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AT THE FOOT OF THE RAINBOW

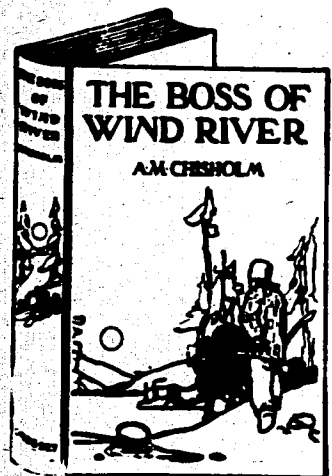
by Gene Stratton Porter (Author of "Freckles")

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 HOLLOW OF HER HAND

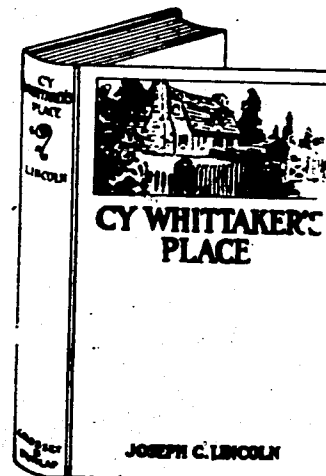
by George Barr McCutcheon



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.



CY WHITTAKER'S PLACE

by Joseph C. Lincoln

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

A PRAYER

We know the path wherein our feet should press;
Across our hearts are written thy decrees;
Yet now, O Lord, be merciful to bless,
With more than these.

Grant us the will to fashion as we feel,
Grant us the strength to labor as we know;
Grant us the purpose ribbed with steel
To strike the blow.

Knowledge we ask not—knowledge thou hast sent;
But, Lord, the will—there lies our bitter need;
Give us to build above the deep intent,
The deed, the deed.

—The Spectator.

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The Sabbath Recorder

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VOL. 77, NO. 18

PLAINFIELD, N. J., NOVEMBER 2, 1914

WHOLE NO. 3,635

The Central Association

The Seventh Day Baptist Central Association convened with the church at Leonardsville, N. Y., on October 8, 1914, with A. A. Thayer, of Verona, presiding. "I need Thee every hour" was the opening song. It was sung as though the worshippers really felt their need of the divine presence. Dea. C. J. York, of DeRuyter, led the devotional exercises and called on Pastor John T. Davis to lead in prayer.

The prayer was a fervent plea for God's blessing upon the association at its very beginning, and it was evident from the first that we were to have a spiritual feast in the Master's service.

The song, "There shall be showers of blessing," which followed the prayer, seemed like an assurance that blessings were in store for us. Deacon York read the tenth chapter of Romans, in which Paul expressed his heart's desire for Israel, that they might be saved. The leader made a plea for a faith that takes God at his word. We must do our part if the blessing comes.

WELCOME BY PASTOR DAVIS

Rev. John T. Davis, the local pastor, gave the visitors a most cordial welcome as members of one family reunited to talk of the things that all are interested in. "I hope," said he, "that your coming will quicken us spiritually. We invite you to come face to face with our problems. We have some, and we need counsel. We long to know how to reach those about us who seldom enter a church and who seem to care little for Christianity. I pray you may say some things that will quicken us and strengthen our faith. We long to see the spirit of unity strengthened, that the common interest may be increased and that friendship between the churches of the association may grow. For this we have been praying.

RESPONSE BY PASTOR W. L. DAVIS, OF BROOKFIELD

Brother W. L. Davis spoke for the delegates, accepting the invitation of the pas-

tor of Leonardsville to the work in hand there. He spoke of the purpose of the association to accomplish something, as revealed by the program. "I trust we are ready to do our part in the work that will bring the blessing. It is a great thing to live the Christ-life as an individual, and it is greater still to live it in the unity of the spirit as members of a cooperative body like the association, composed of several churches. Right living in such a body strengthens the churches and gives efficiency. I am thankful for the signs of an increasing faith that *works*; for faith without works is dead. We who have come from other churches sincerely hope that the Leonardsville friends may be able to help us."

The president then brought a brief message, to the effect that God expects us to do our duty, and if we are true to our obligations we are sure of the blessing.

THE ANNUAL SERMON

Rev. Royal R. Thorngate, of Verona, preached a strong evangelical sermon from the passage about the disciples who, scattered abroad by persecution, went everywhere preaching Christ. The story is found in the eighth chapter of Acts, in connection with the martyrdom of Stephen. Philip went down to Samaria and preached Christ until there was great joy in that city over the conversion of men. He was a true evangelist.

Our Conference this year had "evangelism" as a key-word in its program, and so far the sessions of the three associations have been characterized by the evangelical spirit.

Leaders fall and we are sad; we regret their departure and it is proper that we should. And yet the loss of leaders does not necessarily stop, or even retard, the work. Stephen's death must have seemed like a great loss to the young church, but under God it proved to be a great blessing. The effect of the persecution was to send the members of the scattered church abroad to preach the gospel. Philip was one of them. He was a consecrated mis-

sionary and he won the hearts of men. I wonder what would be the result if all Seventh Day Baptists who have gone everywhere under the "scatteration" policy, should begin at once to preach Christ and to exalt his truth among the people.

True gospel preaching has always been effective in stirring up the hearts of men. When the spirit of evangelism wanes, the church dies. This is the verdict of history; and history also shows that the church gains victories just in proportion to the spirit of evangelism it carries into its work. Some object to evangelical preaching because reactions follow and some of the converts go back. These reactions always come. Christ knew all about them, and expected that some seed would fall on shallow soil, and that when it sprang up it would soon wither away. He also knew that some seed would fall on good ground and bring forth a hundredfold. Evangelistic preaching always reaches the hearts of men, and it is by this that nearly all the tried and true now in our churches have been brought in.

All great religious awakenings that have moved the world have come by evangelical preaching. Before Jonathan Edwards began his wonderful revival preaching, the church was drifting away from the spiritual to the intellectual. Had it not been for John Wesley, Christianity would long ago have perished in England. The gospel of Christ is still the "power of God unto salvation." Truths about God are the only ones that reach the conscience.

Again, it is true that great revivals have usually been followed by revivals in learning and increased desire for scholarship. When gospel preaching has opened the heart, a desire is aroused for higher and better things, and hearts thus aroused always reach out after knowledge. The next step after the country boy has been converted is usually a step toward the college. He longs to become proficient in things that uplift humanity.

Philip proclaimed Christ. He had no fine theories, no flowery things to say, but opened the Scriptures and preached Christ. Paul determined to know nothing but Christ and him crucified. The world still needs the historical Christ, the deified Christ, the crucified and the risen Christ, the personal, ever-present Savior. And nothing short of a personal experience of

salvation through him can transform a man's life. Regeneration is still needed to take the animal out of man and establish him in spiritual things. Men must be saved from themselves.

Recently a friend told Mr. Thorngate of an incident in a certain church that was seeking a pastor. Many candidates had been heard, but none had been accepted. One of the committee said to the ex-pastor, "Don't preach so much of Jesus Christ; give us something up to date." Think of it! This actually happened in a large church in the Empire State.

The one thing most needed today is Christ enthroned in our hearts. We need the Christ of Paul and Philip—the Christ that sends us out after the lost.

Thursday Afternoon at Leonardsville

Before the time arrived for the afternoon meeting, the mists and clouds of the morning had passed away, and the glorious autumn sunshine flooded the earth, bringing warmth and beauty, and cheering the hearts of God's people.

Letters were read from five churches, showing a good spiritual condition in the association and a net gain of four members. The messages from the delegates to other associations were much enjoyed by the people of this association. We have noted the main points of these messages as they were given in the previous associations, and need not repeat them here. No one can measure the worth of these reports to a widely scattered people, or the good that is sure to come from these visits of delegates sent from the various associations. The ties of brotherhood are undoubtedly made stronger by the exchange of delegates. Many a feeble church, isolated from our other churches, has been uplifted by the presence and work of men and women sent to it by the associations and boards. Fouke, Hammond, Farina, Garwin, Nile and Independence are conspicuous examples of churches cheered and strengthened, recently, by such visits. Then there is a reflex influence for good upon the stronger churches and associations when these messengers return and bring their reports.

The "associational essay," by Mrs. Grant Burdick, was read by Rev. A. G. Crofoot,

and we hope to give it in full to our readers in due time.

WOMAN'S HOUR

The work of the woman's hour was in the hands of Miss Ethlyn Davis, who read Mrs. Babcock's message and a letter about woman's work as planned for at the General Conference. The need of a hospital at Lieu-oo and of having some one go to China soon was dwelt upon, and we are glad to note that a movement is on foot among our women, looking toward a more regular supply of original articles for the RECORDER.

The reports from the societies of this association show a commendable zeal for the work, and splendid progress made during the year.

The question as to the responsibility resting upon the home for the apparent indifference of many of the young people to the Sabbath cause was discussed by several speakers in open parliament. The general thought was that the fault does not lie entirely with the young people, but that the parents are equally to blame for this lack of proper regard for the Sabbath. Deacon York read a portion of the Seventy-eighth Psalm:

For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: that the generation to come might know them, even the children which should be born; who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God, but keep his commandments.

Illustrations of loyal home life that has enthroned love for the Sabbath in the hearts of the children were given, and it was said, with appropriateness, that if we want our children to go a certain way we must go that way *sometimes* ourselves. After several interesting addresses, Miss Avis Mason sang this beautiful song, "God give us homes."

"God give us homes!
Homes where the Bible is honored and taught;
Homes with the spirit of Christ in their thought;
Homes that a likeness to heaven have caught.
God give us homes!

"God give us homes!
Homes with the father in priest-like employ;
Homes that are bright with a far-reaching joy;
Homes where no world-stain shall come to annoy.
God give us homes!

"God give us homes!
Homes where the mother is queen-like in love;
Ruled in the fear of the Savior above;
Homes that to youth most inspiring shall prove.
God give us homes!

"God give us homes!
Lights in the world that is flooded with night;
Day-beams to banish sin's chill and its blight;
Pledge of a morning when wrong turns to right.
God give us homes!

"Home, home, sweet, sweet home,
A likeness to heaven,
God give us such homes!"

Thursday Evening

After a beautiful sunset that brought out the glory of the hills around Leonardsville, and as the evening shadows deepened, the people came together for the first evening of the association. Miss Ethlyn Davis led the music, and the services began with the song—

"My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.

Chorus—

"On Christ, the Solid Rock, I stand;
All other ground is sinking sand."

This was followed with "Tell me the old, old story," and "I'm the child of a King." Then Brother Crofoot prayed for a deeper work of grace, a more complete consecration, and all united in the song beginning "O love that will not let me go." After this came the sermon by Rev. Wilburt Davis, delegate from the Southeastern Association. He read the seventh chapter of Romans, regarding the law of sin in our members, and took his text from Proverbs 16: 25, "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

Sin is a real thing, and can not be ignored. Paul felt its bonds. The speaker dwelt upon the force of the law of sin in our natures, the inheritance of iniquity with which every one has to contend, and pointed out the remedy in Christ who gives us the victory. How shall we get away from the bondage of sin? "Ye must be born again," and let the Spirit of God come in and rule our mortal bodies. Paul said:

O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. . . . There is

therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

The triumphant song, "The fight is on," was well chosen to follow this sermon. The benediction was pronounced by Rev. J. H. Hurley.

The Second Day

Another beautiful autumnal morning greeted the people of the Central Association. The recent frosts had painted the forests and groves with golden hues, and autumn leaves carpeted the walks and lawns. The fine grove of maples around the church was radiant in the morning sun; and within the house there was a subdued halo of golden light from the stained-glass windows, well pleasing to the worshippers who gathered there.

"Just as I am, without one plea," broke the silence, and the second day of the association was well under way. Messages from sister associations were first in order, and the delegates brought many words of cheer. The one drawback in the work of the first hours of each association was the small attendance. In this association the general audiences were larger than in either of the others just held; but this morning only about fifteen persons were present to enjoy the messages from the delegates. In a busy community of farmers and shopmen it is out of the question for the people to be in the meetings early; hence, of necessity, the attendance during the first hours of the morning must be small. This does not necessarily indicate any lack of interest in our cause. One good thing about this association is the fact that its program is not overcrowded. Special effort has been made to allow time for general discussion on matters of denominational interest.

TRACT SOCIETY'S HOUR

The last hour and a half of the forenoon was devoted to the interests of the American Sabbath Tract Society. Three men had been requested to speak on certain phases of the annual report of the board, and they did their work well. The hour was in charge of the editor, as representative of the Tract Board. Dr. S. C. Maxson, of Utica, N. Y., spoke upon that part

of the report found on page 6 of the pamphlet distributed at Conference, referring to the purpose and principles of the society. He thought the report had the right ring, and said it met his hearty approval. It is not so much our business to down somebody in argument as it is to promote true and exemplary Sabbath-keeping in our own churches. This will make us really the light of the world. Doctor Maxson dwelt at some length upon the points in the report on better Sabbath observance, and upon the "privileges and blessings" for young people who are loyal to the Sabbath. He also heartily endorsed that part referring to the board's wish that the SABBATH RECORDER shall be kept free from discourteous and unbecoming language in the discussions admitted to its columns. The RECORDER'S stand for righteousness and temperance and holy living was commended, and a strong plea was made for the people to stand loyally by their board. He believed that the movement looking toward a central committee with the cooperation of all boards under one directing head was a step in the right direction. We must adjust our work to new conditions, if we are to meet the demands of our time. The Doctor related some interesting experiences of his own as a loyal Seventh Day Baptist, and told how ready men are to hear about the Sabbath question. Tracts and books will do more good when given out by those whose lives are consistent and who reveal the spirit of true evangelism.

Brother H. D. Babcock, of Leonardsville, then spoke upon the financial part of the board's report. He took points from the treasurer's report and the report of the publishing house, and showed that people who are dead and gone are doing more for the cause than those living. He read a list of those who have gone before, whose bequests appear in the treasurer's report, and showed that they being dead still speak.

