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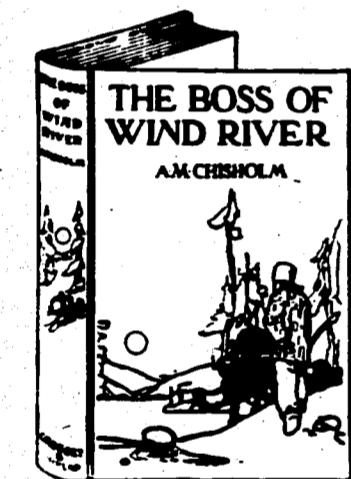


AT THE FOOT OF THE RAINBOW
by Gene Stratton-Porter (Author of "Freckles")

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



THE HOLLOW OF HER HAND
by George Barr McCutcheon



THE BOSS OF WIND RIVER
by A. M. Chisholm

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



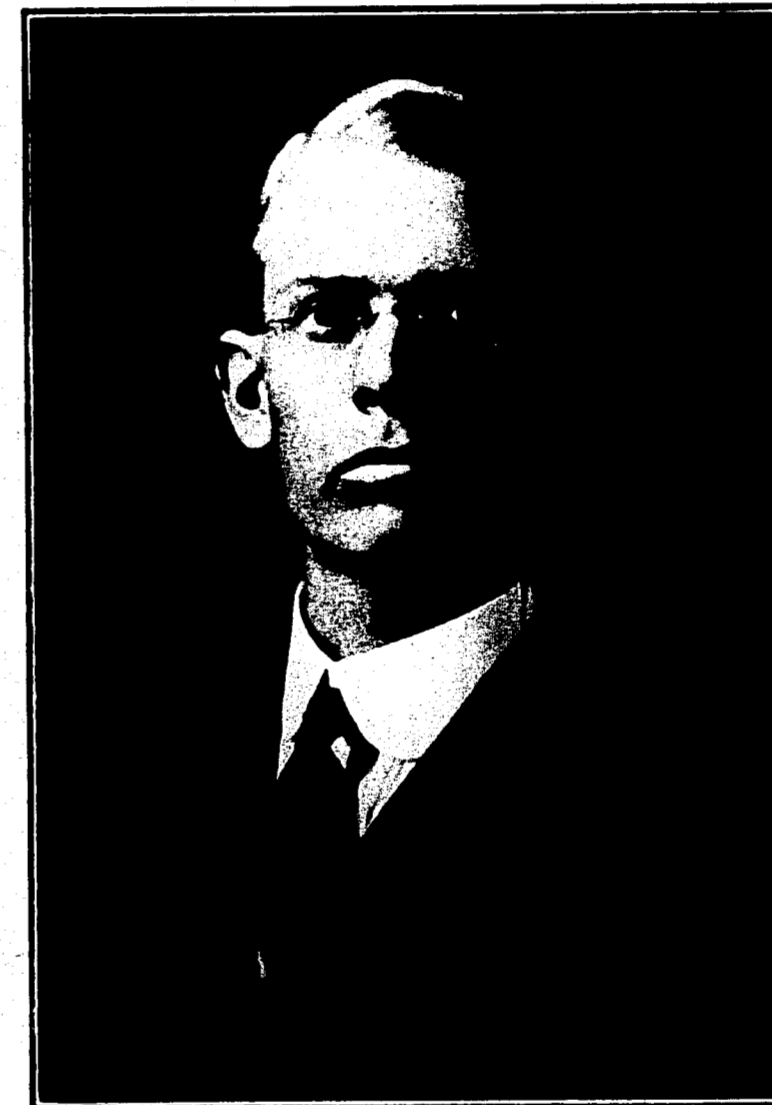
CY WHITTAKER'S PLACE

by Joseph C. Lincoln

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

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The Sabbath Recorder

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

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PLAINFIELD, N. J., NOVEMBER 16, 1914

WHOLE NO. 3,637

The Editor at Lost Creek, W. Va.

When the work of the six associations was over, the editor went immediately to Lost Creek, W. Va., where he was met by his wife, who had been caring for the work at home, and they together are resting at the home of their children for two or three weeks. We shall, therefore, do the work at long range for the RECORDERS of these weeks. Personal communications needing immediate attention will be forwarded to us here. Others must wait for attention until we return.

The Southeastern Association

It seemed like old times for the editor to be among the West Virginia friends once more. A stay among the hills of the "Mountain State" of nearly sixteen years, in days gone by, makes it seem a good deal like coming home whenever duty calls us this way; and this home-coming brought its full share of pleasures. The welcome greetings from old friends and yokefellows in the work were most cordial and hearty, and we enjoyed every moment of our stay there.

The Southeastern Association was held this year with the Middle Island Church, in Harrison County, West Virginia. Possibly some readers will say, "I have often seen the name, Middle Island, and wonder where it is situated, and just how we could get there if we had to go." It is about four miles over the hills to the south of Long Run, which is on the Baltimore and Ohio Railroad, one station west of Salem. It is about nine miles from Salem by way of Long Run and thirteen miles by way of Greenbrier and New Milton.

Middle Island church is another of those rural churches standing in the open country without so much as a small village around it. It nestles close under a steep hill in the edge of an oak grove extending up the hillside above it, and looks out on a narrow valley through which runs the "Meathouse Fork" of the Middle Island

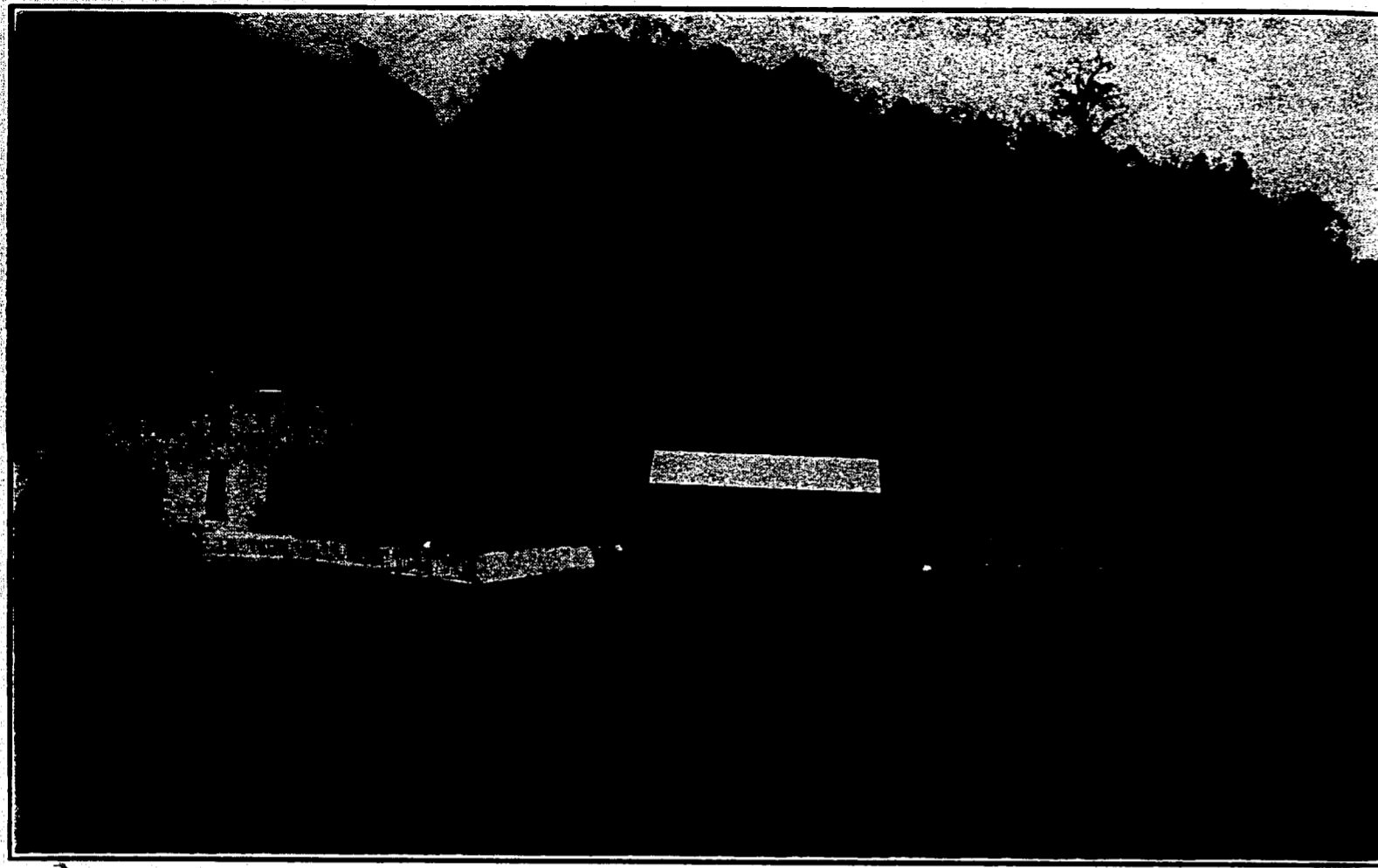
River. Joining the church is the parsonage property, consisting of an eight-acre lot, on which stand a good modern parsonage with its barn and out-buildings, and a new building just enclosed for a parish house. In this building the meals were served during the association.

