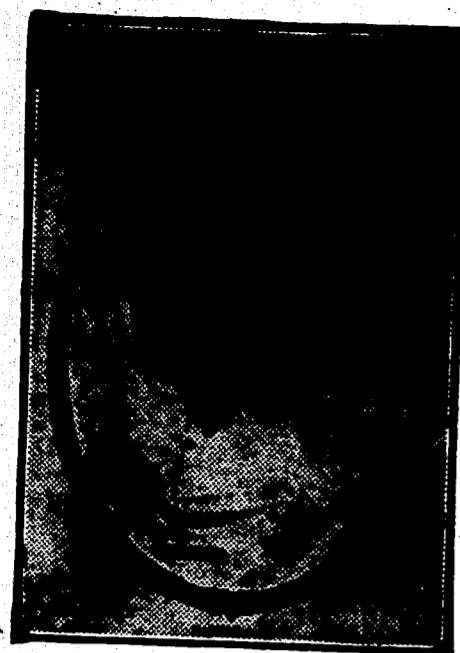
CLUB No. 30
 Southern Ruralist
 Home Life
 Gentlewoman

CLUB No. 31
 Farmer's Wkly. Dispatch (St. Paul)
 Home Life
 Farm Life

CLUB No. 32
 Rural Weekly (St. Paul)
 Gentlewoman
 Everyday Life

CLUB No. 33
 American Home
 Woman's World
 Gentlewoman

CLUB No. 34
 McCall's (with free pattern)
 Everyday Life
 Household Guest



We duplicate any clubbing offer made by magazine subscription agencies.

The SABBATH RECORDER

:-:

Plainfield, New Jersey

For grass and flowers, in vale, on hill,
For river, lake and murmuring rill,
We thank thee!

"For storms that sweep the mountainside,
For gales that on the billows ride,
We thank thee!

For home and friends that thou hast given,
For joys of life, for hope of heaven,
We thank thee!

"And e'en for sorrow's chastening rod
That lifts the thought and heart to God,
We thank thee!

But most of all, for thy great love
That sent a Savior from above,
Father, we thank thee!"

7 Address by the superintendent—What
American children have to be thankful for:

a A free country at peace with all the world
b Fathers at home, instead of marching to
battle

c Happy and contented mothers, brothers and
sisters

d Food to eat this year, and promise of
plenty instead of famine next year

e Houses with whole roofs overhead

f Schoolhouses used for schools, instead of
hospitals

g Churches standing, not in ruins like the
beautiful cathedrals of Louvain and
Rheims

(For contrast some reference may be made to
conditions in Europe, but care should be taken
not to frighten the children, and it should be
made very plain that war is not coming to our
country)

8 Speech by a boy:

Our superintendent has said that we ought to
be thankful for our churches, and so we ought;
but one Seventh Day Baptist congregation in this
country has lost its church, not in war, but by
the accident of lightning and fire. Over two
hundred boys and girls at North Loup, Neb.,
are without a church home. Shall not we, who
have so much to be thankful for today, help them
to rebuild their meeting-house, where they can
hold services, Sabbath school, and Christian En-
deavor society? Ten cents will buy a brick for
the foundation. How many bricks can we buy?

9 Special collection for North Loup Church

10 Singing—"Harvest Home." Tune, "Amer-
ica." Words by Mary Bassett Clarke in
"Autumn Leaves"

"From summer's dusty toil
We tillers of the soil
With sheaves have come—
Bringing blest autumn's dower,
Of richest fruit and flower,
For this triumphant hour
Of Harvest Home.

"From farm or shop or mill
Our busy hands we fill
With trophies rare;
To tell of harvests stored
Of industry's rich hoard,
By plenty's hand outpoured,
And God's good care.

"The swiftly passing year
Has brought us health and cheer
And joy and rest;
Plague has no terrors hurled,
And war's red flag is furled,
At peace with all the world
Our homes are blessed.

"Our fathers' God, and ours,
For sunshine and for showers,
We praise thy name!

• May blessings from thy hand
Still fall, like grains of sand
Upon the ocean strand,
Ever the same.

"As year shall follow year
May we assemble here,
Crowned with thy love,
Till, earthly labor done,
And all time's triumphs won,
Beyond life's setting sun,
We meet above."

11 Announcement of amount of collection
12 Benediction

Rev. Oscar Babcock

It is becoming more and more the cus-
tom, as I believe, in conducting burial serv-
ices, to speak briefly and cautiously of the
dead, and to give attention to the living; to
say little about the future life, but much
about our present conduct, and our atti-
tude toward the teaching and example of
Jesus Christ. This is as it should be. But the
occasion that brings us together today is
unusual. It would certainly be out of
place for me today to pass lightly and
quickly over the life of the one we have
gathered to honor. However, it is usually
best to announce a text of Scripture which
may be remembered in connection with a
service. I have therefore chosen for that
purpose Second Samuel 3: 38, "Know we
not that there is a prince and a great man
fallen this day in Israel?" Now Elder
Babcock would not have chosen such a text
as this for his funeral.

But the fact he would not, and we all
know that he would not, is one of the evi-
dences that he was a prince and a great
man. He was not a great man as the
world counts greatness. He was not a
scholar, an orator, an author, or a captain
of industry. He made no pretensions of
being a saint. I am not going to say that
he was a perfect man, or an ideal man.
But your hearts respond instantly to the
text that I have given—"A prince and a
great man has fallen this day." Jesus
said, "Ye know that they which are ac-
counted to rule over the Gentiles exercise

lordship over them; and their great ones
exercise authority upon them. But so shall
it not be among you; but whosoever will
be great among you, shall be your minis-
ter: and whosoever of you will be the
chiefest, shall be servant of all." I have
found, among the few cherished written
memoranda that he kept, this sentence
given a prominent place, "Be a pilot and
not a master." Did you hear that?—"Be
a pilot and not a master."

One is reminded of the Psalmist's words,
"Thy gentleness hath made me great." A
great man has fallen—great by reason of
the qualities that made great the gentle
Galilean who was such a master of men.
Like his Master, he might have been rich
but he became poor. His faith, his hope
and his courage were undaunted by dis-
aster. When, on August 12, in the dark-
ening twilight he staggered to the burning
church; when strong men were not
ashamed to weep; when he saw that de-
stroyed that probably meant more to him
than to any one else, he was not broken
as many feared, but said, between smiles
and tears, "We still have the river-bank
and the willows and the rocking-chair and
God." Many present have known Oscar
Babcock well for forty or fifty years. Sev-
eral remember him sixty and seventy years
ago, and there is one here who can re-
member distinctly the things that happened
79 years, 6 months and 24 days ago last
Friday.

Personally I have known Elder Babcock
only a few years in the twilight of his life,
but what I have known leads me to say,
"A prince and a great man has fallen
this day in Israel."

In June, 1908, there was held at North
Loup an old folks' service which included
an appreciation service for Eld. Oscar Bab-
cock. The men who had been pastors of
our church, who were living, together with
the widows of those who were dead, were
invited to write words of appreciation.
This they all gladly did. These letters
were read at that service and then given to
Elder Babcock, who carefully preserved
them. From these letters I shall make
some quotations, that you may know how
other men who have stood in the place I
now occupy have regarded him. Bear in
mind, friends, that these letters have been
read in his presence, and kept in his pos-
session for six years.