Next he called attention to the receipts and expenditures of the SABBATH RECORDER and urged our people to rally and, if possible, make it self-supporting. He said, "The RECORDER is among the best religious publications as to editorial matter, quality of paper used, style and workmanship of printing, and in contributed articles." He called upon the people to think about the deficits, spoke of the small proportion of our people taking the RECORDER,

and asked if they thought such a record creditable to us. He then read and commented on the budget for the coming year, commending it and wishing the amount for home field work had been made two or three times as much. His closing words were:

Shall we not do our part in upholding the hands of the brethren of the Tract Society who so nobly and efficiently are doing this work for us? Not only are they the advocates, before the world, of our peculiar belief, but they are doing a vast amount of evangelical work, and it is up to us, to furnish the money.

If we will not do it, then let us disband the society and join ourselves to Sunday-keeping churches. But I do not believe we can abandon the belief of our fathers and be disobedient to God's plain command; rather will we put our shoulders to the wheel, and furnish the money, so that God's cause will prosper and we receive the blessing.

Deacon York, of DeRuyter, was the third man chosen to aid in this hour. He had selected three men to speak upon points in Wardner Titsworth's sermon, preached at Conference thirty years ago, and republished in our annual report.

These men spoke from experience. They were Revs. J. A. Davidson, Royal Thorngate and L. A. Wing. Their words on the Sabbath as a family day were clear and helpful. The Sabbath should be made a delightful day, and we should learn to call it a delight. It means much to us. It will be a glad day when Seventh Day Baptists are more careful about its proper observance. Brother Wing said that until he came to us he never knew a Sabbath-keeper to hire some one to carry on his business on the Sabbath. He thought it too bad that any Sabbath-keeper should allow his store to run on Sabbath Day. We are too careless about beginning the Sabbath at sunset, and about infringing upon sacred time near its closing. He thought it all wrong for us to go to our business while the sun is still shining on the tree tops. God will not stand it. He wants the whole Sabbath. An hour at the beginning or close spent in work is as bad as an hour at noon. No wonder outsiders criticize such doings by those pretending to keep God's Sabbath.

At the end of the business session, just before the education hour, Miss Ethlyn Davis and Mrs. Blanche Cumberston sang as a duet the song entitled, "In Thy Love."

"Father, I am weak and sinful,
Ever prone to go astray;
Like a wayward child of error,
I so often lose my way.

Chorus—

"In thy love, O God, have mercy;
In thy grace redeem my soul,
Bring me back, O gentle Shepherd,
Keep me safe within thy fold.

"In the billows of temptation,
When its waves are running high,
Bear me o'er life's sea of trouble,
Leave me not to sink and die.

"Father, when the shades are falling,
And the night of death is near,
Guide me thro' the gloomy valley,
With thy light my journey cheer.

"Open, then, the pearly portals,
That, unworthy though I be,
I may join the ransomed legions,
There to dwell eternally."

The Education Hour

Rev. Wm. L. Burdick, of Alfred, N. Y., had charge of the Education Society's hour. He said he was not here to represent the Education Society, but he represents that society *because* he is here. Dean Main couldn't come, and asked him, the representative of the Western Association, to take his place in this matter. After speaking of the history of the Education Society as connected with the Central Association, and the early move for educating men for the ministry, he called upon others to speak for the present schools.

Rev. Wilburt Davis spoke of the good work being done at Fouke, and urged the people to do what they can to help it along. The editor spoke for Salem College, giving an outline of its struggles, its good work for twenty-five years, and its present needs. Rev. J. H. Hurley spoke for Milton, showing its evangelistic spirit, its self-sacrificing work, and telling of its needs. Rev. A. G. Crofoot spoke of the blessings of a general education, and Rev. W. L. Burdick closed the hour with an eloquent appeal for the Theological Seminary and for a change of conditions as to pastors' salaries in our churches, so that the outlook may be better for young men entering the ministry. Every church among us ought to hear just such a presentation of the case as Mr. Burdick gave the association. Our membership is about the same as it was twenty-five years ago, but our

ministers have fallen off about one-third. At this rate another fifty years will find us with not more than eight or ten ministers. The churches that used to raise up their own ministers are not doing so any more, and unless there is a change for the better, unless the atmosphere of our churches is more conducive to the encouragement of their young men to choose the "high calling of God," our outlook is anything but bright. Let all the churches get down before God and pray fervently that he will send forth laborers into the vineyard.

Taken all together, this education hour was one of the best of recent years.

The Services of Sabbath Eve

The first song, "Stand up for Jesus," gave the key-note for the evening. The day had been a very busy one in promoting the various denominational interests; but as we assembled on the eve of the holy Sabbath, the spirit of worship was in the air. "God will take care of you," has been a favorite hymn in all three associations and we were glad when "Number Seven" was announced for the second song.

For a Scripture lesson, Christ's words of comfort in the fourteenth chapter of John were read by Rev. Riley G. Davis, of Syracuse, N. Y., and Secretary Saunders led in prayer. Thanks were given for the comforting promises, and for the assurances of God's presence. The desire to turn away from worldly things and to enter into the spirit of true worship was expressed in the prayers that followed.

"Teach me to pray," was sung by Paul H. Schmidt, D. Mus., composer and teacher, of West Winfield, N. Y., after which Rev. J. H. Hurley preached from John 8: 32, "The truth shall make you free." This is the same good sermon that was preached at Farina, two weeks ago, and written up for the RECORDER, but the speaker himself had greater freedom tonight, if possible, than he had then, and this sermon on spiritual freedom was greatly enjoyed by the Leonardsville audience. The "truth" was indeed forcibly presented, and some one should be made "free" by this powerful appeal. Brother Hurley can do no better than to keep right on delivering this message wherever he can get a hearing. Would that every church among us could hear it.

THE CONFERENCE MEETING

Secretary Saunders called for the song, "The way of the cross," which touched every heart in the Farina meeting, and the people sang "Where he leads me I will follow," as though they meant every word of it. Its beautiful melody and its loyal sentiment will, in days to come, cheer many a soul who has joined in singing it here.

TESTIMONIES

"I am glad I have been made free. I would not again be a slave to sin for anything."

"O land of rest, for thee I sigh," with its old-fashioned tune, was a song that started many memories.

"I am glad to be in this church, where in my youth I found a Savior."—"I am trusting the promises given us by God so long ago."—"I was glad to hear this sister speak of her love for this dear old church. She was my Sabbath-school teacher, and she'll be glad to know that every member of her class has found a Savior."

Then came the second stanza of "O land of rest," and I wish all our readers could have heard the congregation sing the chorus, "We'll work till Jesus comes, and we'll be gathered home." "That is just the way I want to go," said one, "I want to work to the end and die with the harness on."

One brother who came to us seven years ago spoke of the joy and peace that had come to him through intercourse with the Seventh Day Baptist people. Another said, "The message tonight has brought condemnation to my heart, because I fear I have not done what I might have done to help people find freedom in Christ Jesus."—"It was the influence of those who were living the Christ-life that brought me back to the people of God."

"I am so wondrously saved from sin,
Jesus so sweetly abides within,
There at the cross where he took me in,—
Glory to his name!"

"I am thankful for my hope in Christ." The fervency of some of these testimonies by lone Sabbath-keepers, and by visiting friends who have returned to their old home church, as well as the warm and loving words of those living in Leonardsville, made this meeting one long to be remembered.

"Far away in the depths of my spirit tonight
Rolls a melody sweeter than psalm;
In celestial-like strains it unceasingly falls
O'er my soul like an infinite calm.

Chorus—

"Peace, peace, wonderful peace,
Coming down from the Father above!
Sweep over my spirit forever, I pray,
In fathomless billows of love."

"I am glad I made peace with God long ago."—"Don't be discouraged, even though tempted to give up. The best men on earth have been tempted to give up, but God strengthened them, and they did their best work for him after they were so sorely tempted."

Seventy persons bore testimony in this meeting.

Sabbath Day at Central Association

The people of Leonardsville were greeted on Sabbath morning with the rustling of leaves in the tree tops, and on going out found the air filled with falling leaves floating down like snowflakes in winter. The ground in every sheltered nook was thickly spread with foliage, and along streets and walks leaves were drifting before the strong autumn breeze. Heavy clouds and bleak winds were more suggestive of storm than sunshine during the early morning, but a little later the skies began to brighten, and by meeting time we had an ideal autumn day. The grove around the church filled the air with the music peculiar to nature's dying time, but it was more like a Te Deum than a requiem. The maples on the side most exposed to the winds were already bare, while those more sheltered clung still to their many-colored robes, abiding their time to let them go.

Amid such surroundings the people from Brookfield, West Edmeston, and the country around Leonardsville gathered for Sabbath worship. By eleven o'clock the house was well filled, and many were still wending their way up the walk to the church. At the last stroke of the bell, the large organ pealed out in worshipful strains, and soon all hearts seemed to be in tune, awaiting the blessing.

Pastor John T. Davis had charge of the services and led in the opening exercises. Psalm 116 was read, and the congregation, standing, alternated with the pastor in the reading. Then, the choir leading, came

the Gloria. The third chapter of John was read by Rev. Wm. L. Burdick, who was also to preach the sermon of the morning. Seven brief, earnest prayers, with all standing, prepared the way for this sermon, and after a song by Mr. Schmidt, "Open the gates of the temple," Brother Burdick received the people's offering for the Missionary, Tract, and Education societies. This amounted to \$31.75.

"Savior, like a shepherd lead us," was then sung, and Jeremiah 31: 3 was announced as the text.

Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.

These are tender, expressive and impressive words. The thought of the eternal God, clothed in majesty and glory, sending such a message down through the ages to win and draw his wayward children to him, is enough to melt any heart. There are different ways of thinking about God. Some regard him as being against them, and seem to think that he would not help them if he could. Others see God as a hard master, and, in every trouble or bereavement, think of him as inflicting punishment; or they see in him one, who, in a universe of laws, is absolutely indifferent as to what becomes of his children. To such there is no personal God near at hand to help. Still others think of God as a loving Father, yearning for his children and longing to help them. This was the prophet's view, as seen in the text.

The prophet was a real evangelist in his day. There are two essentials in evangelism—to arouse the church, and to bring sinners to Christ. You asked me to preach an evangelical sermon. Henry Ward Beecher once received a letter in which the writer confessed that he was being impelled to do an awful deed, and asked Mr. Beecher to preach a sermon the following Sunday that would prevent him from doing it. Mr. Beecher preached from John 3: 16.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

If the teachings of that text will not keep a man from desperate deeds, there is nothing that will.

Mr. Burdick then dwelt at length upon

the manifestations of divine love for man which should draw us unto God.

1. Our *existence*. How we prize even our physical life. All that a man hath will he give to prolong it. And yet the life of faith in a glorious existence beyond is greater than mere physical life. Our existence—physical, intellectual and spiritual—shows God's wonderful love.

2. Our *endowments*. (a) The beautiful, symmetrical, well-adapted body given to man, so different from that of the animals, is an evidence of God's love. (b) The intellect is an endowment which can not be estimated. What would you take for your power of thought? Would you exchange your intellect for a state of idiocy for all the property in this State or Nation? No; you would not make that exchange for all the world. Think of all the blessings and happiness that come to you through your power to gain knowledge, to think and to reason! What would you take in exchange for memory? How precious to you are the memories of your father and mother and the scenes of childhood! The pictures of your old home, with its loved ones and hallowed associations, make up so much of your life that you would lose your personality if memory were blotted out. God could give you no rich rewards were it not for memory. (c) Our *spiritual nature*. We are made in the image of God. God is a spirit and his image, in which we are created, is not physical. A child of God is like God. The beast can not know God, but we can, because we are spiritual beings, the offspring of Deity. What an exalted state, to be the child of God! Had not God loved man, he would never have made him in his own image. You don't want another to have a suit of clothes exactly like yours. If another woman gets even a bonnet like yours, you are displeased. But God regarded us with such infinite love that he made us in his image.

3. God's love is shown by our *environment*. What words can express the wonderful beauty of this world as we see it today? Everything we possess and enjoy here is held by God's permission. We could not, without his consent, hold our homes and loved ones a single day. Everything desirable in our environment—our homes, schools, churches and our peaceful

country—is given us by God. He loves the heathen also and the countries at war, and wants us to send them messages of peace and love.

4. God's love is shown in the *gift* of his only begotten *Son*. I feel that no words of mine can ever describe this love of God as manifested in Christ Jesus his Son, and whenever I try to put it in words I feel like pointing to the cross and sitting down in silence. True mother-love comes nearest to it of anything I know. Every other friend may desert us, but mother never will. She will stand by a wayward culprit son, sit beside him in the courts when he is condemned, go with the criminal as far as she can on his way to execution, love him and pray for him to the last, and then weep over his dead body. But this love is infinitely smaller than God's love for men.

5. Then *forgiveness* and a *hope of heaven* reveal God's love. When the signs of old age come upon us, we feel that we must give up the earth-life and that we shall soon be gone. But the hope of a spiritual body beyond the grave and a life with Christ in heaven, the assurance of something better by and by, these fill us with gratitude for the love of God that provides such comfort. His promises concerning these things are evidences of his wonderful love.

6. "Yea, I have loved thee with an everlasting love." God might say that if his children do not appreciate his love, made clear to them in so many ways, they are not worthy of any attention,—“Let them go.” But no, it is an *everlasting* love, even to those who reject his mercy. God is still wooing you, though for many years you have resisted him, and he will continue to do so until you accept him or until your heart is hardened and you are past feeling. Here the speaker made a strong appeal for men to yield to the promptings of God's love. At the close the congregation sang—

"O love that will not let me go,
I rest my weary soul on thee;
I give thee back the life I owe,
That in thine ocean depths its flow
May richer, fuller be!

"O cross that liftest up my head,
I dare not ask to hide from thee;

I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be."

Sabbath Afternoon

The Sabbath school and work of the Sabbath School Board occupied the whole afternoon in the Central Association. Dean Main taught the lesson with the entire audience for a class. The children under the care of Ethlyn Davis had exercises in the Sabbath-school room.

