

# YOUR CHOICE FREE

For One New Subscription  
to the SABBATH RECORDER

For a limited time we offer any one of the following popular novels free, postpaid, as a premium for one new subscription to the SABBATH RECORDER. If you are not a subscriber, send us two dollars and you will receive the RECORDER for a year and your choice of the books.

Send the RECORDER to your friends who do not have it, and add these books to your library. A book may be selected from former list published, if preferred.



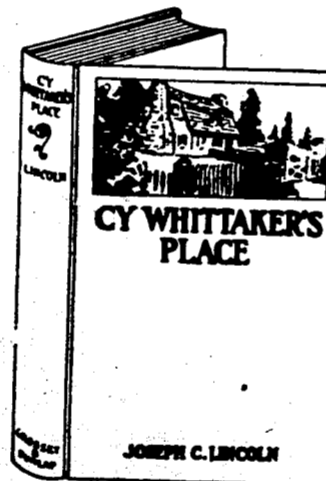
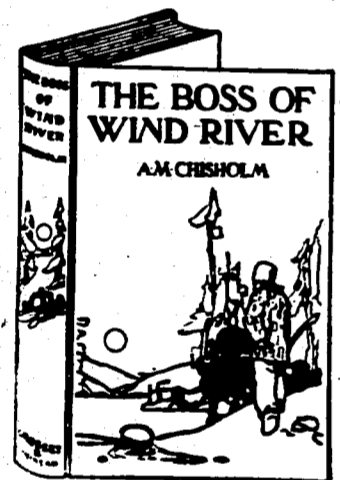
**AT THE FOOT OF THE RAINBOW**  
by Gene Stratton-Porter (Author of "Freckles")

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



**THE BOSS OF WIND RIVER**  
by A. M. Chisholm

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



**THE HOLLOW OF HER HAND** by George Barr McCutcheon

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

**CY WHITTAKER'S PLACE** by Joseph C. Lincoln

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

*The SABBATH RECORDER Plainfield, N. J.*

# The Sabbath Recorder

## THE 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.

## —CONTENTS—

EDITORIAL—Eastern Association; Second Day at Marlboro; Sabbath Day; The Next Session .....	577-584	mission Work and the Perpetuity of Seventh Day Baptist Principles .....	594
Thanksgiving Offering for the Retired Ministers' Fund .....	585	A Few Hindrances .....	595
How About This? .....	586	God's Choosing .....	596
SABBATH REFORM—Christ and the Sabbath ..	587	YOUNG PEOPLE'S WORK—Meeting of the Young People's Board; Opportunities for Soul Winning; Call of Youth .....	597-603
A Visit to Stone Fort .....	588	SABBATH SCHOOL—Religious Instruction; The Bible School and World Peace; The Evangelistic Note in the Bible School; Christian Principles in Chinese Moral Education; Christmas on the Mission Field; Sabbath School Lesson .....	604
A Letter From Ebenezer Smith to Uncle Oliver .....	589	HOME NEWS .....	606
Semi-annual Meeting .....	590	MARRIAGES .....	608
MISSIONS—Seventy-second Annual Report of the Board of Managers; Missionary and Evangelistic Work .....	591	DEATHS .....	608
One Sabbath Keepers' Work, 1914-15 .....	593		
WOMAN'S WORK—A Song (poetry); The Relation of Our Young Women to Home Mis-			

# Alfred University

ALFRED, N. Y. Founded 1836

FOR PARTICULARS ADDRESS

Boothe Colwell Davis, Ph. D., D.D., Pres.

## Alfred Academy

COLLEGE PREPARATORY COURSES.  
GENERAL ACADEMIC TRAINING.  
TEACHERS' TRAINING COURSE.

For catalogue, illustrated booklet and further information, address

H. L. GILLIS, PRINCIPAL.

## Milton College

A college of liberal training for young men and women. All graduates receive the degree of Bachelor of Arts.

Well-balanced required courses in Freshman and Sophomore years. Many elective courses. Special advantages for the study of the English language and literature, Germanic and Romance languages. Thorough courses in all sciences.

The Academy of Milton College is an excellent preparatory school for the College or for the University.

The School of Music has courses in pianoforte, violin, viola, violoncello, vocal music, voice culture, harmony, musical kindergarten, etc.

Classes in Elocution and Physical Culture for men and women.

Club boarding, \$2.50 to \$3.00 per week; boarding in private families, \$4.50 to \$6.00 per week, including room rent and use of furniture.

For further information address the

Rev. W. C. Daland, D.D., President

Milton, Rock County, Wis.

## Salem College SALEM West Virginia

Salem College offers six courses of study—three leading to diplomas, the college preparatory, normal and music; three leading to college degrees, the arts, science and philosophy.

The aim of the college is:

- Thoroughness in all work.
- Graduates who can "make good."
- Soul culture as well as body and mind.
- A helpful spirit.
- Christian character.

For catalogue and other information, address

REV. C. B. CLARK, M. A., Ped. D., President.

## The Fouke School

REV. G. H. FITZ RANDOLPH, PRINCIPAL.

Other competent teachers will assist.

Former excellent standard of work will be maintained.

Special advantages for young people to pay their way in school.

Address, for further information, Rev. G. H. Fitz Randolph, Fouke, Ark.

## THE SEVENTH DAY BAPTIST

### MEMORIAL FUND.

President—H. M. Maxson, Plainfield, N. J.

Vice-President—Wm. M. Stillman, Plainfield, N. J.

Secretary—W. C. Hubbard, Plainfield, N. J.

Treasurer—Joseph A. Hubbard, Plainfield, N. J.

Gifts for all Denominational Interests solicited.

Prompt payment of all obligations requested.

## American Sabbath Tract Society

### EXECUTIVE BOARD.

President—Corliss F. Randolph, Newark, N. J.  
Recording Secretary—A. L. Tittsworth, Plainfield, N. J.  
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.  
Treasurer—F. J. Hubbard, Plainfield, N. J.  
Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

### THE SABBATH VISITOR.

Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at Plainfield, N. J.

### TERMS.

Single copies per year .....60 cents  
Ten copies, or upwards, per copy .....50 cents  
Communications should be addressed to *The Sabbath Visitor*, Plainfield, N. J.

### HELPING HAND IN BIBLE SCHOOL WORK.

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price, 25 cents a copy per year; 7 cents a quarter.

Address communications to *The American Sabbath Tract Society*, Plainfield, N. J.

### A JUNIOR QUARTERLY FOR SEVENTH DAY BAPTIST SABBATH SCHOOLS.

A quarterly, containing carefully prepared helps on the International Lessons, for Juniors. Conducted by the Sabbath School Board of the Seventh Day Baptist General Conference.

Price, 15 cents per year; 5 cents per quarter.  
Send subscriptions to the American Sabbath Tract Society, Plainfield, N. J.

### THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY.

President—Wm. L. Clarke, Ashaway, R. I.  
Recording Secretary—A. S. Babcock, Rockville, R. I.  
Corresponding Secretary—Rev. E. B. Saunders, Ashaway, R. I.

Treasurer—S. H. Davis, Westerly, R. I.  
The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

### SEVENTH DAY BAPTIST EDUCATION SOCIETY.

President—Rev. W. C. Whitford, Alfred, N. Y.  
Corresponding Secretary—Rev. Arthur E. Main, Alfred, N. Y.  
Recording Secretary—Prof. Frank L. Greene, Alfred, N. Y.

Treasurer—Prof. Paul E. Tittsworth, Alfred, N. Y.  
The regular meetings of the Board are held in February, May, August and November, at the call of the President.

### THE SEVENTH DAY BAPTIST GENERAL CONFERENCE.

Next session to be held at Milton, Wis., Aug. 24-29, 1915.

President—Rev. Lester C. Randolph, Milton, Wis.  
Recording Secretary—Rev. Earl P. Saunders, Alfred, N. Y.

Corresponding Secretary—Rev. Henry N. Jordan, Milton Junction, Wis.

Treasurer—Rev. William C. Whitford, Alfred, N. Y.  
Executive Committee—Rev. Lester C. Randolph, chairman, Milton, Wis.; Rev. Earl P. Saunders, Rec. Sec., Alfred, N. Y.; Rev. Henry N. Jordan, Cor. Sec., Milton Junction, Wis.; Dr. Sands C. Maxson, Utica, N. Y. (for three years); Dr. George E. Crosley, Milton, Wis. (for three years); Rev. William L. Burdick, Alfred, N. Y. (for two years); Ira B. Crandall, Westerly, R. I. (for two years); Roy F. Randolph, New Milton, W. Va. (for one year); Rev. Lely D. Seager, Farina, Ill. (for one year). Also ex-presidents and presidents of the Seventh Day Baptist Missionary Society, the American Sabbath Tract Society, and the Seventh Day Baptist Education Society.

### BOARD OF FINANCE.

Allen B. West, Milton Junction, Wis.; Dr. Geo. W. Post, Chicago, Ill.; Orra S. Rogers, Plainfield, N. J.; Dr. Albert S. Maxson, Milton Junction, Wis.; Frank Hill, Ashaway, R. I.; Grant W. Davis, Adams Center, N. Y.; Prof. A. B. Kenyon, Alfred, N. Y.; Dr. H. L. Hulett, Bolivar, N. Y.; Winfield S. Bonham, Shiloh, N. J.; Wm. M. Davis, Chicago, Ill.; Walton H. Ingham, Fort Wayne, Ind.

# The Sabbath Recorder

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

VOL. 77, NO. 19

PLAINFIELD, N. J., NOVEMBER 9, 1914

WHOLE NO. 3,636

## Eastern Association

The seventy-eighth annual session of the Eastern Association convened with the church at Marlboro, N. J., on Thursday evening, October 15, 1914. Many of our readers will not know where to locate Marlboro, while others will find the very word starting memories that bring almost a homesick feeling. To the first we explain that Marlboro is about five miles northwest of the city of Bridgeton, in southern New Jersey, and about thirty miles from Philadelphia "as the crow flies." To the latter class we would say that the fine gardenlands around Shiloh and Marlboro are just as beautiful as ever, their fields are as fruitful and their skies as fair as when you knew them in other days. The people you once knew are mostly gone, but you would find the sons and daughters of your old friends here, still faithfully filling the churches with devout worshipers, and opening their homes in royal hospitality to delegates of sister churches who come to the annual convocations.

The association was presided over by Luther S. Davis—son of Artis—who made a good president. The opening praise service was led by Rev. H. C. Van Horn, who selected some of the dear old songs we used to love so well. Then came words of welcome from Pastor Jesse E. Hutchins. Of course some of our readers will think of Deacon Hummel, Elder Bowen or dear old Elder Wheeler when they think of the Marlboro Church they knew in times past. But although those faithful servants of God are here no longer, Marlboro is still blessed with an excellent pastor. Indeed, just at this time, he is pastor of both Shiloh and Marlboro, and you will rejoice that the old home church is still in good hands. Everything about the Marlboro church, both inside and out, shows improvement. Faithful hearts have planned, and willing hands have labored, to make the church home more attractive than it used to be.

The theme for the association was "New Opportunities of the Country Church." The first meeting showed that those on the program had been thinking along the line of this theme, and that they were striving to solve the problems that confront the country church.

### WORDS OF WELCOME

Pastor Hutchins spoke of the blessings that come to small country churches when the associations meet with them. He welcomed the delegates and visitors, first on account of the good they could bring to the little church at Marlboro; second, because the people here have been blessed in their work of preparing to receive and entertain the visitors; third, because he hoped the visitors might receive blessings from their friends and fellow workers in Marlboro. For these things they had prayed.

### RESPONSE BY HERBERT L. COTTRELL

Rev. Herbert L. Cottrell, of Berlin, N. Y., responded to the words of welcome. He said, in substance, that when we think of the people here praying and laboring, and watching for our coming, we certainly do appreciate the welcome given us by Marlboro's pastor. We trust that we shall not disappoint them, but that we may bring spiritual food suited to old and young. We come not only to bring Christian fellowship, but to help solve the problems of the country church. All our interests are one in spirit and in purpose.

If there are those here who feel they are not fitted for the Lord's work and can do nothing in the service to win men to Christ, we pray they may be aroused in these meetings to a sense of spiritual freedom that will enable them to heed God's call to do some special work for Christ and the church. May these meetings result in arousing some to a deeper sense of responsibility for the Master's work, and in strengthening them for their duties.

### THE PRESIDENT'S ADDRESS

President Luther S. Davis spoke briefly of the ties that bind all our churches to-

gether in a common interest, and of the service we may render one another in solving present-day problems. These are not all spiritual problems. We need the spiritual help you can bring, and we also need your help and counsel in solving our industrial and social problems. We need counsel in the matters of every-day life. How can we become better farmers, make better homes, and improve our social life? How can we have better schools? How can the church in the country do the work elsewhere done by social clubs and brotherhoods? How provide the necessary amusements to hold our boys and girls from evil influences? How can we make the country church more of a social center for the entire community in which it stands? How can we introduce the things belonging to a true social life into the church life, and, with it all, lead young people to a truer and nobler manhood and womanhood?

Our thoughts must necessarily be more or less absorbed in things of this world. We must earn a living for our families; we must make our home life, whatever it may be; and what we do in these lines will have much to do with the making of our church life. How can we live and labor so as to make the church life more sacred, and the community life more ideal? These are problems that confront the country church. We hope you may be able to help us solve them.

#### INTRODUCTORY SERMON

Rev. Edgar D. Van Horn read Deuteronomy 30: 11-20, in which the choice of ways between life and death was set before Israel, by Moses, and the people urged to choose life.

After a few words regarding the wonderful possibilities of the country church, in which the speaker expressed his belief that the dawn of a new era is near at hand for rural churches, he entered upon the discussion of his subject—"I have set before thee life and death." It was a strong sermon, and Brother Van Horn has promised to supply it for our readers.

The audience at this opening session was larger than we had expected, in view of the fact that the night was very dark, and nearly every one had to drive some distance to church.

### Second Day at Marlboro

Sixth Day morning came in with a soaking autumn rain, which began some time in the night. For three weeks we had carried umbrella and rubbers to protect from rain and mud, but until this morning we had had no occasion to use either. It was remarkable that, at this season of the year, three associations had held their sessions without being hindered by rainy weather. But, all along the line, people had been wishing for rain. The wells and springs were getting low, and the country needed refreshing showers on field and garden, as well as "showers of blessings" within the church and home.

The first morning session of the association was given to business. Letters from the churches showed a commendable interest in our work as a people, and in some cases there had been an increase in membership. The reports of several churches showed that they had been loyal to our denominational interests and liberal in their support. Shiloh mourns the loss of her pastor, who has gone to Nortonville, Kan., and that church is now being served by the pastor of Marlboro, Rev. J. E. Hutchins, who leads the prayer meetings on Sabbath eve and preaches Sabbath mornings at Shiloh, and serves Marlboro Sabbath afternoons, until a new pastor for Shiloh can be found. Both churches are being blessed by this arrangement. The Christian spirit of Marlboro, manifested in giving up the morning services and accepting the afternoon for a time, has had its blessed effect both upon Shiloh and Marlboro. The reflex influence of self-sacrifice for the general good is evidently bringing a blessing to this little church.

The letter from Berlin, N. Y., showed a commendable zeal on the part of the members, who have labored many days together in painting, papering and fitting up their house of worship until it is "a more appropriate and pleasant place in which to render acceptable worship unto God."

Marlboro speaks for itself and shows at every point that its people have done faithful work in improving the house of the Lord. The fine basement dining-room, kitchen and rest-room speak in eloquent terms of the faithful services of many hands, in preparing them for use. When we try to recall the conditions here twenty years ago, comparing the church house of

that time with the one we now see, we can but feel that God's people here have been true to one another and to the cause of their Master.

Seven churches report net gains ranging from three to thirty-nine each.

The forenoon was largely occupied by delegates who read messages from sister associations, and by the delegates from this association who brought reports of their visits, last year, to Hammond and Salem, and similar visits, this year, to Farina, Independence and Leonardsville. The people seemed much interested in these messages.