From Rev. T. L. Gardiner: "He was so
helpful to me during my short pastorate in
North Loup, that I shall hold him in grate-
ful remembrance as long as I live. His
modest, unassuming ways; his conscien-
tious loyalty to the church; his words of
cheer to me in my work; his attentive lis-
tening; his shining face lighted up by the
Spirit as he spoke; his wise coun-
sels and hearty cooperation—all com-
bined to make just such a helper
as a minister loves to have. . . . He
underestimated himself. . . . He is so loyal
to truth, and so honest in purpose, you
could always count on his help in every
good cause. . . . He is one of God's noble-
men—a safe, consecrated leader. . . . God
bless Oscar Babcock."

From Mrs. A. B. Prentice: "To Mr.
Prentice he was more than a friend. One
of the pleasant anticipations of Mr. Pren-
tice in going to North Loup was to renew
the association with this friend of his
youth and early manhood. . . . We found
him genial and true, not only to us, but to
all. With winning personality and un-
selfish Christian spirit he stood a leader
and helper of the people. . . . Uncompro-
mising with wrong, he sought by per-
suasive gentleness to win men to the right."

From E. A. Witter: "A good counselor,
a faithful friend and a loyal supporter.
. . . I will never forget his friendship to
me. . . . His real worth has not been fully
estimated."

From Mrs. J. W. Morton: "His active,
faithful life has been an inspiration to all
who have come under his influence. I
shall ever be grateful to Elder Babcock
for his brotherly sympathy and for the
cheerful, generous help he so freely gave
to my husband when he was pastor of the
North Loup Church."

From Dr. F. O. Burdick: "It was my
pleasure for about ten years to know him
as a neighbor and as a citizen. A more
accommodating man I have never met.
From the first time I saw him I learned to
love him. He was generous and sympa-
thetic to those in need, and forgiving to
those in error. As his family physician
and pastor and fellow worker we were
much together and I found him always the
same patient, loving, efficient, warm-
hearted, sympathetic Christian worker."

From M. B. Kelly: "A pioneer in our

faith, an ardent lover of his church, a true friend to his pastor, a fearless advocate of the truth, a man of deep interest in the young, a humble Christian, a man of God."

From J. H. Hurley: "Rev. Oscar Babcock was, to me, a kind and loving friend, a wise and thoughtful adviser, cheerfully responding in every way to lighten my work and to bring a sweet spirit of service into the hearts of the people."

From Mrs. G. J. Crandall: "We have always felt the highest regard for Elder Babcock, and appreciation of the work he has done for Christ in the North Loup Valley. His unselfish devotion to the church demands the special commendation of all Christian people."

Oscar Babcock was born March 15, 1835, in Persia, Cattaraugus Co., N. Y. He was the son of Rev. George C. and Almira Brown Babcock.

George C. Babcock's parents were John and Demaris Crandall Babcock.

When Oscar was about eleven years of age, a number of families removed from Persia to Wisconsin. Among these was the family of Eld. George Babcock. After living for a short time in Rock County, they settled at Dakota, in Waushara County. For a time Oscar attended school at Albion Academy. On June first, 1858, he was married to Metta Bristol, who died in November, 1872. In 1878 he married Hattie Payn, who died two years later. In 1889 he married Mrs. Adaline Preston, who died July 4, 1912.

There are four children (all the children of his first wife)—Edwin J., Arthur H. and Myra H., wife of W. E. Gowen, all living at North Loup, and George I., who has been for some time in charge of the work of the Young Men's Christian Association of Mexico and who is living in Mexico City. There is also left of his father's family one sister, Mrs. Delia Chase, of North Loup.

Oscar Babcock was licensed to preach in 1858, at the same quarterly meeting when a like call came to A. H. Lewis and to A. B. Prentice. He was not ordained till fourteen years later, that is, in 1872. He was a member of the state legislature in Wisconsin in 1863-4 and in 1865-6. He was promoter and president of a scheme of colonization that resulted in the establishment of a Seventh Day Baptist society in North Loup, Neb. He has been pastor

at Dakota, Wis., and at North Loup. He was Sabbath-school superintendent in North Loup for seventeen consecutive years. He was postmaster at Dakota, Wis., and for a time was a member of the Wisconsin legislature. He was postmaster at North Loup for about twenty-seven years. He was the first preacher in Valley County, preaching the first sermon among the covered wagons camped near the river, May 18, 1872. A rocking-chair was used for a pulpit. He performed the first marriage and conducted the first funeral. He assisted in organizing Valley County, in 1873, and was the first county judge. He laid out the original town-site of North Loup village, and also Babcock's addition, which was a part of his homestead. For years he was chairman of the village board and of the school board. He was also immigration agent and county commissioner for many years. At one time he was superintendent of schools for Valley County. In 1878 he was elected to the legislature of Nebraska. In all these struggles and enterprises he was closely associated with his only brother, Heman Babcock. Eld. Oscar Babcock led, and bore the brunt of battle, in the long, hard fight against saloons in North Loup, which resulted in destroying practically all saloon sentiment to this day.

For many years he has been subject to sudden attacks of very severe illness. This illness could not be explained or prevented. It was of the nature of vertigo. The time of the attack could not be foretold, and the agony he endured could not be fully explained to others. This became a great shadow over his later years. A favorite expression of his own was that he lived every day in jeopardy of his life. But now, after a long life of incessant and unselfish toil, he is at rest. "Know ye not that there is a prince and a great man fallen this day in Israel?" Not only to his family and to the church of which he was an elder, but to the entire community, he has left an example well worthy of imitation. "A prince and a great man has fallen this day." He has left no property to endow the village or to enrich his family; but his fallen mantle he bequeathes to all, and prays that upon all may rest a double portion of his spirit. "My father, my father, the chariot of Israel, and the horsemen thereof." GEORGE B. SHAW.

YOUNG PEOPLE'S WORK

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

The Work Verse

REV. H. L. COTTRELL

Christian Endeavor Topic for October 31,
1914

Daily Readings.

Sunday—Power for work (John 15: 1-14)

Monday—The day's work (John 9: 1-7)

Tuesday—The law of labor (Ex. 20: 9-11)

Wednesday—Willing workers (Neh. 4: 1-6)

Thursday—Work out salvation (Phil. 2: 12-19)

Friday—Honest toil (2 Thess. 3: 6-15)

Sabbath Day—Topic: Twelve great verses.
XI. The work verse (Eccles. 9: 10) (Consecration meeting)

WORK—A UNIVERSAL LAW OF LIFE

"What a heavenly mournful expression," exclaimed Miss Sybil in Bulwer's "Kenelm Chillingly," as she gazes at the baby. "It seems so grieved to have left the angels!" "That is prettily said, Cousin Sybil," replied the clergyman, "but the infant must pluck up courage and fight its way among mortals with a good heart, if it wants to get back to the angels again." This same principle applies in the performance of even trivial tasks. Work is a universal law of life; and it has, through the ages, been the price which men have paid for the greatest success. "Work or starve," is nature's motto,—and it is written on the stars and sod alike,—starve mentally, starve morally, starve physically. No creature in God's universe was intended by the heavenly Father to live in idleness. Each created thing has a work to do, a niche to fill in the temple of time. The ant, among the smaller insects, is known the world over for its industry; and Solomon, the wise man, uses the illustration of the ant in rebuking laziness when he says, "Go to the ant, thou sluggard; consider her ways, and be wise." Not a bird that flies but has a mission. To say nothing of the joy and happiness which the songsters bring to mankind, they are of incalculable value to the farmer as insect and rodent destroyers, seed eaters and scavengers. Then if God, in his plan of creation, ordained that the less important animals and

insects should toil, how much more will man be expected to spend his days in fruitful labor. As Longfellow says,

"All are architects of Fate,
Working in these walls of Time;
Some with massive deeds and great,
Some with ornaments of rhyme;

* * * * *

"For the structure that we raise,
Time is with materials filled;
Our todays and yesterdays
Are the blocks with which we build."