As we sit alone in the church at the close of a day's meetings, with the sun sinking behind the western hills, and twilight shadows beginning to gather, a restful spirit fills the vale—a fitting forecast of the approaching Sabbath. Subdued rural sounds greet the ear from every side. Tinkling bells of grazing flocks on the distant hillside, and the far-away clatter of cow-bells in surrounding fields remind us of childhood days in a distant State, where these sounds made the music of many a twilight hour. The voices of neighbors across the vale, calling back and forth in pleasant conversation, a cornet in the hands of some lover of music on the porch of a near-by dwelling, sending forth sweet strains of familiar gospel songs, and the evening stir among the barnyard fowls of two or three farmhouses, all combine to lend a charm to the close of day and to lull the spirit to the quiet of Sabbath rest. We shall not soon forget this evening among the West Virginia hills.

We Missed the First Day

Our train reached Salem too late for the morning accommodation to Long Run, and the roads across the hills between Salem and Middle Island were too bad for people to drive or "auto" over them; so there was nothing to do but wait till 4.30 p. m. for the local train. It was a clear case of being "so near and yet so far" from the place in which one desired to be. We reached the Middle Island church about an hour after dark, and found a pleasant home in the parsonage with Pastor Wilburt Davis and family.

Luther F. Sutton was president of the association, and Rev. A. J. C. Bond preach-



MIDDLE ISLAND CHURCH AND PARSONAGE

ed the introductory sermon. These two men were for many terms in our classes in Salem College, and it gives us great pleasure whenever we find any of our old "boys" making good in life's work. Luther is now a teacher in the Agricultural School of the State University, and Ahva is pastor of the Salem Seventh Day Baptist Church. The introductory sermon, by Mr. Bond, was one of good cheer, from the text, "And there was great rejoicing" (Neh. 8: 17). The speaker gave a brief history of the origin and purpose of the feast of tabernacles, and referred to the works Gideon, David, Elisha and Amos, all country-born men who wrought mightily for God. He also showed that five sixths of the world's ministers, and six sevenths of the college teachers came from country churches. If we look for the early homes of our own ministers, we shall find them in places like Nile, N. Y., Utica, Wis., Welton, Iowa, North Loup, Neb., and Ritchie and Roanoke, W. Va.

The country church is the heart of the community, and the Sabbath services the center of fellowship most like that of home. The church is not a field, but a force. Men in the country have a grand chance to cultivate the soul in cultivating the soil. We

speak not of the value of the people to the church, but of the value of the church to the people.

Mr. Bond also emphasized the fact that there is no more cheap land in the West, and the pioneer must be replaced by the scientific farmer.

These are some of the points made by Mr. Bond in his strong plea for the people to appreciate the glorious opportunities offered in the country and in the rural church.

The afternoon of this day was given to receiving messages from sister associations and societies, and to a sermon by Rev. W. L. Davis. His text was Joshua 1: 1-9, where the Lord taught his servant to be strong and courageous as a leader of Israel. The theme was "The Country Church; its Sources of Strength and its Leadership."

There was no evening meeting the first day, but on the other three evenings the meetings were large. The sermons were followed by enthusiastic conference meetings.

On Friday morning the sermon by Rev. M. G. Stillman, of Lost Creek, was the main item on the program. He read

Mark's account of the calling of the Galilean fishermen to follow Christ and become fishers of men. The Savior made them preachers of the gospel with *authority*. The speaker referred to the old-time discussions among Seventh Day Baptists on matters of opinion, or upon things not clearly revealed and regarding which, therefore, men could not speak with authority. The Scriptures contained some evidences in favor of both sides. But Christ taught with authority. He quoted Scripture with authority, even quoting Jonah without stopping to pass criticism upon the validity of the story. We might follow Christ's example to good advantage.

Some men go so far as to say they do not keep the Sabbath because the Bible tells them to. Then they have no very good reason for keeping it at all. As Seventh Day Baptists it is worth while to quote the Bible on the Sabbath question as though it does have authority. Christ did so.

There are many discussions regarding the divinity of Christ. Is he God, or is he man? Upon which shall we place the greater emphasis, upon his divinity or his humanity? I urge you as Seventh Day Baptists to hold the authority of the Bible above mere human theories. There is the authority of God in the Scriptures, and also in the human conscience. The conscience is God-implanted and parent-trained. There is in it both a *gift* and a *training*. How would a child know right and wrong without its parents? We must attend to the right training of conscience, for sin is sin, even when conscience approves because it has been trained wrong. We must see that our conscience is a *good* conscience.

Then there is the authority of Christ for *practical* service. We are in duty bound to do what we can to get our boys' minds off things that are wrong. Your Sabbath theories are of little value if you do not practice obedience. There is need of consistency and the practical authority of good example, if we are to convince the world of the truth that makes free.

The Woman's Board was represented by Mrs. M. G. Stillman, who had charge of the woman's program. Mrs. W. F. Randolph read the Scriptures and Mrs. Cora Ogden offered prayer. All the papers of this hour will go directly to Mrs. Crosley,

contributing editor of Woman's Work of the RECORDER. A strong plea was made by Mrs. Stillman for the churches to organize woman's societies, as only two churches in the association now have such societies. These two have done splendid work. The amount of money raised by them, and used for the Master's cause, was a surprise to the writer.

Missionary Meeting at Middle Island

The people seemed unusually interested in the missionary meeting led by Secretary Saunders. He reviewed the work of the year and explained the budget. His address was full of good things, and everybody enjoyed it. He reported fifty-four converts to the Sabbath during the year. Four hundred dollars had been appropriated by the board for home work in the various associations, but the churches of each association having met all the expenses of quartet work and special evangelical services, none of this money had been drawn.

The president of the association, and Pastor Bond, of Salem, both made excellent remarks upon the work of the Missionary and Tract boards and urged the people to stand by them and support their efforts.

THE TRACT SOCIETY'S MEETING

The editor represented this society, and of course took no notes. It should have been mentioned as coming in the morning of Friday, but was overlooked at that point. The year's work was reviewed and the hopes and purposes of the board were set forth. A list of ten questions was presented and Rev. Edwin Shaw led a conference meeting with these questions as a basis for remarks. The people seemed much interested in the work of the society, and our work was favorably referred to several times during the meetings.

THE SOUTHEASTERN FIELD WORK

The general missionary work of this association is carried on by the aid of the Salem and Lost Creek churches, both of which contribute largely toward the support of the missionary pastor, Rev. Wilburt Davis. This missionary reported one hundred and seventy sermons and about two hundred calls during the year. He occupies the parsonage of the Middle Is-

land Church, lying between Ritchie and Greenbrier churches, and divides his services among the three. He also holds meetings in schoolhouses as he has opportunity. It is a hard field to work, but a consecrated minister will always receive the hearty cooperation of the West Virginia people. The way the Salem and Lost Creek churches stand by their neighboring churches of the association is commendable, and furnishes an example which some other churches might well follow.

A Good Beginning for the Sabbath

On Sabbath eve, after a spirited song service and several prayers, Rev. J. H. Hurley preached his excellent sermon on "True Freedom," which has been mentioned in connection with some of the other associations. It will be remembered that Mr. Hurley served as missionary pastor on this field some years ago, so he was facing his old audience and every one seemed glad to hear him again. There were about one hundred and twenty persons in the audience, and the after-meeting that followed the sermon was a good indication that it had touched the hearts of the people.

SABBATH MORNING

The Sabbath school came first. Varnum B. Lowther was the superintendent. The lesson was on the betrayal of Jesus by Judas.

(1) Rev. A. J. C. Bond spoke on the covenant of Judas with the Jewish leaders. He defined a covenant as an agreement in which both parties have confidence in each other. He referred to a remark at the beginning of one of Brother Velthuysen's addresses at Conference, "It is a great thing to be trusted," and applied the saying as expressing an important factor in any true covenant. True covenanters never betray one another. Judas must have known very well that Christ would never betray him, but he went and deliberately betrayed his Master by covenanting with Christ's enemies.

(2) Roy F. Randolph expounded Christ's prediction of his betrayal. "Yes," said he, "it is a great thing to be trusted, but

oh, the shameful disgrace of breaking that trust! Never before have I realized the meaning of the betrayal and crucifixion as during the study of these lessons. How the disciples must have felt when Christ said that one of them would betray him, and when they looked at one another saying, 'Lord, is it I?' Are we betraying Christ today? If we discount the Holy Spirit or the Bible, or covenant with evil-doers, we are betraying Christ."

(3) "Betrayed by a Kiss" was the topic given Rev. Edwin Shaw, who made the matter clear by an interesting chalk-talk. He drew a target with arrows that had missed the mark, to represent *sin*. An orchard with fruit, and boys stealing apples was his picture of *transgression*. It means, to go out of the way for something we should not have—something we ought not to do. His next picture showed a tree in the center of a field of snow, with four boys trying to walk straight to it, one from each corner. Some made crooked tracks in the snow and one did not reach the tree at all. The crooked tracks represented *wickedness*. The last picture represented a locket with a heart on it. Mr. Shaw told how a boy once fooled him with such a locket that had a sharp needle fixed in the spring button to sting any one who tried to open it. The boy pretended to be his friend and told him to open it and see its beauty inside, and he was sorely pricked. This represented *treason*. At the close, out of these four pictures, a few letters chosen from the various words spelled "Kiss of Judas."

The last point in this lesson was made on the word *remorse*. If one betrays his trust or his friends, remorse fills his heart. No wonder Judas went and hanged himself. The Judas kiss always brings into trouble the one who gives it.