The last thirty-five minutes of the forenoon were devoted to "An Hour With the Bible," by Rev. H. C. Van Horn. He read and expounded the sixth chapter of Judges, containing the story of the oppression of Israel by the Midianites, and of Gideon's being chosen of God to deliver them. He dwelt upon the thirteenth verse, where Gideon said: "O my Lord, if the Lord be with us, why then is all this befallen us?" Gideon's excuse, "My family is poor in Manasseh, and I am the least in my father's house," was also emphasized in this talk.

God sent Israel to Canaan not simply to be husbandmen and vine-dressers, but to be a light to the nations. They lost out by being well satisfied with getting great possessions. They were swayed from the right by popular surroundings. They failed to make their religious life the first and most desirable thing. They had great opportunities, but failed to improve them. They assimilated with other peoples and went to ruin. The people of God today are doing the same thing, and are on the road to ruin.

Seventh Day Baptists have opportunities beyond anything they now realize. But we need to heed the voice of Jehovah, instead of following Israel in our ambition to obtain great possessions. One trouble with Seventh Day Baptists on the Sabbath question is, we are too willing to give up because we are a small people. When God's little handful of tried and true ones of old looked away from their poorness and their littleness, lifting up their eyes unto the hills for the help of God, he sent them a prophet to lead them to victory. They found their only hope was in prayer, and in answer to prayer Jehovah found a

"mighty man of valor," who, notwithstanding all that had befallen them, led them forth to victory. Let us not fret over losses, but, trusting in God, "go and deliver Israel." Gideon found that God was with him, even though he feared because he was poor and the least in his father's house, and so he went forth to conquer. Notice, too, that he was commanded to build an altar for the people. It was not his business to tear down other altars because they were false and then leave nothing in their places. He was to be a builder of altars, a bringer in of better things.

#### REPORT OF THE EVANGELISTIC COMMITTEE

The report of the Evangelistic Committee aroused considerable interest, and the association urged the continuance of such a committee. The report contained something of a question as to the wisdom or propriety of continuing this work, but the association, after hearing the discussion, had no doubt whatever as to the value and desirability of this evangelistic work. It therefore voted to instruct the Nominating Committee to appoint an Evangelistic Committee for next year.

Mr. Jesse G. Burdick read the report for the year now closed. It showed that there had been a general desire among the churches for special meetings, and that all had readily consented to spare their pastors to aid in evangelistic work. The report also showed that a little more than six weeks of evangelistic meetings had been held, in four churches, by pastors who had united to assist each other, resulting in some twenty-one additions to the membership. The Missionary Board had appropriated \$100 for the expenses of this work, but the churches where the work was done paid all expenses, so the committee did not have to draw on the funds of the board.

The corresponding secretary's report was full of good cheer. It showed that a spirit of revival had prevailed in the churches and that some of them had enjoyed seasons of refreshing, though they had not joined directly in the work of the committee mentioned above. There had been a net gain in the association of seventy-six members. Marlboro had received for its Sabbath school the county certificate of the "Golden Seal" for reaching a high standard of efficiency.

## WOMAN'S WORK

The constant rain, and heavy clouds all day had darkened the house so that when three o'clock came it was somewhat difficult to see to read. And when the message from the Woman's Board was announced and the women struck up the song, "Let a Little Sunshine In," we thought it most appropriate and suggestive. As a rule the woman's program makes a pleasant change in the routine of convention work, and this session was no exception. The message from the president was read and remarks were made by Mrs. Edwin Shaw, associational secretary for the Eastern Association.

Then came Dean Main's presentation of data regarding our colleges, which has interested every association, from Farina to Marlboro. Particular attention was given to the circulating library in the Seminary, free to all who will accept the opportunity to read up-to-date books on living themes. The library pays postage one way, and allows readers to keep the books long enough to read them and then return them by paying return postage. Really this is an excellent opportunity for readers who do not feel able to buy all the new books on sociological and industrial questions.

Edgar Van Horn and Jesse Hutchins pleased the audience two or three times during the association by singing duets accompanied by the guitar in the hands of Mr. Van Horn. The first of these, "I will follow thee, my Savior," was sung at the close of Doctor Main's message. The offering for the Woman's Board, Sabbath School Board, and Young People's Board, taken at this time, amounted to \$6.12.

Rev. W. L. Davis, delegate from the Western and Central associations, delivered an address on "The Country Church," its institutional and social matters, which was listened to with a good deal of interest. Several ways in which rural churches may improve along the lines usually followed by the "institutional" church were pointed out.

In the evening a brief but lively conference meeting followed the sermon, by Rev. Wilburt Davis, and the meeting closed at nine o'clock. It had been a long, full day, from nine-thirty in the morning, with dinner and supper both served at the church. The Marlboro people took care of their company admirably. The dining-room in

a church where people are widely scattered over a farming section is almost indispensable at a time like this, and especially on a real rainy day.

\*\*\*

## Sabbath Day

We were all glad to see signs of clearing on Sabbath morning, after twenty-four hours of almost constant rain. By meeting time the sun was shining, and a large audience filled the church. Teams and autos had been coming from Shiloh for half an hour. This seemed old-fashioned enough to the editor, who had spent eleven years in this field and joined in many union meetings between these two churches.

Pastor Hutchins had charge of the services and was assisted by Rev. E. D. Van Horn. After prayer, the song, "Oh, wonderful, wonderful grace," with the chorus, "What more could He do?" was sung by Brethren Van Horn and Hutchins, the latter playing the accompaniment on his guitar. The offering for the three societies was then taken, which amounted to \$23.60.

The sermon was by Rev. J. H. Hurley, who won all hearts by his masterly presentation of the theme, "The Hiding of His Power." Again we say we wish every RECORDER reader could hear this sermon, and especially every farmer boy among our people. Brother Hurley thinks he is in touch with Christ when working on his farm, and draws many illustrations from farm life. His ideas about great opportunities for the rural church are inspiring. What would happen if all the members of a country church like Marlboro should get the hidden power in their hearts? This community would be set on fire with love for lost souls. Men and women would be sent to their closets, and souls would be burdened for the salvation of their fellows.

## SABBATH AFTERNOON

After the praise service, led by Rev. H. L. Cottrell, an "Hour With the Bible," No. 2, was presented, by Rev. H. C. Van Horn, from Judges 6: 3, 4, in which Gideon's victory was regarded as due to the Spirit of God in the man. "The Spirit of Jehovah came upon Gideon,"—literally, the Spirit of Jerovah clothed itself with Gideon, and he was mighty in his fight against Midian. Numbers do not always count.

Jehovah can gain great victories with a few men, if they are the right kind. Three hundred spirit-filled men are worth more in God's cause than forty thousand indifferent and faltering ones.

We see by this lesson the value of simple and unpretentious equipments. It is not so much the tool that does the work as it is the man behind the tool. The church needs men who are willing to go forth in God's name with whatsoever equipment he has placed in their hands—faithful, spirit-filled men who are undaunted by the great numbers to be found in the enemy's ranks. Again, the world's best work has always been done by the few. Men like Moses, Joseph, Gideon and Paul have moved the world, against fearful odds as to numbers; and God is just as ready to clothe his chosen ones with power today as ever he was. We have men enough to lead us to victory when they too are clothed by the Spirit of Jehovah.

## THE SABBATH SCHOOL WORK

Rev. Edwin Shaw, of Plainfield, N. J., had charge of the Sabbath-school hour. He had prepared a concert exercise for the occasion, blending the work of the local school for the hour, with that of the Sabbath School Board in the association. After singing, "The Banner of the Cross," with the chorus, "Marching on, marching on," both leader and people united in the following exercise:

Song by the school—"The Banner of the Cross" Fourth Commandment (in concert)

Prayer (all repeat the following):

Heavenly Father, grant thy blessing  
On thy children gathered here;  
May our hearts, thy joy possessing,  
Have full measure of good cheer.  
May we love the Sabbath dearly,  
Live it right before all men,  
Teach its truth to all most clearly;  
We ask in Jesus' name. Amen.

Song, "Beautiful Isle of Somewhere"—Rev. Jesse E. Hutchins and Rev. E. D. Van Horn

Responsive service:

Leader—How many Sabbath schools are there in the Eastern Association?

School—There are fifteen Sabbath schools in the Eastern Association.

Leader—Name them.

School—Berlin, Cumberland, Daytona, Ashaway, Hopkinton, Marlboro, New Market, New York, Bradford, Westerly, Plainfield, Rockville, Shiloh, Waterford, Dunn's Corners.

Leader—Which of these has the largest enrolment?

School—Ashaway, with 177, and then Shiloh, with 173.

Leader—Which has the smallest enrolment?

School—Cumberland, with 7 members.

Leader—Which school has the largest average attendance?

School—Shiloh, 96, and Westerly, 94.

Leader—What is the total enrolment of all the schools in the association?

School—1,152.

Leader—What is the average weekly attendance in these schools?

School—720.

Leader—How many teachers are there in all these schools?

School—102.

Leader—What is studied and what is learned in these schools?

School—(Answer by Jesse G. Burdick).

Leader—What is the subject of the lesson for today?

School—The subject of this lesson is, "In the garden of Gethsemane."

Leader—What is the golden text?

School—"Watch and pray, that ye enter not into temptation."

Leader—What did Jesus say to Peter and James and John?

School—He said: "My soul is exceeding sorrowful unto death; tarry ye here and watch."

Leader—What did he then do?

School—"He went forward a little and fell on the ground and prayed."

Leader—For what did he pray?

School—He said, "Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless, not what I will, but what thou wilt."

Leader—What good could the disciples do by watching?—What was the cause of Jesus' agony?—How was Jesus' prayer answered?

—Rev. J. H. Hurley and Rev. H. L. Polan.

Poem—"Gethsemane"—Read by Mrs. Edwin Shaw

"Gethsemane, thy name is graven  
Deep on the hearts of all the saved,  
And can not be erased.  
For, till eternity shall end,  
Oh, who in full can comprehend  
The scene in thee embraced!

"Draw near, my heart, and gaze anew  
Where Jesus on that night withdrew,  
To bear the load for thee:  
Come, read the love that in him wrought,  
Come, linger, linger long in thought,  
In lone Gethsemane.

"See where he, in that awful test,  
Obeyed the Father's high behest  
Submissively for thee;  
Oh, think what torture he endured,  
And what of bliss for thee secured,  
In dark Gethsemane.

"And when harassed by many a doubt,  
And darkness gathers thick about,  
Without a cheering ray;  
Then to Gethsemane repair,

And listen to the Savior's prayer,  
And learn of him to pray.

"But till life's service be resigned,  
Shall ever sacred be enshrined  
That scene of agony;  
Let tears its clustered memories start,  
But never, oh, my wayward heart!  
Forget Gethsemane."

Responsive service:

*Leader*—What denominational organization has charge of the interests of our Sabbath schools?

*School*—The Board of Trustees of the Sabbath School Board of the Seventh Day Baptist General Conference.

*Leader*—Name the principal officers.

*School*—The president is Prof. Alfred E. Whitford; the secretary is Dr. A. Lovelle Burdick, and the treasurer is Dea. W. H. Greenman, all living at or near Milton, Wis.

*Leader*—How many members on the Board of Trustees?

*School*—There are fifteen members on this board, and most of them live near Milton, Wis.

*Leader*—What is the work of this board?

*School*—"Its object shall be to promote the study of the Bible; to promote the organization of schools and societies for the study of the Bible; and to print and circulate such books, tracts, and periodicals as may facilitate and promote the study of the Bible.

*Leader*—What periodicals does it publish?—

What is the number of their circulation?—

Who are the editors of these periodicals?—

What else is the board doing for our Sabbath schools?—What can we do for the board? Answered by Mrs. T. H. Tomlinson, Miss Mildred Davis, W. S. Bonham, Rev. E. D. Van Horn and Rev. C. A. Burdick.

*Leader*—What periodicals does it publish?—

What is the number of their circulation?—

Who are the editors of these periodicals?—

What else is the board doing for our Sabbath schools?—What can we do for the board? Answered by Mrs. T. H. Tomlinson, Miss Mildred Davis, W. S. Bonham, Rev. E. D. Van Horn and Rev. C. A. Burdick.

*Leader*—What periodicals does it publish?—

What is the number of their circulation?—

Who are the editors of these periodicals?—

What else is the board doing for our Sabbath schools?—What can we do for the board? Answered by Mrs. T. H. Tomlinson, Miss Mildred Davis, W. S. Bonham, Rev. E. D. Van Horn and Rev. C. A. Burdick.

*Leader*—What periodicals does it publish?—

What is the number of their circulation?—

Who are the editors of these periodicals?—

What else is the board doing for our Sabbath schools?—What can we do for the board? Answered by Mrs. T. H. Tomlinson, Miss Mildred Davis, W. S. Bonham, Rev. E. D. Van Horn and Rev. C. A. Burdick.

*Leader*—What periodicals does it publish?—

What is the number of their circulation?—

Who are the editors of these periodicals?—

What else is the board doing for our Sabbath schools?—What can we do for the board? Answered by Mrs. T. H. Tomlinson, Miss Mildred Davis, W. S. Bonham, Rev. E. D. Van Horn and Rev. C. A. Burdick.

*Leader*—What periodicals does it publish?—

What is the number of their circulation?—

Who are the editors of these periodicals?—

What else is the board doing for our Sabbath schools?—What can we do for the board? Answered by Mrs. T. H. Tomlinson, Miss Mildred Davis, W. S. Bonham, Rev. E. D. Van Horn and Rev. C. A. Burdick.

*Leader*—What periodicals does it publish?—

What is the number of their circulation?—

Who are the editors of these periodicals?—

What else is the board doing for our Sabbath schools?—What can we do for the board? Answered by Mrs. T. H. Tomlinson, Miss Mildred Davis, W. S. Bonham, Rev. E. D. Van Horn and Rev. C. A. Burdick.

*Leader*—What periodicals does it publish?—

What is the number of their circulation?—

Who are the editors of these periodicals?—

What else is the board doing for our Sabbath schools?—What can we do for the board? Answered by Mrs. T. H. Tomlinson, Miss Mildred Davis, W. S. Bonham, Rev. E. D. Van Horn and Rev. C. A. Burdick.

Song—Selected  
Lord's Prayer (in concert)

The blackboard exercise showed the "way from the foot of the cross to the crown." On one side of the cross were clouds and darkness, doubts and sadness, while on the other were clear skies, sunshine, trust and joy. In the words on the dark side was found the acrostic whose letters spelled "self," and in the words on the bright side of the cross were found the letters spelling "Christ." This exercise closed with one stanza of the song, "Joy to the world, the Lord is come." This entire program was greatly enjoyed by the congregation.

MESSAGE FROM THE YOUNG PEOPLE'S BOARD

The evening praise service, led by Walter G. Davis, of Shiloh, was much enjoyed by the people. Then came the message from the Young People's Board, by Rev.

H. L. Cottrell. He referred to the history of the Christian Endeavor movement, and in view of what had been accomplished he felt that he could bring nothing but a message of hope. Never did Seventh Day Baptists have *more* true-hearted, pure, strong and loyal young men and women than today. Let us fully realize that success depends upon zeal and faithful work. In this message the young people were urged to be strong and true. Keep up the Junior and Intermediate societies as feeders for the Senior society, and so for the church.

Here the male quartet—Hutchins, Van Horn, Polan and Cottrell—sang the dear old hymn our mothers sang when we were children:

"Go when the morning shineth,  
Go when the noon is bright;  
Go when the eve declineth,  
Go in the hush of night;

"Go with an humble feeling;  
Put earthly thoughts away,  
And to the Master kneeling,  
Do thou in secret pray.

"Think then of all who love thee,  
All who are loved by thee;  
Pray, too, for those who hate thee,  
If any such there be;

"Then for thyself in meekness,  
Humbly a blessing claim,  
Blending with each petition  
Thy great Redeemer's name.

"Or, if 'tis e'er denied thee  
In solitude to pray;  
Should holy tho'ts come o'er thee,  
When friends are round thy way;

"E'en then the silent breathing  
Thy spirit lifts above,  
Will reach his throne of glory,  
Where dwells eternal love."