ATTITUDE OF GREAT MEN TOWARD WORK

The mottoes of great men give us glimpses of the secret of their characters and success. "Work, work, work!" was the motto of Sir Joshua Reynolds, David Wilpie and scores of other men who have left their mark in the world. Scott's maxim was, "Never be doing nothing." Michael Angelo was a wonderful worker. He even slept in his clothes, ready to spring to his work as soon as he awoke. He kept a block of marble in his bedroom that he might get up and work when he could not sleep. Even after he was blind he would be wheeled into the studio to examine the statues with his hands. Lord Palmerston worked like a slave, even in his old age. Being asked when he considered a man in his prime, he replied, "Seventy-nine," that being his own age. Sir Walter Scott was a phenomenal worker. He wrote the "Waverly Novels" at the rate of twelve volumes a year. He averaged a volume every two months for his whole working life. Henry Clay could have been found almost daily for years in some old Virginia barn declaiming to the cattle for an audience.

THE DIGNITY OF HONEST WORK

"Whatsoever thy hand findeth to do, do it with thy might," should be our rule of life if we would best develop our characters and achieve a success that is truly great. Very few men can enter at once upon the work they love in life. They must rise to that work by degrees. If we perform faithfully and well the work of today, we will be better fitted for the work of tomorrow, more worthy of a higher calling. If we would do some great service for our Master, we must first be willing to perform the humbler and more insignificant tasks. The greatest men recognize the dignity of honest toil, since it was through humble and honest toil that they at last

entered upon their God-given work. In a little log cabin in the backwoods of Ohio, a poor widow is holding a boy, eighteen months old, and wondering if she will be able to keep the wolf from her little ones. The boy grows, and in a few years we find him chopping wood and tilling the little clearing in the forest, to help his mother. Every spare hour is spent in studying the books he has borrowed but can not buy. At sixteen he gladly accepts a chance to drive mules on a canal tow-path. Soon he applies for a chance to sweep floors and ring the bell of an academy, to pay his way while studying there. Soon we find him in Williams College, where in two years he graduated with honors. He reaches the State Senate at twenty-six years of age, and Congress at thirty-three. Twenty-seven years from the time he applied for a position to ring the bell at Hiram College, James A. Garfield became President of the United States.

EFFICIENT WORK MUST BE DIRECTED BY
INTELLIGENCE

Why does a bit of canvas with the "Angelus" upon it bring \$125,000, while that of another brings but a dollar? Because Miller put \$125,000 worth of brains and labor into his canvas, while the other man put only a dollar's worth into his. A blacksmith makes five dollars' worth of iron into horseshoes and gets ten dollars for them. The cutler makes the same iron into knives and gets \$200. The machinist makes the same iron into needles and gets \$6,800. The watchmaker takes it and makes it into mainsprings, and gets \$200,000, or into hairsprings and gets \$2,000,000. So it is with our life material which is given us at birth. One young man works it up into objects of beauty and utility. Another botches and spoils his without purpose or aim, until, perhaps, late in life, he comes to his senses and realizes that he has wasted all his magnificent possibilities. Then we must work not only with diligence but with wisdom.

"If thou canst plan a noble deed
And never flag till it succeed,
Though in the strife thy heart should bleed,
Whatever obstacle control;
Thine hour will come. Go on, true soul,
Thou'lt win the prize, thou'lt reach the goal."

"No pain, no palm; no thorns, no throne;
No gall, no glory; no cross, no crown."

The Social Life of the Rural Church

MRS. MARY IRISH CARPENTER

Read at the Western Association

In referring to the program, I saw that the social life of the church is to be discussed this morning under two heads "Social Life of the Rural Church," and "Social Life of the Village Church," the former subject being assigned to me. By the rural church, then, we mean the church of the farming community—the country church—as distinguished from the church of the village or city. Next, what do we mean by social life? Referring to Webster we find: "Social, pertaining to society; relating to men living in society; ready or disposed to mix in friendly converse." Then, in other words, we are to discuss the getting acquainted and enjoying of one another in a companionable way in connection with, and under the direction of, the country church.

It seems to me that the principal difference between the social life of the rural church and the social life of the village church would lie in the greater opportunity of the rural church for controlling the social life of the surrounding country. Of course most villages have numerous ways of obtaining amusement and social intercourse, such as the moving-picture show, the dance hall, a high school with a possible literary society, various clubs and organizations. Some of these might be found in a rural community. On the other hand, too, the automobile, the state road, the trolley, etc., are bringing the farmer into closer touch with the village and city. And yet, after careful consideration of both sides of the question, we still must admit that the country community has less opportunity for social life than the village has. Now, if there is a real live church in a rural community, it stands in a position to direct, to quite an extent, the social life of that neighborhood. The country people, having less opportunity to meet together socially, will appreciate and make the most of such an opportunity offered by the church. Man is a social being and by the laws of life will seek intercourse with his fellow men; if the church can seize the opportunity of directing this intercourse, it has taken a big step in interesting him in the religious part of church life.

How can the church best do this? There seem to be various solutions of this problem. By observation and by reading we learn what different churches are doing among our own people, as well as in other denominations.

Of course there is the Ladies' Aid society, which does a great deal for the church and yet is a place where the members may get together and enjoy a social time. We have the Sabbath-school picnic, with its contests, games and full lunch baskets; the yearly church dinner at Thanksgiving, or at the church business meeting, or at whatever time may be considered best by the special community it serves. These opportunities for a social good time are answering the call of the rural church for more social life. Then some of our churches have the Baraca and Philathea classes; and if they do not have these, the young people's Sabbath-school class may organize in much the same way. These organizations have various meetings outside of the regular Sabbath service, when the members may enjoy a good time together. Young people always like to organize and to feel the dignity of being a body by themselves, with officers, laws, and certain work to do. There is an inspiration to them in working with other young people and in exchanging ideas and developing ideals.

Then there are the Y. W. C. A. and the Y. M. C. A., and in some ways these are especially good because, being non-denominational, they appeal to young people outside our own church, and of course we are glad to be able to influence any one for good, whether outside or within our own denomination.