THE SABBATH SERMON

The morning sermon by Rev. E. B. Saunders was a heart-searching one. He read the Gethsemane story, and spoke of the transfiguration, and after the song, "Where he leads me I will follow," he told of the burden of heart he felt as he stood between God and man to preach the words of life. It is a solemn thing to feel that

the destiny of souls is at stake. "Oh," said he, "what if I fail? Will some mother meet me at the judgment and say, Why didn't you make it clear to my boy when you preached at Middle Island on Sabbath, October 25, 1914?"

The text was, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Christ's expression, "if any man," shows that he was the most liberal of all. The speaker told of an experience with a prisoner who asked if a murderer could enter the kingdom of heaven. The murderer, and the "chief of sinners" must all come under the class referred to by Christ's "if any man"; and the Bible shows that Christ can take the murderer all out of the heart. After a long talk with men in that company of prisoners, in which some were disrespectful at first, and after a prayer during which they all kneeled, the men walked out respectful and touched. The gospel has never failed. It never will fail. Christ knew about the wickedest when he said, "if any man," and he can transform the worst of men and put life in the place of death. His sermons were often personal talks with lost men. "I like," said he, "Christ's whosoever." Men don't want infidel literature in their death chambers. Then they want the messages of a Savior. Why men will live as though there were no God and then expect to die with a hope of heaven, is more than I can tell. An infidel said, "O sir, the infidel theories may do to live by, but *never* to die by."

A HELPFUL CRAYON SERMON

Rev. Edwin Shaw was to preach in the evening, and instead of a regular sermon he gave a chalk-talk that will not soon be forgotten. Before he began with the crayon, he asked the questions, "Have you surrendered your lives to Christ? Have you taken his yoke upon you?" After a few words upon these questions, he spoke of his visit to the hilltop the night before, gave a word-picture of the soul-stirring scene, and spoke of the voices of God that came to him as he viewed the surrounding landscape. Then he drew a picture called the "four anchors." A dismantled ship nearing the rocks cast out four an-

chors, and in the picture these anchors were seen reaching solid bottom and holding the ship. There were the anchors of Calm Courage, Christian Cheer, Clear Conscience, and Clean Conduct. All four were holding fast to the rock Christ Jesus and to the word of God, as shown by a few strokes of the crayon.

Then came a picture of a footstool which, when turned over, made a crown. What we see in anything depends on how we look at it. The last picture represented "Seeing the World." In this Mr. Shaw drew a stereoscope fixed so as to view a map of the world. On the slide of the stereoscope was placed the Bible, through which one must look to see this world. The point was well brought out that to see the world aright one must place it on the cross, focus it by prayer, and look at it through the Bible. Prayer was represented by a smoking altar, and the stereoscope took the shape of a cross. The silence during this crayon sermon was marked. Every eye was fixed on the board, and a deep impression was made, as was shown by the testimonies that followed.

At the close of the chalk-talk the people sang:

"Will your anchor hold in the storms of life,
When the clouds unfold their wings of strife?
When the strong tides lift, and the cables strain,
Will your anchor drift, or firm remain?"

Chorus—

"We have an anchor that keeps the soul
Steadfast and sure while the billows roll,
Fasten'd to the Rock which can not move,
Grounded firm and deep in the Savior's love."

Then came an excellent testimony meeting, and the services of this good day closed with the song, "O happy day that fixed my choice on thee, my Savior and my God!"

Closing Services at Middle Island

The meetings of the association were brought to a close on Sunday afternoon about 3.30 o'clock, thus giving the delegates time to reach the evening train for Salem. The forenoon was given to the Education Society. The storm had hindered most of the Salem people from attending, and in the absence of President Clark the editor

was asked to lead in the services of the hour. It seemed quite old-fashioned for him to be pleading the cause of education in West Virginia. Dean Main had also asked him to represent the Education Society and had furnished him with the data used at the other associations regarding the three schools. The gist of this data we now give to our readers. It places before us in concise form the educational interests of the denomination, the financial conditions of the three colleges, the number of men giving attention to the work of managing and teaching, the number of students being taught, and the great needs of our schools.

ALFRED UNIVERSITY

Trustees, 33. Number of Teachers: College, 24; School of Theology, 3; Academy, 7; School of Clay-working and Ceramics, 13; School of Agriculture, 21. Total, less duplicates, 53. Officers of Administration, 15. Total, Trustees, Teachers, and Officers of Administration, 101.
 Registration of students, 466.
 Endowment, \$391,763.59.
 Value of property, \$206,000.00.
 Value of property of State School of Clay-working and Ceramics, \$53,227.07.
 Income of this school, \$16,000.00.
 Property of State School of Agriculture and Domestic Science, \$153,484.02.
 Income of this school, \$48,490.09.
 Total endowment and property, \$804,474.68.
 Increase of endowment of Alfred University, this year, \$15,935.39.
 Income of all schools, about \$107,000.00.
 Total expenses of Alfred University, about \$39,000.00; or about \$500.00 less than income.
 To meet demands and opportunity, however, with some good degree of adequacy, an increased yearly income of five or six thousand dollars is needed.

During the year a revival of religion greatly blessed the University and community.

MILTON COLLEGE

Trustees, 27. Faculty, 16. Registration, 145. Income and Expenses, about \$16,000.00.
 The money is in hand, or pledged, to complete payment for the Twenty-thousand-dollar auditorium-gymnasium.
 Present endowment, \$135,000.00.
 Increase needed, \$115,000.00.
 Milton greatly desires to celebrate her Jubilee, in 1917, by raising this sum of \$115,000.00.
 The evangelistic work of two quartets is reported. Some of these young men, we are glad to say, have the ministry in view.

SALEM COLLEGE

Trustees, 24. Teachers, 16.
 Registration, not including the Summer School, of 74, 346.
 With an increasing number of students, bringing added responsibility and opportunity; with an all too small though faithful faculty; and with

an endowment of less than six thousand dollars, Salem College faces hard problems, and both needs and deserves our sympathy, and all possible financial help from the friends of Christian and higher education.

The president, in his annual report, urges the importance of appreciating, beyond academic and normal work, the great value of real college education.

Actual expenses for the year, over \$12,000.00, or three times as much as six or seven years ago.

Milton really needs \$115,000.00 to bring her endowment up to \$250,000.00 by 1917. Alfred could well use an increase of \$100,000.00. But, just now, Salem's needs seem to me to be more pressing than those of either Alfred or Milton.

GRAND TOTALS

Property, over	\$450,000 00
Endowment, over	530,000 00
Income and Expenditures, over	130,000 00
Trustees and other officers of administration, about	100
Teachers ..	85
Registration ..	957
Summer School ..	100
Total registration	1,057

The next item on the program was a sermon by the editor of the SABBATH RECORDER; subject, "Christ at the Door." Then came the dinner hour. The people gathered in the new dining-room, and when that was full those who could not get in stood in groups around the door in the yard and all were well fed. After dinner the remaining business matters were attended to and Rev. J. H. Hurley preached the closing sermon. Then came the farewells, and the delegates took conveyances for a ride over the mountain to Long Run, some on their way to their homes and some enroute for the last of the associations, to be held in Gentry, Ark.

THINGS TO REMEMBER

The officers of the association are Roy R. Randolph, New Milton, W. Va., president; Rev. M. G. Stillman, Lost Creek, W. Va., recording secretary; Draxie Meatherill, Berea, W. Va., assistant secretary; Mrs. Cora Ogden, Salem, W. Va., corresponding secretary; and Owen T. Davis, Salem, treasurer.

The delegate to the Northwestern, Western, Central, and Eastern associations for 1915 is Rev. A. J. C. Bond, Salem, W. Va., with Rev. M. G. Stillman, Lost Creek, W. Va., alternate.

The next meeting will be held with the Ritchie Church, Berea, W. Va., to begin on Fifth Day before the fourth Sabbath in October, 1915.

Read Mr. Ingham's Article

On page 585 of the last RECORDER is an article by Walton H. Ingham, calling for a Thanksgiving offering for the fund to aid our worthy retired ministers. If you did not read it carefully, please do so now. Even if you did read it, you might turn to it again and note carefully what it says. We can think of no more appropriate Thanksgiving gift than such a one as Mr. Ingham suggests. The gift of one day's income or salary would be but a small expression of our regard for the worthy, faithful ministers who have given their lives in devoted services for the good of others. Let us all respond to this call and make a Thanksgiving offering of which we shall not be ashamed. Remember that your gifts go to make a permanent fund, the income only to be used, generation after generation, to make comfortable our aged, infirm ministers of the gospel.

The Church of the Open Country

WILLIAM ORPHEUS BRISSEY

Read at the Southeastern Association,
 Young People's Hour

The great question that confronts the people in the country today is how to make the church privileges worth while, so that the young people may maintain that high standard of efficiency which enables them to build the country church and to keep it going.

We may say that humanity never rises above its ideals. The most magnificent temple ever erected, when first it existed in the mind of the architect, fell below his ideal. What ought to be is always above and beyond what is. Unless we have the vision of something better, we can never rise above what we are.

So long as we think of the farm as merely a place in which to live and have our being, we shall never evolve a rural church worth while. But if we think of the country as the place that God has made for us, we shall rise to higher ideals and nobler purposes. A rural church that will hold men to the soil must be helpful, intellectually, socially, and spiritually, to the boys and girls born and bred on the farm.

If agriculture is to be the basis of a rural church, it must furnish a comfortable liv-

ing to the man who tills the soil. It need not necessarily furnish great wealth, but it should by no means keep him in poverty. He must approximately realize the ideal of Agur, the son of Jakeh, whose prayer was thought worthy of incorporation in the proverbs of Solomon.