NATURE AS A RELIGIOUS TEACHER

The address of the evening was delivered by Rev. Clayton A. Burdick, who had been requested to speak of nature as a religious teacher. He made a happy reference to the illustrations from nature given by Mr. Hurley in the morning sermon on the "Hidden Power," and said he had seen evidences of this hidden power of God, away back in his childhood days. "All things in nature speak to me of God. I pity the boy who is born in the city, and am glad I was born in the country and spent my childhood days in a rural church. I did not always like it in those days, but as

time passed I learned that it was the best life for me. I was lonely, as the baby among thirteen children, and often had to amuse myself alone with the birds and flowers and beautiful things of the prairies about my western home." As he watched the cattle he communed with everything in sky and field and forest, and wondered how they came there. "I would like," said he, "to take you around our old prairie, shut in by its green hedge, and show you its carpet of prairie flowers—the purple anemones, lady's-slippers, "shooting stars," squaw-pinks, and violets that make blue patches of beauty everywhere. I wake up some spring morning and long to see the spring scenes on a farm and to hear the voices of familiar prairie birds. Every little thing there speaks of God."

But I was to talk of the *religious* teachings of nature. Here are beautiful flowers of red, white and blue, all daintily tinted and all springing from the same soil. I see it all, and ask who gave them life and the peculiar power to take on such a variety of colors. The answer is always, God. Who gave the brown thrush his song? Again the answer is, God. Who fitted the animal for its work and adapted it to the service of man? God. Sometimes when I see some of the beautiful scenes near my Rhode Island home in autumn time, I feel like saying, O God, if heaven is more beautiful than this, how shall I stand it? The blending of colors and voices of nature have their own charms. Even the frog-songs chime with the night. The Psalmist and Job, God's servants of old, saw God in the streams and plains and hills and in the heavens. They found lessons of God in them all.

God is revealed in nature just as we reveal ourselves in what we make. If we make a book or a machine, we put something of ourselves into it. So God could not help putting something of himself into what he has made. His hidden power is not only in the seed, as suggested by Brother Hurley, but also in the great universe that, moving in harmony throughout the ages, reveals his power and greatness.

I have seen marvelous evidences of mother-love among the animals of the forest and of the farm, where even life itself is risked for the offspring. In this God-implanted instinct of love, and in the instinct of self-preservation among all living

things, we see evidences of the love and wisdom of God.

When we go into the fields to labor, we simply enter into partnership with God; we become coworkers with him. If we fail, it is because we are not true to our Partner. Just as it is in our power to bring out the best in the elements about us, so it is possible for us to bring out the best in those who dwell about our homes. We are, after all, the most wonderful work of the Creator, and all nature was made to minister unto us. In this we can see God's wise and far-reaching plan for the welfare of those created in his image.

TRACT AND MISSIONARY SOCIETIES

On Sunday the interests of the Tract and Missionary societies were given prominent places on the program. Rev. Edwin Shaw conducted the meeting in the interests of the Tract Board. Rev. Herbert L. Polan preached a short sermon on the spiritual phase of true Sabbath-keeping, and at the close of his remarks he read from the hymnal the following appropriate words:

"Hold up the grand old Bible to the people!  
Deny it or neglect it never!  
Unfailing it has stood the test of ages,  
And it shall stand unchanged forever!

"Hold up the grand old Bible and proclaim it  
The word of God by prophets spoken;  
His seal imprinted glows upon its pages,  
And not a precept can be broken.

"Hold up the grand old Bible of our fathers,  
And send it unto every nation;  
It is the cloud by day, the fire in darkness,  
That lights the way unto salvation.

"Hold up the grand old Bible, proudly own it,  
Believe, and search its sacred pages;  
There you may find the way of life eternal—  
Immortal life thro' endless ages."

A list of ten questions had been distributed through the audience, and Secretary Shaw called upon the people to discuss them. An interesting conference followed, lasting until the next order made it necessary to stop.

Secretary Saunders presented the interests of the Missionary Board in the usual way. The audiences are always interested in these messages.

"An Hour With the Bible," No. 3, by Rev. H. C. Van Horn, was also presented today. This time he took First Corinthians 12: 27, and expounded the teachings of Paul concerning the church as the body of Christ.

## THE CHURCH AS A SOCIAL CENTER

The last address of the afternoon was by Rev. E. D. Van Horn, on the theme, "The Church as a Social Center." There was so much good in this address that we have asked the speaker to prepare the substance of it for our readers. To this he has kindly consented, and in due time you may all have the pleasure of reading it. Mr. Van Horn showed how much the city churches are indebted to the country for their best workers. He spoke of the vital relation between religion and the social life. The church is the organization best suited to become the heart of the community. Out of the abundance of the heart the mouth speaketh. The church that does not lead its young people in social matters is making a mistake. It is losing a grand opportunity which it can ill afford to lose. The country church can not afford to overlook the fact that people are social beings and that they *must have* some entertainment. Among the things that would help the church are annual reunions, harvest homes, chorus classes, lectures, and walks into the forests, the fields, and among the rocks, with competent teachers versed in nature's secrets.

This session closed with a chalk-talk by Rev. Edwin Shaw for the children, and a solo by Walter B. Davis which was much enjoyed by the congregation. It was entitled "The Gates of Pearl":

"One night I dreamed of a city fair,  
Where the skies were forever bright,  
And its crystal walls and gleaming tow'rs  
Were clad in eternal light.  
There fadeless flowers shed' a fragrance rare,  
And night never enter'd in,  
And all who passed thro' the portals wide  
Were free from the stain of sin.

## Refrain—

"The gates of pearl were open,  
And music wond'rous sweet  
In grand harmonious chorus  
Swept down the golden street.  
All glory, laud and honor,  
I heard the people sing,  
To thee, O great Jehovah,  
To thee, Almighty King.

"Again I dream'd of a distant shore,  
Where the mountains touched the sea,  
But the flowers died when the setting sun  
Cast its shadows across the lea.  
And one by one down the stream of life  
Pass'd the friends I had held so dear,  
While some still clung to the ways of strife,  
And some reached the city fair.—*Refrain.*

"The scene was changed, with an angel guide  
I stood at the city's gate,  
And saw within, on a great white throne,  
The King in his robes of state;  
And among the host of that kingdom blest,  
That rested forevermore,  
I saw the faces and forms I loved  
Of those who had gone before."—*Refrain.*

## THE FAREWELL MEETING

The last meeting at Marlboro on Sunday night was opened by a service of song, led by Rev. H. L. Polan. Dean A. E. Main then gave an interesting talk about the work of the Theological Seminary, and the last half-hour was given to a farewell testimony meeting, led by the editor of the SABBATH RECORDER. We hope the Dean will give us the substance of his inspiring and helpful talk, for the careful reading of our denominational audience.

The hour of parting had come, and good-bys were in order. The association had brought a blessing to many a heart. The little church in the country took new courage, and turned its face hopefully toward the future with its problems and its Christian work.

\*\*\*

## The Next Session

The next annual meeting of the Eastern Association will be held with the First Hopkinton Church, Ashaway, R. I., and will begin on Fifth Day before the third Sabbath in October, 1915.

The officers are Lloyd R. Crandall, Ashaway, R. I., president; Dea. Harold Crandall, Rockville, R. I., vice-president; L. K. Burdick, Westerly, R. I., recording secretary; John H. Austin, Westerly, R. I., corresponding secretary; and Arthur J. Spicer, Plainfield, N. J., treasurer.

The delegates from the Eastern Association are Rev. H. C. Van Horn, Ashaway, R. I., to the Northwestern, Western and Central associations in 1915, with Rev. H. L. Polan, alternate; and Rev. Clayton A. Burdick, Westerly, R. I., to the Southeastern Association in 1915, with Rev. H. L. Cottrell, alternate. For the Southwestern Association in 1915 this association endorses the appointee of the Western Association.

The more Martin Luther had to do the more he prayed, and the saints of the Covenant lived "praying and preaching" and died "praying and fighting."—*Exchange.*

## Thanksgiving Offering for the Retired Ministers' Fund

WALTON H. INGHAM

EDITOR SABBATH RECORDER:

At the recent Conference, in the sectional meeting on education, I was asked to present a resolution expressing the interest of the people in our retired ministers, and the need of increasing the fund for their support.

Through the courtesy of Dean Kenyon, president of the Conference, opportunity was given me at the closing session to offer such resolution, which I did in these words:

*Resolved,* That we commend to our people, and urge upon them for consideration and action, the urgent need of enlarging the fund for the support of our retired ministers.

There was no time to give the subject any consideration. Other business of importance was waiting, and this matter was necessarily passed over with no official action by the Conference body.

I felt that there should be put on record an expression of our desire to have our retired ministers better supported, and that such expression should also take the form of actually doing something to bring about this condition. Calling the attention of our people to the deserving need of these men shows a kindly concern, but only by relieving this condition are we doing our part in bearing one another's burdens.

From time to time I have come to know of the sore need in which some of our aged ministers are living, and how dependent they are upon the gratuities of friends and relatives, together with the meager aid our board can render.

I have seen letters that touched my heart, from some dear soul whose life had been given to the ministry, and who, now that his services are no longer desired, has nothing left for his last years.

I stated that not only as individuals, but as a people, should we take it upon ourselves to do something to relieve these and other instances of like condition. At this point, I took the liberty of inviting an expression of the audience as to its willingness to help this cause. The response was so generous that I asked every Seventh Day Baptist wage-earner to set aside to this fund, as a Thanksgiving offering this year,

one day's wage, an average daily earning or income.

There are probably fifteen hundred wage-earners among our people, possibly many more. If the average daily income is above two dollars, then three thousand dollars might not measure our degree of interest in this cause.

Years ago, when traveling extensively through the Middle West, I usually spent Sabbath Days with some one of our small churches. Such visits were a spiritual treat to me, and a mutual helpfulness, I trust. It was during these years that I came to know how loving and faithful were the services of our pastors, and how small and inadequate were the salaries they received.

In many instances it was from such feeble churches—feeble in numbers and support, at least—there came some of our present-day strong and spiritual pastors. A few of these churches have even become extinct, but they who served these people as ministers of God's word were brave and hopeful and poor.

Largely through the efforts of Rev. J. G. Burdick, supplemented by a thousand-dollar legacy, there have been secured about \$5,000, known as the Retired Ministers' Fund, yielding an income of three hundred dollars.

Other denominations recognize the existence of this condition and have provided, or are providing, a fund of large proportions to relieve the needs of their aged ministers. The small salary of pastors in rural communities is not confined to our people; it is a condition common to most denominations. As our churches, however, are largely in the country, this matter assumes a denominational concern.

That the salaries of most of our ministers are small is frankly conceded; that as a rule they are but slightly in excess of the amounts paid years ago is generally acknowledged; and a pastor, with an ordinary family, who in these years can any more than come out even, financially, at the end of the year, is an exception, an uncommonly good planner, and has a jewel of a wife.

The natural desire to put away something, year by year, for old age, may be ever so keen and determined; the fact remains there is usually nothing left to put away for the next year save the old suit

or dress. Will we not this year open our pocketbooks, or check-books, and our hearts, and assure those men who are now serving our churches that, when age or impairment retires them from remunerative service, their denomination has provided a fund that will, in part at least, relieve their pressing needs?

Editor Gardiner, in the RECORDER of October 5, says: "He asked every lone Sabbath-keeper to unite with us in giving one day's income." I felt that those of us who are of that number will cheerfully contribute to this cause at least as much as one day's average income. We who in years gone by have enjoyed the ministry of these pastors in the home church (in my own case that of Pastor Dunn, Doctor Platts and Lester Randolph) are in position to realize how faithful and unselfish is the service these churches receive.

The lone Sabbath-keepers will help increase this fund by a splendid Thanksgiving offering this year. Surely our people who week by week in the home church enjoy the sweet privilege of Sabbath worship will, in appreciation of this enjoyment, do no less.

As a people and as individuals, we are wonderfully blessed. To no other nation on earth is God's gracious favor so bountifully shown. The year's harvest is abundant. Here and there in business concerns the wheels may not turn as continuously as they did one year ago, but all in all each one has reason for much thanksgiving. Let us show our love to God and to his faithful servants by doubling the funds that will succor them in their declining years.

I suggest that all lone Sabbath-keepers send their contributions, one day's wage or income, to Rev. G. M. Cottrell, Topeka, Kan., the efficient secretary of this organization. He will acknowledge receipt, and forward to the treasurer of the Memorial Fund our combined contributions as the L. S. K. Thanksgiving offering.

Churches will arrange the collection and forwarding of this fund as best meets their wishes.

It has been many years since, as a people, we made a special Thanksgiving offering. That time it was to relieve one of our societies of a large debt. That was a matter of business necessity, and we were successful. The cause that appeals to our

benevolence this year may not be one of necessity; it is an obligation even stronger, for it is one of love and of duty.

Fort Wayne, Ind.,

Oct. 28, 1914.

### How About This?

EDWIN SHAW

Have you seen the last number of the *Seventh Day Baptist Junior Quarterly*? Would you like to see a copy? Ask the superintendent of your Sabbath school to let you have a copy to look at. If he does not have one handy, ask him what he thinks of the paper anyway, and inquire whether or not it is used by the children in your Sabbath school.

The point is this: we, through our Sabbath School Board, and the Tract Society, publish a quarterly for children of the junior age. The lessons are the same passages of Scripture as are used for lessons in the *Helping Hand*, but the treatment of the lesson is adapted to the children. Why do not more of our schools use these helps?

I know it is said, and with good reason, that we do not have helps for all the different grades, and that it is difficult to switch off from the helps used in the lower grades, when the child comes to the junior age.

But what is the use of publishing such a help if we do not make use of it? It is very worthy of use. Send for a sample copy and examine it carefully. Then it has the advantage of having the same lesson as is used in the adult classes, and in the home the study of the lesson can be by a larger portion of the family.

I believe in the graded system of instruction in the Sabbath school, but I am also an earnest believer in the value of a uniform lesson in all departments of the Sabbath school, graded to the ages of the children in the treatment given in the helps and by the teacher.

Suppose we give the *Junior Quarterly* a trial next year, beginning with the first number in January.

"Christians may be divided into three heads: workers, jerkers and shirkers. The workers work steadily, the jerkers jerk occasionally, the shirkers, never. Which are you?"—*Baptist and Reflector*.

## SABBATH REFORM

### Christ and the Sabbath

REV. W. D. TICKNER

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you.—*Matthew* 28: 19, 20.

These were the words of Jesus after his resurrection. If Jesus had at any time, either before or after his crucifixion and resurrection, taught the abrogation or change in the law of the Sabbath, if he had taught any law concerning the Sabbath contrary to the literal interpretation of that law contained in the Decalogue, then it would have become the duty of the apostles to preach and teach such change. To have failed to do so would have been to disobey a plain command of Christ. If the apostles had taught the annulment of the sabbatic ordinance, such teaching would have been revolutionary in its character and could not have failed of notice by both Jew and Gentile. No one has a legitimate right to even surmise that either Christ or the apostles taught the annulment, abridgment, or change in any law that in any manner conflicted with the literal wording of the law which Christ said he came not to destroy, unless there are some good and sufficient grounds for such surmise.

To suggest that Christ taught the annulment of any law, is to suggest that Christ's statement that not a jot or tittle should pass from the law till heaven and earth pass, was pure bluff. To suggest that he taught a change contrary to the literal wording of the law, is to suggest that Christ either ignored his former teaching, or that he deliberately arrayed himself against himself. But Christ says, "Every kingdom divided against itself is brought to desolation."

The question then is, Are there good and sufficient evidences that Christ taught any change in the literal wording of the law?

It has been suggested that these teachings of Christ were given during the forty-days' sojourn after the resurrection; but if they were so given, then it became the

duty of the apostles to teach such doctrine, and not only to teach the matter theoretically, but to teach how to observe such commandments. As this command was to teach all nations, the Gentile and Jew alike were to hear the same message; both were to be taught to obey the same commandment. The Jew was under the command of God to observe the Seventh Day by a perpetual covenant (Ex. 31: 16). If the message brought by the apostles was to the effect that the Sabbath had been transferred from the seventh to the first day of the week, then the Jews were in a sorry predicament.