My home church always had, and I think has yet, a plan that seems good to me. We had our Christian Endeavor meeting on the evening after the Sabbath; and once a month, instead of having a regular Christian Endeavor prayer meeting, taking up the regular topic, we had a literary program. On these occasions, besides learning something of parliamentary practice, we gained much enjoyment and information from the literary and musical efforts of others. And when it came our own turn to write a paper on some subject on which we must do reading and study in order to do justice to ourselves, or when we must

furnish some other part of the program, the gain to ourselves was much greater. Besides the gain in knowledge of the subject, we learned how to do things in public, how to appear before an audience, and though I recall a serious feeling of self-consciousness on many of these occasions, yet I have ever been grateful to the Nile Christian Endeavor Society for what it did for me by these monthly literary programs. We occasionally had a sociable, with games, visiting, and good things to eat, in place of this monthly literary program.

If you will excuse another reference to something close to my own life, I will tell of a little experiment we are trying here where I live. There are in this vicinity three or four families of Seventh Day people, a few Wesleyan Methodists, a small church of Methodist Episcopalians, and quite a number of people who come under none of these classes and make no profession of religion. Now there are, among us all, about thirty-five or forty young people, of whom one-third are young married people. A few of us felt the need of some sort of an organization to draw out the more serious side of the young people, and to give them some sort of literary training as well. Last night we invited them all to gather for a social good time, at the end of which they were told of our plan to form some sort of a young people's society. I think it will be something on the order of a Y. W. C. A. and a Y. M. C. A., partly religious, partly literary and partly social—something to help fill this threefold need of our young people. Young people must "do something," and why not lead them to do something worth while for themselves and for the community, rather than leave them to spend their energies in useless, if not harmful, amusements? Of course it remains to be seen how this will work out.

Prof. Wm. A. McKeever, of the Kansas State Agricultural College, in his book, "Farm Boys and Farm Girls," emphasizes the fact that our churches are too narrow. He says: "There is no good reason why the rural church should stand alone as a religious institution. It should and can be made a social as well as a religious center for the whole community. So, let there be constructed a modern building with big windows, and several apartments for Bible-

school classes, and for meetings of social groups, such as the grange, the farmers' institute, the sewing society, and the literary and debating clubs. Then there should be apparatus for the preparation of meals, with a room in which a long table might be spread as occasion demands. Outside this building there should be a children's playground with some simple apparatus for play. Not less frequently than one afternoon of the month—and twice would be better—the people of the community should drop everything and come together for a social good time and a general exchange of ideas. There is no good reason why the young people could not meet together and on the same evening have an oyster supper and a prayer meeting." Professor McKeever thinks it advisable that those who plan the religious service in the country make plans for a social hour in connection therewith. He would have the country church no less a religious affair, but distinctly a socializing agency as well. It must not merely save souls, but save and conserve and develop for this present life the bodily, the moral and the intellectual powers of the young.

Tract Society—Treasurer's Report

July 1, 1914, to September 30, 1914

F. J. HUBBARD, Treasurer,
In account with
THE AMERICAN SABBATH TRACT SOCIETY

Dr.

To balance cash on hand July 1, 1914\$1,189 65
To funds received since as follows:

Contributions as published:
July\$289 31
August 74 12
September 147 18

Income from Invested Fund: 510 61
July\$212 00
August 30 00
September 154 00

1/2 Conference collection 396 00
Income from Permanent Funds, prepaid 80 50
Transferred from Sabbath Reform Field Work Acct. 1,577 90

City National Bank, interest on bank balances 800 00
Publishing House Receipts: 19 87

RECORDER\$659 67
Visitor 225 58
Helping Hand 223 50
Tracts and books sold 54 32
A. H. Lewis' Biography 1 50
Bible Studies 17 75

1,182 32
\$5,756 85

Cr.

By cash paid out as follows:

G. Velthuysen, appropriation\$ 151 50
George Seeley:
Salary\$75 00
Postage 30 00

Joseph J. Kovats, salary 105 00
Marie Jansz, appropriation 60 00
37 50

T. W. Richardson, salary 75 00
E. H. Socwell:
Salary\$150 00
Expenses 38 57

Italian Mission, acct. J. G. Burdick, appropriation 188 57
Los Angeles (Cal.) Church, through Rev. Geo. W. Hills 87 50
87 50

Sabbath Reform Field Work Account: \$ 792 57
Clayton A. Burdick\$ 54 38
A. J. C. Bond 3 83
Edgar D. Van Horn 17 80
Corliss F. Randolph 86 65

E. S. Maxson, M. D., work among the Hebrews 162 66
Expenses (Committee on Revision of Tracts): 10 00
The Macmillan Co., literature\$ 5 96
A. E. Main 15 75
Corliss F. Randolph 81 16
Willard D. Burdick 22 00

G. Velthuysen: 124 87
Expenses to Conference\$ 50 00
Expenses to Conference, through E. B. Saunders 37 60

Ch. Th. Luckey (through G. Velthuysen) 87 60
Herbert L. Polan, expenses receiving G. Velthuysen 25 00
Theodore L. Gardiner: 2 77

Expenses to Conference\$ 16 00
Expenses to Associations 75 00
Expenses for G. Velthuysen 2 00

M. E. McLaughlin, typewriting Annual Report 93 00
James S. Scott, Troy, N. Y., Surrogate's Clerk, copy will of Rhoda T. Greene 4 00

Minnie J. Reeves, Deputy Clerk, Troy, N. Y., copy will of William D. Greene 1 50
Lindsay Ridgway, Clerk, Shepherdsville, Ky., Copy of will and proceedings in re estate of Eliza James 1 00
Edwin Shaw, copy will of Eliza James\$ 4 50
James 1 50

J. A. Davidson, Homer, N. Y., freight on tent, Illinois to New York State 6 00
Edwin Shaw, Corresponding Secretary, expenses stenographers and postage 3 40
Publishing House Expenses: 15 00

RECORDER\$1,644 17
Visitor\$277 31
Subscription slips and circulars 6 27

Helping Hand 283 58
Tracts, postage 217 50
Tract Society Expenses: 41 56
Annual Report\$42 29
Mgr's expenses to Conference 13 20

55 49
2,242 30
\$3,571 67

Balance on hand September 30, 1914 2,185 18
\$5,756 85

E. & O. E. F. J. HUBBARD,
Treasurer.

Plainfield, N. J.,
Oct. 1, 1914.
Examined, compared with books and vouchers and found correct.

THEO. G. DAVIS,
ASA F. RANDOLPH,
Auditors.
Plainfield, N. J.,
Oct. 11, 1914.

They find it easiest to communicate with God in a crisis who are most familiar with the way to his throne. Every-day prayer is the best preparation for emergency prayer.—*Continent.*

CHILDREN'S PAGE

The Way of the Scout

Cheery and bright from morning till night,
Ready and willing to aid;
Hard though the work, he never will shirk,
Plodding along undismayed.
Trusty and true, he'll see the thing through,
"Fail" is a word he's ruled out;
Never give in, but stick it and win,
That is the way of the Scout.

Upright and clean, both thrifty and keen,
Orders he'll gladly obey;
Living a life of use and not strife,
Doing his good turn a day;
Heedless of gain, but with might and main
Working for good without doubt;
Making a name by "playing the game,"
That is the way of the Scout.

Sturdy and fit, oft proving his grit,
Handy and friendly to all;
Loyal and true, a sticker like glue,
Ready if Country should call;
Ever by deed upholding his creed,
Pointing the road to the lout;
Fighting for Right, with God as his Might,
That is the way of the Scout.