The work of the board, and the condition, needs and prospects of the schools of the association were the subjects under consideration during the hour immediately following the Sabbath school. This meeting was in the hands of Rev. W. L. Davis, of Brookfield.

In the evening Rev. R. R. Thorngate led the young people's meeting. He spoke of the work done by the Young People's Board during the year and drew attention to the budget adopted at Conference. This calls for the raising of \$1,200 this year, to be used as follows: one half of Doctor Palmberg's salary, \$300; Fouke School, \$200; Twentieth Century Endowment Fund, \$200; Lieu-oo Hospital, \$100; student evangelistic work, \$100; home extension work, \$100; Salem College, \$75; and the general expenses of the board, \$125.

The address of the evening was by Rev. Wm. L. Burdick, of Alfred, a member of the National Christian Endeavor Committee. This was a strong plea for the Christian Endeavor society. He referred to the history of the work for more than thirty years, and urged the people to be true to the society. The Christian Endeavor society aims to bring boys and girls to Christ. There can be no better work. It stands for the Bible, for the church, for Christian training and for the right directing of social life among the young people.

He closed with three exhortations: (1) Organize a society and stand by it; (2) Let the pastors recognize the need and aid all they can; and (3) Let not the church or pastor try to "boss" the society. I hate a boss. Let the young people be free to work in their own way. We can easily lead, but we can not drive. If we try this we bring ruin.

The young people's meeting was indeed a strong one.

The Last Day at Leonardsville

During the business hour of this morning several persons spoke upon the report of the Obituary Committee, which contained a reference to the death of Agnes Barber, of Norwich, who went home in August. Many good words were spoken in memory of this excellent woman.

Rev. A. G. Crofoot preached. His text was, "Be thou a blessing" (Gen. 12: 2). He said, in substance: We shall either be a blessing or a curse. Abraham was a blessing because he heeded God's call and obeyed his command. He was called out from among heathen ancestors to become a blessing to the world, and lived so well that he was called a friend of God.

First, Abraham was a blessing to his family. His first step after coming out was to establish a family altar, and wherever he sojourned he made the same record as to his altar. If we are to be a blessing as families, we need to have a place and time for prayer.

Abraham prayed for others and so became a blessing outside his own family. Lot was saved from death in answer to Abraham's prayer. God said of Abraham, "I know him, that he will command his children and his household after him."

Abraham became a blessing to his relatives. Lot was of no help to him, but he was a great blessing to Lot. It is possible for the husband to save the wife, and for the wife to save the husband. Those who so live that they become blessings to their families send out blessings to the world also.

Abraham was a blessing to his servants. He taught them to pray. Read the prayer of that one (Gen. 24) sent out to seek a wife for Isaac. Every man ought to be a blessing to those in his employ, and every servant ought to become a blessing to his employer. Laban confessed that Jacob had been a blessing to him. God followed Jacob till he became a prince, carrying blessings wherever he went. Joseph in Egypt and Daniel in Babylon are good examples of men who became blessings to the people among whom they dwelt.

Abraham was a blessing to his neighbors. The dwellers at Hebron, where he sought a burial place for his dead, so respected him that they desired a covenant of peace, for they saw that God was with him.

Finally, Abraham became a blessing to

the whole world. Mohammedans, Jews and Christians alike revere Abraham, and all in some degree are receiving blessings that came to earth through him. In spite of Abraham's shortcomings he became a blessing. And his blessings reach beyond, for he saw by faith a city whose maker and builder is God.

Christ is the one, above all others, whose entire life blessed the world. He made no mistakes. If Abraham, with all his faults, could become a blessing, how much more shall Christ fill the earth with blessings. He had compassion on every sufferer; and no matter how long one had been ill, Jesus was able to cure him. To this day Christ is blessing the world.

Mr. Crofoot said he was born of the flesh sixty-four years ago, and born of the spirit forty-four years ago. Twenty-nine years ago he started out as a missionary and has served churches in several States. It is still his greatest wish to be a blessing to his fellow men. He said: "I pray that we may all go out to our homes in Adams, in Verona, in DeRuyter, in Brookfield, in West Edmeston and around Leonardsville to live as Christ would have us live. Many of the brethren here have indeed been blessings to the world. May the world be the better for our having lived in it.

Missionary Hour

The work of missions was the order for Sunday afternoon. Secretary Saunders had charge of the meeting. He exhibited the pictures he had brought from South America, showing our little mission church there, and described the prevailing conditions surrounding it. The program was practically the same as that given in the other two associations. The interest was good. The poverty in South America is something pitiful, and the need of Christian help—the gospel and education—is very great.

The Missionary Board's entire report is now being run in the RECORDER in sections. It will come in instalments of suitable length for reading, and will last until the end of November. Let everybody watch for them as they appear week by week, and study them carefully. Every loyal, *missionary Seventh Day Baptist* should become familiar with the important matters contained in this report.

After many questions from the audience and remarks by Rev. L. A. Wing, who told of his experience and the anxiety that filled his soul when he too had an experience similar to that of Brother Spencer, the meeting closed with the feeling that every one present was better acquainted with the spirit and work of Brother Spencer in Georgetown, British Guiana.

Closing Meeting

Rev. J. A. Davidson was the leader of the closing meeting of the Central Association. He preached from the Scripture found in Acts 26: 16-19.

The speaker distinguished between consecration and sanctification and spoke of the duties of the priest in olden times. We are the priests of God for our times, and need to be cleansed through the word and to be clothed with righteousness if we do the Master's work. We too often forget that we are consecrated priests unto God, and bring reproach to the cause of Christ. Our vows are most sacred, made in the presence of God and angels, and should be most sacredly kept. We must be emptied of self in order to be filled with Christ. We are not our own, we are bought with his blood, and therefore are his. Christ emptied himself of his glory, and he sees us in our distress. He comes to take his place among men to redeem them and to give them an inheritance incorruptible.

Saint Paul was a consecrated evangelist, emptied of self and filled with Christ. He had the burden for souls, and endured hardships that he might save men. He was humbled when Christ met him on the way to Damascus, and when he was emptied of self Christ came in and endued him with power from on high. Had he not let Christ in when he did, he probably would have been worse than before. A heart left empty without any Christ is soon filled by Satan. Paul took Christ into his heart, and was not disobedient unto the heavenly vision. This made him the grandest missionary the world had ever known. He began right where he had expected to destroy the church of Christ, and preached the gospel as a minister and as a witness of the heavenly vision that had appeared unto him. He thus brought many to the Savior. This is the privilege of every one who is consecrated to be a royal

priest unto God. Have we seen Christ on Calvary? If so, then we too shall be humbled and made strong in him. Then we may show sinners the way to the gates of glory, and have souls for our hire.

At the close of this sermon Mr. Hurley led a brief farewell conference meeting and the Central Association, with its blessings and privileges, was ended.

THE NEXT MEETING

The next session goes to DeRuyter, N. Y. Its officers are as follows: president, Dr. S. C. Maxson, Utica, N. Y.; vice-president, Rev. L. A. Wing, DeRuyter, N. Y.; recording secretary, Mrs. W. C. Colton, Adams Center, N. Y.; corresponding secretary, Mrs. Arthur Franklin, Verona, N. Y.; treasurer, Agnes Babcock, Leonardsville, N. Y.

DELEGATES

Rev. L. A. Wing is to go as delegate from the Central Association to the Western in 1915, with A. Clyde Ehret, alternate; and the Central endorses the delegate of the Western to the Northwestern for 1915.

The Recorder Campaign.

REV. G. M. COTTRELL

(General Field Secretary)

Our efforts for the RECORDER last year were a failure compared with the success of our efforts in raising money for denominational needs. That means another trial at it this year. One thing, I think, was noticeable, and that was that those who had the RECORDER to read were more responsive to our appeals than those who had it not. Whether the RECORDER was the cause or the effect, I am not sure. It might be both. It is the *cause* for good actions, because a constant reminder and exhorter to them. It is the *effect* of a sane and sound mind, and a right and loyal heart, because people with these must, as a matter of course, be subscribers and constant readers of their own religious paper.

At the Conference we learned how one agent, at Shiloh, by going out and rustling for a day or so among the people, secured some twenty new subscribers. A little effort on my own part at Nortonville, before Conference, resulting in seven or eight new subscribers and some \$30 for the RECORDER, convinces me that others may suc-

ceed if they will put forth the effort. May I suggest some lines of procedure?

First, every church can readily secure from the RECORDER office a list of all who are taking the RECORDER in that society, with the date to which they have paid.

Second, every pastor, early in the Conference year, should have a RECORDER rally Sabbath service. Pastors are sometimes short of good sermon topics. This will furnish a good one for at least one Sabbath in the year. I understand that one or two of our churches—Salem, Milton Junction (?) and perhaps others—discuss the RECORDER articles in their prayer meetings, once a month. Let the preacher make the most possible of his RECORDER sermon, holding up the needs of the paper, the splendid things in the paper, the influences of the reading upon the family life and the children, the people's duty in the matter, the number in the society not taking it, etc.

Third, this sermon should be followed by a thorough canvass of the society the following week by the local agent for the paper. But many of the societies, I notice by the last RECORDER, have no local agent. Should not the RECORDER office appoint an agent for each society? If not, should not the local church appoint one for itself? Or if not, should not some willing and energetic fellow, or fellowess, volunteer to do the duties of an agent? And if there be an agent, as there should be, let him "magnify his office" (like the apostle), and be an active canvasser and pusher for his paper, rather than a mere remitter of subscriptions that the people may volunteer to hand to him. It might not be a bad idea for the agent to go over the field again a little before Conference, to gather up the delinquent dues, and so help out a perfect report for Conference.

Fourth, the state secretaries of the L. S. K's and the lone ones will try to do their part in reaching the scattered flock, and so cooperate with the home churches in covering the entire field of our people.

Let us all work in unison this year to get our good paper into scores and hundreds of homes where its visits have never been known.

"Life is a mixture of good and bad, and the preponderance of either makes up character."

MISSIONS

Seventy-second Annual Report of the Board of Managers

(Continued)

AFRICA

Only an occasional letter has been received from the Gold Coast, West Africa. Ebenezer Ammokoo has written several times requesting books to be sent him from our publishing house at Plainfield, N. J. We are not able to learn of any work being done.

Several communications have been received and answered from Nyasaland, British Central Africa. Last December Mr. Walter B. Cockerill, of Berlin, Wis., came east prepared to visit the Sabbath-keepers of Nyasaland at his own expense. After visiting the Tract Board at Plainfield, N. J., making the acquaintance of various members of the Missionary Board in Rhode Island, and remaining a few days with your secretary, he sailed for Africa. At the time of making this report he is at Blantyre. He writes that there are several Sabbath-keeping congregations with native leaders, who are preaching and carrying on schools to the best of their ability. A small contribution from the board has been sent him with which to buy school supplies.

Just previous to Brother Cockerill's communication he had been suffering for two weeks with the African fever, but was recovering.

HOLLAND

Brother Gerard Velthuysen has continued another year in all his lines of work. He has accepted the joint invitation from the Tract and Missionary societies to visit this country, and present in person a report of his work at the General Conference held at Alfred, N. Y., in August.

JAVA

The missions at Tajoe and at Pangoengsen have been continued another year by the Misses Marie Jansz and Marie Alt. The mission is still under the direction of the Haarlem (Holland) Church. Both this Missionary Society and the American Sabbath Tract Society contribute to the support of this work. God has not only

spared their lives and given health to these two brave girls, but has continued to richly bless their labors.

SOUTH AMERICA

In Georgetown, which is the chief city of British Guiana, South America, there is now a Seventh Day Baptist church under the leadership and pastoral care of Rev. T. L. M. Spencer. Mr. Spencer has been a Sabbath-keeper for twelve years, and built up several Sabbath-keeping congregations. He came to this country in June of last year in search of our people, about whom he had heard. He attended the July meeting of this board and later the General Conference. With the support of our people, which commenced July 1, 1913, he returned to South America, and secured a hall for holding services, on the corner of Regent and Albert streets, in a good section of the city. Special meetings were opened November first, and on the fifteenth he organized a Seventh Day Baptist church with thirty-five charter members; a little later several others united. At his special request, Secretary Saunders was sent to this field in February. In company with Mr. Spencer, a few evening meetings were held. The interest and attendance were good, especially on Sunday night, when the Sabbath question was presented, according to previous notice. One of the ministers, a pastor of a good-sized congregation, and a scholar, admits the Sabbath truth. A visit was made to the city of New Amsterdam, the next largest in the province, where another small group of people are looking to Mr. Spencer for assistance and leadership.

Mr. Spencer's monthly statements to the board show a good interest and attendance at the Sabbath school, the Christian Endeavor, and the church prayer meeting, as well as at the Sabbath-morning services. He preaches from four to six times monthly, to congregations ranging from forty to fifty people. He also holds Bible readings and often distributes as many as five hundred pages of tracts.

The affairs of our church at Georgetown are well managed and the membership, which now numbers forty-four, is composed of intelligent, exemplary people. This should be our center for missionary and Sabbath Reform work in South America and the West India Islands.

(To be continued)

Letter From Lieu-oo

DEAR RECORDER READERS:

It is almost a month since I began to think of writing to the RECORDER again, but it usually takes as long as that to get started on any letter that is not urgent. I suppose at home, as here, the chief topic of interest is the war in Europe. We have a side issue here, connected with that, which is the imminent attack on Tsingtao, a German colony in Shantung. It seems as if the Japanese, as England's allies, are to be the chief attackers, but at this writing they have not yet arrived, chiefly on account of flooded country and roads. The whole thing, it seems to me, is an awful crime against humanity; for as far as I can see, there is no real principle involved, and the cause is only greed and revenge. How God must suffer over his children!

We do not know what will be the outcome of the involving of an Asiatic race in the quarrel. We feel sure their motive in entering it is only greed, and if a European nation has been the cause of it, no doubt she will yet have to suffer for it. Such help may prove a boomerang! Surely many of God's children will look with longing for Christ's coming to shorten these days.