Give me neither poverty nor riches;
 Feed me with the food that is needful for me:
 Lest I be full, and deny thee, and say,
 Who is the Lord?
 Or lest I be poor, and steal,
 And use profanely the name of my God.

There is no virtue in poverty either in the city or in the country, though some make a virtue of it. There may be, and there are, here and there, manly virtues and womanly graces in poverty-stricken homes. But there can be no high civilization where the tillers of the soil are peasants with children doomed to peasantry, who have masters or overlords to do their thinking for them. "The man with the hoe," whose senses are dulled by continual toil until he is incapable of appreciating the beauties of earth or sky, the song of birds by day or the soothing influence of the night, can never be the basis of a stable and permanent democracy. The farmer must ever be the bed-rock on which our institutions, both civil and religious, rest. A rural church worth having must fundamentally rest on a sound economic basis.

Of all men the farmer is naturally the most religious. He is in closer contact with the great forces of nature, which express and reveal God's everlasting power and divinity. He is awed by the majesty of the summer storm, the merciless power of the winter blizzard, and soothed by the balmy breezes of spring. The flower opens out its petals before his eyes as it welcomes and incloses the dewdrop. The ancestral traits revealed in the young things as they come to the farm, teach him of the inheritance of evil as well as of good. The wild life on the farm and that which flies over it reveal to him those implanted instincts that show God's method of caring for the sparrow. His very occupation develops in him the sterling qualities of industry, temperance and economy, without which professed religion is a vain thing. His success in his business is measured by his actual obedience to the laws of God in nature.

The fatherhood of God, revealed by the

One who was declared to be the Son of God by his resurrection from the dead; a life of faith begun here and continuing in the life to come; the brotherhood of man expressed by brotherly deeds; the duty of the farmer to help in every way possible his struggling brother farmers—these are the fundamental truths that appeal to "God's hired man," or rather, helper, through whom and by whom God feeds and clothes the world. The farmer will gladly sit at the feet of the sincere man who knows the heart and life of the farmer and who interprets to him the will of God in terms of farm life. For the support of a gospel of this sort the farmer's pocket-book will always open willingly.

This is my concept of the gospel of the new and coming rural church. It is coming certainly though a long way off. Yet it is perhaps nearer than we think.

Until this gospel does come, our church life, such as we have, even in the city, is not on an enduring basis. Until that time we shall continue to send to the city young people characterized by their intense individualism and insufficient moral teaching, to develop in the fierce competition and strife of the city the full fruits of the gospel according to Beelzebub: "Every fellow for himself," Beelzebub controlling not merely the hindermost but the foremost as well.

"I stand in the fields,
Where the wide earth yields
Her bounties of fruit and grain;
Where the furrows turn
Till the plowshares burn,
As they come round and round again,
Where the workers pray
With their tools all day,
In sunshine and shadow and rain.

"And I bid them tell
Of the crops they sell
And speak of the work they have done.
I speed every man
In his hope and plan
Who follows his day with the sun;
And grasses and trees,
The birds and bees,
I know and I feel every one.

"And out of it all,
As the seasons fall,
I build my great temple alway.
I point to the skies,
But my footstone lies
In the commonplace work of the day,
For I preach the worth
Of the native earth—
To love and to work is to pray."

I believe that the country which God made, is more beautiful than the city which man made; that life out-of-doors and in touch with the earth is the natural life of man. I believe that work is work wherever you find it, but that work with nature is more inspiring than work with the most intricate machinery. I believe that the dignity of labor depends, not upon what you do, but upon how you do it; that opportunity comes to a boy on the farm as often as to a boy in the city; that life is larger and freer and happier on the farm than in town; that your success depends not upon your location but upon yourself; not upon your dreams but upon what you actually do; not upon luck, but upon pluck. I believe in working when you work, and in playing when you play, and in giving and demanding a square deal in every act of life.

The Human Mind

Our conscience, our art, our philosophy, our political institutions, our industry, our history, and our entire civilization are monuments of the greatness and triumph of the human mind. Upon every hand we behold the marvels achieved by thought. Everywhere it is doing wonders, except in the evolution of character. Life is left to make way for itself, to go unshielded into the field of battle. Character, the supreme thing, is abandoned to chance; it is left to grow wild; it is given no succor, no inspiration from the power of intelligence. And one may as reasonably expect a child to play in safety upon the confines of a jungle, with the hiss of the snake and the growl of the wild beast audible from the thicket, as for a young man to hope to keep his honor, maintain his purity, and hold fast his integrity in the peril of the world without the application of Christian intelligence to the business of living.—George A. Gordon.

There is no surer proof that there is sunshine than the fact that you are in a fog bank. There would be no fog in the universe if there were no light. It is sunshine that makes all the mist.—Minot J. Savage.

"He who can suppress a moment's anger may prevent a day of sorrow."

SABBATH REFORM

The Sabbath and the Sunday

REV. EDWIN SHAW

The following selections are made from a book called "Sunday," by the Rev. W. B. Trevelyan, published in 1908, in London, by Longmans, Green, and Company.

The purpose of the book is to magnify the importance and value of Sunday observance, but the reasons as set forth are not founded upon the Bible, but rather upon Christian customs, and present-day needs. It is a very well-written book, historically accurate, and convincing to one willing to follow without a Bible basis for Sabbath observance. These selections are given here for the information of those who try to find a Scripture basis for the Sabbath observance of Sunday. This man writes a book to uphold the better observance of Sunday. Notice some of the things he says and quotes:

"There is no trace in early Christian writers of basing Sunday observance on the fourth commandment, or of regarding the day in a Sabatarian aspect" (page 37).

"In no one place in the New Testament is there the slightest hint that the Lord's Day is a Sabbath, or that it is to be observed sabbatically, or that its observance depends on the fourth commandment, or that the principle of The Sabbath is sufficiently carried out by one day in seven being consecrated to God." (Page 39, quoted from Hesse, *Bampton Lectures*, page 48.)

"It never occurred to any Christian of the first three centuries to regard Sunday as a continuation of the Sabbath, and even in the fourth and fifth centuries there are only uncertain beginnings of such a thought." (Page 40, quoted from Zahn, page 218.)

"Is it to be said that the sanctity of the Jewish Sabbath was transferred from the Saturday to the Sunday? Such language is, I think, entirely unknown to the Christian writers of antiquity, though it is sometimes incautiously used by more modern divines, who thereby lay themselves, and their cause, open to unnecessary objections. Besides that, there is no date, nor time that can be fixed, nor Scripture text, nor church law which can be alleged to prove any such transfer." (Quoted on pages 69 and 70.)

Remember that these statements are made, not by Sabbath-keepers, but by those who observe Sunday, who base the observance upon the argument that the Sabbath as an institution has been abolished, and that Sunday, to be called the Lord's Day,

should be observed as an *analogous* institution, without Scripture direction. To such straits are people driven when they endeavor to uphold an institution which has neither the authority of the Scripture nor the example of Jesus for its support.

Minutes of the Ordination Services of Leslie O. Greene

At a church meeting held October 3, 1914, the Seventh Day Baptist Church of Farina, Ill., voted to call a council for the ordination of its pastor, Leslie O. Greene.

On October 27, 1914, the council met in the audience-room of the church, there being present thirty members of the church and the following visiting brethren: Elders E. B. Saunders, of Ashaway, R. I., J. H. Hurley, of New Auburn, Wis., and W. D. Burdick, of Milton, Wis.

Eld. E. B. Saunders was elected moderator and Thomas Zinn, secretary, of the council. Eld. W. D. Burdick was, by vote, requested to examine the candidate as to his fitness for the gospel ministry. On invitation, the candidate then gave the council a history of his religious experience and a quite full and concise statement of his understanding of the nature of God and man, the mission of Jesus Christ to the human race, and the plan of salvation he unfolded for our acceptance.

He expressed himself as being in substantial accord with the polity and cardinal beliefs of the Seventh Day Baptist Church, such as the divinity of Christ, the inspiration of the Holy Scriptures, our obligation to observe God's holy Sabbath, the example of Jesus Christ in baptism. On motion it was voted that the council accept the candidate, L. O. Greene, as worthy of ordination to the gospel ministry. The council then adjourned to meet in evening session.

EVENING SESSION

The council met at 7 p. m., with a good attendance, and after appropriate opening exercises, Eld. J. H. Hurley delivered the ordination sermon, text Habakkuk 3: 4. Eld. W. D. Burdick gave the charge to the candidate and Eld. E. B. Saunders, the charge to the church.

Following the scriptural example, the elders present then performed the ceremony of the laying on of hands, while a conse-

crating prayer of great power and fervidness was offered by Eld. L. D. Seager.

With a benediction by Rev. L. O. Greene the council adjourned.

E. B. SAUNDERS,
Moderator.
THOMAS ZINN,
Clerk.

My Christian Experience and Faith

REV. LESLIE O. GREENE

This paper on my Christian experience and faith and my call to the ministry must necessarily be very personal. For this reason I offer no apology for reference to myself. I rejoice, however, to give to you in a brief way the few facts concerning my life as a professed follower of Christ, for I am proud to acknowledge God as my Father and Jesus Christ as my Savior.

I was born at North Loup, Neb., and with the exception of two years spent at Boulder, Colo., I lived in and about North Loup until the fall of 1905, when I went to Milton, Wis., to attend college. I can not tell when I gave my heart to Christ. I gradually grew into the faith of my Christian father and mother, both through their kindly admonitions and example and through the wholesome influence of the surrounding community and church life. As a small boy I began to think of God and to realize, in a very meager way, that I owed him a life of service. I did not know him then as well as I believe I do now, but I have never been obliged to change my opinion as to his great love for me, a sinner, and for the world so full of sin and corruption. He was at first far away and impersonal, but he gradually came nearer. And, too, I have always hated sin. There has been much of it in the twenty-eight years of my life, but I have always purposed to fight it.