—*The Scout.*

What an Army of Toadstools Did

Did you ever think how strong the growing plants must be to force their way up through the earth? Even the green daisy-tips and the tiny blades of grass that bow before a breath, have to exert a force in coming through, that, in proportion to their size, is greater than you would exert in rising from under a mound of cobblestones. And think of toadstools—what soft, tender things they are—breaking at a touch. Yet, I can tell you, they're quite mighty in their way.

Charles Kingsley, the celebrated English novelist, was a very close observer of nature. One evening he noticed, particularly, a square, flat stone, that I should say was about as long and as broad as the length of three big burdock leaves. He thought it would require quite a strong man to lift a stone like that. In the morning he looked again, and, lo! the stone was raised so that he could see the light under it. What was his surprise to find, on closer examination, that a crop of toadstools had sprung up under the stone in the night, and raised it up on their little round shoulders as they came.

I am told that Kingsley gives an account of this in his book called "Christmas in the West Indies," but it was in England that he saw it.

Knowing that he was so close an observer, I shouldn't be one bit surprised if we went still further and found out that one secret of the toadstools being able to lift the stone was that they didn't waste time and strength in urging each other to the work, but each one did his very best without quarreling about whose turn it was, or whether Pink Shoulder or Brown Button was shirking his share. But then the toadstools must have been strong, too.

—*St. Nicholas.*

Rock-a-by Baby

There are few girls in this country who have not heard the nursery rhyme sung by the mother:

"Rock-a-by baby, upon the tree top;
When the wind blows, the cradle will rock;
When the bough breaks, the cradle will fall,
And down will come cradle, baby and all."

But how many know the origin of these lines? Shortly after our forefathers landed at Plymouth, Mass., a party were out in the field, where the Indian women were picking strawberries. Several of these women, or squaws, as they are called, had "papooses"—that is, babies—and, having no cradles, they had them tied up in Indian fashion, hung from the limbs of surrounding trees. "When the wind blew, these cradles would rock." A young man of the party, observing this, peeled off a piece of the bark, and wrote the above lines, which, it is believed, was the first poetry written in America.—*The Girls' Companion.*

Pleasant it is to entertain the picture of ourselves in some future scene, planning wisely, feeling nobly and executing with the holy triumph of the will; but it is a different thing, not in the green avenues of the future, but in the hot dust of the present moment, to do the duty that waits and wants us.—*James Martineau.*

The boy who thinks only of his manners attains nothing but manners; he who thinks only of the comfort and pleasure of others is the gentleman.—*Child's World.*

SABBATH SCHOOL

REV. L. C. RANDOLPH, D. D., MILTON, WIS.,
Contributing Editor

The Sabbath School Board has asked me to take charge of this page. It is hard to refuse such a fine, brotherly lot of men. They have promised to help. Will you give a lift, too?

Not long articles. We are glad to have one occasionally. But this page should bristle with suggestive paragraphs—items—pin-points on which to impale the attention of the wayfaring reader.

There are so many splendid things being done in Bible schools today. Every school has something unique. Don't sponge. Give the best you have. Send us a jewel out of your treasure-house of wit; a glean from the field of your observation; a flash from the sunlight of your aspiration; a cutting from the tree of your experience.

If in your Sabbath-school class some one made a reply so apt that it set the class into a roar of laughter, relate the incident. Feel at home in this chimney corner. Put your feet on the backlog, help yourself to the apples and be sociable. Loosen up. Tell us what you know. It won't take long.

That is one of the first secrets of a successful class—good cheer. Get rid of the sour people by sweetening them up. Kill the bad germs by liberal doses of sunshine. Smile. Be glad about something. Rejoice that you have the Bible, that an all-sufficient Savior has you, and that you march under the banner of the King of kings.

Sabbath School Work Among Our Young Women

MILDRED SAUNDERS

Paper read at Western Association

This topic is a broad statement of a question which could and doubtless would be treated very differently by different individuals. It is so broad that sub-topics

could well occupy the space allotted to it alone.

However, upon thinking the question over, it seems to fall into four divisions, which will be discussed as follows: (1) Statement and explanation of the subject; (2) Importance of Sabbath-school work; (3) Conditions among our girls; (4) Methods for improving Sabbath-school work.

By young women we naturally infer those graduated from the Intermediate, girls of about fifteen years, on up to those who no longer consider themselves youthful in the narrow sense of the word. The conditions for Sabbath-school work are different from those of any other form of Christian activity. There is nothing to take the place of the Sabbath school, nothing that will be of so much benefit to the girls and women who attend. As to Christian Endeavor, especially if in a college town, the girls wish to become actively engaged in Y. W. C. A. work and consequently give up Christian Endeavor, or divide their time. Even in country communities it is often hard for the young people to come to services twice; hence Christian Endeavor naturally has to take a back seat. But there is no good excuse for the all too prevalent custom of going home right after church and feeling no obligation whatever to remain. When we think of the young lives in our denomination, the importance of their forming right ideals, and the fact that the Sabbath school is and should be the most potent factor outside the home and church in forming the most efficient character, then is it time for us to make this Sabbath school to be felt as a necessity in every young life.

Why is Sabbath-school work so important, and why should young women be interested? Analyze the word, and we see it is a school on the Sabbath, organized primarily for children and young people. It is their training-school—their work-room in which to study the Bible lesson. It should be the aim of the Sabbath school to make the young people feel an individual responsibility. Here they should be presented, in the most real and beautiful way, with the lessons of Jesus. These lessons should inspire in them a love to be of service to those less fortunate than themselves and to give Christian sympathy. There, also, the young women come to

realize that they will soon become the women of the denomination, and in getting actively engaged, come to learn the problems and needs of our people, thus becoming better fitted to take the responsibilities which will be theirs.

One of the greatest troubles today is that our girls of eighteen, nineteen, or even twenty-one or two, begin to lose their interest in Sabbath-school work. Why is it? In Alfred we have a Philathea class with an enrolment of about twenty-five. Eight or ten is the average attendance. This is merely one illustration. In our Western States lack of interest in the Sabbath begins with absence from Sabbath school. The cause must be one of two things; indifference or laziness. Indifference signifies that there is nothing in the Sabbath school which appeals to a girl's social or religious nature. This very girl used to be actively engaged in the work, but now all responsibility has left her. The Sabbath school needs the young people and they need it.

Now let us see if there are not ways in which the work among our young women can be improved. In the first place let every one of us go to Sabbath school, and the very presence of so many will be an inspiration. Instead of saying among ourselves that the Sabbath school is the most uninteresting place, let us say just the opposite, even though the shoe pinches at first. It will soon grow very comfortable. We must remember that other people do not create all the interest for us—we must make it for others, and in doing this grow enthusiastic ourselves.

Realizing the social feeling that each young person has, we must have sociability in our Sabbath schools. They must not be cold and formal, and it is up to the young people to welcome strangers and make our own timid members feel more at home. We must stand by our superintendent and cooperate with him.

One of the best ways to keep up interest is to send delegates to the different Bible-school conventions. The reports brought home from these always make us feel that our work is one part of a great work carried on for the benefit of humanity.