Here in our little town we feel no effect of it, of course, except that the price of everything has gone up, at least everything coming from foreign lands. Today's paper spoke of the great rise in the price of drugs. That is where we will feel the most inconvenience now, I suppose.

Doctor Crandall and one of our helpers have gone to the hills for a little vacation. I hoped they would have beautiful weather, but forgot that the usual typhoon did not come the latter part of August. This year it delayed a week or two and their first week up there must have been anything but pleasant. The weather is certainly beautiful now, however. There has not been a cloud in the sky for the last five days.

When they went, Miss West, who had been with us all summer, and Miss Burdick, who was with us a few days, also went, and it left a pretty lonesome house. I have been so busy, though, that I have not spent much time *feeling* it. I found out long ago that it takes spare time to be lonesome.

A few days later Mrs. Koeh took her two children into Shanghai to school, and

on the way one of them became very sick with sore throat and fever and two days later mother and child were both in the Isolation Hospital in Shanghai, broken out with scarlet fever. So we are also short of her help. Her youngest child is staying with E-ling and me in the meantime, and a patient we have with us is helping about some of the work that the mother usually does.

This patient is a woman we have known for some time slightly. A short time ago she came to us, brought by the matron of the jail, and sent by the head of police to have her eyes treated. Her husband has a "small wife," and she has so strenuously objected that he and his people tried to punish her by rubbing lime into her eyes. An uncle of hers, who is a small official, came and told the police about it, and they went and arrested the whole family, put the men in jail, and sent her to stay here. We made them pay for her board and treatment here, also fined them \$250.00 to give her, besides \$140 costs, and decreed that she is to remain at her mother's for ten years. Now one eye is almost recovered, but the other will probably never quite heal. She has long been interested in Christianity but was persecuted for it in her home. Now she is at liberty as to that, and she is learning to read a little, and at the same time learning "the doctrine"; so I tell her the seeming calamity may turn out a blessing. We are grateful for an official who will see justice done to a poor woman. The family who injured her are no doubt many times sorry, for they are not wealthy.

When Miss Burdick was here I was telling her about a case to which I had been called a few days before, and she said "Why don't you write that up for the RECORDER?" I had not thought of doing so, but it may be of interest, so I will.

Lieu-oo is situated on a canal about two miles in from the Yang-tse River, and is very low, so that in the high-tide seasons our land in the yard here, except just the raised land on which the house is built, is sometimes covered with water twice a day. That was the case last month, near the first and fifteenth of the Chinese month. Of course the land out at the end of the canal, near the river, is even lower. One day toward evening, just as the tide was receding, two men came and wanted me to go with them to a boatman's family near the

river to see a woman who had taken phosphorus matches to commit suicide. I knew the locality and knew that I would have to walk between the rice-fields with the tide-water running over the mud paths, and that the tide would not turn till near midnight, so it would be about one o'clock when I returned, even if the men did not refuse to bring me back till the next day. I said I would not go but would send medicine by them. They insisted and persisted and offered more than the usual fee. I wanted that money for the medical work and at last thought it was my duty to earn it, so gave in, to the disgust of some of our folks, as I could have sent the medicine. We went in a little boat propelled by the two men who took turns in sculling at the back, Chinese fashion. The setting moon over the tree tops and the broad canal was beautiful. I ate the apples and biscuit I had brought with me instead of the good supper I had left behind, and tried to get as good a time as possible out of it. I thought, "Why did I come after all? Really the chief reason was the fee, when it should have been for the glory of God." So I prayed that now that I had come, He would give me an opportunity to speak for him.

The men had insisted that there was a way of getting to the house without walking on those little narrow mud and water paths, and seemed very much surprised when the boat arrived there, to find there was no other way! I was not surprised, however, for I knew all the time they had just been lying, so as to get me to come. So one of them went first and got another lantern and more men, and by the help of the two lanterns, one man holding each arm and one my hand, we made our way without lying down in the paddy fields!

When I got there I found the patient a big muscular woman of whom the men all seemed afraid, and who objected with all her powers, muscular and otherwise, to taking any medicine. Finally, by working on her fears of the hypodermic syringe and by use of it in the end, I treated her as I wanted to. Even then she was not as meek as they usually are after a dose of apomorphine! I could understand why the men insisted on bringing me with the medicine.

Then we left her to sleep and adjourned to the main central room. They were

rather well-to-do people and had quite a nice Chinese meal to which they treated me. The men who brought me lay down to rest, but there were five women in the room, two with babies, all members of the household, who politely sat up to be company for me. It seemed to me my opportunity had come, and in the conversation I said something about the "Jesus religion." To my surprise and joy, one of them said, "Oh! tell us about Jesus. We very much want to know." So they drew their chairs up around me and for about an hour I spoke to them the best I could about our Savior. Two, at least, were most attentive listeners. Then the tide was about to turn, so the men were aroused and we made our slippery way to the boat. The moon was gone and the night was dark, but I felt happy, and glad that I had gone, for it is so seldom that people seem really to want to hear the gospel. I have heard that the woman recovered, but I have not seen any of them since.

My letter is long enough, but there is something else to tell, the best of all. Doctor Davis came out a week ago last Friday, and on Sabbath Day, my birthday, six more were buried in baptism, two men, two women and two little girls, one of whom was my own little E-ling. Surely it was a happy birthday.

Your fellow worker,
ROSA PALMBORG.

Sept. 17, 1914.

Missionary Board Meeting

The Board of Managers of the Seventh Day Baptist Missionary Society held its regular meeting in Westerly, R. I., on Wednesday, October 21, 1914, President Clarke in the chair and the following members present: Wm. L. Clarke, J. H. Austin, A. G. Crofoot, Robert L. Coon, E. A. Witter, J. A. Saunders, C. A. Burdick, E. B. Saunders, I. B. Crandall, H. C. Van Horn, C. H. Stanton, Frank Hill, Edwin Shaw, Andrew Potter, A. C. Kenyon, S. H. Davis, A. S. Babcock. Several visitors also were in attendance.

Prayer was offered by the Rev. Edwin Shaw.

The quarterly reports of the Corresponding Secretary and Treasurer were approved and recorded.

Rev. H. C. Van Horn, Rev. E. B. Saun-

ders, Ira B. Crandall, John H. Austin and Robert L. Coon were elected members of the Joint Committee for 1915.

Ira B. Crandall, Frank Hill, Wm. L. Clarke, E. B. Saunders and Paul M. Barber were chosen as Evangelistic Committee.

The following appropriations for the year 1915 were voted:

CHINA	
Rev. D. H. Davis	\$ 700 00
Rev. J. W. Crofoot	1,000 00
Allowance for children	150 00
Dr. Rosa W. Palmberg	600 00
Dr. Grace I. Crandall	600 00
Miss Anna M. West	600 00
Miss Susie M. Burdick	600 00
Native evangelist	180 00
Girls' School	300 00
Incidentals ..	100 00
	\$4,830 00

SOUTH AMERICA	
Rev. T. L. M. Spencer, Georgetown, British Guiana	600 00

HOLLAND	
Rev. G. Velthuysen	300 00

JAVA	
Marie Jansz (to aid Java Mission)	150 00

Total foreign	\$5,880 00
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HOME MISSIONS	
Rev. E. B. Saunders, Corresponding Secretary ..	\$ 900 00
Rev. E. B. Saunders, clerk hire	100 00
Rev. E. B. Saunders, traveling expenses	300 00
Emergency Fund	200 00
Salemville (Pa.) Church	75 00
West Virginia field	200 00
Marlboro (N. J.) Church	100 00
Italian Mission, New York and New Jersey ..	350 00
Missionary Committee, Eastern Association ..	100 00
Syracuse (N. Y.) Church	100 00
Verona (N. Y.) Church	50 00
Missionary Committee, Central Association ..	100 00
Hartsville (N. Y.) Church	100 00
Richburg (N. Y.) Church	100 00
Missionary Committee, Western Association ..	100 00
Battle Creek (Mich.) Church	450 00
Boulder (Colo.) Church	450 00
Los Angeles (Cal.) Church	350 00
Hungarian Mission	240 00
Grand Marsh (Wis.) field	120 00
Missionary Committee, Northwestern Association ..	100 00
Hammond (La.) Church	200 00
Fouke (Ark.) Church	300 00
Rev. D. B. Coon, missionary evangelist ..	900 00
Rev. W. D. Burdick, missionary evangelist ..	900 00
Traveling expenses and singers	1,200 00
Total home	\$8,085 00

Correspondence was received from Rev. A. L. Davis, Walter B. Cockerill, Mr. James, Shepherdsville, Ky., Rev. T. L. M. Spencer and others, which received consideration.

Adjourned.

WM. L. CLARKE,
President.

A. S. BABCOCK,
Recording Secretary.

Quarterly Report

July 1, 1914, to October 1, 1914

S. H. DAVIS, Treasurer,
In account with
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

BY MONTHS	
Dr.	
Cash in treasury July 1, 1914	\$ 469 41
Cash received in	
July ..	\$1,163 03
August ..	1,935 60
September ..	440 22
	3,538 85
	\$4,008 26

Cr.	
Expenses paid in	
July ..	\$1,414 39
August ..	1,698 24
September ..	420 35
	\$3,532 98
Balance in bank October 1, 1914	475 28
	\$4,008 26

BY CLASSIFICATION	
Cash Received	
General Fund, including balance brought forward ..	\$1,097 34
Home field	50 35
China field	407 32
African field	3 25
Income from Permanent Funds	950 00
Washington Trust Company Loan	1,500 00
	\$4,008 26

Disbursements	
Corresponding Secretary	\$ 508 57
Churches and pastors	1,174 50
China field	1,302 50
African field	10 00
Holland field	162 60
Java field	37 50
Italian appropriation	87 48
South American field	17 31
Specials	124 50
Treasurer's expenses	76 62
Exchange	90
Interest on Washington Trust Company Loan ..	30 50
	\$3,532 98
Balance in bank October 1, 1914	475 28
	\$4,008 26

Bills payable in October, about	\$1,000 00
Notes outstanding October 1, 1914	1,500 00
E. & O. E.	S. H. DAVIS, Treasurer.

Do the right, and your ideal of it grows and perfects itself. Do the wrong, and your ideal of it breaks up and vanishes.—
James Martineau.

WOMAN'S WORK

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

A Special Effort for a Special Purpose

Is it asking too much that all money collected for the Lieu-oo Hospital Fund be in the hands of the treasurer of the Woman's Board by Thanksgiving time? A pull all together and the thing is done. "Do it now!"

METTA P. BABCOCK.

Twenty-five Years of Christian Work

The Woman's Society for Christian Work of Plainfield combined its annual home-coming social this year with its twenty-fifth anniversary. This social was held in the church parlors the evening after the Sabbath, October 3. The ladies of the society had been asked to earn or donate one dollar to be given at this time, and the response was liberal. One of the dollars was accompanied by the following:

"A nickel saved is a nickel earned.
A hat retrimmed, a garment turned,
A soda refused, a trolley-ride less,
Are little denials that bring success.
For a dollar is made up of nickels twenty,
And thus you may soon raise dollars plenty."

The entertainment of the evening consisted of interesting reminiscences of the summer vacation by several members and friends of the society, interspersed with old-fashioned songs, "Home, Sweet Home," "Old Oaken Bucket," "My Old Kentucky Home," etc. The description of Mrs. Sarah Wardner's vacation we will share with you.

"You grant me three minutes, in which to tell
The haps and adventures that befel
For thirty days, of trips to and fro,
Some made in haste, and some that were slow.
A ride on the Erie is surely a treat,
So palatial the cars, so luxuriant the seat.
And when at its close you are greeted with
smiles,

You forget discomforts and weary miles.
How swiftly the hours and days go by!
Just meetings and greetings, and then—"Good-
by."

For it's one group here, and another group
there;
Beds in variety; bounteous fare;

With a babel of tongues and laugh and good
cheer,

And the dread of parting as the time draws near.
Did I take in the Conference? To be sure.

But my story of that you need not endure;
Just read your RECORDER. You'll find it, all
there;—

The sermons, reports—all collected with care;
But the smiles, and hand-shakes, and tear-dim-
med eyes

You could never record were you wiser than
wise.

So I'm back in Plainfield, and glad to be here,
With a store of bright mem'ries for many a
year."

At the conclusion of this part of the program, our president, Mrs. Wm. C. Hubbard, presented the following paper:

In many, if not all, of the religious organizations of our country, woman's part has been a large one in helping to carry on the social and helpful side of service. We read in the Bible of Martha, and Dorcas, and Priscilla, and if there was need of their service so many years ago, there is as much, if not more, in the religious and social work of today.

For many years, our church has been fortunate in having such assistance, for our Ladies' Benevolent Society was inaugurated long ago for that purpose. At that time, the Woman's Auxiliary to the Tract Society, and the Woman's Missionary Society were in existence, the three organizations comprising nearly the same people in each. Because of this fact, and also because the societies could well be amalgamated, it was voted, twenty-five years ago, to join together these interests, and accordingly the Woman's Society for Christian Work was started, October 4, 1889. Therefore we are celebrating, tonight, our silver anniversary of this society.

It is a pleasure to repeat the names of those who have acceptably filled the position of officers, but the high privates have earned just as much praise for the faithful service rendered, as from week to week, they have worked in the interests of the society.

Those who have served us as president have been Mrs. Lua Clarke Babcock, Mrs. John D. Titsworth, Mrs. Abram H. Lewis, Mrs. Albert Utter, Mrs. Eugenia L. Babcock, Mrs. David E. Titsworth, Mrs. James E. Kimball, Mrs. William B. Maxson, Mrs. William C. Hubbard.

Our vice-presidents have been Mrs. John D. Titsworth, Mrs. Abram H. Lewis, Mrs. Henry M. Maxson, Mrs. Arthur E. Main, Mrs. David E. Titsworth, Mrs. Sarah L. Wardner.