After Christ's ascension the apostles tarried in Jerusalem, in obedience to the Lord's command, until they should be endowed with power from on high. When at last the day of Pentecost was fully come, and the gift of the Holy Ghost had been bestowed, Peter preached to the assembled multitudes. He preached of Christ as the Messiah. He exalted him whom he said they had crucified. Not a word from first to last concerning Christ's changing any one of the ten precepts of the Decalogue. Search, as you will, all through the record of the Acts of the Apostles and not one word can be found stating that any of the twelve apostles taught the abrogation or change in the letter of the Ten Commandments. In the epistles of Peter no mention is made of any change in the Decalogue, but the apostle does condemn severely those who promise liberty (2 Peter 2: 19).

Turning now to the general Epistle of James, I find these words, "For whosoever shall keep the whole law, and yet transgress in one he is guilty of all." Why did not James come out boldly and say that in the matter of the Sabbath the case was different, and that Christ had said thus or so about it? Why? The only logical reason is that he knew nothing about any such commands of Christ to change the wording or meaning of the Decalogue.

The apostle John wrote three letters which have been preserved for us. This apostle, the beloved disciple who leaned on Jesus' breast at the Last Supper, says nothing about the abrogating, nullifying, amending, changing, or abridging of the letter of the Decalogue; says nothing about releasing any from obedience to the law; says nothing about releasing any one from

the observance of the Seventh Day; says nothing about any Sabbath being held on the first day of the week; says nothing about observing any day in memory of the resurrection. Why? Because he had received no such doctrine from Christ. Peter, James and John, all three, were apostles of Christ who were commanded to teach all nations to observe all things whatsoever that he had commanded them, and yet not one word, so far as we have the slightest evidence in the matter, was ever said by any of them to even hint that any change was made or ever would be made in the plain declarations of the law of the Sabbath.

Now what does all this mean? It means this, and only this, that Christ never by word or deed authorized any one to preach or teach the abrogation or amendment of any part of the Decalogue.

But some one says, "Didn't Paul teach that the law of commandments contained in ordinances is done away?" Certainly. "Didn't Paul say to the Galatians, 'Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage'?" Certainly; but he also said, "Do we then make void the law through faith? It can not be; yea, we establish the law." That the same law could be abolished and at the same time established is too childish a question to need discussion, and did not Paul teach the Galatians that idolatry and murder are works of the flesh, sins which he severely denounced? If the Decalogue was annulled, then, as there was no law against idolatry, such practice could not be sin.

When Paul said, "Stand fast therefore in the liberty wherewith Christ hath made us free," if he meant free from the Decalogue, then when he added, "and be not entangled again with the yoke of bondage," he must have meant, "Don't ever again submit to the requirements of the Ten Commandments." In other words, "The law says, Thou shalt have no other gods before me. Don't submit to such requirement." "The law says, Do not kill. Don't submit." "Thou shalt not steal. Don't submit." "Thou shalt not take the name of the Lord thy God in vain. Don't submit. Don't become entangled with such a yoke of bondage." Do you believe such nonsense? If not, then never again quote

Galatians 5: 1, to prove that the word "law" or "Decalogue" was abolished.

But some one will ask, "Did not Paul, in his letter to the Colossians, speak of Christ as blotting out the handwriting of ordinances which were against us, which were contrary to us?" Certainly; but was the law against stealing against us? Is it against you that your property is protected by law against burglars and robbers? Is it against you that the law says, "Thou shalt not kill"? Is it against you that the law protects your life by visiting upon all known murderers a severe penalty? Is it against you and contrary to you that the law protects the purity of your home? If not, then never again quote any passage from the Sacred Scriptures as proof of an abrogated law, unless you are fully satisfied that anarchy is far better than cheerful obedience to laws that are just and righteous.

### A Visit to Stone Fort

REV. W. D. BURDICK

After the quartet worked at Stone Fort last summer, I was asked to go there and spend a few days, but I was unable to do this till the third Sabbath in October. I reached there on Friday and preached at their service on Sabbath morning. I did not go with the expectation of holding a series of meetings, but rather to spend the greater part of the time in calling and doing personal work. I preached at the Stone Fort M. E. church on Sunday, and at our church on Sunday night, also the following Friday night, Sabbath morning, and Sabbath night. A prayer meeting was held on Tuesday night at one of the homes. The evening meetings were concluded with very helpful conference meetings.

The weather was delightful, and the woods were very pretty in their fall colors. As I walked over the hills I often stopped to pick and eat persimmons, which are there in great quantities.

On one of the days Dr. F. F. Johnson took me to the home of Brother W. A. Chaney, near Crab Orchard. It was with pleasure that I viewed the place where Doctor Johnson "took the starch out of Eld. T. J. Van Horn," when he rode "frog-like" on the cart as they crossed the Saline

at high-water mark. Brother and Sister Chaney and son Roy are faithful to the Sabbath, but would be happier if they were in a Sabbath-keeping society. We had an enjoyable day, and the ties of Christian fellowship were drawn the more closely about our hearts.

My purpose and plans in visiting Stone Fort were realized in that besides holding these meetings I saw and talked with every Sabbath-keeper within fifteen or twenty miles of the church, and also with many Sunday-keepers and irreligious people. Everywhere I heard good words for the quartet and Elder Sayre. There were some visible results in their work, in that one husband and his wife united with the church, and others are seriously considering the question. I had several splendid talks with such.

In some ways I was much encouraged with the condition of the church. There are twenty-five or thirty children in the homes of the Sabbath-keepers and those who are seriously considering the acceptance of, or return to, the Sabbath. If the parents live worthily of their calling and attend the services of the church, their children will probably remain in the faith of our people. The importance of this is the more realized when we remember that the strong leaders of the church, Doctor Johnson and Elder Lewis, are over eighty years old and can not lead in the church work many more years.

Doctor Johnson and I secured five new subscriptions for the RECORDER, and I think it is a promise of enjoyment and growth in the homes where the paper is to come as a regular visitor.

Several asked that a quartet be sent them again, and I was asked to spend four or five weeks with a quartet there next summer. I should be happy to do that very thing.

On my way to Farina, on Sunday, to attend the ordination services of Brother Leslie O. Greene, I saw Brother Scott Tarpley for a few moments at Carbondale, where he is spending the winter.

Chicago, Ill.,  
Oct. 29, 1914.

Love, hope, fear, faith, these make humanity, these are its sign and note and character.—*Browning.*

### A Letter From Ebenezer Smith to Uncle Oliver

To Uncle Oliver:

DEAR UNCLE: I am at a loss to know just how to write, so you will realize how I appreciate the fact that you concluded to write me.

I was very much interested in all you said about the Fatherhood of God and the brotherhood of man, your experience in the army, early impressions, the wonders of nature, etc.; but should I consider all these in detail, some might accuse me of "darkening council with a multitude of words." I must, however, notice a few points.

You say if you understand my letter, the interrogation-point is here, "May a person who keeps for the Sabbath the first day of the week, instead of the seventh, go to heaven?" Now dear Uncle, I have looked over my letters and find no hint of such a thing. I am sorry you think me so narrow; for the facts are, I believe very many such are honest, conscientious Christian people. I believe every man who is absolutely honest with himself, his fellow men and his God, will go to heaven, and for this reason I am expecting to see old Socrates, when I get there. Now go me one better than that, if you dare.

Also, I believe in the Federation of Churches, and that Seventh Day Baptists do well to be identified with this movement, but that they should stand squarely on their feet, and when opportunity comes, speak with no uncertain sound. I agree with Tom, however, that it would be more consistent for the federation to seek to know and unite on God's truth, rather than how much they can agree upon as non-essential. Tom takes quite an interest in reading the RECORDER, and of course he read your letter. He wished me to thank you for your good opinion of him, and to say to you for him, that the reason he prefers the society of Christian people is that, on general principles, he considers them better than their creeds. During the summer vacation, Tom attempted to do something that would aid him financially, and as his territory was so near Alfred, he concluded to attend the Seventh Day Baptist Conference. He expresses himself as very much pleased with the spirit manifested in the various sessions. He says he has



no criticisms this year with anything he saw or heard, so far as Sabbath Day was concerned, or a lack of loyalty. He had to smile a little, he said, as he listened to one speaker who advocated modern scientific training, assuring his hearers that the "very gates of hell could not prevail against it," for he wanted so much to say to him, "Go home and sleep in peace, for the gates of hell will never interfere with a teaching that undermines faith in the old-time religion that our fathers and mothers live by, a religion that changes men's lives." So you see, dear Uncle, Tom has some faith. But it was his criticisms I asked you to help me answer. I am sorry, Uncle, that you have overlooked my question. I thank you for your lecture, and I do not wish to accuse you of trying to evade the question, for that would class you with the higher critic, Pedobaptist and the Sunday sabbatarian, whose stock argument usually is assertion. I prefer to think you did not understand me.

You asked a personal question, which I must try to answer. You said: "What are you intending to do, Ebenezer, concerning Bessie McGinn, your sweet little Catholic, and what will Sister Kate reply to Tom Shirley?" I can not speak for Sister Kate, but my opinion is that the future would look dark to her without Tom. If you were young, I should resent your calling Bessie my "sweet little Catholic," but since it is you, we will let that pass, believing you meant no insult. Let me assure you that she is a lady in every sense of the word. We have talked our future over, time and time again, for we want to be fair with each other. Several times we have been on the point of separation, for, as you advise, we thought it best to settle the matter first. The future has looked very dark at times, but I thank you for the relief your letter brings. I think now I shall take your letter as a guide. You say that you and Aunt have for years worshiped with other churches (which I have, several times, done myself, and consider it all right), but if I get the correct idea from the tone of your letter, you go in and out as a regular worshiper, and few, if any, know you are Seventh Day Baptists. One of my acquaintances in a western city, lived a similar life, and from what I could learn, he had little or no influence

as a Seventh Day Baptist, but was a hale fellow in the social functions of the city. Is it unwise to be known as a Seventh Day Baptist? I suppose you commune with the people with whom you are a regular worshiper, as freely as with Seventh Day Baptists, do you not? No, dear Uncle, you did not say this, it is only an inference I draw, and one I think the majority of young people, who read your letter, will draw. Forgive me if I am wrong. Again you say: "Leaving the Sabbath is pretty nearly as bad as leaving religion." I have always believed that God was just, and if so, I can not believe he will hold me responsible for being born a Seventh Day Baptist when I was in no way responsible for it, so I can not see why I am more a sinner for leaving the Sabbath, than a Methodist, Baptist, Congregationalist or any other professed Christian, who comes face to face with Sabbath truth and refuses to accept it. Therefore, taking your letter as a guide, I now think I shall yield to Bessie's wishes and join the Catholic Church, for I am sure she is honest, and many others in her church are as honest as those you fellowship with every week. Now I am honest in the conclusions I draw, and if honesty makes it right, this surely is the thing for me to do.

Regarding Theodocia, I wish to say that with getting settled in school, and other duties, the club has not had a meeting this fall. Later we hope to take up the study, when you may hear from me again.

Thanking you once more for your kind letter, I remain

Your affectionate nephew,  
EBENEZER SMITH.

### Semi-annual Meeting

The semi-annual meeting of the Minnesota and northern Wisconsin churches will convene with the church at Grand Marsh, Wis., November 20, 1914. Rev. T. J. Van Horn preaches the introductory sermon, delegate from the Iowa yearly meeting, alternate.

It is hoped that many interested workers from other localities will attend and help to make this meeting a real spiritual uplift to us all.

MRS. ROSA WILLIAMS,  
Corresponding Secretary.

## MISSIONS

### Seventy-second Annual Report of the Board of Managers

(Continued)

#### HOME MISSIONS

##### MISSIONARY PASTORS AND PASTORATES

##### *The Southeastern Association*

At the close of this Conference year there are five missionary pastorates in the Southeastern Association: Salemville, Pa., Middle Island, Black Lick, Greenbrier, and Ritchie, in West Virginia.

Rev. J. S. Kagarise has continued to serve the Salemville Church very acceptably. He reports: thirty-four sermons preached to congregations ranging from fifty to sixty people; pages of tracts distributed, two thousand, two hundred and eighty; papers, eighty-six.

The remaining four churches have been under the pastoral care of Rev. Wilburt Davis during the entire year. Further mention will be made under "The West Virginia Field."

##### *The Eastern Association*

The Conference year closes with five missionary pastorates in this association: Cumberland, N. C., First Westerly (Dunn's Corners), Second Westerly (now Bradford), R. I., Marlboro, N. J., and the Italian Church, formerly of New York City, but which now has its headquarters at New Era, N. J. The first three have been self-supporting.

Rev. D. N. Newton has continued to serve the Cumberland Church.

The First and Second Westerly churches have been without a regular pastor, but have maintained the Sabbath school and occasional preaching services. Since last May the First Westerly Church has employed Rev. E. A. Witter, pastor of the Second Hopkinton Church, to preach on alternate Sabbath afternoons. The Second Church has had the services of Secretary Saunders when not away on the field. He, with others, has also assisted the First Church in keeping up the Sunday-night appointment, which has usually had an attendance of from forty to sixty people.

Rev. J. E. Hutchinson has continued in

the pastorate of the Marlboro Church. He reports: sixty-six sermons preached to congregations ranging from thirty-five to seventy-five people; prayer meetings, forty-nine; calls, one hundred seventy-five; pages of tracts distributed, one hundred and nine; people added to the church, five—by letter, three, by baptism, two.

Rev. Antonio Savarese has continued in charge of the Italian Church, which will receive further mention under "City Missions."

##### *The Central Association*

There are six churches in this association accounted as missionary pastorates: Preston, Otselic, Lincklaen, Second Verona, Scott, and Syracuse, N. Y.

Conditions in the first four churches are much the same as last year. No services of mention have been held. Many of the people from Licklaen Church worship at DeRuyter.

Rev. R. R. Thorngate, pastor of the First Verona Church, is still missionary pastor of the Verona field. His labors have been somewhat interrupted by the continued illness and death of his wife. He reports some forty sermons, with an average congregation of forty people; calls made, fifty; pages of tracts distributed, one hundred fifty; people added to the church by baptism, two.

The Scott Church was without a settled pastor until January 1, when Eld. J. A. Davidson was called to this field. It has, however, kept up its Sabbath school and received occasional visits from some of our ministers. Brother Davidson reports for the six months: sixty sermons preached to congregations of twenty people; prayer meetings, twenty-five; calls, one hundred ninety-seven; pages of tracts distributed, one thousand six hundred; books and papers, forty-four; added to the church on profession of faith, two.

Rev. R. G. Davis has continued in charge of the church in Syracuse. This spring the place of worship was changed to a more commodious one. All appointments of the church have been sustained. Dr. E. S. Maxson is untiring in his missionary and Sabbath Reform work. Brother Davis reports: sixty-four sermons preached to congregations ranging from ten to fifteen people; prayer meetings, seventy; calls, sixty; added to the church by letter, two; Sabbath converts, one.

*The Western Association*

There are five missionary pastorates in this association: First and Second Hebron (Pa.) churches, Hornell, Hartsville, and Richburgh, N. Y.

The Hebron churches have had the pastoral care of Ira S. Goff, an Alfred student, during the first quarter of the Conference year. He reports: twenty-three sermons preached to average congregations of thirty-five people; calls made, sixty-one; number of people converted, six; number baptized, fourteen; united with our churches, eleven; Sabbath converts, four.

During the last three quarters Rev. Walter L. Greene has supplied the First Church on alternate Sabbaths, and during the last quarter, both the First and Second churches. He has also conducted Sabbath-evening cottage meetings at the home of Brother Hemphill in Coudersport. While we do not have a full report of his work, there has been at least one addition to the church by letter.

The Hornell Church seems to have had no regular services during the year.

The Hartsville Church has been served since last September by Brother Ira S. Goff. He reports: forty-three sermons preached to congregations ranging from thirty to thirty-five; calls, one hundred and twenty.