Music is such an important factor in Sabbath school. I have heard many young people remark that they enjoyed the sing-

ing more than anything else. In most of our churches there is some one who can play, and if there is only one cornet or violin with the organ, this brightens things up immensely. You who can help out in this way do so and your labors will be rewarded. A chorus of young people also helps. You say, "We have a choir for church and it is too much trouble to get one together for Sabbath school." It does not seem to me that it would be a very difficult task to get six or eight young people to lead the singing.

Another way to keep the young women interested is to have organized classes with some special name. Typical of this is the Philathea class, organized and maintained so successfully in many of our Sabbath schools. Under the blue and white banner, with especial election of officers and an interested teacher, this can not fail to be an attractive feature of any Sabbath school. Interest in the Philathea conventions, appointment of delegates and special meetings, all help to keep up an active interest in this class.

Competition and class rivalry for the best attendance and highest collection help keep up interest. No girl ever gets too old to be interested in having her class show the best attendance. In some of our smaller Sabbath schools, when the secretary's quarterly report is given, reading the names of those present each Sabbath encourages attendance.

One of the surest proofs of a live Sabbath school is the fact that all its young people are working—not going to class having merely looked at the lesson, but having done special work outside the lesson. And right here let me say that many of our teachers are at fault. I heard a bright young girl remark not long ago that she didn't enjoy Sabbath school, for the girls were never asked questions, but just preached to. This was the sentiment of the large class of clever, active young girls. The question-answer method is much more efficient. Another idea for interesting girls is to study some character by way of home-reading. Just now, as we have been having the New Testament lessons, it is a splendid plan to give the girls the life of some Old Testament personage. In my class for several months we have been doing this, first studying the women of the Old Testament. It is a never-ending source

of pleasure to girls to find out just how these women of long ago felt, dressed and acted. Recently we have had, as outside study, the life of Moses. These studies get the girls into the habit of reading their Bible every day, and it is surprising what a little we girls know about Old Testament history.

At this time, when Camp Fire has such an influence upon the lives of the younger girls, those between fifteen and twenty, let the teacher show herself interested in Camp Fire work. If one of the older girls, who has had charge of Camp Fire, can be secured as teacher, she will doubtless help the girls greatly. Let all the young women get interested in this work and bring its spirit of Work, Health, Love into the Sabbath school. For the outside work with each lesson, have the girls study the outdoor life and nature lore of the Old Testament.

It seems strange, but nevertheless true, that teachers are scarce in our Sabbath schools. Right here is a chance for young women to get interested. If we get a chance to teach a class of youngsters, let's not look around for some one more competent, but go into it with all our young impetus and we, as well as the children, will be benefited. I don't believe we girls realize what an influence we have in the lives of the small children, until we think of our own first Sabbath-school teachers. Didn't they seem wonderful to us and don't we still have a deep affection for them? As long as so many of us are preparing to teach, this practice will be of great benefit to us as well as to the children.

Activity in whatever work we go into is emphasized so much today. For the girls living in large towns isn't there a mission school where you can go and teach Sunday afternoons? And for all of us in smaller places there are always sick ones to help. A happy song or some flowers cheer so much and they are such small things after all.

Another way to keep our young women interested is to get ready a missionary barrel. Surely every Sabbath school can do this much for needy ones. And this is the work for our girls. Wouldn't it be possible to meet once a week for two months before Christmas and sew? Old clothes are well enough, but let's make new things,

those which will be of practical use to some missionary. Have one of the girls read some interesting missionary story, and then see how fingers will fly. It is amazing how many dresses and aprons come into existence in no time.

All good work goes hand in hand with the Sabbath school, and what ideal Sabbath schools we would have if each girl would work with a purpose, come regularly to Sabbath school, stand loyally by her class, never say no when she could perform a Christian act, and always wear a smiling face; for—

"It's easy enough to be pleasant
When the world flows along like a song,
But the girl worth while is the girl who can
smile
When everything goes dead wrong."

It is splendid for the girls to do different kinds of Sabbath-school work—sing, play, or lead in the socials. Acquaintances with each new line of work makes us that much more competent to engage in other work. Ideas gotten in one society may be just the ones to carry out in a society away from home. I shall never forget the influence that one young woman from a middle western Sabbath school had upon one in Colorado. Her enthusiasm brightened up the whole school, and her ability to carry out useful plans was plainly felt.

Let us as Seventh Day Baptist young women realize our responsibility. Let us be loyal to our cause and go into our Sabbath-school work with all the enthusiasm we can muster. Let us be a help to our fathers and mothers and those who are carrying the responsibilities of our denomination, and an inspiration to the children. Let us not waver in doing what we think is right, but fight the good fight, trusting in our heavenly Father for guidance.

Sabbath School Lesson.

LESSON V.—OCTOBER 31, 1914
THE ARREST AND TRIAL OF JESUS
Lesson Text.—Matt. 26: 47-68

Golden Text.—"As a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth." Isa. 53: 7.

DAILY READINGS

First-day, John 16: 1-18
Second-day, John 16: 19-33
Third-day, John 17: 1-26
Fourth-day, John 18: 1-18
Fifth-day, Mark 14: 43-54
Sixth-day, Luke 22: 47-65
Sabbath Day, Mark 26: 47-68
(For Lesson Notes, see *Helping Hand*)

HOME NEWS

STONE FORT, ILL.—The three months' drouth was severe on us. Gardens were burned up by the hot, dry winds. The corn on our hill is good, due to dry farming.

Dea. Oliver Lewis and his daughter Beulah and myself started for the association held at Farina, one hundred miles distant, in ample time to reach there at the opening session; but the trains were delayed and we did not arrive there till about midnight, Thursday, and we did not go by "Parker" either.

The meeting was a success and the good preaching was inspiring. While the writer was speaking in conference meeting, Sunday night, the lights gave out. Dr. L. C. Randolph, who was conducting the services, called out, "Talk on, brother." I did, and when the lights were renewed he said, "Give the people your genealogy." In reply I told them I was in the eighty-first year of my age, and had ten living children, thirty grandchildren and ten great-grandchildren—four generations—fifty-one in all. I wound up my talk by giving them one of the mottoes of my life, "If you wish to keep going, why, keep going!"

We have recently had several additions to our church. We are trying to "hold the fort."

A sad accident happened to one of our members lately. Brother Thomas Skelton's team ran away with him, and he was injured internally. For several days he was very sick, but is much better now. The runaway was caused by the passing of an auto.

I have quite a number of copies of my autobiography on hand yet, and am anxious to dispose of them to the denomination, especially to those who have been brought up Sabbath-keepers, and who do not know the trials and persecutions of one converted to God's holy day. I sold several copies at the association. I have sold nearly three hundred copies for \$1.50 a copy. I now propose to let our people have them at \$1.25 a copy. Brethren, send in your names on a postal and I will mail you the book. After examination you may send me the price, or send back the book

and I will return the postage. The book contains 350 pages, well bound.

F. F. JOHNSON.

BERLIN, N. Y.—What's in a name? Berlin still nestles peacefully among the eastern hills, whose annual illumination was never more gorgeous! Yea, here is a Berlin with neither Kaiser nor war-guns, but peace and joy, for "Jesus is passing this way," and eight of our boys and girls have accepted him and offered themselves for baptism and church-membership. As we read, "There shall be joy in heaven over one sinner that repenteth," we think of our dear young Sabbath-school superintendent of last year, and know he is rejoicing there, with angels, over the birth into the kingdom of these dear ones. After Pastor Cottrell's return from association, they will receive baptism and unite with the church. There are others we hope to see take this important step and enter the fold.