Recording secretaries: Mrs. Thaddeus C. Smith, Mrs. David E. Titsworth, Mrs. William B. Maxson, Mrs. Orra S. Rogers, Mrs. Frank J. Hubbard, Mrs. Otis B. Whitford, Mrs. Clarence W. Spicer.

Corresponding secretaries: Mrs. David E. Titsworth, Mrs. Thaddeus C. Smith, Miss Mabel L. Potter, Mrs. E. C. Williams Livermore, Mrs. Thomas B. Titsworth, Mrs. William C. Hubbard, Mrs. Nathan H. Randolph, Mrs. Asa B. F. Randolph, Mrs. Edwin Shaw.

Treasurer: Mrs. F. Adelbert Dunham.
Many of these dear ones are with us no longer. "God's finger touched them and they

Annual Report of the Woman's Society for Christian Work, Plainfield, N. J.

ANNA BURDICK SPICER

(Recording Secretary)

During the year from October 1, 1913, to June 10, 1914, the Woman's Society for Christian Work has held ten regular business meetings, seventeen sewing meetings, six of these being all-day meetings, two special meetings, and one meeting of the Executive Committee. Because there was no heat in the church at that time, the sewing meeting for December 17 was not held, and the all-day sewing meeting for April 15 was postponed one week because of repairs to the floors in the church parlors. This postponed meeting, April 22, was omitted because of the sadness we all felt on account of the death of Mr. David E. Titsworth, which occurred on April 21.

The society has numbered 83, nine being non-resident members, and one, Mrs. D. H. Davis, honorary. There has been an average attendance of 20, against 16 last year. In January Mrs. Ann Wooden, a loved member, entered into rest. A former member, Mrs. Florence Potter Sheppard, has been welcomed again this year as an active member.

We feel that the year has been one of real service and inspiration. Our plans and methods for the coming year were earnestly considered at a meeting of the Executive Committee, called by our president, Mrs. W. C. Hubbard, at her home on November 5, 1913.

In reviewing the year's work we find that nearly every committee has assumed added duties this year, and these have been faithfully performed. This is especially the case with the Executive Committee, which was appointed at our December meeting to superintend the cleaning of the church. Of this committee, we believe the names of Mrs. W. C. Hubbard and Mrs. H. M. Maxson should be lettered in gold in honor of the great number of hours given to this work.

In January our society voted to endeavor to raise money for new floors and floor-coverings in the church parlors. This was afterward made to include the kitchen, hall and stairs, and the cost was estimated at

slept," but the heritage of blessed memories is ours, as we try to carry on the work they left for us to do.

The society has always been actively engaged in whatever it could do to promote the spiritual welfare of those with whom they came in contact. It is a pleasure to note that at the first meeting held in our new room upstairs in this edifice, January 17, 1894, our selves and our room were dedicated to God's service, with prayer; and perhaps, the efficient work we have been permitted to do in the past quarter of a century is due largely to the spirit of consecration voiced at that time. May it still be prophetic of our future achievement.

Because the record book of the Ladies' Benevolent Society was lost in the burning of the home of the late Charles Potter, we lack much of its historical data; but we do know that for many years its treasurer was Mrs. F. Adelbert Dunham, and when the new society was formed, she was elected to fill the same position. Presidents and secretaries have changed many times, but we have been loath to let her drop the reins of office; therefore, tonight she, with us, attains another anniversary. I know that Mrs. Dunham feels that she has already received the reward that comes from faithful service, but we, her sisters, feel that we would like a part in her celebration; and therefore, my dear Mrs. Treasurer, they have asked me to present to you this golden token of their love and appreciation, on this silver anniversary, and wish you to transmute it into something that you would personally like to possess. And when you have done so, let it express to you our thanks for your untiring services, and our sincere wishes for many years of continued usefulness and happiness.

Mrs. Hubbard then presented to Mrs. Dunham a purse of \$27.50 in gold, after which all were invited to the dining-room where refreshments were served, Mrs. Hubbard and Mrs. Dunham presiding at the table. It was an evening long to be remembered by our society. A. B. S.

Twenty-five years of Christian service! Who can estimate the value of the work done during those years, or who can tell how far-reaching have been the effects of this consecrated effort? Certainly many lives have been enriched by the work of these women.

In my memory-book for the season just passing are found pleasant memories of a visit to the Plainfield Church, and of a delightful afternoon with many of these women, when Mrs. Shaw entertained at the parsonage.

May the work of this society grow and prosper, may its membership never grow less and may it have many more happy anniversaries.

\$330. Great credit is due all the committees that have helped to make this endeavor a reality. Splendid enthusiasm to do all possible has been shown. This has resulted in extra sewing meetings and work done at home, more all-day meetings, with their remunerative luncheons, an extra Sunday-night family supper and a dinner served the Men's Club, chain thimble parties, sales of home-made baked goods and of rugs, etc.

Our all-day sewing meetings are no longer experiments and are well worth while. Increased attendance, sociability, and wider knowledge of our work have resulted, and the new idea of advertising our luncheons and welcoming friends outside our membership to come and pay for their luncheon has resulted in both pleasure and profit. Our largest gathering of this kind at the church was on March 18, when fifty-four people were served; and the banner meeting of the year was the lawn party at Mrs. H. M. Maxson's, when there was an attendance of seventy. The feature of allowing members to bring their own work to the society meetings and paying ten cents for the privilege has both increased the attendance and enriched the treasury.

The representatives of our society to the various local organizations have brought us helpful reports through the year, and kept us informed of, and in sympathy with, their needs and progress.

We have had but one outside speaker at our meetings this year, Mrs. Edward G. Read, representative of the Woman's Federation of Missionary Societies, who addressed us in March.

Treasurer's Report

For three months ending September 30, 1914

Mrs. A. E. Whitford, Treasurer,	
In account with	
THE WOMAN'S EXECUTIVE BOARD	
Dr.	
To cash on hand June 30, 1914	\$ 429 89
Leonardsville, N. Y., Woman's Benevolent Society:	
Tract Society	\$20 00
Missionary Society	5 00
Miss Burdick's salary	15 00
20th Century Endowment Fund	25 00
Fouke School	15 00
80 00	
West Hallock, Ill., Ladies' Society:	
Miss Burdick's salary	\$10 00
Board expenses	1 50
Unappropriated	2 00
13 50	
Garwin, Iowa, Ladies' Aid Society:	
Missionary Society	5 00
Tract Society	\$5 00
10 00	
New Market, N. J., Ladies' Aid Society:	
Miss Burdick's salary	\$10 00

Board expenses	3 00
Fouke School	5 00
18 00	
Milton, Wis., Woman's Benevolent Society:	
Tract Society	\$ 5 00
Milton College Gymnasium	25 00
30 00	
Riverside, Cal., Dorcas Society:	
Unappropriated	25 00
Walworth, Wis., Circle No. 2:	
Unappropriated	10 00
10 00	
Marlboro, N. J., Ladies' Aid Society:	
Miss West's salary	\$ 2 00
20th Century Endowment Fund	5 00
7 00	
Los Angeles, Cal., women of church:	
Unappropriated	3 50
Westerly, R. I., Woman's Aid Society:	
Miss Burdick's salary	42 05
Westerly, R. I., Mrs. A. K. Witter:	
Hospital Fund	\$ 5 00
Dr. Crandall's salary	5 00
10 00	
Hartsville, N. Y., Ladies' Society:	
Unappropriated	19 00
Jackson Center, Ohio, Ladies' Benevolent Society:	
Unappropriated	10 00
10 00	
Alfred, N. Y., Woman's Evangelical Society:	
Tract Society	\$ 5 00
Missionary Society	50
Miss Burdick's salary	5 00
Miss West's salary	5 00
Ministerial Relief Fund	5 00
Education Ah Tsu, China	50 00
70 50	
Alfred, N. Y., collection at Conference	33 64
Alfred Station, N. Y., Ladies' Industrial Society:	
Tract Society	\$ 4 82
Missionary Society	4 82
9 64	
Alfred Station, N. Y., Mrs. A. P. Hamilton:	
Board expenses	1 00
Lost Creek, W. Va., ladies of church:	
Miss West's salary	6 00
West Edmeston, N. Y., Ladies' Aid Society:	
Unappropriated	10 00
10 00	
Long Beach, Cal., Jr. C. E. Society:	
Africa	2 25
Brentwood, L. I., Mrs. Maude B. Osgood:	
Board expense	1 00
1 00	
North Loup, Neb., Young Woman's Missionary Society:	
Unappropriated	10 00
10 00	
Farina, Ill., ladies of church:	
Unappropriated	30 00
30 00	
Nortonville, Kan., Woman's Missionary Society:	
Unappropriated	25 00
25 00	
DeRuyter, N. Y., Ladies' Society:	
Miss West's salary	15 00
15 00	
Fouke, Ark., Ladies' Aid Society:	
Unappropriated	15 00
15 00	
Milton Junction, Wis., Church:	
Tract Society	\$15 00
Missionary Society	15 00
Dr. Crandall	5 00
Miss West's salary	2 35
Sabbath School Board	2 00
Theological Seminary	1 25
40 60	
Milton Junction, Wis., Mrs. Madelia Ayers:	
Unappropriated	1 00
1 00	
Verona, N. Y., Ladies' Benevolent Society:	
Unappropriated	20 00
20 00	
Philadelphia, Pa., Mrs. G. C. R. Degen:	
Dr. Crandall	5 00
5 00	
New Auburn, Wis., Ladies' Society:	
Unappropriated	4 00
4 00	
Dodge Center, Minn., Mrs. E. L. Ellis:	
Unappropriated	2 00
2 00	
Guilford, N. Y., Mrs. Maryett B. Benjamin and daughter:	
Unappropriated	33 00
33 00	
Milton, Wis., Mrs. J. H. Babcock:	
Refund on expenses to Conference	1 15
1 15	
Davison, Mich., Lucius Sanborn:	
Unappropriated	10 00
10 00	
Albion, Wis., Missionary and Benevolent Society:	
Miss Burdick's salary	15 00
15 00	
\$1,068 72	

Cr.	
C. E. Crandall, Treas. Milton College:	
Gymnasium debt	\$ 25 00
Mrs. J. H. Babcock, expenses to Conference	35 00
S. H. Davis, Treas. Missionary Society:	
General Fund	\$35 32
Africa	2 25
Dr. Crandall	15 00
Home Missions	8 00
Miss Burdick's salary	150 00
Miss West's salary	150 00
Education Ah Tsu	50 00
410 57	
Associational Secretaries and officers of Board:	
Correspondence expenses for year	38 00
Davis Printing Co., annual letter	4 40
F. J. Hubbard, Treas. Tract Society	61 82
J. A. Hubbard, Treas. Memorial Board:	
20th Century Endowment Fund	\$73 14
Ministerial Relief Fund	15 00
88 14	
W. H. Greenman, Treas. Sabbath School Board	2 00
\$ 664 93	
Cash on hand September 30, 1914	403 79
\$1,068 72	

Tract Society—Meeting of Board of Directors

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, October 11, 1914, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, J. A. Hubbard, W. C. Hubbard, Edwin Shaw, Asa F. Randolph, F. J. Hubbard, W. M. Stillman, J. D. Spicer, H. M. Maxson, E. D. Van Horn, Iseus F. Randolph, J. G. Burdick, F. S. Wells, H. L. Polan, R. C. Burdick, I. A. Hunting, A. J. Spicer, H. W. Prentice, A. L. Titsworth.

Visitor: James Clawson.

Prayer was offered by Rev. E. D. Van Horn.

Minutes of last meeting were read.

President Randolph expressed his appreciation of the words of sympathy in the minutes of the last meeting, and his disappointment at being unable to meet with us in September, and his gratitude in being with us today, and also for the kindly expressions of welcome received at this time. In assuming the office, President Randolph said he appreciated the honor, but also felt the responsibility of succeeding to an office so long filled by his many able predecessors, and enters upon his duties with high ideals of what the President of the American Sabbath Tract Society should be and do, and that it would be his aim to realize those ideals, and besought the sympathy, forbearance, and

loyal support of the Board in the mutual prosecution of our work.

Corresponding Secretary Shaw presented an article prepared by Dean Arthur E. Main for the Seventh Day Baptist chapter in the forthcoming "Manual of the Federal Council of Churches."

Voted that we approve, by a rising vote, the article as prepared, and express thereby also our appreciation of the work of Dean Main as evidenced in the completed document.

The Committee on Distribution of Literature reported having distributed 191,000 pages of tracts during September, and that six new subscriptions to the SABBATH RECORDER were received.

The Committee on Denominational Files reported that additional files for the Publishing House were in course of preparation.

The Committee on the Italian Mission presented a report of the work of Mr. Savarese for the month of September, showing an average attendance each week of 31, and visits and calls made, 140.

Report adopted.

A committee appointed by the President presented the following report:

The American Sabbath Tract Society and its Board of Directors have been greatly favored for the past nine years in having Prof. Stephen Babcock as president. To his faithful, efficient and untiring service for the Seventh Day Baptist Denomination and its work we are under great obligations.

It is therefore with sincere regret that we are sustaining the loss of his service caused by his long and severe illness which has made necessary his retirement from the active work of the Board.

We therefore hereby record this expression of our real appreciation of the labor he has so well given during these years, and we pray that peace and tranquility day by day may always be his portion.

EDWIN SHAW,
FRANK J. HUBBARD,
ASA F. RANDOLPH,
Committee.

Report adopted, and the Recording Secretary was requested to send a copy to Mrs. Babcock.