Rev. G. P. Kenyon has continued to serve the Richburg Church as missionary pastor. He has also preached on Sabbath afternoons at Petrolia, Pa., twice each month. He reports: the congregation at Richburg averages about thirty, while at Petrolia it is from fifteen to twenty; seventy sermons preached; prayer meetings, forty; calls, fifty-eight; people united with the church by baptism, fifteen.

(To be continued)

**Missionary and Evangelistic Work**

REV. WILLARD D. BURDICK

The readers of the RECORDER are aware of the fact that I am in the employ of the Missionary Society to do missionary and evangelistic work. My field is the Northwestern Association, but I am subject to the call of the Missionary Society to go elsewhere for special work, if circumstances seem to demand that I help meetings elsewhere.

I am anxious to get into communication with churches and individuals relative to the work I am expected to do, and ought to do.

I am expected to assist in evangelistic meetings whenever opportunities offer me the chance. In the intervals I am to work on mission fields, visit lone Sabbath-keepers, and carry on correspondence. I hope occasionally to visit churches to increase the interest of the people in this work and to get suggestions from them. At such times we can hold parlor meetings with profit.

Do you know of a chance where I can hold meetings, visit new sections that offer hopeful invitations for work, persons who need help or encouragement through visits or correspondence? If so, will you not let me know about it? It is desirable that I make few long trips, because of the expense, so I need information that will enable me to plan work ahead, and thus make the expense of travel as low as possible.

While I am under the direction of Secretary Saunders, he wishes me to be advised by the Missionary Committee of the Northwestern Association—Rev. H. N. Jordan, of Milton Junction, Wis.; Rev. L. C. Randolph and Prof. D. N. Inglis, of Milton. You are invited to confer with this committee at any time concerning the missionary interests in this association, and they will advise with me as to the work.

If the mission to which you have called Eld. D. Burdett Coon and me is successful it will depend in part on your assistance.

Milton, Wis.

The humblest man who ever trod the globe chose for his disciples men engaged in humble callings; and we do not recall that he ever performed any of his wonderful works except for those who were humble in spirit. The centurion came to him in sincerest humility, saying that he was not worthy the Master should come under his roof. It was in shame and humility that the woman to whom the Master said, "Neither do I condemn thee," stood before him while her accusers slunk away. And no more beautiful example of humility can be imagined than that of our poor Magdalen."—*Dallas News*.

**Lone Sabbath Keepers' Work, 1914-15**

REV. G. M. COTTRELL

(General Field Secretary)

Over \$9,200 to our credit last year made the \$10 a member asked for. Fifteen thousand is our aim for the coming year. Eight thousand already in sight. Were you on the honor roll last year? Many did heroically; others moderately; but probably over half of our number were not reported at all. We need every one of you this year. We expect you. Don't leave your work for others to do. Be true to yourself and to your God. We will continue to push the RECORDER work. We are starting a new work, namely, to get all our L. S. K's to join the home department of our different Sabbath schools. We submit herewith a list of questions and ask you to fill in the answers and return me the card as soon as convenient. We wish to correct our L. S. K. list, and know what we can count on the coming year. Please do not ignore, forget, or neglect this appeal. Anything else will suit us better, even a flat refusal on all points. If your name does not belong on our L. S. K. list, and you wish it left off, better so state, and your request will be granted.

1. Your name and address?
2. Member of what church?
3. Do you take the RECORDER?
4. If not, will you subscribe for it?
5. How much will you pledge, and try to pay before July or August, 1915, for your church, our schools, and all Seventh Day Baptist denominational interests, you to decide where your money shall go?
6. Will you join the home department Sabbath school of \_\_\_\_\_ Church?

I plan to print a thousand copies of the above letter and furnish them to all the state secretaries to send out to the members on their list. This will give a little more uniformity and make the work easier for the secretaries. They can personally write as much or as little as they deem best, to send out with this circular card.

By the way, my secretarial list is not full, and I am ready for more volunteers. Only comparatively few of the last year's secretaries have written their acceptance for next year. Some whose help is desired continue to find excuses. I am reminded by some instance of what Paul wrote to Timothy: "Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Cresceus to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him with thee."

More to the point is the letter I received from a stranger, to whom I wrote, asking him to take a secretaryship. He replied, saying that he was seventy-two years old, belonged to another denomination, had seen but one Seventh Day Baptist, couldn't go any long distance to attend any of our public gatherings; but if I couldn't find a more suitable person for the job, he would take it. He certainly shall have the appointment, unless some other extra good man shows up very quickly. This brother reads the RECORDER, gave \$60 to our various causes last year, and I believe can be trusted to do good service. Wish we had more of the same spirit among both the old and the young.

Topeka, Kan.,

Oct. 31, 1914.

**Wanted**

A copy of *History of Sabbatarian Churches*. By Mrs. Tamar Davis. Philadelphia, 1851.

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

THE SABBATH RECORDER,  
Plainfield, N. J.

**Oil Field in Ocean**

Unique among the oil fields of the world is the Summerland group of wells in California, which extend out into the Pacific Ocean. There are 141 producing wells in this group, which is situated about eighteen miles from Santa Barbara. These wells are drilled out in the ocean just off the coast, and 100,000 barrels are taken from the oil sands underlying the ocean bed every year. This interesting spectacle of derricks built out into the sea is visible from the train on the way from Los Angeles to San Francisco.—*Engineering and Mining Journal*.

"You will find no God in nature except the God you bring to nature."

## WOMAN'S WORK

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

### A Song

There is ever a song somewhere, my dear,  
There is ever a something sings away;  
There's a song of the lark when skies are clear,  
And the song of the thrush when the skies  
are gray.

The sunshine showers across the grain,  
And the bluebird trills in the orchard trees;  
And in and out, when the eaves drip rain,  
The swallows are twittering ceaselessly.

There is ever a song somewhere, my dear,  
Be the skies above or dark or fair;  
There is ever a song that our hearts may hear;  
There is ever a song somewhere, my dear;  
There is ever a song somewhere!

There is ever a song somewhere, my dear,  
In the midnight black or the midday blue;  
The robin pipes when the sun is here,  
And the cricket chirrups the whole night  
through.

The buds may blow and the fruit may grow,  
And the autumn leaves drop crisp and sere;  
But whether the sun, or the rain, or the snow,  
There is ever a song somewhere, my dear.

There is ever a song somewhere, my dear,  
Be the skies above or dark or fair;  
There is ever a song that our hearts may hear;  
There is ever a song somewhere, my dear;  
There is ever a song somewhere!

—James Whitcomb Riley.

### The Relation of Our Young Women to Home Mission Work and the Perpetuity of Seventh Day Baptist Principles

MRS. D. L. BABCOCK

*Paper presented at Woman's Hour of Northwestern Association, Farina, Ill., September 24, 1914.*

Some of our young women, God bless them, have always been interested in home missions. A few have given liberally of time and ability, for this cause. The majority, I believe, have some interest in the work. If, as children, they are taught to consider it in its broadest sense, which includes the teaching of that "great commandment." "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself," I believe that all will be interested.

The Sabbath school is good, and the En-

deavor societies, both Junior and Senior, are good. It is good to teach our children to be regular in attending church by going with them, but still there is a greater duty resting on Christian Seventh Day Baptist parents—the instilling into their children's lives of this wonderful precept.

In what way? You remember the method recommended to the Jewish father? "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6: 6, 7). "But," I hear the modern father say, "I haven't time," and I answer, Take time on Sabbath Day. On this day, after attending divine service with his family, the father can talk of these things, and create in the minds of his children the ambition for high ideals, the desire to be of service to others.

Let the Sabbath be made a happy, joyous day, a family day, when all the members, who may have had divergent interests during the week, come together to enjoy each other. The dinner should be the best of the week, and can be almost entirely provided for on the day before. Then, with music, delightful talks, walks, rides, and the happy intercourse of those closely related, the day can be made so pleasant that it will always be a happy memory. I wish to emphasize this, for in too many homes the parents feel that they must rest and read and pass the day as best pleases themselves, while the children are out for fun, wherever it may lead them; and the Sabbath, instead of being a happy, joyful family day, becomes merely a day for recreation. The family, instead of being a loving, happy whole, in which each is devoted to the interests of the others, and to service to God and man, becomes an association of people, who exhaust themselves, both physically and mentally, in the pursuit of selfish pleasure.

Now we all like good times, and far be it from me to object to them, but let us not make them the chief end of life. Once let children or young people acquire the idea that their own pleasure is of more importance than anything else in life, and they will become too selfish to be very much interested in home missions.

### A Few Hindrances

AN OBSERVER

I wish our minister had gone farther in his sermon today and told some of the things which Sabbath-keepers should deny themselves in order to keep the Sabbath as they should.

What are Seventh Day Baptist principles? They are, first, obedience; second, loyalty; third, self-sacrificing service for others. If obedience to parents and guardians is taught, it will be natural to obey God's commands. Phillips Brooks says: "Obedience, just the doing of that which is shown to us as our duty, is all Christ asks of us, and is the saving of the soul." Loyalty to our home, our denomination and our God can be stamped on character early in life. Let us speak often of the loyalty and self-sacrificing spirit of our denominational heroes. Tell our young people the story of the success, generosity, loyalty and stanch Sabbath-keeping principles of many of our business men—Geo. H. Babcock, the Potters, D. E. Titsworth, George B. Carpenter, Ira Ordway, and many others. The Whitfords, and our own Doctor Daland, of Milton; Allen, Kenyon, and Doctor Davis, of Alfred; Gardiner and Clark in Salem; Randolph and some of our devoted young women in Fouke, these have made possible the schools of which we are justly proud. Don't let our young people forget what our great evangelists and reformers have done for us—D. E. Maxson, Wardner Titsworth, A. H. Lewis, P. A. Burdick, Joshua Clarke, Nathan Wardner, and many others. They never left the impression that the Sabbath truth is not so very important after all. They were straight and true as a die, on the truths that make us a separate people.

Self-sacrifice can not be taught by force of example alone. Witness the wretchedly selfish children of many most self-sacrificing mothers. It is possible to instil into the lives of our children the thought that some of their time and strength must be devoted to loving service for others, that self-indulgence should *not* be the end and aim of life, and that it is more blessed to give than to receive.

Finally, when obedience, loyalty to Seventh Day Baptist principles, and self-sacrificing service for others are ingrafted in the hearts and minds of our young people, there will be no lack of young women interested in home missions and in the principles that make us a separate people, and our beloved denomination will increase in spirituality and numbers as long as this world shall endure.

Albion, Wis.

When we see what the parents and children are doing, is it strange that so many are leaving the Sabbath? The parents ride out in their cars on Sabbath morning and sell land, or try to make bargains. They even take landmen for a ride around the country. They stand on the street or corners where they can dodge out of sight, and talk business. They go to the bank or office and transact business. They go to the postoffice for the daily papers and read them instead of the Bible. They go to the barber shop to get shaved Sabbath morning, and even buy bread for dinner. Instead of doing as the Israelites were commanded—gather a double portion of manna on the Sixth Day—they dress chickens, pick greens, and dig potatoes on the Sabbath. They sometimes go to church and sleep during most of the sermon, and then sit on the steps during Sabbath school and talk about everything, from selling hogs to the European war. They even hire men to help them the next day if they can. At home they balance their book accounts, write checks for their hired men, and even write orders for goods to the mail-order houses.

The children are allowed to make candy, pop corn, and crack nuts, or go to the river fishing and swimming. They take pictures and play ball.

Now this is all wrong, if we intend to keep the Sabbath as it is taught in the Bible. What a terrible example we are setting before our children and grandchildren! And yet we want them to be different and do better. We expect them to stay in their class at Sabbath school and attend the Junior and Christian Endeavor meetings in the afternoon. Perhaps we may even expect them to lead in prayer at the meeting!

Yes, of course, we need to hold evangelistic meetings, but we wouldn't need them if we would get out hearts right with God. Why do we forget him and forsake him as we do, until sickness or some great trouble comes to us? Then we are so

ready to pray and ask for help. We need him all the time, if we could only realize it. He does so much for us.

Then let us dress the chicken, bake the beans, bathe the children and do our shaving on Friday, and thus be ready to attend prayer meeting in the evening and keep the Sabbath as God has commanded, by denying ourselves many things we think we would like to do. Our not keeping the Sabbath as we should is what ails our church. Let's get at it.

Another drawback in our churches today, and a great one it is, is the organized society outside the church. Those who belong to this society—and they are mostly church people—will attend all its gatherings, of whatever kind or wherever held, and in whatever kind of weather, and then say, when the lodge has a social, there is always a way provided for them to go. They never stop to think that if they were as good workers and as social in the church as they are outside, they would be provided for there, instead of being nearly forgotten because of their evil thoughts.

Another great drawback is the fact that these people always pay their dues in their lodges and let the church, instituted by God, go—go—go, get in debt and run behind, until it doesn't know what to do. That's the way they treat God. But they don't treat the lodges that way. Can't we see what we are doing the most for, and what we think the most of? God pity us. I have said for years that the so-called secret societies are what ails our churches. If we could have the money that goes through them, in our churches, what a power for good they would be. God help us to arise and see if we are standing on the right kind of soil.

### God's Choosing

C. H. WETHERBE

One of the most precious privileges which a Christian can have is that of letting God make choices for him. The Christian who is in the habit of doing this thing, receives a great deal of real happiness from it. Many a Christian would be much happier than he now is if he would habitually and daily ask God to choose for him, in respect to those affairs which need more than human wisdom to

rightly undertake, and to perform. I may say that I have had much happiness in this way of living and doing. Even in reference to comparatively small matters, I have wanted God to choose for me the right time and the right way of attending to them; and the issues have been such as to give me a sense of purest satisfaction. I have had a good deal of solid comfort in the evidence that God had truly chosen for me.

I am not aware that I am a sentimentalist in regard to this course of living and doing. Really, it is a very different thing. It is simply the committal of one's self to God, desiring that he will plan for him, choose for him, and lead him in the ways of doing things. And one most delightful feature of this course is that God often makes a certain choice for the Christian before he knows anything about the choice. I have frequently found this to be so in my own experiences. Not long ago, I had such an experience, and in an entirely unexpected way. I need not give the particulars in detail, but will simply say that I had a great longing for a certain thing, but did not ask God to satisfy it. I do not know why I did not pray for it, but I do know that, in a short time afterward, a specific answer came to my longing, giving me great happiness. I could not doubt that it was God's choice for me. It was one which I would not have made myself. I assume that I have readers who have had similar experiences. Oh, how much better for one are God's choices than one's own! He knows what is best for us, and we do not. He knows how best to use us, and we do not know how best to serve him and his great cause.

### "That's the Ticket"

"That's the ticket," an expression that signifies "That is all right," is derived from the French "etiquette," meaning that which is good form.

Strangely enough, the word etiquette is in itself derived from ticket. The rules and regulations for women and men at court were written or printed on pieces of cards, called tickets (or etiquettes, in French), and from this came the word etiquette, meaning proper conduct for all persons.—*Chicago News*.

## YOUNG PEOPLE'S WORK

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

### Meeting of the Young People's Board

The Young People's Board met at the home of A. L. Burdick, October 18, 1914.

Members present: Rev. and Mrs. H. E. Davis, L. H. Stringer, C. B. West, George Thorngate, W. D. Burdick, A. L. Burdick, Marjory Bliven, Zea Zinn and Ethel Carver.

George Thorngate led in prayer.

Minutes of last meeting were read and approved.

Treasurer's report was read.

Voted to ask Miss Emma Rogers to become Quiet Hour superintendent, in place of Miss Brown, who declined to accept the office.

The committee to secure stationery reported progress, and the committee was continued.

Carroll West was appointed chairman of the Conference Booster Committee.

Voted to organize a Lone Sabbath Keepers' Christian Endeavor Society, and Miss Bliven was appointed superintendent of this society.

Adjournment.

ETHEL CARVER,  
*Corresponding Secretary.*

### Opportunities for Soul Winning

FRED I. BABCOCK

*Address given at Young People's Meeting at Conference*

Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest (John 4: 35).

If you were to ask the German soldiers, in the army along the frontiers of France, what their aim was, every one would probably answer without hesitation, "Paris." Each soldier in that army has a definite aim in view. All are working for the same end.