The church building has been thoroughly renovated and a new carpet laid. Thus it goes without saying that the Ladies' Aid has had a busy summer, with an occasional food sale thrown in. A chicken supper is now announced for October 13.

It is good to see Mr. and Mrs. Cottrell with us again after their visit with relatives, following Conference, which gave them a much needed rest.

E. L. G.

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

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DENOMINATIONAL NEWS

On Monday Rev. W. D. Burdick and family passed through Chicago on their way to their new home at Milton, where they will occupy the C. B. Hull house on High Street.

Dr. A. L. Burdick and family have rented the residence vacated by Dr. C. E. Perry. They will reside in Milton, the doctor retaining his practice in Janesville.

President Daland gave a pipe organ recital at the Congregational church in Whitewater on Sunday.—*Milton Journal-Telephone*.

Excavation for the basement of the Seventh Day Baptist church began this week. It is hoped that the work will be well advanced by the time severe winter weather begins.

The boys' quartet of the Seventh Day Baptist church, assisted by Miss Jessie Moyer, will give an entertainment at the hall on the evening after the Sabbath, October 17. The proceeds are to go into the Christian Endeavor church fund.—*North Loup Loyalist*.

The Seventh Day Baptist services next Sabbath will be held in the Seventh Day Adventist church on Forty-sixth Street, near Wabash Avenue, Chicago, where Doctor Daland will officiate in the baptismal ordinance. Two-thirty p. m. is the time set for the service.

Rev. and Mrs. J. L. Skaggs and family of three children arrived in Nortonville, Kan., Tuesday evening, from Shiloh, N. J., to remain here where Mr. Skaggs has been called as pastor of the Seventh Day Baptist church.—*Milton Journal-Telephone*.

The Home-coming services of the Seventh Day Baptist church of Salem, held last Friday, Sabbath Day and Sunday, were highly successful and profitable. All the services were well attended, and an excellent spirit of enthusiasm was exhibited toward church matters.

At the communion service Sabbath morning four new members were added to the church on the reading of letters of recommendation.

The evening after the Sabbath was the occasion of an exceptionally pleasant so- cial at the parsonage. Old and young joined in having a happy evening together.

The service Sunday afternoon was made memorable by the introduction into the service of the peace proclamation by President Wilson, which was followed by prayer for peace by Dr. C. B. Clark.—*Salem Express*.

Sabbath Recorder Agents

Following is a list of agents for the SABBATH RECORDER. The towns with dashes (—) before the names are without local agents.

- | | |
|-----------------------|-------------------------|
| Shiloh, N. J. | } W. S. Bonham |
| Bridgeton, N. J. | |
| Milton Junction, Wis. | R. T. Burdick |
| —Walworth, Wis. | |
| —New Auburn, Wis. | |
| Alfred, N. Y. | A. A. Shaw |
| Andover, N. Y. | S. G. Crandall |
| —Adams Center, N. Y. | |
| —Berlin, N. Y. | |
| Brookfield, N. Y. | H. C. Brown, M. D. |
| —DeRuyter, N. Y. | |
| Friendship, N. Y. | P. L. Clarke, R. D. I |
| Leonardsville, N. Y. | S. C. Stillman |
| Little Genesee, N. Y. | E. R. Crandall, R. D. I |
| —West Edmeston, N. Y. | |
| —Fouke, Ark. | |
| —Riverside, Cal. | |
| —Boulder, Colo. | |
| —Chicago, Ill. | |
| —Farina, Ill. | |
| —Garwin, Ia. | |
| Welton, Ia. | Horace R. Loofboro |
| —Nortonville, Kan. | |
| Hammond, La. | D. R. Potter |
| Dodge Center, Minn. | Amey Van Horn |
| —Battle Creek, Mich. | |
| North Loup, Neb. | C. W. Barber |
| Jackson Center, O. | Rev. G. W. Lewis |
| —Coudersport, Pa. | |
| Salemville, Pa. | A. D. Wolfe |
| Ashaway, R. I. | Dwight R. Merritt |
| —Westerly, R. I. | |
| —Berea, W. Va. | |
| —Blandville, W. Va. | |
| Lost Creek, W. Va. | M. G. Stillman |

(Continued on page 512)

MARRIAGES

CRANDALL-CLARKE.—In Milton Junction, Wis., October 1, 1914, by Rev. L. A. Platts, D. D., Mr. William H. Crandall of Alfred, N. Y., and Miss Kate M. Clarke of New York City.

WELCH-BUDLONG.—At Crosses Mills, Charlestown, R. I., September 24, 1914, by the Rev. Clayton A. Burdick, Edward Welch of Westerly, R. I., and Sara M. Budlong of Ashaway, R. I.

COULTER-WELLS.—In Ashaway, R. I., September 30, 1914, by the Rev. Clayton A. Burdick, John A. Coulter of Chicopee, Mass., and Ethel R. Wells of Ashaway.

LARKIN-LAMPHERE.—In Westerly, R. I., September 3, 1914, by the Rev. Clayton A. Burdick, Charles H. Larkin of Ashaway, R. I., and Alma A. Lamphere of Westerly, R. I.

DEATHS

SPICER.—Susana M. Coon was born in Alfred, N. Y., May 18, 1827, of Seventh Day Baptist parentage, and died August 31, 1914, aged 87 years, 3 months and 13 days.

Graduating from Alfred University she engaged in teaching, both in Alfred and in DeRuyter Institute, N. Y. In 1840 she was united in marriage to Ambrose C. Spicer; and from 1851 to 1858 they had charge of the Seventh Day Baptist school in Milton, Wis., now Milton College. In 1875, in Minnesota, she, with her husband, joined the Seventh Day Adventist church. Removing next year to Michigan, she taught for a time in Battle Creek College, working also in the publishing house. A lifelong Christian, the "blessed hope" was her support and stay. Her last conscious words were "pray" and "amen." She died at the home of her son, Eld. W. A. Spicer, in Takoma Park, Washington, D. C., where she lived after the death of her husband in Battle Creek, Mich., about twelve years ago. Two sons and one daughter, with three grandchildren, remain to remember her devoted Christian life and to mourn her departure.

Brief funeral services, conducted by the writer, were held in the home in the presence of all her near relatives and a few sympathizing friends. She was laid to rest in the Washington Cemetery. J. N. A.

BARBER.—At his home in the town of Alfred, N. Y., September 27, 1914, Amos Barber, in the eighty-fourth year of his age.

The parents of Amos Barber, Hosea and Fanny Pendleton Barber, came from Rhode Island to Alfred in the early part of last century. He was born in Alfred and the years of his life were spent in the community of his birth. About fifty

years ago he married Miss Susan Stevens, whose death occurred some thirty years ago. To them were born four children: Mrs. J. S. Cobb of Hornell, N. Y.; John W. Barber, who cared for his father the last years of his life; Mrs. J. S. Mann of Jersey Hill, N. Y., and one son who died sixteen years ago. Beside his children he is survived by two brothers, C. H. Barber of Almond, N. Y., and Harrison Barber of Five Corners, N. Y.