The Committee on Revision of Tracts presented the following exhaustive report of their work, which was unanimously adopted, and the appreciation of the careful, laborious, and scholarly work of the committee was gratefully expressed:

TO THE DIRECTORS OF THE AMERICAN SABBATH TRACT SOCIETY:

Your Committee on Revision of Tracts beg leave to submit the following report: The committee was created by preamble and resolution adopted, unanimously, by your standing Committee on Distribution of Literature, and, upon the recommendation of that committee, by the Directors of the Society, at a regular meeting held at Plainfield, N. J., September 14, 1913. The preamble and resolution are as follows:

Whereas, Many tracts heretofore published by this Society are now out of print, and there is a constant call for tracts that are not now available, and

Whereas, Much that has been published on the Sabbath question was written to meet conditions that no longer exist, and present conditions call for a restatement of the Sabbath question in many respects; therefore

Resolved, That a committee of five members, representative of the denomination, be appointed, who shall go carefully over all the available literature on the Sabbath question, particularly that written by Seventh Day Baptists, and report what in their judgment should now be published or republished. The committee may edit or rewrite material already published, and submit any available new material. The expenses of the committee shall be borne by the Board.

Pursuant to the foregoing action, the following were appointed a Committee on Revision of Tracts: Corliss F. Randolph, of Newark, N. J.; Rev. Arthur E. Main, Dean of the Alfred Theological Seminary; Rev. William L. Burdick, pastor of the First Alfred Church, Alfred, N. Y.; Rev. Willard D. Burdick, pastor of the church at Farina, Ill.; and Rev. Edwin Shaw, pastor of the Plainfield Church, and Corresponding Secretary of the American Sabbath Tract Society, Plainfield, N. J.

Owing to the wide geographical distribution of the members of the committee, it was necessary that its preliminary work should be done by correspondence; and by independent study of existing literature, and of apparent needs of the field. To this end, each member of the committee was provided, as far as possible, with copies of all the Seventh Day Baptist literature extant, both tracts and books, bearing upon the questions involved, and such similar literature published elsewhere as came to their notice and seemed of sufficient importance to warrant consideration at the hands of the committee.

Furthermore, a circular letter and *questionnaire* was prepared and sent out to pas-

tors and other clergymen, members of our various denominational boards, missionaries, and laymen whom the committee thought might be interested in this question. After reciting the action of the Board creating the committee, the letter and *questionnaire* contained the following:

"It is the purpose of the committee to proceed with all due care and caution, and deliberation. The fact that the committee is so widely scattered makes it necessary to move slowly, but it gives opportunity for its members to come in personal contact with a greater number of our people, and that is greatly to be desired. Indeed the committee feel the need of all the prayerful advice and assistance they can obtain. To this end, we ask your reply to the following questions:

"1. Which of our Sabbath tracts already published impress you as of special value for your own work, or for that of others with whose work you are acquainted?

"2. Can these tracts be improved? If so, in what respect?

"3. Are any new tracts needed?

"4. If so, what should they be?

"5. Are any tracts needed upon the doctrines of the Seventh Day Adventists:

"a. To protect our own people against such doctrines?

"b. To assist any who have formerly been affiliated with the Seventh Day Adventists, but have become dissatisfied with their doctrines, and are desirous of information concerning Seventh Day Baptist doctrines and practices?

"6. Have you used any of the evangelistic tracts prepared some twenty years, more or less, ago, under the editorial supervision of Rev. Wardner C. Titsworth (who wrote several of them himself), and subsequently revised by Rev. Arthur E. Main?

"7. If so, have you found them of value?

"8. Should they be revised again? If so, in what respect?

"In addition to answering the foregoing questions, you are cordially invited to make any other suggestions to the committee that may occur to you as pertinent; and to influence others who may be interested, to do likewise."

Upwards of one hundred and eighty of these communications were sent out, accompanied by envelopes bearing the return address of the chairman of the committee, for convenience in forwarding replies.

In all, upwards of forty replies were received. While a more general response would have been desirable, those in hand are believed to be fairly representative of the denomination generally. It was gratifying to the committee to find so unanimous an expression of confidence in its members as these communications contained, but that fact only serves to deepen

their sense of responsibility as to the trust committed to their charge.

According to previous arrangement, the committee met at the Alfred Theological Seminary, Alfred, N. Y., on Wednesday, August 5, 1914, and continued in daily session, with the exception of the Sabbath, until Monday, August 17, inclusive. Several informal conferences were held during the sessions of the General Conference, which immediately followed those of this committee, by members of the committee with various individuals and groups of individuals. The last meeting of the committee was held on the Sixth Day of the week, August 21.

All of the sessions of the committee were attended by all its members, who were all present throughout all its proceedings. Rev. Edwin Shaw served as the recording secretary of the committee during its deliberations.

From the very beginning of these sessions, a studied effort was made to obtain intelligent information upon the following general topics:

1. To what extent does a Sabbath conscience exist throughout the world at the present time?

2. What is the general attitude of Seventh Day Baptists toward the Sabbath at the present time?

3. What kind of literature relating to the Sabbath, if any, are Seventh Day Baptists in need of, for their own enlightenment and encouragement?

4. What purpose should Seventh Day Baptists have in presenting the claims of the Sabbath to the world at large, and what literature is needed to accomplish that purpose?

Information touching these questions was sought from all available, trustworthy sources, by members of the committee before its meeting, and by the committee as a whole and as individuals during its sessions. The replies to the circular letter and *questionnaire* were read and discussed, *one by one*, in committee meeting.

At one session, eleven visitors, consisting of pastors of various churches, college professors from Alfred University and Salem College, as well as other interested laymen, were present.

Rev. W. D. Burdick and Rev. W. L. Burdick, both of whom had recently spent some time among the churches, the one of

the Northwestern Association and the other the Western Association, brought information of interest to the committee. The former had made it a rule while upon the field to hold informal "parlor meetings" at each church he visited, at which these and related subjects were discussed, and his notes made at these meetings were of much value to the committee.

The information sought in reply to the four inquiries outlined above was neither very satisfying nor very reassuring. To the first, little that was definite was obtained, except that in certain portions of the south and more particularly of the southwest in this country, there is a real interest in the Sabbath. The reports of Rev. E. H. Socwell, who has spent several months in Oklahoma and Texas in the interest of this Board, not to speak of other sources of information, show that clearly. Then the fact that two such books as Mr. W. Lancelot Holland's *Bunyan's Sabbatic Blunders*; and *A Critique on a Critic*, by the same author, should meet with sufficient favor in the British Isles to have passed to a second edition within a short time, is sufficient evidence that the Sabbath is by no means a dead issue in Great Britain.

With reference to the second question, touching "the general attitude of Seventh Day Baptists toward the Sabbath at the present time," such information as was presented to the committee tended to show that there exists too much indifference among us as regards the Sabbath. Our rapidly depleting numbers since the beginning of the present century, together with the widespread loose observance of the day, leave little room for any other conclusion.

In reply to the third question, as to "what kind of literature relating to the Sabbath . . . Seventh Day Baptists are in need of, for their own enlightenment and encouragement," there was shown to be an imperative demand for literature treating of two general phases of the Sabbath, —one, its history; and the other its spiritual value.

To answer intelligently the fourth question requires an accurate estimate of the probabilities of the immediate and more distant future of the Sabbath. To your committee, there appears no promise of immediate general Sabbath observance. Yet that is possible. We are in the midst

of a social revolution, an upheaval of society which is affecting industrial and commercial life, as well as education and state-craft. The church also feels this powerful influence, and it is by no means impossible, or even improbable, that out of this seething cauldron, the church may emerge with the Sabbath, triumphant, restored to the place accorded it by the Bible and the example of the Divine Master. In the meantime, it appears to your committee that we can do no less than continue the preparation and circulation of such literature upon this question as will, in the best sense, *educate the world with reference to the value of the Sabbath.*

In the course of the discussions of the committee, almost every phase of our denominational life was considered, and certain needs of our people, cognate to the Sabbath, appeared to be of such importance that the committee, heeding the spirit, rather than the exact letter, perhaps, of its instructions, have included some other topics in its report, notably those of Communion, Baptism, Devotion, and others, perhaps.

All of the denominational literature was reviewed by the committee,—books, tracts, and periodicals; and all were considered from the standpoint of the cause which we all love so well.

After, therefore, the most careful and prayerful deliberations, in which the committee sought with open mind and without prejudice, it may be repeated, information from all available sources, the following recommendations are respectfully submitted, as a report of progress:

BOOKS

The committee recommend that the following books be prepared for publication:

a. History of the Sabbath. Since the publication of *A Critical History of the Sabbath and The Sunday in The Christian Church*, by A. H. Lewis, D. D., LL. D. (1886), 2nd edition, revised, 1903), modern research has brought to light certain information that was not available at that time, that we regard as of great importance to our people. We, therefore, recommend the preparation of an exhaustive manuscript upon this subject, which shall contain to a full extent, pertinent quotations from accepted authorities; that where quotations

are not practicable, citations shall be given; that the preparation shall be made in the most scientific manner; that when prepared, unless published at once, two copies shall be made and bound in suitable form for preservation; and that an abridgment be made,—a small volume of some 150 pages written in easy popular form—, and printed for general circulation. We recommend that Corliss F. Randolph, Rev. William L. Burdick, and Professor Paul E. Titworth, of Alfred University, be asked to do this work.

b. History of Sunday Legislation. Doctor Lewis's *A Critical History of Sunday Legislation* (1888, 2nd edition, revised, 1903), does not treat of the more recent events upon that subject, and we recommend that a manuscript be prepared in a manner similar to that of the preceding recommendation, i. e., *The History of The Sabbath*; that if it be not published at once upon its completion, two copies shall be made and bound in suitable form for preservation; and that an abridgment be made,—a small volume of some 150 pages, written in easy, popular form—, and printed for general circulation. We recommend that Professor J. Nelson Norwood, of Alfred University, be asked to do this work.

c. Seventh Day Baptist Achievement, or Seventh Day Baptists in The Work of The World. The purpose of such a book as this should be to tell something of the achievements of Seventh Day Baptists in the world of literature, science, commerce, industry, and the arts of peace and war, in public and private life. Such a book should be copiously illustrated, and made a gem of the printer's art. We recommend that Corliss F. Randolph be asked to prepare this book.

d. A Seventh Day Baptist Book of Devotion. Your committee is impressed with the need of a book which may serve as a guide to prayer in private (personal and family) devotions. Such a book would be expected to contain forms of prayer for various moods and occasions, together with such other material as might appropriately be included in a book of that kind. Such a book might well be published in "gift book" style, and as such, in our opinion, it would serve a desirable purpose upon appropriate occasions, particularly at Christ-

mas time. Preliminary to the preparation of such a book, we deem it desirable that prayers of the form intended for the book should appear in the SABBATH RECORDER. We recommend that Rev. William C. Daland, President of Milton College, be requested to prepare this book.

e. Seventh Day Baptist Hand Book. We recommend that the present *Seventh Day Baptist Hand Book* be revised, developing its historical and descriptive features rather more than in the present edition, so as to make the new publication more of the general character of an amplified edition of our present tract entitled *The Sabbath and Seventh Day Baptists*. We recommend that Corliss F. Randolph be asked to do this work.

PERIODICALS

a. The Sabbath Recorder. First of all, we want to express our pleasure that the SABBATH RECORDER is so highly and so generally esteemed under its present editorial management. Out of the many suggestions made concerning our literature, we gather the following concerning the SABBATH RECORDER, and submit them as recommendations for the consideration of its editor:

i. Prayers. We believe that a suitable prayer published weekly would be appreciated by many readers of the SABBATH RECORDER, and would contribute a spirit of devotion that would be acceptable. We suggest that Rev. William C. Daland be requested to supply this material.

ii. Missions. We believe that the SABBATH RECORDER should contain a live department of Missions, wherein current news of interest should appear with reference to our mission work, home missions as well as foreign, consisting of suitable, *interesting extracts from letters written upon the field*, and other items of news relating to our work; also carefully selected news notes from the great mission movements of the world. Such material would naturally be supplied by some accredited representative of our Board of Managers of the Seventh Day Baptist Missionary Society.

iii. Young People's Department. There is a distinct demand for live, current news concerning the activities of our young people, such as appropriate home news and other short news paragraphs. This work should naturally be done by an agent of the Young People's Board.

iv. Home News. The department of general *Home News* would greatly strengthen interest in the SABBATH RECORDER, if it contained more contributions.

v. Sabbath School Lesson. It is the judgment of this committee that a full page of the SABBATH RECORDER should be devoted to the Sabbath School lesson each week. It should contain an interesting commentary upon the lesson for adults, i. e., a sort of expository sermon, such as Doctor MacLaren's weekly article in the *Sunday School Times*, for example. We feel that such a treatment of the lesson would be greatly appreciated, particularly so by lone Sabbath-Keepers. Material used in our other lesson helps should not be duplicated here. Doubtless the Trustees of the Sabbath School Board of the Seventh Day Baptist General Conference would be glad to supply the necessary material.

vi. Sabbath Reform. It is our opinion that this department, like that of *Missions*, should abound with live, interesting material, which should be supplied by an accredited representative of the Tract Society.

vii. Editorials. The committee suggest that the editorials be broken up into short, crisp paragraphs. Several such paragraphs following each other in consecutive order are much more acceptable to the general reader than a single long one containing the same material.

viii. Children's Page. The committee wish especially to commend this department and to express their satisfaction that a department

so difficult to conduct is so successful here.

ix. *Illustrations.* We recommend the use of more illustrations. If the portrait of a pastor should appear each week, accompanied by a picture of the house of worship of his church, with a very brief sketch of the organization, in an appropriate part of the paper, we believe the general interest in the SABBATH RECORDER would be greatly increased. A part or all of this material might very appropriately appear in the *Young People's Department*; and if, in addition to what has already been indicated, portraits of leaders, or groups of young people should appear regularly in their department, we believe the increased interest in the SABBATH RECORDER would more than repay the added cost of the illustrations.

x. *Report of the General Conference.* It is the judgment of the committee that a complete, though brief, story of each annual session of the General Conference, from beginning to end, should appear in a single number of the SABBATH RECORDER. It may not be practicable to publish this in the first issue appearing after the General Conference, but we believe the added interest which a complete account of its proceedings in a single number would give, would justify the delay necessary for its publication. This plan need not hinder the publication, at length, in other issues, of sermons, papers, and reports whose interest would make such treatment desirable.

b. *The Seventh Day Baptist Pulpit.* In our opinion, the *Seventh Day Baptist Pulpit* met a need that was appreciated especially among our pastorless churches and lone Sabbath-Keepers; and we recommend the publication of a similar periodical by the Tract Society.