If I were to ask the Christian people before me today what their aim is, I should

get a great variety of answers. Probably many of you would have to think a while before giving any answer at all. Most of the answers received would probably be something like this: "My aim in life is to make the world better." "My aim in life is to do good." Now these answers are not particularly bad, but there is something so indefinite about "doing good" and "making the world better." I believe that Christian people would accomplish more if they had a definite aim in view. I wish that every Christian could have a motto something like this always before him: "My aim is to meet as many men and women who are not followers of Jesus Christ, as possible, and try to help them into a right relationship with him."

In the home or away from home, among friends or strangers, this should be our aim, to win souls for the Master. How this is to be done I can not say. We must be guided solely by the Spirit of God, for through him alone can we hope for success. Therefore we must keep our lives pure and clean, so that we can see clearly the guiding hand of the great Transformer of Lives.

One question which naturally arises in our minds is, How am I to reach the most people to win them for King Jesus? Here again the guiding hand of the Spirit must be felt; but if one knows of the opportunities on the various fields of labor, he can more easily tell where he can reach the most people. It is my purpose this afternoon to present to you in as clear a way as I can the needs of the different parts of the world, hoping that in so doing I may help some one in choosing his life-work. In the first place I shall attempt to show you some of the opportunities on what I consider to be the most important field in the world today. That is the foreign field.

The foreign field today presents an entirely different aspect from what it did a century ago. When Robert Morrison, the first missionary to China, started for that land, a great majority of the people believed that his mission would be in vain. The captain of the ship upon which he sailed sneeringly asked him if he expected to make any impression upon this great stronghold of heathenism. His answer was that he did not expect to make any impression; "But," he said, "I expect God will."

For seven long, hard years he labored, before a single Chinese accepted Jesus Christ. But although he never saw many become Christians, by translating the Bible into the Chinese language he laid a foundation upon which others have built.

God has indeed made an impression upon China. Education and civilization are going to every part of that vast empire. People there are beginning to see the fallacy of their old religions. They want something to take their place. If Christianity is presented to them now while this transition is going on, many will accept it. On the other hand, if they do not have the opportunity to hear the gospel now, they will drift away into infidelity and atheism; and Christianity, when it does reach them, will have much less chance of success than it now has. Then, too, there is the sad fact that Western civilization is carrying with it its vices as well as its virtues. Only a short time ago the Chinese nation, almost in a day, threw off the opium which was her curse. Now Western vices are taking its place. Not long ago I heard Mr. E. T. Colton, the foreign secretary of the Y. M. C. A., tell the following incident, which happened in one of the largest Chinese cities. A Buddhist priest came down from the interior of China to bring his son to this city to work. As he came down, this father, who loved his son as much as any father could, had to pass along a street which was lined on both sides by dens of vice. There were gambling halls, saloons, dance halls and every other of those evil places which are the shame of our Western civilization. On every afternoon that street, which was a wide one, was so thronged with young men seeking amusement that vehicles were forbidden to travel the street. This father of whom I am speaking saw all this, and his heart sank within him as he thought of the temptations which his boy would be subject to. But he had heard of the Y. M. C. A., so he took his son to their building and secured a room for him there where he would be under good influences. Thus this Buddhist priest recognized the good of Christianity. If America is to give China her evils, she is duty bound to give her the only thing which can overcome these evils—the religion of Jesus Christ.

Yes, China is calling, calling, calling for

help from the soldiers of Jesus Christ. Shall we heed the call?

And what is true of China is true also of other Eastern countries. Conditions are much the same in them all. There is the same awakening, the same turning away from the old to the new, the same yearning after something better. We have something better to give them. Shall we through carelessness and indifference fail to heed the cry?

Let us now turn our attention to Africa, which has always been called the "Dark Continent." Thanks to heroic men like David Livingstone every part of it has been explored. We are told that the people, half civilized though they may be, are eager to welcome a new religion. We are also told that from the north of Africa there are moving downward a vast number of missionaries who are winning the natives, not to be followers of Jesus Christ, but of Mohammed. At the present time the fight in Africa is not so much between heathenism and Christianity as between Mohammedanism and Christianity. Are we going to stand idly by while these nations are being won to another than our Lord?

Yes, Africa too is calling.

I might speak here for hours of the needs of these foreign fields. I might speak of the South American field, so recently open to the efforts of our people, of India, Arabia and Turkey, but my time will not permit it. It must be sufficient to say that today there are 650,000,000 people who have never even heard the name of Jesus Christ, and the wonderful part of it all is that every one of the nations where these people live are open to missionaries. There was never before a time in the history of the world when every nation was open to the gospel message.

Young people, there are glorious opportunities on the foreign field to win souls for our Lord and Master. Will you heed his call today?

In the second place, I wish to speak of the opportunities for service which may be found on the home fields. For the last three summers it has been my privilege to work on the mission fields of my home State, Wisconsin. It is surprising to find the scarcity of religious workers on these fields. One can scarcely believe that some

of the conditions found here exist. In one school district where I worked, there is not a Christian man and only a few Christian women. One woman who came to some of our meetings was so cruelly beaten by her husband that she was unable to get out of her bed, all because she attended a religious meeting. In another town where there were sixty-five in attendance, only fifteen were Christians.

On most of these fields the only amusement for young and old alike is the dance; and, my friends, if you could see the demoralizing influence which dancing is having upon the people in these districts, you could scarcely help but feel guilty before God if you ever set them an example by engaging in this amusement. Surely it is time to heed Paul's warning and say with him, "If meat make my brother to offend, I will eat no flesh while the world standeth."

Think of the young people growing up in these communities with almost no knowledge of Jesus Christ. As I go into homes and see the bright-faced children, as intelligent as you can find anywhere, and realize that the chances are that they will grow up into wicked men and women, my heart goes out to them. It has been my privilege to hold a religious day school in some of these communities, a school where the children came every afternoon for two or three weeks and were told the story of Jesus and taught to sing his praises in sacred songs. And as I have seen some of these children openly accept Christ as their Savior, I have felt that the work has been tremendously worth while. It was building for the future.

These fields are not easy fields to work in, but they give good results to consecrated laborers; and these laborers do not need to be ministers. Consecrated farmers, if they would move into such communities, might revolutionize them. In many places there is need of Christian doctors and teachers.

In our home churches there is great need of young men and women who are willing to train themselves to teach in the Sabbath schools. By this work many souls may be won for Jesus.

Yes, my friends, there are opportunities enough. The field is indeed white already to harvest. God has a place somewhere in his harvest-field for you to work. It may

be he has a hard place for you to fill. If so, count it a privilege that God has seen fit to choose you for such a place. It is indeed an honor to be a servant of the great King. Perhaps he has chosen you for service in a humbler place. Then go forward willingly, rejoicing that you can serve in a little way. However be sure, and do not be satisfied with a small place if God has a greater one for you. But above all things heed the call.

This world is to be won for Jesus Christ; that is sure. Will you help or will you hinder?

### Call of Youth

PRES. C. B. CLARK

*Read at Young People's Hour at Conference*

I propose to treat the subject under three heads:

1. The nature of the call.
2. Conditions of acceptance and efficiency.
3. The call of youth is a call to service and to leadership.

First, the nature of the call. When I was somewhat younger than I am now, I thought God created the prophets, seers and leaders of men by special order, that he took good care beforehand to see that they had proper parentage and appropriate training, and that in due time he let these favored individuals into the secret of the divine plans. I felt that such men as Abraham, Moses, Jeremiah, Paul, Luther and Lincoln were "called of God," not because they had earned the right to our confidence, but because God had seen fit, in his inscrutable wisdom, to make them to order. I felt somehow, too, that the rest of us ought to be happy and contented to be privileged to listen and to wonder at these exhibitions of divine genius. As the years pass, however, I gratefully acknowledge an increasing conviction of respect for men whose sensibilities for truth and opportunity recognized the divine call of God in the needs of their respective ages, but I seem powerless to believe that God created them founders, or prophets, or leaders, or reformers as such. No, God does not create prophets, or seers, or sages, or Saviors, or leaders, or forerunners. God creates men,—men with senses, in-

tellect, emotion and will,—men with sensibilities and powers,—men with capabilities to see, to feel and to know; and here and there is one who recognizes the open door, here and there is one who is serious and thoughtful enough to see the propitious occasion, here and there one who has ears to hear the call of God and of opportunity, here and there only, one with insight to detect crises, vision to see the way through the wilderness, and power to lead men out. Such men living in the consciousness of their divine opportunities become the prophets, the sages, the Saviors, the leaders, the forerunners and the reformers of God. Verily, God is no respecter of persons, or races, or nations, or churches. God has no chosen people as such, but here and there are individuals, or churches, or races, who, because they are respecters of God, live the life of a chosen people, and such become the messengers of God.

God's call to Abraham was the call of a great opportunity, when amid pagan malvolence and idolatrous superstitions, Abraham, with clearer and finer vision than his kinsmen, conceived of God and worship in a form more pure and spiritual than did any other of his age. Abraham staked absolutely everything on that conception; he won, and we say he obeyed the call of God. Moses cherished, in the desert, meditations of freedom and uplift for a downtrodden, benighted and slaved-driven race. He saw, in hope and vision, the possibilities of this same people gloriously self-sustained in the spiritual worship of Jehovah God. He acted on his faith in these possibilities and opportunities and we say he was not unmindful of the call of God.

Isaiah was a young statesman. He fell on evil times. Dwelling in the midst of social, political and religious corruption, his penetrating faith and vision saw a remnant, exalted in power because holy in life. Isaiah threw himself without reserve into the gigantic task of converting his vision into fact. That was his call.

I can hear the Master calling the men and women of his age from the slavery of legalism and of fetish, into the liberty of love and comradeship with God. He ministered most sympathetically to the welfare of a spiritless age, and in so doing he answered the call of God, which was also the call of divine opportunity. Paul, devoted

as he was to the vision of a regenerated world, threw himself into the task of bringing the world to the foot of the cross, and when he was near the end said: "I have fought a good fight." And so we might name men like Abelard, Arnold, Lincoln, Drummond, Moody and a thousand others—all, men who penetrated the surface of time and events, men who could see the next thing to be done to bring the world nearer man's inborn ideals of the Absolute Good. Such always and ever, it seems to me, has been the call of God. Such it is today. I can conceive the call of God to no young man or woman in other terms than those of insight, foresight, penetration, vision, and consecration to the vital needs of our own age and time. If we go deep enough into the spiritual needs of men, if we have foresight to see what should logically come after, if we have faith in that vision, then and not till then are we called. In short, when a man can breathe the truth of the coming day, and his personality is its expression in the flesh, when philosophy and doctrine are held in personal solutions, then are we walking in the call of God.

Second, What are some conditions necessary to acceptance and efficiency in answering the call?

First, the call is to young men and young women. For this there is a clear psychological reason. Youth is essentially the time for seeing and appreciating relations. The child is interested in *things*, the youth in *relations*, and men in *achievement*. The child discovers *things*, the youth, *bearings*, and maturity *executes*. Youth is *par excellence* the formative, and constructive period of life. Intellectually, it is the period when imagination, conception and the understanding are most productive. These powers are busy reconstructing and recombining the world of facts into a world of ideals. The halo of holy romance illuminates for the Christian youth the whole face of existence. Affection, attachment, loyalty and devotion urge him into personal identity with his ideals, thus leading to the actualization of the dreams of his higher self. Youth, too, is the time of aspiration. On the wings of ambition he tries to mount the skies of his ideals. Of course, he will never realize them to the full, but the young man or woman will amount to little who does not

"hitch his wagon to a star." Not all dreamers dream themselves into attainment, but attainment without dreams is inconceivable. All great men have been great dreamers in youth, and it was their dreams that called them to a life of leadership and of service. Blessed is the young man or woman who dreams; blessed is the child who cries for the moon, for he is the only one who will ever get it. Joseph, Moses, Socrates, Solomon, Isaiah, Jeremiah, Paul, Luther, Knox, Washington, Lincoln, Roosevelt, Wilson and Bryan all cried for the moon, and they got it. Our Pilgrim Fathers "cried for the moon" and we have been walking in the light of hallowed freedom since first its rays lighted up the cold and rocky shores of old New England. The Anti-Saloon League is "crying for the moon" and two hundred thousand saloons are hunting dark holes in which to hide themselves from the light of religion and good citizenship. Thus in longing for the ideal has come to man all the achievements of truth and of progress; therefore let God be thanked for youth and for visions.

But dreaming is also a synonym for illusion, and ambition is sometimes madness. Progress in truth and right is always at the risk of error and sin. The man who gets out of the beaten path is always in danger of teaching alien and not indigenous experience. The path of history is strewn with the wreckage of schemes conceived in high hope, but also in ignorance of, or indifference to, facts. Many well-meaning endeavors are wanting in definite relations to things as they are. Many otherwise skilful and interesting devices, because they fail to attach themselves to the earth, evaporate into chimera, and are as remote as star-dust.

No pedagogic art of man seems as yet to have saved youth from overdevelopment of the head. Efficiency in solving the problems of waste and want, of sin and loss, often seems hopeless until the self-consumed visionary is reduced from a state of buoyant confidence to one of teachable ignorance. To the dreamer of schemes and patent devices for salvation, how plastic is everything. To him, even natural law seems to bend its assumed perversity. To him, reality is a fluid permutation, expressing a myriad of impossibilities. He not infrequently seeks trans-

cendence over those old delusions of truth, duty, obligations, conscience and respect. To him, how dull is the soul that labors and strives and worships. His mind is so agile that he plays "loop the loop" with his reason, until his brain is rily at the bottom and frothy at the top. At last to such the world will ring hollow, and the logic of things will reduce their dreams to bitter disappointment. Such must be the fate of dreams and dreamers who count reality to be such stuff as dreams are made of. Dreams become faith when dreams are founded on God's eternal verities. Dreams become a delusion and a snare when built upon idle fancy.

This necessity for seeing things as they are, even in our dreams and ambitions, and acting upon facts with justice and intelligence is so essential to success that I am disposed to offer another suggestion of a related nature. He was indeed a wise old Greek who once said that men would meet with many surprises when they were dead. I believe, chief among these surprises, will be the fact of the absolute inviolability of nature. It is so easy to think we can deceive her, that sophistry and equivocation are sometimes better than the unvarnished truth, that questionable habits will somehow escape the logic of God. Subtle and veiled discrepancies weave themselves into our lives and result in the eventual undoing of all constructive results.

Is it not strange that so many young men and young women sink into pitfalls that are so well known, and so plainly marked by human wreckage. Multitudes are the victims of habits known chiefly by the ruin they work. Physical habits of self-indulgence, appetites and small vices, siren-like, charm their victims into deadly insensibility. Such, too, are often frightened out of one form of vice, into another of which they know less, only to find themselves victims of new tragedies. Observation would seem to teach us that human history must write yet long chapters of pain and disappointment, before unsophisticated youth seems able to appreciate the simple truth that no physical strength can withstand the sapping and undermining effect of bad habits, and that failure as well as success has its price.

Then, too, we must all, old and young, remember that reform and education

should go hand in hand; and by education, I mean the attainment of Christian intelligence. It is as true now as in the days of Hoshea that we perish for "lack of knowledge." The knowledge of God is the rudder of life; and if intelligence were a more frequent supplement of grace, we would have fewer defeats after conversion. Without truth and adjustment to reality, without a fixed moral purpose in following the light of right, we drift over an uncertain sea, while knowledge without character is as though one had climbed to the height of his vocation, and a subtle mist had crept round him and shut off his view. The only adequate assurance of final success is God in our human lives.

Third, the call of youth is a call to service and to leadership.

Service is not a perfunctory, legal exaction made of God to draft upon our time and energy, or to gratify his demand for recognition. Instead, the continued recurrence of weakness and failure, of sin and loss, of neglect and suffering, of ignorance and misery, of death and defeat, these all call for compassion and loving, sympathetic service, as well as heroic leadership. Service in this sense reveals the character and nature of God, for God is love and love is good. Love illuminates while service actuates life. Jesus was first and always a servant, and his service was always a revelation of the nature and character of his Father, God. If we would be the servants of God, we must become the agents of his sacrificial love. Christian service is a living interpretation of God, —a bestowal of his grace upon suffering need, by individual men and women.