I suppose I must have begun going to church when but a babe, for I can not recall my first Sabbath there. As long as I can remember, my parents have been churchgoers, and I always found pleasure in accompanying them to the house of the Lord on his holy Sabbath. It has been my blessed privilege always to live within the sound of the church bell. The North Loup church, which has so recently burned, was the cradle of my religious experiences. I learned to love her walls, and the things

most sacred in my memory are bound up with the associations of that building. When news came to Conference at Alfred that she had burned to the ground, my heart sank within me, for I felt as though my home were gone. But, thanks to God, the memories will never fade.

In the Sabbath school I was first taught about the Bible. The North Loup Church has always been greatly blessed with children, and hence a flourishing Sabbath school. With other boys of my age I was fortunate to sit under the instruction and counsel of devoted teachers. I can scarcely recall a word that any of them said, but the example and pleasant expression of such women as Mrs. Melva Worth and Mrs. Sylvia Lamphere made an indelible impression upon my young mind. May their influence still bear fruit in many a life. Passages of Scripture today most readily repeated from memory were learned in the Sabbath school in those years.

In the Junior society I found a place also. This was a time of great seed-sowing in my life. Here I learned some of the first principles of Christian activity. I feel that here I received a good beginning in Christian culture, under the wise direction and efficient management of Walter Rood, a superintendent of Juniors for many years, who has probably come in contact with more children, in this capacity, than any other of our Junior superintendents. It was in such an environment that I prepared myself for the larger sphere of endeavor in the Senior society later on. Thus this Junior society, at present one hundred strong and the largest in the denomination, had a very important place in molding my life.

At this point I can not refrain from mentioning the Friday-evening prayer meeting. I am persuaded that I owe a great debt to this source. Although I was somewhat older before I became a regular attendant, I have no doubt that the inspiration of this weekly gathering had a very direct bearing on my open confession of sin and personal acceptance of Christ. I can well remember some of the struggles I had with my timidity before I ventured to take part by testimony. When I came to the conclusion that I should take an active part in the service, I did not try to shake off the responsibility, but it was with trembling knee and stammering tongue that I assumed my

duty. However, every means of encouragement was placed about me. The occasional remark of Eld. Oscar Babcock, the first pastor of the church, and now of sacred memory, was a great help. "We are so thankful for this great army of young people." And I tried to say something or do something that would give him reason to be thankful. He was always present, when able, with his cheering words, as were many others who now have gone to their eternal reward. Those were days of rich experience, for here I took my first step and spoke my first word as a child of God.

I was baptized one Sabbath morning, on the eighth of March, 1902, in company with a number of other young people, by Dr. F. O. Burdick, who at that time was acting pastor of the church. The warmth of spring had hardly come, but we were ready in heart, and did not care to wait for the comfort of body. I remember well, a boy of fifteen, as I came out of the water, trying to realize the significance of what had happened and to feel that Jesus had forgiven all the past and that now I was clean. How I wished I might always be clean! But during the twelve years that I have tried to serve my Master, there have been many things to mar and blacken. I was given the hand of fellowship and became a member of the North Loup Seventh Day Baptist Church on the Sabbath morning, three weeks following. I have never regretted these years spent in the vineyard of our Lord, helping to root out the weeds and to bear fruit in his name. I remained a member here until three years ago, when I went to Independence, N. Y., to serve that church as pastor. It was unpleasant to sever my connections with the church of my boyhood days, but I still retain the right to offer an occasional prayer in her behalf. Now my membership is here with you at Farina, but I look back yonder sometimes and say "my church." My best service shall be given to the interests of this church, although I think you will not object if I still show a little affection for my mother church.

My call to the gospel ministry was very similar in character to my conversion. It was the gradual development of the sense of duty intermingled with the thought of opportunity. I can not say that I had on any particular occasion a great vision, as

did Isaiah. Nor did I ever hear an audible voice from heaven saying, "Follow me." But in my more quiet hours of reflection and meditation, the still small voice of the inner man seemed to keep saying to me, "Here is duty; here is opportunity."

On different occasions I have given a few reasons why I have chosen the ministry, which I shall repeat here. In the first place let me say, I believe it is the greatest work God has given man on earth to do. No calling can be more divine or more fruitful in opportunities for service. Man's opportunity in this sphere of life is limited only by his lack of faith in God. This lack of trust in the Father is manifested by one's failure to make a full surrender of the will and to have a complete devotion to the cause of Christ. Because I believe that the greatest thing on earth is the soul of man and its value is infinitely beyond comparison with everything else—and because the greatest work must, of necessity, be the saving of that soul from sin, I am satisfied that no one can find a calling more fruitful of good, if his labor is rightly done. Because I wish to see sin hastily and completely removed from the world, I consider it a great privilege to help bear the gospel to the world, which is the only means of liberating the human soul from its entanglement.

Another reason why I have chosen the ministry is that there is a great need for ministers of the gospel. No doubt there has always been a dearth of preachers, but there is a pressing need just now in our denomination, and everywhere, for consecrated workmen. As men multiply upon the face of the earth, more churches are needed and the conditions of life become more varied. New men with new visions must be pressed into the service. The old are falling in battle, and who shall be ready to fill up the ranks? We have many churches calling for men. Every vacancy filled only leaves another church pastorless. The pressure of responsibility is brought down upon the young men of today too hard to be ignored or indifferently put aside. The question becomes serious. There is need not only of more pastors, but also of recruits for the home and foreign mission fields.

Still another reason why I have answered this call is that I love to work for God, who has shown his love to me in so many

ways. There are other professions I might enter, which, I believe, would bring satisfying results, but this chosen work has the promise of greater rewards than any other. I have always looked upon the minister as the most useful of God's servants. To be sure, the teacher has a great work in molding the child's life, and the doctor has a great work in mending the wasted constitution; but their work is of no avail if the soul has not been regenerated by the power of the Spirit of God. Man has many needs for a fuller development, and other professional work successfully done aids the minister in his work, but the fullest development is not realized until the gospel has been made a vitalizing force in this process. There is a great satisfaction in knowing that you have been instrumental in helping the blind to see and the lame to walk. My richest experiences have come when I have done some personal work for Christ. Every professional man has this opportunity, but many do not use it. Because the minister devotes his whole life to his work, he naturally has the greater advantages. I have not always seen the results I wished to accomplish, but I have always been filled with joy when I have taken the time to tell the story of the redeeming love of Christ to a lost soul. To proclaim God's word from the pulpit only adds to one's opportunity of telling the good news. Many may hear and believe and come to him in this way. There is to me no pleasure of lasting benefit that can compare to this.

I can not say that my personal fitness is another reason for my chosen work, for I feel that I shall be a weak vessel in Christ's service. Yet if I am perfectly willing to listen to my Master's commands I shall gradually become better qualified. This I hope to do. My prayer is that I may remain open-minded to all that is good, all that will aid me to obtain an increasing mental and spiritual equipment. Thinking that perhaps I may be able to accomplish something of what the Master has left his servants on earth to do, I gladly take up my cross and follow him. If I have no fitness for this work I am sure God will not suffer me long to remain in his employment.

Another thing which has had much to do with the decision I have made, has been the encouragement of friends. Sometimes

interested relatives and friends become overanxious about one's success. But many minds are not likely to make the same mistake. It has not been infrequent that word has come to me relative to such a calling. I can not understand why so many have agreed, but I have always tried to respect the opinions of people who seemed to be honest in thought and purpose. God may have had some hand in it. It has often seemed to me that certain ones have taken it for granted that I was to enter this profession. I may have given them some reason for it, for I can recall doing certain things in my play in imitation of the preacher. The fear of disappointing my friends has had, I am willing to admit, an influence on my decision, although had there been no greater reason for my choice, I should have disappointed them.

I have often tried to test myself to see if I were making a mistake in supposing that God wanted me to herald his gospel. I have asked myself the question, Is there not some other work which I can do better? Even granting this, nothing seemed to bring to me the same feeling of satisfaction as the contemplation of this particular mission. In every dream I found myself including some active line of Christian service. The possibility of helping some one to the new life has entered into every consideration. The farther I went away from the ministry in thought, the more forcibly was I impressed with the fact that it had strong claims on me, which I could not easily remove.

From the time I first began to understand what the pastor's duty is, I have had an interest in reading what I could obtain along this line. The better opportunity of becoming acquainted with men and mingling with them in society is one of the great privileges of a pastor. I like to think of his opportunity for study and the possibility for development in mind and spirit. The time that he has for thinking of life's problems and how to meet them gives him a decided advantage in the preparation of his own life for the indwelling Spirit. My ideals have grown as I have studied men and their sermons. I have delighted to find out how they composed sermons and with what success they delivered them. Eld. James Hurley, who is here today and has a part in these exercises, is the first

pastor I can remember. Like myself now, he then was just beginning his life's work. His devotion and sincerity have through these years gone with me. Then came E. A. Witter and M. B. Kelly, both of whom set up for me ideals that have never been broken. They were my pastors at an age when I was deciding many questions, and their great power in preaching gave me an impulse to follow in their steps. I can never keep apace with them, but I shall not be satisfied until I have done the best I can. If I shall succeed in any measure in doing the Master's work, it will be because I have trusted in him for strength, and unto him shall belong all the praise.