TRACTS

The field covered by tracts is an extensive one, and the committee does not feel like submitting a very comprehensive list, much less an exhaustive one, without further study and consultation. We recommend as follows:

1st. The reprinting of the entire series of ten (10) gospel tracts originally written and edited by Rev. Wardner C. Titsworth, and subsequently reedited by Rev. Arthur E. Main; that the tracts written by authors now living be submitted to their respective authors for revision; and that they be printed in eight-page form.

2nd. The publication in tract form of the sermon by Rev. Wardner C. Titsworth on *The Sabbath as The Family's Day*, which was appended to the recent annual Statement of the American Sabbath Tract Society to the General Conference.

3rd. The preparation and publication of tracts as follows:

- (a) *Manner of Sabbath Observance.* By Rev. Charles B. Clark, President of Salem College.
- (b) *Life: What Is It?* (A New Testament view of life; intended to meet certain arguments of the Seventh Day Adventists). By Rev. Willard D. Burdick.
- (c) *The Attitude of Jesus Toward Jewish Ceremonial Observances.* By Rev. William L. Burdick.
- (d) *The Old and The New Covenants in Their Relations to The Sabbath.* By Rev. William C. Daland, President of Milton College.
- (e) *On The Translation of The Word "Week" in The New Testament.* (As, e. g., "In the end of the Sabbath as it began to draw near to the first of the Sabbaths"). By Professor William C. Whitford, of Alfred Theological Seminary; Professor Walter D. Thomas, of Milton College; and Professor Elsie B. Bond, of Salem College.
- (f) *The Time of The Resurrection; Has it Any Bearing Upon The Sabbath?* By Rev. Willard D. Burdick.

(g) *Sabbath-Keeping and Character; or The Spiritual Value of The Sabbath as Applied to Character-Building.* By Rev. Alva L. Davis.

(h) *Baptism.* By Rev. Arthur E. Main, Dean of the Alfred Theological Seminary.

(i) *Communion.* By Rev. Arthur E. Main, Dean of the Alfred Theological Seminary.

(j) *Sabbath Catechism.* By Mrs. Willard D. Burdick.

(k) *Prophetic and Apocalyptic Literature of the Bible.* By Rev. Edwin Shaw.

(l) *Why I Am A Seventh Day Baptist?* By Rev. William C. Daland, President of Milton College.

4th. We recommend that the tract entitled, *The Sabbath and Seventh Day Baptists*, be revised by the author and republished.

5th. That the tracts previously published and known as *Pro and Con or The Sabbath Question in A Nutshell*, (by Henry B. Maurer); and *Bible Readings on The Sabbath*, be edited by Rev. William L. Burdick, and republished.

6th. That the tract entitled, *How Sunday Came into The Christian Church*, be reprinted for temporary use.

It is expected that all manuscripts, original or edited, prepared under the direction of this committee shall be submitted to the committee and approved by it before publication. This stipulation applies to work done by members of the committee as well as that done by others.

It is the judgment of the committee that all books and tracts recommended for publication should be made neat and attractive to the eye. We feel that in this age of attractive advertising, we had far better put forth a small quantity of tracts that will catch the eye, than a large number that by their very appearance repel rather than attract prospective readers.

We further recommend that in the case of all tracts except the very briefest, two editions be printed; one of the treatise at length, so that any one interested in the subject may readily find a reasonably satisfying treatment of it; and a very brief abridgment, of not more than three or four pages at most, sufficient to call attention to the subject treated, and, if possible, make

way for the larger tract.

This report was presented to the committee at its last meeting, and met with the cordial, unanimous approval of all its members.

Respectfully submitted,
CORLISS F. RANDOLPH, *Chairman*,
ARTHUR E. MAIN,
WILLIAM L. BURDICK,
WILLARD D. BURDICK,
EDWIN SHAW, *Secretary*,
Committee.

Alfred, N. Y.,
August 21, 1914.

Voted that the report be published in the SABBATH RECORDER in a single number in connection with the minutes of this meeting, and the issue be enlarged if necessary to embody the report.

The Treasurer reported progress in regard to the bequests of Mrs. Harris and Mrs. James.

His report for the first quarter, duly audited, was presented and adopted.

Correspondence relating to sending the SABBATH RECORDER to Ch. Th. Lucky was referred to the Committee on Distribution of Literature with power.

Voted that the Treasurer be instructed to send another remittance of \$25.00 to Ch. Th. Lucky, pending further information as to his needs.

Correspondence was presented and read from Rev. Arthur E. Main, Prof. Cortez R. Clawson, James A. Davidson, Rev. George Seeley, and Mrs. S. S. Brown.

Correspondence was also received from D. C. Whitford, Mrs. Ida L. Long, Clarence A. Davis, Mrs. Harriet N. Ewing, Corliss F. Randolph, Mrs. L. A. Woods, Emma C. Monn, M. C. Reeves, Luther Kelly, A. J. Williams, W. J. Kerr, Rev. Jesse E. Hutchins, A. Clyde Ehret, Rev. R. R. Thorngate.

Voted that the question of an index for recently bound volumes of the SABBATH RECORDER be referred to the RECORDER Index Committee.

Voted that a tract entitled "The Weekly Sabbath," by A. Campbell, be referred to the Committee on Distribution of Literature with power to publish.

Minutes read and approved.
Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

YOUNG PEOPLE'S WORK

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

The Delay of Peace

Almost two thousand years have come and passed away,
Since over Bethlehem that wondrous star did shine
To mark the manger low where Jesus cradled lay;
Almost two thousand years since singing hosts divine
Proclaimed Messiah born of David's kingly line
And hailed with "Peace on earth" the blessed Prince of Peace.
Yet still is peace delayed, beneath both palm and pine.
How long, O Lord, must blood be shed and woes of war increase?

—Margaret E. La Mont.

Alfred, N. Y.

Corresponding Secretaries Take Notice

Please send your name, the name of your Christian Endeavor society, your pastor, and your president, to the corresponding secretary of the Young People's Board. This is important, especially if you have recently elected new officers. Do it now. Address Zea Zinn, Corresponding Secretary, Milton, Wis.

Plans of the Young People's Board

MABEL E. JORDAN

Paper by Field Secretary of the Young People's Board for the Western Association, read at Young People's Hour of that association.

I want to tell you something of the plans of the Young People's Board for the coming year and also some of the ways in which we can help them to carry out their plans.

Rev. H. E. Davis, president of the Young People's Board, in his address at the young people's hour at Conference, spoke of the enthusiasm of youth, its need of activity and of the chance to serve in Christian Endeavor work. He also told of a canvass of 47 churches, in which there are 1,297 homes, and 2,843 young people who have church privileges. In 90 Lone Sabbath Keepers' homes, there are 148

young people, making a total of over 3,000 young people in the denomination. A Lone Sabbath Keepers' Endeavor society is soon to be organized to bring this group of young people into the Endeavor work.

Two sectional meetings of the young people were held in connection with Conference to make out the budget and to plan some of the work for the coming year. Many of our churches have no Endeavor society, even where there are enough young people to have one. One of the plans of the board is to send some one to these churches where there are no societies, and, if possible, to organize one in each church. The board hopes to get some one in each association to do the extension work in that association.

The budget of the board for the coming year is:

Dr. Palmberg's salary	\$ 300 00
Extension work	100 00
20th Century Endowment Fund	200 00
Fouke School	200 00
Salem College	75 00
Student evangelistic work	100 00
Lieu-oo Hospital Fund	100 00
General Fund	125 00

\$1,200 00

This is \$200 more than was raised last year, but we have more young people in Endeavor work than there were a year ago. The Lone Sabbath Keepers are already interested. Rev. Mr. Davis, president of the board, told me the morning after Conference closed that after the budget was presented to Conference he received \$10 from Lone Sabbath Keepers for the work of the board. We can raise the money if we try. When your society gets the letter from the board, telling how much your apportionment of the budget is, will you not raise it as soon as possible and send it to the board?

A resolution was adopted by the young people, urging all Endeavor societies to send delegates to the county and state, and where possible, to the international conventions. The next state convention is to be held at Buffalo, October 9-12. Among the speakers you will hear, if you attend this convention, are Rev. Francis E. Clark, Daniel A. Poling, Kail Lehman and Rev. J. M. Mac Innis. The fifth world's convention and twenty-seventh international convention are to be held in Chicago, July 7-12, 1915.

When we are planning to attend these conventions, let us not forget our own denomination. Let us each one try to be more earnest in our Endeavor work during the coming year in our own societies and in our support of the Young People's Board, both by our contributions to the work and by our prayers.

Young People's Hour at the Western Association

The young people's hour at the Western Association was in charge of Miss Mabel E. Jordan, field secretary of the Young People's Board for the Western Association, by whom an excellent program had been arranged.

As the opening feature of the program the leader presented a paper, "Plans of the Young People's Board," in which she briefly, though comprehensively, told of the things and the work which the Young People's Board hope to be able to do during the year. This excellent paper will be found in another column. If you wish to know what our young people expect to accomplish before General Conference next year, do not fail to read this paper.

Following this paper by the leader, Miss Bertha Whitford presented an interesting paper, telling of the excellent results that had been obtained from union meetings. This paper will also appear a little later in the Young People's department.

Then came a solo, "Come unto Me," by Mrs. F. P. Schoonmaker.

Mention has frequently been made, through the Young People's department, of the bi-monthly meetings which are a special feature of the Nile Christian Endeavor Society. Pastor Simpson told something about these meetings. They were first tried for the purpose of increasing the interest in the work of the local society, and the plan has proved a success. Among many things which Pastor Simpson said were these:

All Christian Endeavor work and all Christian Endeavor activities should be religious, but too often all effort is centered around the prayer meeting only, just to keep the mill running.

Once every two months the pastor preaches a special sermon to young people, and each committee is assigned something definite to do. Each committee is required

to plan something special, and as a result, the society has been growing gradually, because in this way the young people have been enlisted in the work.

The bi-monthly meetings are planned in keeping with the season of the year. For example, a Fourth of July program was the special feature of the July meeting, and so on. But the program is always religious, and is always evangelistic in tone, aiming toward decision. The meetings are kept in touch with the spirit of the community, aiming thereby to be always helpful in a community way.

The place which Seventh Day Baptist young people have in the Allegany County Union was told of by Rev. Erlo E. Sutton.

Seventh Day Baptists have always engaged in affairs that better humanity. They have had a large place in literature, they have had eminent hymn-writers, prelates, educators, temperance workers, and have always been foremost in religious matters. And it is no less true of Seventh Day Baptist young people and the young people of our churches in Allegany County.

There are five Seventh Day Baptist Christian Endeavor societies in Allegany County, with a membership as follows: Alfred, 50; Second Alfred, 79; Friendship (Nile), 40; Independence, 44; Little Genesee, 39; making 252 individuals who are members of societies.

Three officers of the county union, namely, the recording secretary, junior superintendent and one vice-president, are at present drawn from these societies. Last year four of the officers, among them the president of the county union, were from these same societies.

One of our societies, the Little Genesee, held the county banner for several successive years for giving the most for missions.

These things are only an index to what the societies should do. They can not afford to do less.

Young people are not discountenanced in county gatherings for being Seventh Day Baptists, and on the programs of county gatherings our young people have had a large part.

Let us show the world we are worthy of the name of Christian Endeavorers; show we are capable of taking part in these gatherings, and in the world's work; show we are not discountenanced by being

Seventh Day Baptists. We need not be ashamed to let people know we are Seventh Day Baptists—young people who can do things.

Following Rev. Mr. Sutton's clear-cut remarks, an offering amounting to \$6.15 was taken for the benefit of the Young People's Board, and the program of the hour was completed.

Meeting of the Young People's Board

The Young People's Board met September 20, 1914, with Prof. L. H. Stringer. Members present: Rev. H. E. Davis, Professor Stringer, Carroll B. West, William D. Burdick, Allison L. Burdick, George Thorngate, Zea Zinn and Ethel Carver.

Prayer was offered by Rev. Mr. Davis. The Treasurer's report was read and next year's budget discussed.

General plans for work for the coming year were discussed.

Moved that a committee be appointed to secure stationery for the Board. George Thorngate was asked to secure the stationery, and William Burdick to distribute it to the Associational Secretaries.

Miss Mary Brown, of Riverside, Cal., was appointed as Quiet Hour superintendent for the coming year.

Adjournment.

ETHEL CARVER,
Recording Secretary.

Wanted

A copy of *History of Sabbatarian Churches*. By Mrs. Tamár Davis. Philadelphia, 1851; also *A History of the Sabbatarians or Seventh Day Baptists of America*. By Rev. Henry Clarke, pastor of the First Seventh Day Baptist Church of Brookfield, N. Y., 1811.

Any one willing to dispose of a copy of either or both of the above named books for a reasonable price, will please address, stating condition of book, and price,

THE SABBATH RECORDER,
Plainfield, N. J.

"Francis Bacon laid down this principle in science, 'Nature can only be controlled by being obeyed,' and the philosophy of Christian experience lies in the same law of correspondence."

In Memoriam

Whereas, The supreme Ruler of human destinies has seen fit to again enter our beloved church, and remove our esteemed brother, Dea. Alfred A. Langworthy, from an earthly to a spiritual existence, be it therefore

Resolved, That by this dispensation our church has sustained the loss of a worthy brother, who for many years has had an unchanging interest in its affairs and work, who was a devout Sabbath-keeper, and whose daily life and walk gave evidence of his fidelity to the cardinal principles of the Sabbath that was so dear to him. That his bereaved daughters have lost the loving care of a kind and devoted parent, whose aim was to promote their happiness and comfort. And that the community has lost a kind and obliging neighbor and friend, and an independent citizen who had the courage of his convictions and whose sterling integrity was unquestioned.