The call to service is a call to recognize our human brotherhood. Too few of us realize that.

"The crest and crowning of all good—  
Life's common goal is brotherhood."

And our hearts surely find a response within to the sentiment I clip from the editorial of a daily newspaper, when the editor says: "What an unmeasurable blessing it would be, if we could all realize the fact that in the breasts of so many, we meet every day there is going on a great struggle, and this struggle may result in a victory or in a tragedy. It is just here that the work of the real hero lies, in helping the struggling one to gain the victory.

It seldom requires great effort, often only a word of encouragement, a sympathizing expression, a small service; in a word, simply to let him know that we regard him as a brother. . . . He whose heart is filled with love for mankind—with sympathy for the afflicted, mercy for the oppressed, encouragement for the heart-sick, and despairing,—has taken the yoke of the Great Exemplar upon him, and is trying to bear others' burdens, just as did he who loved most. Such a one is the messenger of Him who answers prayer, for he is carrying peace to the troubled, joy to the desolate, consolation to the sorrowing and hope to the hopeless. He is not preceded by blare of trumpets, no herald announces his approach, no guns are fired, and no bands played as he arrives on his errand of mercy; but the choir invisible sings songs of rejoicing, and the harpists play with exquisite sweetness the melodies of infinite harmony. Nothing so lifts up and spiritualizes as does loving service, for in service is obedience, and in obedience are found all the blessings promised in the Beatitudes. . . . There is no joy like the joy of service, no happiness like the happiness of helpfulness. He who is earnestly and zealously engaged in the business of blessing others—and all should be so employed—knows more of the joys that await the faithful than any one else, for he is about his Father's business."

The call of youth is not less a call to leadership than to service. The call to leadership grows out of the fact that we all desire that tomorrow shall be better than today, and we want guides and pilots who can see and plan for tomorrow. The first duty, therefore, of today is to discover and train those who shall serve the coming generation as its counselors and leaders.

One of the first essentials of leadership is constructiveness, and it takes insight to be constructive. It takes but a small mind to be a knocker. Criticism has its place, but criticism that is worthy is constructive, not destructive, in its intent. Ruskin said it this way: "In the world's affairs there is no design so great or good but it will take twenty wise men to help it forward a few inches, and a single fool can stop it." The value of a man, therefore, in helping the world along depends upon his constructive genius. There is always some

work to be done, and there is always some way to do it, but the need and demand is for men who can bring work and measures together.

Men of this kind are makers and builders of human history. Such men are leaders because they bring the life of today into fellowship with the ideals of tomorrow. Such was Moses lifting a superstitious and ignorant race into freedom and spiritual enlightenment. Such was Socrates instructing the youth of a decadent age. Such was Jeremiah trying to kindle religious patriotism on the fireless altars of a sin-ridden populace. Such was Jesus Christ lifting from off the neck of his people dead loads of tradition and legalism. Such was Wycliffe lighting again the extinguished torch of revelation. Such was Garrison pleading for racial justice. Such was Doctor Lewis calling men to a spiritual recognition of God's Sabbath. Such is Judge Lindsey crying for juvenile justice or Whitman ridding a city of graft and moral stench.

Secondly, the man who leads us into a better tomorrow must be a prophet, and to be a prophet means to possess an ideal, and to be possessed by it. Facing the world as it is, the prophet calls and persuades men to come into fellowship with his higher vision of truth and righteousness. The prophet feels that there is a larger life for men than they now experience, he sees relations unrecognized and unappreciated, and seeks their establishment in the interests of human happiness. Above all, the prophet sees at the heart of things an inner striving which gives him faith in a mighty potency, and a hidden latency in God's creation which makes for righteousness and plenty. He sees the world's imperfection, but he does not believe imperfection is final. He sees ignorance, misunderstanding and sin, he sees conflict and suffering and war, but he does not believe these conditions are normal. He sees death, but he does not believe it is the last word. He sees the world as it is, but he sees also the heavenly Jerusalem.

Finally, dear young friends, the one greatest force in the world today, making for human welfare and human happiness, and which summons your courage, loyalty and service is the force of righteousness. The greatest battle of the world is that

against sin. Sin is the fundamental problem. If the power for evil which makes human life so unblessed is to be transformed into forces of blessing, peace, prosperity and righteousness, it must be done through the consecration of young hearts that are ready and willing to lay all talents upon the altar of Christian service. The world needs today, and it will need tomorrow, more young men and young women who are stamped with the fundamental qualities of Christian character, young men and young women who will not measure success by financial standards, or social positions, but by a life of power with God for men. We want young leaders who will be loyal to conviction, and who will consider the morals of the people and the happiness of home paramount to material revenue. We want young leaders who will govern their choices by reason, who will make their wills a force for good, and who will conduct us to our greater possibilities of righteousness into the victory and triumph of Jesus Christ in human hearts. Will you not, young friends, lay claim at once to these coveted opportunities; and thank God for having cast your lot in an age of such marvelous possibilities?

### Not Time to Be a Christian

I say to my friend, "Be a Christian." That means to be a full man. And he says to me: "I have not time to be a Christian. I have not room. If my life were not so full! You don't know how hard I work from morning till night. What time is there for me to be a Christian? What time is there, what room is there, for Christianity in such a life as mine?" But does it not seem to us so strange, so absurd, if it were not so melancholy, that a man should say such a thing as that? It is as if the engine had said it had no room for the steam. It is as if the tree had said it had no room for the sap. It is as if the ocean had said it had no room for the tide. It is as if life said it had no time to live, when it is life; it is life. Life is the thing we seek, and man finds it in the fulfilment of his life by Jesus Christ.—*Phillips Brooks*.

"This round world is full of square people."

## SABBATH SCHOOL

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

### Religious Instruction

MARY A. STILLMAN

The importance of religious instruction has been recognized from the earliest times; in fact, at first all education was religious in character. In Egypt, Assyria, and Persia the priests were the instructors of youth. Every act had a sacred significance to the early Romans, who carried their faith in the gods into all their lives.

All Hebrew religious life was educational; the children were carefully instructed in the home. The Sabbath service in the Synagogue may be compared to a modern Bible school. It consisted of prayers, a responsive reading from the Law and the Prophets, an explanation of the same, and a benediction. Jewish schools also met on week days for the study of the Law. Christ was a great teacher, and he charged his disciples to teach the truth unto all men.

Early Christian church services were informal in character, much like a large mixed Sabbath-school class.

Questions were asked and answered, which helped to educate both old and young. The first Christian school of which we have a record was founded in Alexandria 203 A. D. by Origen, a theological student. He formed several classes for religious instruction, which were called catechetical schools. Pupils were instructed in doctrines, and were prepared to be admitted to the church. The subjects of study included sacred history, Christian doctrines, and the teachings of Jesus. The teachers were often laymen, students, and women. In the third and fourth centuries these schools had extended throughout Christendom, and an extensive system of general education grew up under the care of the churches.

During the mediæval period education was confined mostly to the monks and the clergy. With the falling off of instruction morals rapidly declined, and religion was at a low ebb. Even the monasteries became nests of luxury and vice. History

shows us that when the church neglects the giving of instruction, its growth and morals decline also. How important then that our Sabbath schools do their work well! How necessary is it that the lessons be carefully selected to fit the needs of the pupils, and that the teachers realize that upon their instruction depend largely the growth and efficiency of the church!

### The Bible School and World Peace

The staggering catastrophe which has fallen upon the world in the great European war has won many converts to the belief that war and militarism have no justifiable place in our Christian civilization. The Bible-school leaders of the world are realizing that the time to inculcate this belief and to make peacelovers and peacemakers of our people is at that stage of their life when war is specially apt to cast a glamour of glory which obliterates its horrible features and its contradiction of the spirit of Christianity. Our boys must be brought up to hate war if the men of the future are to be saved from plunging into it.

Sir Robert Laidlaw, the president of the World's Sunday School Association, with H. J. Heinz, the chairman, Rev. Carey Bonner and Mr. Frank L. Brown, joint general secretaries, and Mr. E. K. Warren, chairman of the Central Committee of the American section, sent out an appeal to the millions of Bible-school scholars throughout the world to pray for peace. The call was printed in the newspapers on both sides of the Atlantic, appearing in the American papers on August 1.

In this country, on August 2, prayers were offered in many churches and Bible schools that the war might be averted, but we learned the next day that even while we were at prayer the armies were in battle.

But it is not too late or too soon to pray for peace. Let our superintendents and others who lead publicly the prayers of the Bible schools plead with God for the restoration of peace, until this terrible calamity is stayed. During these exciting history-making days when the minds of all—even of little children—are filled with thoughts of the great war, teachers should not fail to seize the opportunity to expose in their classes the fallacy of settling international disputes by force of arms.

### The Evangelistic Note in the Bible School

The large number of Bible-school scholars over twelve years of age who are not members of the church shows that the Bible school as an evangelistic force has not been taken advantage of to anything like the extent it should. The World's Sunday School Association is trying to correct this shortcoming by sounding the evangelistic note with clearness and emphasis in its communications with the world-wide field. An illustrated card has been issued by the Department of Evangelization, Dr. George W. Bailey, chairman, showing graphically the necessity of giving the entire life for Christ. Religious papers with an aggregate circulation of half a million have given wide publicity to this thought-provoking message.

There is encouraging response to this evangelistic emphasis. In Turkey the Bible-school workers in their recent annual gathering made *evangelism through the Bible school* the center of their program. In Japan a great Bible-school campaign is going on simultaneously with the three-year evangelistic campaign inaugurated by the Continuation Committee of the Edinburgh Conference, and the aim of the Japanese leaders is to have the two campaigns supplement each other and proceed in the closest conjunction.

### Christian Principles in Chinese Moral Education

Under the caption, "Will teach morals in Chinese schools," the Philadelphia *Public Ledger* of August 3, devoted a column to an account of the system of ethics and religious training just authorized by the Chinese Minister of Education, Mr. Tan Hua-lung, for the public schools of the Chinese republic. "Mr. Tang," says the *Ledger*, "holds that morality and right living are as much a part of the educational equipment of China's youth as are mathematics, reading and writing. He has approved a plan which, without interfering with the constitutional declaration assuring complete religious liberty and freedom of belief in the Chinese republic, will admit as part of the curriculum in the primary schools principles of morality and right living enunciated by China's great sage, Con-

fucius, and *essential Christian principles*." This is only a step, but it is a step in the right direction.

### Christmas on the Mission Field

If you want to know how you may, at trifling expense, bring joy to many hearts in the mission stations of your denomination, write at once to the Rev. Samuel D. Price, superintendent of the Department for Utilizing Surplus Material, World's Sunday School Association, 216 Metropolitan Tower, New York City.

#### Sabbath School Lesson

LESSON VIII.—NOVEMBER 21, 1914

JESUS AND PILATE

Lesson Text.—Matt. 27: 11-31; Luke 23: 1-25

Golden Text.—"Pilate saith unto them, What then shall I do unto Jesus who is called Christ?" Matt. 27: 22.

#### DAILY READINGS

First-day, Acts 16: 19-40

Second-day, Acts 24: 1-23

Third-day, John 18: 29-40

Fourth-day, John 19: 1-16

Fifth-day, Mark 15: 1-15

Sixth-day, Luke 23: 1-25

Sabbath Day, Matt. 27: 11-31

(For Lesson Notes, see *Helping Hand*)

Religion is no more possible without prayer than poetry without language or music without atmosphere. In the dumb heart it invariably dies; and, wherever it lives, it is the habitual faith that, as we "give good gifts unto our children, much more will the heavenly Father give his Holy Spirit to them that ask him."—*John Hamilton Thom.*

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



## HOME NEWS

MILTON, WIS.—The Intermediate Endeavorers recently gave their pastor a happy surprise by coming en masse to the Friday-night meeting and taking front seats. It did everybody good.

There are always visitors at church on Sabbath morning. There seemed to be an unusual number of them October 31, in the large congregation, which listened with deep attention to the sermon on moral issues in public life.

After attending two funerals Monday, Pastor Randolph went to Boay, Wis., to lecture that evening on "The Sunny Side of Four Continents." C. B. Loofboro is principal of the Boay public school and is active in promoting the winter lecture course there.

The Brotherhood of the Seventh Day Baptist church elected officers Sunday night as follows: president, L. A. Babcock; vice-president, Dr. A. L. Burdick; secretary, Prof. D. N. Inglis; treasurer, J. H. Coon. These four officers form, with the pastor, a governing board, which appoints the five superintendents of departments. The prospects are good for a strong year's work.

The women's circles are active, as usual. Circle Number One is winning a wide reputation for its fine quilting. Orders come from distant States, and prices run as high as \$25. The demand for the pumpkin-pie supper served by Circle Number Two recently in the church parlors was even greater than the supply, although the night was unfavorable. Circle Number Three is planning an event to be held in the same place, in the near future. We are all enjoying the new rooms very much.

BERLIN, N. Y.—The many friends of the old Berlin Church will be glad to rejoice with us in our gladness: nine of our young people have followed Christ in baptism and become members of our dear mother church. What scene can vie with such a one as we were happy in witnessing? Nature herself with bountiful hand, has bestowed upon us rare beauty in the hills which surrounded us, and, in glad silence, she witnessed and rejoiced with us in the honor given the Creator as, one by

one, each young life calmly and peacefully went down into the river and received the ordinance of baptism.

There have not been revival meetings at Berlin; but, may I venture to say, something better. Six of the young people are Juniors, and only the Father knows of all the loving prayers, plans, and *time* the pastor and his efficient wife gladly gave to this work. What greater reward can the Father give than the knowledge of one's helpfulness in bringing young lives, fresh and unsullied by contact with vice and sin, to a life of service for our dear Christ?

Oh, the loyal, whole-hearted service, the unceasing prayers, the constant thought, which have enveloped the lives of these young people! Surely, the good seed fell in fertile soil; a loving Hand sent rain and sun; and at last the harvest has been gathered in. How little we know, as we patiently sow seed for the Master *today*, what increase it may yield in some tomorrow; or how futile it is to waste precious time in contemplating the harvest. It is ours to plant; it may be the privilege of another to water, but God himself will give the increase.

May the experiences of the past thrill us; may they still each rebellious thought caused by delays; and, above all else, may our faith cling to unbroken promises, as we pray for those whose hearts are touched, whose eyes have been dimmed with tears but whose wills have remained stubborn and unyielding.

"Unanswered yet? The prayer your lips have pleaded

In agony of heart these many years?  
Does faith begin to fail? Is hope departing?  
And think you all in vain those falling tears?  
Say not the Father hath not heard your prayer;  
You shall have your desire, sometime, somewhere.

"Unanswered yet? Though when you first presented

This one petition at the Father's throne,  
It seemed you could not wait the time of asking,  
So urgent was your heart to make it known.  
Though years have passed since then, do not despair;  
The Lord will answer you, sometime, somewhere.

"Unanswered yet? Nay, do not say ungranted;  
Perhaps your part is not yet wholly done;  
The work began when first your prayer was uttered,

And God will finish what he has begun.  
If you will keep the incense burning there,  
His glory you shall see, sometime, somewhere.

"Unanswered yet? Faith can not be unanswered;

Her feet are firmly planted on the Rock;  
Amid the wildest storms she stands undaunted,  
Nor quails before the loudest thunder shock.  
She knows Omnipotence has heard her prayer,  
And cries, 'It shall be done,' sometime, somewhere."

M. E. G.

Nov. 1, 1914.

MILTON JUNCTION, WIS.—The beautiful October days, with their gorgeous blooms and wealth of red and gold tapestries fit for an Indian princess, have passed all too soon, and remind us of the loving care of our Father, who metes out the blessings of each season with such unerring regularity.

Never have we known such an October! We had no frost worth mentioning until October 24; and with the exception of one week of lowering storm-clouds we have had almost uninterrupted sunshine accompanied with the balmy breezes of late summer.