Some Experiences in the Liquor Fight

MARY E. POST

Having read an editorial in *Everybody's Magazine* entitled, "What I Know About Rum," I thought I would describe some incidents that have attracted my attention, and which I think go to show that we must vote the saloon out or we shall have double the crime, increased taxation, and possibly national ruin.

First, I notice that it is a part of the old political machine (the officers who prepare the venire, or list of jurors, as well as those chosen to enforce our laws, are a part of the machine) to see to it that any laws that are distasteful to the liquor traffic are ignored, also that the traffic is very persistent in its efforts to enter prohibition territory. In the township where I live, liquor has been voted down, but it is being shipped in just the same. Last spring a petition for a saloon was circulated, with sixty-five names. Two of our W. C. T. U. women took the trouble to look up the names signed to that petition, and they found that twenty-six signers were men with no personal property. These women had some dodgers printed with the following:

Who wants license?

Is it the business man who wishes to promote business?

Is it the banker who wishes deposits increased?

Is it the taxpayer who wants lower taxes?

Then followed the names and these words: "Judge for yourselves. Twenty-six of these names are not found on the assessment list."

Three young men were hired to distribute the dodgers, and they were attacked by some toughs of the town, and one young man had his teeth knocked loose.

On another occasion, a drunken man entered a butcher's shop. He became angry about something, picked up a meat-cleaver and hurled it at the butcher, hitting, but not seriously hurting, him. The butcher had the man arrested. The case was tried before a jury, with a verdict of "acquittal for the defense, no cause for action."

I have lived for over ten years in a prohibition district in Chicago, and I have never known this prohibition law to be put in force for twenty-four hours since the day it became a law.

Just before the last presidential election, the following announcement was published in all the papers, "All saloons will be closed on Election Day, excepting in cases where a hotel or restaurant is run in connection with the saloon." I took a street-car and rode down town, a distance of about five miles, to see how many saloons were closed. Whenever I saw a saloon with no one in sight, I counted that saloon as closed. As nearly as I could judge, two thirds of those saloons obeyed the law. Next morning a little item appeared in the papers to the effect that an Italian over on the north side had been fined and his license taken from him for selling liquor on Election Day. I should like to know why he was chosen as the scapegoat? Perhaps he owed his brewer.

Second, I believe saloons create hard times. Last year I counted the number of empty stores on Madison Street, between Crawford Avenue and the Northwestern railway station. There were 115.

Just before April 1, some one thought to play a practical joke by putting a "Help Wanted" advertisement in the papers. Madison Street from Jefferson to La Salle streets, was filled with men from all parts of the city, some of them walking long distances, to answer that advertisement.

Two men were discussing the eloquence of a well known orator. "You ought to hear him," said one. "I did hear him," replied the other. "I listened to him speak for two hours." "What was he talking about?" "I don't know; he didn't say."—*Exchange.*

MISSIONS

Seventy-second Annual Report of the Board of Managers

(Continued)

The Northwestern Association

There are now fourteen missionary pastorates in the Northwestern Association, counting the new church organized at Long Beach: Berlin, Marquette, Rock House Prairie (at Grand Marsh), New Auburn (Cartwright), Wis.; New Auburn, Minn.; Welton and Carlton, Iowa; Boulder, Colo.; Los Angeles, Long Beach, Cal.; Farnam, Neb.; Stone Fort, Ill.; Cosmos, Okla., and Battle Creek, Mich.

At the Berlin Church I understand that there are several remaining members who have occasionally met for Bible study and worship. Brother Walter B. Cockerill, who is now in Nyasaland, British Central Africa, has been the leading spirit. This church, together with the Marquette Church, of which only a few members remain, has been visited occasionally by Rev. O. S. Mills and other brethren of the Wisconsin churches.

Last fall the Grand Marsh Church called Brother W. D. Tickner, a dentist by profession, who lives seven miles away, to ordination as pastor. Mrs. Angeline Abbey has labored on this field during three quarters of the year, partially at the expense of the board. Her work has been richly blessed in the salvation of souls. She has held meetings at Davis Corners, Pleasant Prairie and Spring Bluff schoolhouses. At some of these meetings she has been assisted by Pastor Tickner and Brother Fred I. Babcock, a student at Milton College, who has worked on this field very successfully during his vacations, and at the expense of Wisconsin friends. Mrs. Abbey reports: about seventy sermons preached to congregations numbering as high as seventy people; pages of tracts distributed, one hundred and fifty-six; books and papers distributed, forty-eight; prayer meetings, sixty; calls, four hundred; people converted, thirteen; Sabbath schools organized by her or through the immediate result of her work, two.

The New Auburn (Wis.) Church has

had the pastoral care of Rev. J. H. Hurley during the Conference year. The first two quarters he was in the employ of the Missionary Board, acting as general missionary on the Wisconsin field, but on account of needed rest he resigned the field work January 1, since which time the church has been self-supporting. He has built up a good interest at Pine Grove schoolhouse, and also at Windfall Lake. One of the Milton quartets is to labor on this and other fields during the summer vacation. Brother Hurley reports as a result of his six months' labor: thirty-seven sermons preached to congregations of about sixty-five people; people united with the church by letter, two.

The New Auburn (Minn.) Church has been without a resident pastor. It has, however, employed Mrs. Minnie G. Churchward, of Osceola, Wis., to serve it and remain over two Sabbaths at stated intervals, without expense to the board.

Rev. Geo. W. Burdick has continued the pastorate of the Welton Church. He reports: fifty-six sermons preached to congregations ranging from forty-five to fifty-five people; prayer meetings, fifty-seven; calls, sixty-four. The Milton Quartet, No. 2 expects to visit this church during the summer vacation.

The Carlton Church has been without a settled pastor, but has continued its appointments. Brother L. F. Hurley supplied the pulpit during the quarter ending September 30, 1913, when he entered school at Milton. Brother Hurley reports for the quarter: thirteen sermons preached to average congregations of forty people; prayer meetings, thirteen; calls, thirty.

Eld. D. C. Lippincott supplied the church for the quarter ending December 31, 1913. He reports: fifteen sermons preached to average congregations of forty people; prayer meetings, fifteen.

Rev. A. L. Davis has continued to serve the Boulder Church as pastor in connection with his field work. He visits Denver monthly and preaches to a congregation of from thirteen to seventeen people. The Sabbath school sustains its weekly appointments. Brother Davis has made one visit to Elkhart, Kan. The congregations at Boulder have been on the increase, averaging about thirty-three people. Reports show one hundred and four sermons preached; calls made, two hundred and

sixty; pages of tracts distributed, four hundred and seventy; people added to the churches, five,—by baptism, two, by letter, three.

Rev. G. W. Hills has continued in the pastorate of the Los Angeles Church. He is also secretary of the Pacific Coast Association. The Sabbath school and preaching appointments at Long Beach have continued to grow, and on May 1, a Seventh Day Baptist church of seventeen members was organized. The meeting was one of deep spiritual power, and we hope will greatly strengthen our coast line. This makes the second church added to our list during this Conference year. Brother Hills reports: one hundred and eleven sermons preached to congregations ranging from fifteen to twenty-five people; prayer meetings, forty-three; calls, two hundred and thirty; pages of tracts distributed, seven thousand; added to the church, seventeen,—by baptism, three, by letter, fourteen; Sabbath converts, 4.

The Farnam Church has become so reduced in membership that no effort has been made to secure a pastor. Rev. G. B. Shaw, of North Loup, has acted as non-resident pastor and, I think, one visit has been made them.

The church at Stone Fort has been self-supporting and has continued under the joint pastoral care of Eld. F. F. Johnson and Eld. Robert Lewis, resident ministers. Regular appointments of preaching and Sabbath school have been sustained. Last October your secretary visited this church, spent five days and preached six times to good-sized congregations. Two of our young people experienced religion during the meeting. The Milton Quartet No. 2 is to commence its summer campaign on this field.

The Cosmos Church has been without a pastor. It has continued the Sabbath school and occasional preaching appointments under the leadership of Brother E. D. Stillman. It has been visited by Rev. A. L. Davis, of Boulder, and by Rev. E. H. Socwell, who is in the employ of the Tract Board, and by Secretary Saunders. In all three cases a series of meetings has been held with good attendance and interest. The First Day Baptist people have not only loaned us the use of their chapel, but have very kindly assisted in the meetings.

Rev. D. B. Coon continued the pastorate of our church at Battle Creek until the close of the year, July 1, when he resigned. This work will receive further mention under the heading "City Missions."

(To be continued)

Quarterly Report

Report of E. B. Saunders, Corresponding Secretary of the Seventh Day Baptist Missionary Society, for the quarter ending September 30, 1914.

The first two weeks of this quarter were occupied in preparing the annual report, together with other work in connection with the July board meeting. At this board meeting the annual report was read, adopted and five hundred copies ordered printed. Four hundred copies were used at the General Conference, where the work of the board was presented, and one hundred copies were kept for office use.

After Conference work in the office was resumed in connection with local field work. The first week in August was spent in attending the Northfield Conference, and this was without expense to the board. Under the direction of the board, a trip was made to New York City to meet Brother Gerard Velthuysen, of Amsterdam, Holland. The *Pottsdam*, on which he sailed, was due the eleventh, but did not arrive in port until the twelfth. Brother Velthuysen came to Rhode Island, where he rested from his rather unpleasant voyage, made some calls and preached on Sabbath morning to the First Hopkinton Church. On Sunday night we left for Alfred, N. Y., where we attended the General Conference. The words and influence of this very remarkable man were felt at every session of the meeting.