Resolved, That we hereby extend our sincere sympathy to the daughters of our departed brother in their great bereavement, and commit them to Him who is able and willing to soothe and comfort His children in their times of sorrow.

Resolved, That, in token of our respect for the memory of our deceased brother, this memorial be entered upon our church records, that a copy be forwarded to each of the daughters, and that one be sent to the SABBATH RECORDER for publication.

G. G. BURTON,
Committee.

All my life Christ has seemed to me as a star afar off; but little by little he has been advancing and growing larger and larger, till now his heavens seem to fill the whole hemisphere, and I am floating in the glory of God, wondering with unutterable wonder how such a mote as I could be glorified in his light.—Payson.

"For one Christian who believes in God within, there are ninety-nine who believe in God without."

A Camp for the Open-Air Treatment of Tuberculosis, in the Pine Woods of Florida. Modern Methods Used. For information, address Supt., Sisco, Fla. : : : : : :

SABBATH SCHOOL

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

One of the splendid sessions of a splendid quarterly meeting at Albion was the Bible School Institute on Sabbath afternoon. The persistent wet blanket which hung over Wisconsin skies for a week still blotted out the sun with a drizzling rain. The commodious church was full, however, and there was "Sunshine in the Soul."

Some day I intend to preach a sermon on Table Fellowship. Seventh Day Baptist women are famous housekeepers, and the Albion ladies—but you feel the same way about it when you visit Milton Junction and Walworth. The dinner was served in the church basement. It began with chicken and ended with pumpkin pie. The faces of our hosts and hostesses beamed with good will. The more you ate, the better pleased they were. Pastor Jordan gave them much pleasure in this way. He is always trying to make folks happy, you know. The two hours that we spent in table fellowship, social greeting and informal discussion, gathered in little knots here and there, was a good preparation for the afternoon program.

A. E. Whitford, president of the Sabbath School Board, was in the chair. The young people call him "Professor Fred" behind his back. It is a title of affection. Have you noticed how he is developing the Sabbath-school work—and how the Sabbath-school work is developing him? We will probably have the addresses of Davis, Jordan, and Inglis in this column. The round-table discussion which followed was illuminating. I am not going to give you an extended account of it. Make a round table of your own—only be careful not to use too heavy lumber. Send to Whitford for those question-lists, put a priming-cap on a few people who are suspected of having gunpowder in them, and strike.

* * *

Who shall teach a class? The points impressed upon us by Eld. S. H. Babcock (whose wise counsels, sweet spirit and noble life make him like a father to many of us) were that the teacher should be a

Christian, that he should be preparing the lesson all through the week, and that the purpose on his heart should be to lead his class into a strong Christian life. A high standard was held up by different speakers—none too high. Lest any one should be discouraged, it was also said that teachers should sometimes be chosen who are *not fit*, but who are *capable of becoming fit*.

* * *

Prof. D. N. Inglis—"A teacher should study psychology."

Voice from the floor—"What do you mean by that? Suppose George Walters over here is a teacher. He is busy on the farm all the week. How can he study psychology?"

"Has he children?"

"He has grandchildren."

"Let him study them."

(Reflective pause.) "Well, from what I have seen of his grandchildren, I should say he would have a full course."

* * *

A young business man was referred to who chums with the boys of his class on week days. He has them in his store helping him and learning about the business. He has good times with them. The boys are regular attendants every Sabbath, on time, and are doing fine work.

* * *

A pastor should not teach a class, it was said, but be pastor of the whole school. He should visit the different classes, teaching temporarily sometimes, keeping his watchful and affectionate eye upon all. I have always advocated this in theory, and nearly always I have taught a class. Such delightful work! Can't keep out of it. Try to keep a general oversight too.

Sabbath School Lesson

LESSON VII.—NOVEMBER 14, 1914

JESUS AND PETER

Lesson Text.—Mark 14: 27-31, 53, 54, 66-72

Golden Text.—"Let him that thinketh he standeth take heed lest he fall." 1 Cor. 10: 12.

DAILY READINGS

First-day, Matt. 16: 13-28

Second-day, Acts 4: 5-22

Third-day, Acts 5: 17-32

Fourth-day, John 13: 36-38; 18: 13-27

Fifth-day, Luke 22: 31-35, 57, 58, 69-75

Sabbath Day, Mark 14: 27-31, 53, 54, 66-72

(For Lesson Notes, see *Helping Hand*)

MARRIAGES

MAXSON-TURNER.—In Richburg, N. Y., September 12, 1914, by Pastor G. P. Kenyon, Mr. Byron E. Maxson of Richburg, N. Y., and Mrs. Nellie Turner of Bolivar, N. Y.

LARABEE-CRANDALL.—At the Seventh Day Baptist parsonage, at Leonardsville, N. Y., by Pastor J. T. Davis, October 15, 1914, Mr. Leslie L. Larabee and Miss Etta A. Crandall, both of West Edmeston, N. Y.

MAXSON-WASHBURN.—At Myrtle, Pa., October 15, 1914, at the home of the bride's parents, Mr. and Mrs. Thomas Washburn, by Pastor G. P. Kenyon of Richburg, N. Y., Mr. Floyd E. Maxson of Portville, N. Y., and Miss Hazel C. Washburn of Myrtle, Pa.

DEATHS

COLLINS.—Alfred Collins, son of Nathan and Dorcas Popple Collins, was born in the town of Hopkinton, R. I., October 29, 1821, and died in the town of Charlestown, R. I., March 30, 1914.

Mr. Collins spent the early part of his life in the town in which he was born, at farming, in which he was successful as in all lines of business which he undertook. In the year 1864, he removed to Westerly, going into business in a meat market, at which he continued for six years. He became a dealer in cattle and traversed the Eastern States and Canada in this line of work. Years ago he retired from active business life, spending his closing years at Crosses Mills, in the town of Charlestown, R. I. In 1858, he was married to Susan Green, with whom he lived happily for fifty-two years, her death occurring April 3, 1910. Mr. Collins was a member of the Pawcatuck Seventh Day Baptist Church of Westerly. He was steadfast in faith, consistent in practice, hopeful for the success of the truth.

The funeral service was held at Crosses Mills, April 2, 1914, conducted by Rev. Samuel H. Davis, in the absence of the pastor. C. A. B.

ROBINSON.—Mrs. Mary C. Maxson Robinson, daughter of Matthew R. and Mary E. Maxson, was born near Shingle House, Pa., February 15, 1845, and died at her home near Obi, N. Y., September 16, 1914.

She was united in marriage to Uri Robinson, July 29, 1866. To them were born three children,—Sheridan P., who died in infancy, Grace N. Moorehouse of Shingle House, Pa., and Samuel H. Robinson of Amey, Wis. In a few years she was left a widow. Later she was married to Horace Foster. To this union were born three daughters,—Mrs. Florence Ferrington and Mrs. Lulu Ames of Obi, and Mrs. Carrie Armstrong of Olean, N. Y. Again she was left a widow and was married on January 31, 1892, to Horace Robinson, who survives her, and who

with her daughters tenderly cared for her to the last.

Besides these she leaves one brother, D. M. Maxson of Shell, Wyo., and a sister, Mrs. Hiram Grow of Little Genesee, N. Y., and a half-brother, John Howe of Bolivar, N. Y.

She was a great sufferer but bore it all with Christian patience. She was a woman of great energy, a good neighbor and one who will be greatly missed in many ways. She was always ready to give a helping hand in time of need and to encourage those who were in trouble. She was a member of the Obi U. B. Church, where funeral services were conducted on Sabbath afternoon, September 19, 1914, by Pastor Erlo E. Sutton of Little Genesee. E. E. S.

GREADY.—Roy Almerion, the month-old son of George M. and Lena Pierce Gready, passed away at their home on Cottage Avenue, Riverside, Cal., September 24, 1914.

Farewell services were held at the home on Sabbath afternoon, conducted by Pastor Severance. Interment was in Hollywood Cemetery. R. J. S.

PRICE.—Ruth Saunders Price, only child of Mr. and Mrs. Hobert Saunders, died in the hospital at Norwich, Conn., October 8, 1914, in the twenty-second year of her age.

Ruth had been in poor health for more than two years. She had just passed a successful operation at the hospital; but conditions were such that she could not rally. She was a quiet, unassuming girl, a believer in the Lord Jesus Christ, having been baptized in His Name, but never formally uniting with any church.

The farewell service was held Sabbath afternoon, October 10, and conducted by Rev. J. G. Dutton, of the Christian church, and Clayton A. Burdick, of the Seventh Day Baptist church. A large number of friends gathered at the home, showing their love for Ruth and sympathy for the grief-stricken parents. C. A. B.

JONES.—Abigail Saunders, daughter of Deacon Roswell and Eliza Ann Budlong Saunders, was born in the town of Adams, N. Y., September 10, 1834, and died October 7, 1914, on the farm adjoining the one on which she was born. She was 80 years and 27 days of age.

Mrs. Jones was the second of a family of four daughters and one son. Her entire life was spent in the community where she was born. Her parents were among the early settlers in the locality of Green Settlement, her father being a native of Rhode Island and her mother of Connecticut. On May 26, 1854, she was married to Thomas Philander Jones, who preceded her to the better world September 30, 1890, after a sickness lasting for several years. Three sons were born to this family, the eldest of whom died in 1864 at three years of age. Of her immediate family now remaining, there are two sons, William P. and Frank S. Jones, and a brother, Edward B. Saunders, all of whom reside at Adams Center, N. Y., and a nephew, Fred R. Saunders of Troy, N. Y.

When the Seventh Day Baptist church of

Adams Center was organized, in 1822, her father was one of the constituent members. On June 20, 1850, during the pastorate of Rev. Alexander Campbell, she united with the Adams Center Seventh Day Baptist Church and remained a most devoted member of the same till the time of her departure. During the years of my pastorate at Adams Center this devotion was clearly manifest in that almost every week, through summer's heat and winter's chill, notwithstanding her advanced age, she came to the Sabbath services and the prayer meeting from her home three miles away. Her presence was an inspiration because of the devotion manifest. In the prayer meeting her service was not one of silence but a speaking forth of the faith and love her heart enjoyed. Her prayers will long

be remembered by those who heard them. She loved the church and earnestly sought for its up-building. After nearly a year of intense suffering borne in patience she fell asleep October 7, 1914. A mother beloved, a sympathizing neighbor has gone.

Burial services were held from the late home the afternoon of October 9, conducted by Rev. Mr. Stolz, pastor of the Adams Center Baptist Church. He used Hebrews 4: 9 as a basis of his remarks. The large number present and the many floral pieces attested the high esteem in which she was held by friends and neighbors. Just as the sun was sinking in the west, ushering in God's holy day, her remains were, by her brother, sons and nephew, as bearers, tenderly laid to rest in the silent tomb. E. A. W.



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

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

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

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

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

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

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

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

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

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

Some persons run at you like a dog with his mouth open; and they think they have shown you mercy because, at last, they turn away and do not bite you. But mercy is to be beautiful and gracious. It is to be bestowed, not surlily, but cheerfully.—*Beecher.*

The Sabbath Recorder

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

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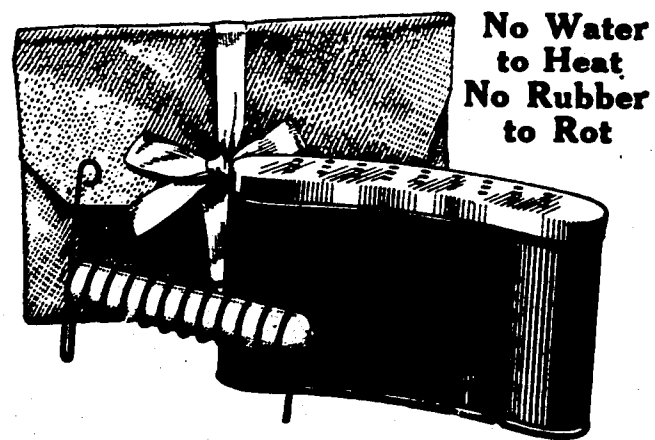
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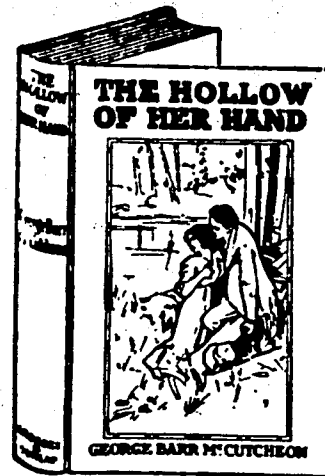
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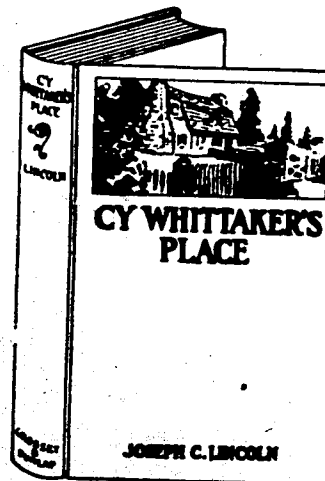
AT THE FOOT OF THE RAINBOW
by Gene Stratton-Porter (Author of "Freckles")

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.

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The Sabbath Recorder

THE HARVEST

M. E. H. EVERETT

The Reaper has come to the harvest fields
To gather the grain through centuries sown
O'er hills and valleys and widespread plains,
He claimeth it all his own.
His sickle shall flash in the morning's glow
And gleam in the brazen glare of noon;
His sickle shall steal through the sighing grain,
By the light of the midnight moon.

No man shall wrest from the Reaper's hold
The ripened sheaves e're they fall,
For under the hand of stately Death
The Lord hath given them all.
The gleaners shall carry each fallen head
To the threshing-floor away,
Where the great flails beat with a thunderous sound
And his wide fan swings today.

The enemy scattered the field with tares,
Greed and anger and pride and lust,
And for what he hath wrought in those fair green fields
Answer to heaven he must;
For in and out of the bending grain
We watch the sharp steel fly,
And his great flails sound from the threshing-floor
For the day of the Lord is nigh.

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