The exterior of our church is reflecting some of the autumnal tints, in a recent coat of paint.

We trust that our people are conserving the interests of the soul life in its varied phases. Among evidences of this we note the organization of a church orchestra and a Brotherhood band. The girls' quartet, accompanied by our pastor, is visiting the shut-ins and discoursing sweet music. The pastor reads the Bible and offers a word of prayer. Our Sabbath school is increasing in numbers, under the efficient leadership of the superintendent and his able co-workers.

The Aid society has inaugurated a new plan for increasing its funds. Each person in attendance contributes ten cents, and at the close of the work period a light lunch is served by two of the members. At one of our meetings we had an all-day session, with a picnic dinner at noon. Four comforters were tied. Our Program Committee is varying the programs by reading a few chapters from some helpful books. "Aunt Abby's Neighbors" has proved interesting. One of our members has passed on. She will be greatly missed in the church and society.

On October 10 our pastor gave us an excellent address on the need of missions, and asked the president of the Woman's Board to tell us of the need at Lieu-oo,

China, of a hospital, and the plan of the board to raise the necessary funds.

On the evening of October 24, the Endeavorers gave a "measuring party" in the church parlors, the proceeds from which are to help pay Doctor Palmborg's salary. Pastor Davis, of Walworth, spoke further of the needs at Lieu-oo. Who can deny the appeal for aid to build the hospital when our two faithful missionaries stand ready to heal both body and soul? Five hundred thousand people are in dire need of Christ's gospel! Yes, the field is literally white for the harvest; the laborers are *on* the field, but *equipment* is necessary. "Pray ye, therefore, the Lord of the harvest" that one and all may contribute most liberally to the needs of our brothers and sisters in far-away China.

The Social Union of the Christian Endeavor societies of Milton, Milton Junction and Albion was effected October 28. Carroll West, of Milton Junction, was elected president; Ralph Holliday, of Milton, vice-president; Leta Lanphere, also of Milton, recording secretary; and Marjorie Bliven, of Albion, corresponding secretary.

ANGIE M. LANGWORTHY.

Oct. 29, 1914.

### The Lost Day

When the last hour of youth is gone, with its opportunities for preparation neglected and unimproved, there is nothing that can be done to repair the harm. "Some things God gives often. The seasons return again and again, and the flowers change with the months; but youth comes twice to none." Thus each period of life has its own closing, its last hour, in which work is ended, whether well done or neglected. Indeed, we may say the same of each day: its end is the closing of a definite season through which we can never pass again.

We may think of each single day as a miniature life. It comes to us new; it goes from us finished. There are three hundred and sixty-five days in a year. The only way to have a well-finished year is to finish the tasks and duties of each day as it passes. A marred or a lost day anywhere along the years may lead to loss or even sore misfortune afterward.—J. R. Miller.

## MARRIAGES

**GABY-McWILLIAM.**—At Milton, Wis., October 26, 1914, by President William C. Daland, Thomas C. Gaby and Miss Bertha L. McWilliam, daughter of Mr. D. P. McWilliam, all of Milton, Wis.

**CRANDALL-CRANDALL.**—At Milton, Wis., October 28, 1914, by President William C. Daland, Paul R. Crandall and Miss Nettie L. Crandall, daughter of Mr. W. H. Crandall, all of Milton, Wis.

## DEATHS

**AYRES.**—Hyman Burdick Ayres was born in Cumberland County, N. J., April 22, 1847, and passed away at his home in Walworth, May 9, 1914.

He was the second child of a family of three children born to Lewis D. and Clarissa Heritage Ayres. When three years of age Mr. Ayres, with his parents and older sister, left New Jersey and, by way of the Great Lakes, came to Wisconsin, driving overland from Kenosha to Walworth. On March 20, 1850, his father purchased a farm on Big Foot Prairie, where Mr. Ayres lived until nineteen years ago, when he moved to the village of Walworth, where he had since lived. Mr. Ayres continued to own the farm until last March, when he sold it. On December 20, 1876, he was united in marriage to Zilpah Mulford of Big Foot, and this union was blest with two daughters, Mrs. Alma Robbins and Mrs. Bernice Stillman, both of Walworth. Mr. Ayres experienced religion and united with the Seventh Day Baptist church in the year 1876, and had always been a good, faithful member up to the time of his death. He was serving in the capacity of church trustee at the time of his passing away. Besides being a trustee, he also served in various other offices, such as a member of the village board, and trustee of the cemetery association, and at least two terms on the village school board, as well as serving twelve years on the school board when living on the farm. Mr. Ayres was a quiet, honest, upright man, always trying to do right, and was held in the highest esteem by his fellow citizens.

Besides his wife and daughters, he leaves to mourn his death, a sister, Mrs. Hannah Allison of Nashua, Iowa, as well as many other relatives and friends.

Funeral services were held at the Seventh Day Baptist church, May 12, at two o'clock p. m., conducted by Rev. H. E. Davis. Interment was in the Walworth Cemetery. The funeral was largely attended, as friends and relatives from Darien, Delevan, Sharon, Milton, Albion, Howard, Big Foot, Fontana, and Iowa were present.

"Pride often makes peace impossible."

## The Sabbath Recorder

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

Entered as second-class matter at Plainfield, N. J.

### TERMS OF SUBSCRIPTION

Per year ..... \$2.00  
Per copy ..... .05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed. Subscriptions will be discontinued at date of expiration when so requested.

All communications, whether on business or for publication, should be addressed to the SABBATH RECORDER, Plainfield, N. J.

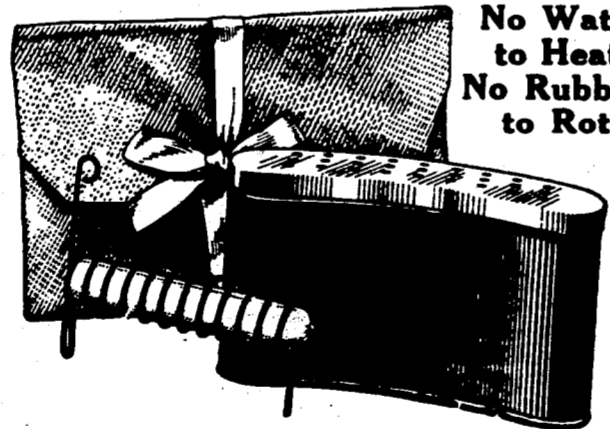
Advertising rates furnished on request.

Wealth is the smallest thing on earth, the least gift that God has bestowed on mankind. What is it in comparison with God's word? What in comparison with such gifts as beauty, health, understanding, wisdom? Yet men are so eager after it that no labor, pains or risk is regarded in the acquisition of riches.—Anon.

A man who finds no satisfaction in himself seeks for it in vain elsewhere.—Anon.

## THE WELKOM WARMER

Endorsed by the medical profession and hospital authorities as the only modern and sensible substitute for the Hot-water Bottle.



No Water  
to Heat  
No Rubber  
to Rot

## THE WELKOM WARMER OUTFIT

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

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

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

Write today for descriptive folder.

**WELKOM WARMER MFG. CO.**

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

## WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President—Mrs. A. B. West, Milton Junction, Wis.  
Vice-Presidents—Mrs. S. J. Clarke, Mrs. J. B. Morton, Mrs. W. C. Daland, Mrs. A. R. Crandall, Milton, Wis.

Recording Secretary—Mrs. A. S. Maxson, Milton Junction, Wis.

Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.

Treasurer—Mrs. A. E. Whitford, Milton, Wis.

Editor of Woman's Work, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.

Secretary, Eastern Association—Mrs. Edwin Shaw, Plainfield, N. J.

Secretary, Southeastern Association—Mrs. M. G. Stillman, Lost Creek, W. Va.

Secretary, Central Association—Miss Agnes Babcock, Leonardsville, N. Y.

Secretary, Western Association—Mrs. E. A. Wells, Friendship, N. Y.

Secretary, Southwestern Association—Miss Phoebe Stillman, Hammond, La.

Secretary, Northwestern Association—Miss Phoebe S. Coon, Walworth, Wis.

Secretary, Pacific Coast Association—Mrs. G. E. Osborn, Long Beach, Cal.

## SABBATH SCHOOL BOARD.

President—Prof. Alfred E. Whitford, Milton, Wis.  
Recording Secretary—Dr. A. Lovelle Burdick, Milton, Wis.

Treasurer—W. H. Greenman, Milton Junction, Wis.

Vice-Presidents—Rev. Herbert C. Van Horn, Ashaway, R. I.; Rev. W. L. Davis, Brookfield, N. Y.; Rev. Willard D. Burdick, Milton, Wis.; Prof. S. B. Bond, Salem, W. Va.; A. Clyde Ehret, Alfred, N. Y.; Rev. R. J. Severance, Riverside, Cal.; Rev. G. H. F. Randolph, Fouke, Ark.; Rev. Geo. B. Shaw, North Loup, Neb.

Board of Trustees—Prof. A. E. Whitford, Milton, Wis.; Dr. A. Lovelle Burdick, Milton, Wis.; W. H. Greenman, Milton Junction, Wis.; Rev. H. Eugene Davis, Walworth, Wis.; Mrs. Mabel C. Sayre, Albion, Wis.; Rev. Lester C. Randolph, Milton, Wis.; E. M. Holston, Milton Junction, Wis.; R. Vernon Hurley, Milton, Wis.; Dr. Geo. E. Crosley, Milton, Wis.; Prof. D. N. Inglis, Milton, Wis.; Mrs. J. H. Babcock, Milton, Wis.; Dr. L. M. Babcock, Milton, Wis.; Rev. Henry N. Jordan, Milton Junction, Wis.; Allen B. West, Milton Junction, Wis.; Rev. Edgar D. Van Horn, New York City.

Stated meetings are held on the third First-day of the week in September, December and March, and the first First-day of the week in June, in the Whitford Memorial Hall, of Milton College, Milton, Wisconsin.

## YOUNG PEOPLE'S EXECUTIVE BOARD.

President—Rev. H. Eugene Davis, Walworth, Wis.

Vice-Presidents—Carroll B. West, Milton Junction, Wis.; George Thorngate, North, Loup, Neb.; William D. Burdick, Milton, Wis.; Miss Marjory Birven, Albion, Wis.; Allison L. Burdick, Janesville, Wis.

Recording Secretary—Miss Ethel Carver, Marion, Iowa.

Corresponding Secretary—Miss Zea Zinn, Farina, Ill.

Treasurer—Prof. Leman H. Stringer, Milton, Wis.

Trustee of United Society—Rev. William L. Burdick, Alfred, N. Y.

Editor of Young People's Department of SABBATH RECORDER—Rev. R. R. Thorngate, Verona, N. Y.

Junior Superintendent—Mrs. H. Eugene Davis, Walworth, Wis.

Field Secretaries—Miss Edna Burdick, Dunellen, N. J.; Rev. Royal R. Thorngate, Verona, N. Y.; Miss Mabel Jordan, Nile, N. Y.; Miss Ruby Coon, Battle Creek, Mich.; Mrs. Bernice A. Hurlley, Welton, Iowa; Miss Lucile Davis, Salem, W. Va.; C. C. Van Horn, Gentry, Ark.; Miss Luella Baker, Riverside, Cal.

## BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

President—Mr. Ira B. Crandall, Westerly, R. I.

Recording Secretary—Mr. Frank Hill, Ashaway, R. I.

Corresponding Secretaries—Rev. E. B. Saunders, Ashaway, R. I.; Prof. E. E. Whitford, 180 Claremont Ave., New York, N. Y.; Rev. William C. Whitford, Alfred, N. Y.; Mr. W. K. Davis, Milton, Wis.; Mr. F. J. Ehret, Salem, W. Va.; Mr. W. R. Potter, Hammond, La., and Dr. H. C. Brown, Brookfield, N. Y.

The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.

The Board will not obtrude information, help or vice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.

The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Association, and give whatever aid and counsel they can.

All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries will be strictly confidential.

Plainfield, N. J.

## PUBLISHING HOUSE OF THE AMERICAN SABBATH TRACT SOCIETY.

Babcock Building.  
Printing and Publishing of all kinds.

WILLIAM MAXSON STILLMAN,  
COUNSELLOR-AT-LAW.  
Supreme Court Commissioner, etc.

Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY.  
First Semester began September 16, 1914.  
New catalogue sent upon request.

FREE CIRCULATING LIBRARY.  
Catalogue sent upon request.  
Address, Alfred Theological Seminary.

BIBLE STUDIES ON THE SABBATH QUESTION.  
In paper, postpaid, 25 cents; in cloth, 50 cents.  
Address, Alfred Theological Seminary.

THE TWENTIETH CENTURY ENDOWMENT FUND.  
For the joint benefit of Salem, Milton, and Alfred. The Seventh-day Baptist Education Society solicits gifts and bequests.

New York City.

HERBERT G. WHIPPLE,  
COUNSELLOR-AT-LAW.  
220 Broadway. St. Paul Building.

HARRY W. PRENTICE, D. D. S.,  
"THE NORTHPORT,"  
76 West 103d Street.

ORRA S. ROGERS, Metropolitan Manager,  
Phoenix Mutual Life Insurance Company,  
149 Broadway, New York City

Chicago, Ill.

BENJAMIN F. LANGWORTHY,  
ATTORNEY AND COUNSELLOR-AT-LAW.  
1140 First Nat'l Bank Building, Phone Central 360.

# YOUR CHOICE FREE

For One New Subscription  
to the SABBATH RECORDER

For a limited time we offer any one of the following popular novels free, postpaid, as a premium for one new subscription to the SABBATH RECORDER. If you are not a subscriber, send us two dollars and you will receive the RECORDER for a year and your choice of the books.

Send the RECORDER to your friends who do not have it, and add these books to your library. A book may be selected from former list published, if preferred.

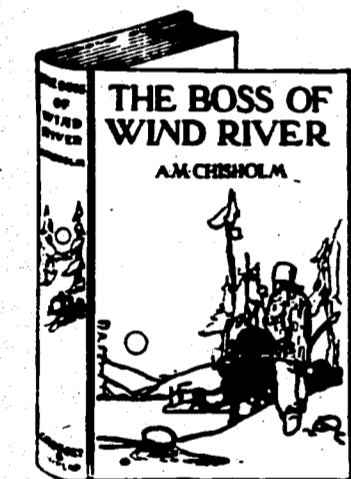


**AT THE FOOT OF THE RAINBOW**  
by Gene Stratton-Porter (Author of "Freckles")

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

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



REV. LESLIE O. GREENE

**CONTENTS**

EDITORIAL—The Editor at Lost Creek, W. Va.; The Southeastern Association; We Missed the First Day; Missionary Meeting at Middle Island; A Good Beginning for the Sabbath; Closing Services at Middle Island; Read Mr. Ingham's Article . . . . .	609-615	New Associational Secretary; Minutes of the Woman's Board Meeting . . . . .	626-628
The Church of the Open Country . . . . .	615	That Thanksgiving Gift . . . . .	628
SABBATH REFORM—The Sabbath and the Sunday . . . . .	617	Program for the Yearly Meeting at Berlin, N. Y. . . . .	628
Minutes of the Ordination Services of Leslie O. Greene . . . . .	617	YOUNG PEOPLE'S WORK—The Endeavorer and His Bible . . . . .	630-632
My Christian Experience and Faith . . . . .	618	Aim of the Christian and Student Associations . . . . .	632
Some Experiences in the Liquor Fight . . . . .	621	Resolutions of Respect . . . . .	633
MISSIONS—Seventy-second Annual Report of the Board of Managers; Quarterly Report; Monthly Statement . . . . .	622-624	CHILDREN'S PAGE—The Boy Scout (poetry); Dickens' Cat; Gathering Nuts . . . . .	634
Education for Life . . . . .	625	Religious Instruction and the Church; Timeliness of the Tokyo Convention; A Sunday School Secretary for the Philippines . . . . .	636
WOMAN'S WORK—The Ethics of Giving; Remembering God's Faithfulness; A		HOME NEWS . . . . .	636
		MARRIAGES . . . . .	638
		DEATHS . . . . .	638