On Sunday morning he became so disturbed about matters in his own country it was decided to wire the Holland-American Ship Company for his passage home. On Sunday night his ordination took place, and was a most impressive service. After the meeting we left for New York. On Monday he was booked for home on the *New Amsterdam*, which left the dock under cover of night. He arrived home safely after a long and perilous voyage.

Work in the office was resumed and preparation made to visit several places be-

fore the commencement of the associations. This work lasted for two weeks.

The Northwestern Association convened September 24, with the church at Farina, Ill. At this meeting not only the general work of the society was presented, but the special evangelistic and missionary work on the home field, which is now being undertaken. A deep interest was manifested in this work. In addition to this, your secretary was accorded a preaching appointment on the program. The work in connection with three other associations, which have already occurred, will properly appear in the next quarterly report.

Seventeen reports have been received from the home field by as many workers. The number of sermons preached, 450, to congregations ranging from 20 to 100 people; prayer meetings held, 245; calls made, 1,275; number converted, 22; number added to churches 12—by baptism, 6, by letter, 6; pages of tracts distributed, 19,828; Bibles and books, 12. This report does not include the work of the two quartets, through whose efforts a new church has been organized with fifteen members, since this movement was not directly under the direction of this board.

Your secretary has visited eight of our churches; spoken in all seventeen times; written and sent out 275 communications and received 225; traveled 3,000 miles.

Respectfully submitted,

E. B. SAUNDERS,
Corresponding Secretary.

Monthly Statement

October 1, 1914, to November 1, 1914

S. H. Davis, Treasurer,
In account with
The Seventh Day Baptist Missionary Society
Dr.

Balance on hand October 1, 1914	\$ 475 28
Dr. Maxson	5 00
G. P. Kenyon	13 74
Henry Bailey	2 50
Ruby Lawton Dresser	2 50
Mr. and Mrs. J. W. Crosby	2 00
Mr. and Mrs. Geo. S. Truman	2 00
Mrs. Marshall Flausberg	5 20
Dr. Rosa Palmborg	15 00
F. J. Bakker, rebate on salary	5 00
Churches:	
Milton	58 47
New York City	18 71
Plainfield	12 62
Milton Junction	8 90
Milton Junction, African Missions	2 00
Milton Junction, China Missions	1 00
Milton Junction, Dr. Grace Crandall	9 50
Farina	18 63
Riverside	2 25
Hammond	8 00
Los Angeles	5 00
Salem	10 65
Richburg	3 39

New Market	20 00
Glencoe, 1/2 for Tract Society	10 10
Syracuse	1 00
Farina Sabbath School	7 42
Salem Sabbath School	5 00
Glencoe Sabbath School	14 50
Memorial Board:	
Missionary Society Funds	35 34
50% income D. C. Burdick Bequest	30 79
50% income D. C. Burdick Farm	04
Young People's Board, Dr. Palmborg's salary	50 00
"Busy Bees" of North Loup, education of Chinese girl	40 00
Western Association	8 04
1/3 Collection Northwestern Association	7 40
1/3 Collection Central Association	10 58
1/3 Collection Eastern Association	7 87
New Market Y. P. S. C. E.	5 00
S. H. Davis, Treas., temporary loan	52 76
Income from Permanent Funds	400 00
	<u>\$1,393 18</u>

Cr.

Utter Company, advertising meeting	\$ 2 64
D. B. Coon, September salary and traveling expenses	100 00
E. B. Saunders, September salary and traveling expenses	122 59
J. J. Kovats, September salary	20 00
Angeline Abbey, September salary	10 00
J. G. Burdick, Italian appropriation for October	29 16
T. L. M. Spencer, October salary and printing	60 00
A. L. Davis, salary July to October 1 and traveling expenses	115 00
G. H. F. Randolph, salary July 1 to October 1 and traveling expenses	77 80
R. R. Thorngate, salary July 1 to October 1	12 50
Geo. P. Kenyon, salary July 1 to October 1	25 00
Ira S. Goff, salary July 1 to October 1	12 50
J. E. Hutchins, salary July 1 to October 1	25 00
Geo. W. Burdick, salary July 1 to October 1	25 00
J. S. Kagarise, salary July 1 to October 1	25 00
A. P. Ashurst, salary July 1 to October 1	50 00
Wilburt Davis, salary July 1 to October 1	50 00
R. G. Davis, salary July 1 to October 1	25 00
J. A. Davidson, salary July 1 to October 1	65 00
Geo. W. Hills, salary July 1 to October 1	87 25
Gerard Velthuysen, salary October 1 to January 1	75 00
Marie Jansz, salary October 1 to January 1	37 50
Dr. Johanson, salary August and September	75 00
Industrial Trust Company, education of Ah Tsu	50 00
Paul Randolph, account of J. W. Crofoot's salary	2 25
American Sabbath Tract Society, account of Dr. Palmborg's salary	15 00
American Sabbath Tract Society, 1/2 New Auburn Church Collections	5 05
S. H. Davis, Treas., account of Dr. Palmborg's salary	15 00
Woman's Executive Board, account of Dr. Palmborg's salary	10 00
Exchange	80
S. H. Davis, Treas., return of temporary loan	52 76
Treasurer's expenses	20 00
	<u>\$1,297 80</u>
Balance on hand November 1, 1914	95 38
	<u>\$1,393 18</u>

Bills payable in November, about \$ 400 00
Notes outstanding, November 1, 1914, 1,500 00

E. & O. E. S. H. Davis,
Treasurer.

Education for Life

REV. WM. C. WHITFORD

Western Association, October 3, 1914

Once upon a time a farmer's wife measured out two pecks for a bushel of seed-oats that a boy came to buy, in the absence of her husband. When the boy remonstrated with her for the scant measure, she apologized, and explained that she had not been a farmer's wife for long, but had been a school teacher.

This story sounds absurd; for of course a school teacher should have known that there are four pecks in a bushel. The trouble was that she had not made her theoretical knowledge function with life.

The end of all schooling is that we may be better able to carry out the parts that severally fall to us through the overruling of Providence, and that we may do our fair share of the world's work. The education that we get should therefore be practical. I do not mean that all schooling should be specifically technical—that there should be one school for the bricklayer, and another for the stone-mason, and another for the blacksmith, and nothing taught in these schools that does not pertain exclusively to the one employment. I do mean that whatever the youth studies, he should not get far away from his own immediate surroundings; or if he does get away, it should be by gradual steps by which real contact may be maintained with conduct and life on the one hand, and the most abstruse propositions that he can comprehend on the other.

I am inclined to think that the world has really made progress toward learning this practical principle in regard to education. There is now manifest before us another principle just as necessary. Not only does education need a practical foundation—a moral foundation is just as necessary.

This world is in the throes of what is probably the greatest war of all history, and all because there is a lack in our civilization,—I almost said our Christian civilization. But the point is that our civilization is not really Christian. Germany is the seat of the highest culture of the world in religion and in science; but Germany is not a Christian nation. In saying this I am using Germany only as an illustration. I do not mean to take sides and to discuss

the war. For the sake of the argument I am willing to concede that there are several nations no better than Germany. The point is that the very fact of war shows that a great many so-called Christian people have a fundamental lack in their education. Many people have this lack who by rare good fortune are not engaged in war.

Just as surely as education is halting and in some cases useless because it has failed to function with daily activities, so is education halting and altogether useless if it is not founded upon the principles of truth and brotherly love which our Master has taught.

That schooling which inspires a man with the idea that the chief principle of life is to look out for number one is of damage to the world at large, and no less to the man himself who gets it. Even when the principle is broadened a little so that a man is willing to make sacrifices for his own community and his own fatherland, it is not broad enough. "For one is your Master, and all ye are brethren." That nation which goes to war to better the commercial conditions of its own people at the expense of others, is no better than the man who by skilful lying sells as sound, a horse that is likely to die within a week.

An education which leaves out the spirit of our Master is as bad as no education at all. If a youth uses the training which he gets from the schools to make plans to overreach and rob his fellow men, society would certainly be better off if he had no schooling.

I am thankful for the progress that has already been made in Christian education, although there is an occasional reversion to savagery on the part of Christian people. The story which I told at the beginning sounds absurd; but if I changed it, and made the woman say, "I have your money, and two pecks is all you will get for a bushel, because I am stronger than you," you would say that the story is not true to life. We have the privilege to look forward to the time when war stories that we now read in the daily papers will not be true to life, and when those who by long years of training in our schools fit themselves for efficient activity in the world shall at the same time, without doubt, be fitting themselves for self-denying service.

WOMAN'S WORK

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

The Ethics of Giving

"You will never win the world to Christ by your spare cash." This is a sentence from the speech before the United Kingdom Alliance by a well-known member of Parliament, and it is one that is well worth pondering. It is not what we can "spare"—what we do not ourselves "want"—which is due to God. "He loveth a cheerful giver"; but if we give cheerfully only what we do not require for our own needs and superfluities, that is only the cheerfulness of good nature and not the cheerfulness of a loving heart, that gives not only out of its superabundance, but out of its necessities. *What it costs us*, not what it amounts to in *bulk*, is the measure of a true gift to God. If this standard were applied to Christian giving, there would be startling developments and expansion of service as well as gifts. —*London Christian*.

At the suggestion of the board the societies of Milton and Milton Junction united in a missionary meeting recently. The meeting was held in Milton and was presided over by Mrs. A. B. West, president of the board. The main object of this meeting was to talk over the needs of the field at Lieu-oo and to plan for the canvass of the towns for the hospital fund. A good meeting was held and much interest was shown.