Funeral services, conducted by Pastor William L. Burdick, were held at the house, September 30, and interment took place in Alfred Rural Cemetery. W. L. B.

RANDOLPH.—Peter B. FitzRandolph was born in Plainfield, N. J., a son of Elkanah and Phebe Drake FitzRandolph, June 12, 1832, and died on the old homestead, now the home of his brother Samuel, September 30, 1914.

His wife, who was Ann Eliza West, died several years ago. There were no children and Uncle Peter has since lived with his brother Alexander near Plainfield, but was visiting at the home of his brother Samuel when taken sick, and he lived but a few days after. He is survived by these two brothers and by one sister, Mrs. Rachel R. Randolph of Alfred, N. Y. Brother Randolph had been a faithful member of the Seventh Day Baptist Church of Christ at Plainfield, N. J., for sixty-four years, having united with the church by baptism in 1850.

Funeral services, conducted by the pastor, were held on October 3, 1914, at the home, and burial was made in Hillside Cemetery. E. S.

BLISS.—Celestia Malvina, daughter of Stillman and Clarissa Coon, was born in Independence, N. Y., May 29, 1839, and died of internal cancer, at Milton, Wis., October 5, 1914.

The family came west when she was a year old. Her father was the first pastor of the Milton Seventh Day Baptist Church. A sturdy man with strong convictions, he left a deep impress upon the community. In that pioneer atmosphere she grew to womanhood. She was married to Charles James Bliss August 7, 1859. Their three children and most of their nine grandchildren are connected with the same church of which she was a lifelong member. She was a deeply religious woman with a serious cast of mind. She grew more sunshiny as the shadows of evening drew across her life. She found something to be glad over even in the hours of pain. She was a faithful, conscientious Christian.

Services at the home of her son, E. D. Bliss, October 7. Pastor's text: Ps. 116: 15.

L. C. R.

HADSELL.—Aurilla Elizabeth (Lewis) Hadsell was born September 24, 1829, in the town of Alfred, and died October 3, 1914.

She was a member of the Second Seventh Day Baptist church of Alfred, with which she united when about sixteen years of age, during the pastorate of Rev. James H. Cochran. She was married to Nathan G. Hadsell, April 8, 1854, by Rev. H. P. Burdick. She was the daughter of Elijah and Sarah (Burdick) Lewis. She had

five brothers, Leander N., Elijah P., Israel T., Alvin A. and Isaac M. Lewis, and two sisters, Sarah A. and Phoebe P. Lewis.

Our sister was the mother of three children, five grandchildren, and seven great-grandchildren. Nathan G. Hadsell died three years ago the twelfth of April.

Sister Hadsell had a great many friends. Five years ago the twenty-fourth of last month, the Sunshine Society, of which she was a member, celebrated her birthday by holding their meeting at her home and making her a present, it being her eightieth birthday. She was also an honorary member of the Ladies' Industrial Society. Members of each of the above societies attended the funeral in a body, and furnished flowers for the occasion.

Farewell services were held at the church, the pastor officiating and a church quartet furnishing the music.

I. L. C.

BABCOCK.—At his home in North Loup, Neb., on October 9, 1914, Rev. Oscar Babcock, in the eightieth year of his age. For full obituary notice see another column of this paper.

G. B. S.

(Continued from page 510)

Salem, W. Va., P. F. Randolph
Albion, Wis., Moses Crosley
Milton, Wis., J. H. Coon
—Edgerton, Wis.

In the discussion at Conference of the best way to increase the circulation of the RECORDER, "All agreed that real live agents in all the churches, who would push things for the love of the cause, would go a good ways toward solving the problem."

A newly-appointed agent wrote this office as follows:

"Yours of the 17th at hand, and noted; I think you have been rightly informed, 'that many families are not taking the RECORDER,' and too many, seems to me; and if you think I can increase its circulation here I shall be only too glad to serve you to the best of my ability. I think you will find my name upon your mailing list for at least 40 years, without intermission, and every S. D. B. family should have it to keep in touch with the workings of the denomination. My opinion as to granting commissions, or not, to agents? I should say *No!* It does seem to me there ought to be *at least one* in every S. D. B. community with interest enough in the Sabbath Tract Society, to make a thorough canvass of the same in a kindly, yet business-like way, without remuneration."

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The Sabbath Recorder

Theo. L. Gardiner, D. D., Editor
L. A. Worden, Business Manager

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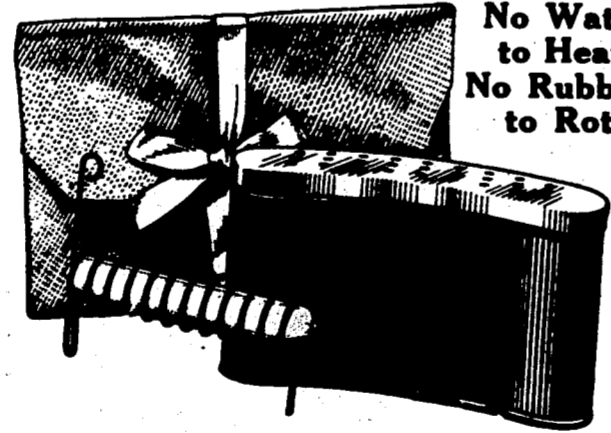
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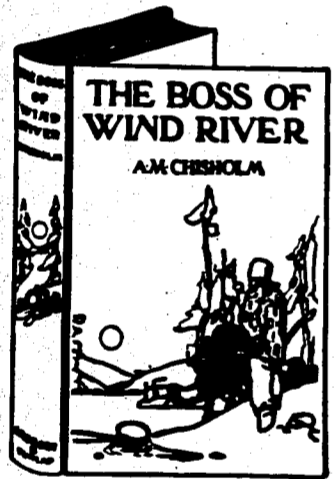
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THE HOLLOW OF HER HAND

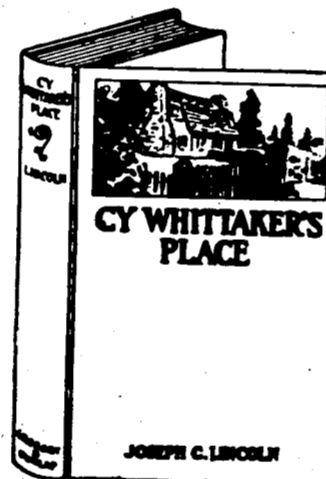
by George Barr McCutcheon



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



CY WHITTAKER'S PLACE

by Joseph C. Lincoln

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

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The **SABBATH RECORDER** Plainfield, N. J.

The Sabbath Recorder

ARROW AND BOW

It is easy to stand in the pulpit, or in the closet to kneel,
And say: "God do this; God do that!
Make the world better; relieve the sorrows of man,
for the sake of thy Son.
Oh, forgive all sin!" Then, having planned out God's
work, to feel
Our duty is done.

It is easy to be religious this way—
Easy to pray.

It is harder to stand on the highway, or walk in the
crowded mart,

And say: "I am he. I am he.

Mine the world-burden; mine the sorrows of men;
mine is the Christ-work

To forgive my brother's sin," and then to live the Christ-
part

And never to shirk.

It is hard for you and me
To be religious this way.
Day after day.

—Ella Wheeler Wilcox.

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