Mrs. O. U. Whitford spoke of the need of general mission work in China. It has been her good fortune to know personally all the missionaries sent by our people to that field, and during all these years the success of this work has been very dear to her.

Mrs. L. A. Platts spoke of the characteristics of the Chinese and paid a glowing tribute to the characters of Doctors Palmberg and Crandall.

Mrs. J. H. Babcock told of the great need for a hospital, showing charts of

Lieu-oo and vicinity, prepared by Rev. H. E. Davis. These charts helped to make clear the location of the mission buildings and the position of the mission in relation to the city and surrounding country.

Mrs. H. M. Burdick related some interesting experiences with Chinese during the time that her home was in California, and read a paper which she had written for this meeting. This paper is published this week, and you will want to read it.

Good music was interspersed in the program, and at its close refreshments were served by a committee from the Milton circles. As the meeting broke up many said that they hoped we might have more union meetings.

Remembering God's Faithfulness

MRS. H. M. BURDICK

From the first, I said that I would be but a sorry representative from so good a society as ours at Milton Junction, and if you all knew how few of their meetings I attend, I am afraid you would think I had no business here today. When I found what veterans in the work were to be the other speakers, I again had "cold feet"—if you will pardon the expression. But knowing that much would not be expected of me, I resolved to do the best I could. And so, though I feel very weak and inefficient, I am trying to show my faith in God and in our particular mission in Lieu-oo, China, and in our faithful missionaries there.

We need to have faith of just the right sort if our lives are to be what they should be. The Bible centers so much in faith. Many of us feel an unsatisfied longing for more faith and are baffled in weary efforts to obtain it. What can we do about it? What is faith? Just "remembering God's faithfulness." And God's faithfulness is the same toward all! It never varies; it never falters; it never fails. Are we remembering God's faithfulness? Are we sure this minute that God is faithful? If so, it is enough; that is faith. It is not the faith of those who are today being most mightily used of God that is the real secret of their power; it is their confidence in God's faithfulness. Paul, John, Judson,

A New Associational Secretary

Message from the retiring Secretary of the Western Association, read at the recent meeting of that association.

DEAR SISTERS OF THE WESTERN ASSOCIATION:

I had hoped and planned to be present with you at this time, and give to you, in person, the message that I am now sending, but circumstances are such that I find this impossible; so I am following the example of Paul to Timothy, and am writing you a letter. Whether it prove to be for your edification or not, time will tell; but before I lay down my duties as secretary of the Western Association, I feel that there are a few things that I want to say to you.

First of all, I wish to thank you for your patience with the very unsatisfactory way in which I have done my duty as your secretary. I have felt keenly, from the first, that, under the circumstances, I could not do justice to the work, but there seemed (when I decided to take it) to be no one else ready, so I stepped into the gap until the proper person could be found.

I wish it were in my power to convince each and every sister in the association, whether she belong to a local society or not, what a blessing it would bring were she to take a real, personal interest in woman's part in the work of the denomination. It is so easy for us to shift the burdens, instead of sharing them. But I am very sure that if every sister in our association, who has not already pledged herself to the various lines of work, would begin right now to assume some of the duties that have so long been shouldered by a few, there would develop a growing love for the church and its aims, which would bring a twofold blessing. There is so much to be done, and the laborers are few. But were all to combine, the work of missions, tract work, Sabbath reform, and all the work which we want to see progress, would take a boom that would fill our hearts with joy and thanksgiving. There is much along this line that I would be glad to talk to you about, but I will leave that to my successor.

Now I have come to the most important part of my letter—that of introducing our new associational secretary, Mrs. Lucy Wells, of Nile, N. Y. Those of you who

Livingstone, Lincoln—all men of the highest Christian type—were great because they knew that they were very weak and inefficient, while they knew also that God's faithfulness to them was infinite and unvarying. If we are sure of God's faithfulness to us, we need have no further concern for our faith.

But we can never exercise faith by *thinking* it. Aristotle said, "These things we learn to do by doing them: love by loving; prayer by praying," and I would add to this, faith by faithfulness. So if we wish to have faith in the mission at Lieu-oo and the workers there, we must believe in their faithfulness. And who of us who have known Doctor Palmberg and Dr. Grace Crandall can help believing in them—in their wisdom, in their judgment, in their patience, in their faithfulness? What wonderful faith has been practiced by our missionaries!

Did you notice in the report of the Lieu-oo Mission last year that Doctor Palmberg said, "Our hearts go out especially to the insane, and we feel that if we ever have a hospital we must make some provision for them. We are sometimes tempted to break into our little hoard anyway, and put up a small building for that purpose." Their wisdom and patience are certainly commendable. Have you ever noticed how our missionaries never seem to tire of their work, but instead, their interest and zeal seem to grow and grow, almost into a consuming fire? They are not just thinking their faith—they are putting it into practice. They are learning by doing. And that perhaps is why we are here today—that we may learn more of their faithfulness and become more faithful ourselves.

Paul said in Hebrews 10: 22-24, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works."

That is why we are here, is it not? To provoke each other—not in the usual meaning of that word—but to love and to good works, and to learn faith by faithfulness.

Milton Junction, Wis.

were present at the woman's hour last year may remember that at that time I stated that I had been looking and praying for some one to take my place, who could do better and more efficient work than I could hope to do, and that I had faith to believe that such a person could be found.

Well, for a time it seemed to me that I either did not have faith enough, or else my desire was not going to be granted, for there came no encouragement from those to whom I wrote. Some did not even answer my appeal. I had almost lost heart, when one day the happy inspiration came that there were women in my own little church, who were competent and would be willing, if they could only be made to feel that there were called to the work. So I chose from our number one of our busy ones, who seemingly had about all she could attend to in her own home and family circle, because I have learned from experience that it is the busy woman with manifold cares who always finds time for one more duty. To my joy and surprise, she consented to undertake the work.

Now it remains for you, my sisters, to help her in every way you can, by your prayers and your words of appreciation and encouragement. Give ready responses to the small demands she may make upon you, and help her to be the best secretary you have ever had in this association.

It may seem of small importance to you that the report blanks, which she will send you near the close of your year's work, be filled out promptly and in such a way that the work done by the women in your church may be given due credit by the Woman's Board. From these reports is made the standing of the Western Association, as compared with the other associations of the denomination, and I feel that ours should, and could, stand among the first. So I ask you to try in this way to do your best. This I know many of you are doing, and I want to thank you for the help you have rendered in the past, and may our heavenly Father bless abundantly all of your efforts to advance his work in the future.

Sincerely your sister,
MARY F. WHITFORD.

Nile, N. Y.,
Sept. 30, 1914.

Minutes of the Woman's Board Meeting

The Woman's Executive Board met with Mrs. Whitford on November 1, 1914.

Those present were Mrs. West, Mrs. Clarke, Mrs. Crandall, Mrs. Babcock, Mrs. A. E. Whitford, Mrs. Crosley, Mrs. O. U. Whitford, Mrs. Maxson.

Mrs. O. U. Whitford, who had charge of the devotional exercises, read Jeremiah 10, and offered prayer.

The minutes of October 4 were read.

The Treasurer's report for October was read and adopted. The receipts for the month were \$104.04, and there were no disbursements.

The Corresponding Secretary read a letter from Mrs. E. A. Wells, the Western Associational Secretary.

Mrs. West, chairman of the Committee on the publication of Mrs. Carpenter's Biography, made a report of progress.

Mrs. Crosley reported concerning the Thanksgiving program arranged by Miss Mary A. Stillman, which has been published in the RECORDER. The report was accepted.

The minutes were read and approved and the Board adjourned to meet with Mrs. Daland in December.

DOLLIE B. MAXSON,
Recording Secretary.

That Thanksgiving Gift

REV. G. M. COTTRELL
(General Field Secretary)

Friend Ingham has written me that I am appointed custodian of the L. S. K's Thanksgiving Day contributions to the retired ministers' fund. His appeal at Conference in behalf of this interest will be remembered by those who were there. He has a strong plea for this cause in the RECORDER of November 9.

I gladly accept the trust, and shall receive all that the 900 L. S. K's send in, and will give due credit, and forward it to the proper authority.

As I have before expressed myself, I am not a believer in the pension system. There is a better way, but we have not attained thereto. Justice should precede mercy. If justice were done, the minister would receive a living wage, and then be expected to look out for himself, like every

other self-respecting citizen. I don't believe in the liquor traffic and drunkard-making, but so long as we countenance it, we should help to repair the ruin it has wrought. Likewise, if we will not provide properly for the preacher when he is giving the strength of his manhood to the cause, we must provide for him when that strength is gone and he is dependent, in part, upon his friends. Until that happy day of reform shall come, we have a duty to our aged and needy ministers.

All the larger denominations are recognizing this duty, and several of them right now are arranging to raise millions where we are attempting only thousands.

Let's see. I believe they only ask that we give the average wage of one day's work. This, among our L. S. K's, may run from one cent to thirty, forty, or fifty dollars. We ought to be willing to give one three-hundredth part of our year's earnings to this cause, whether it be fifty cents, two dollars, five, ten, or twenty-five dollars. If our earnings are small, it will not require much. If they are large, the other 299 days' income will leave an abundance for our other demands.

Another thing: this will all count on the total amount that the L. S. K's are asked to raise this year. That is one beauty of our L. S. K. financial system. You can give all you please to that which your heart loves best, and it will all be counted on that \$15,000. Whether it is \$10 or \$100, whether it is for the ministers' fund, the North Loup Church, Milton College or Salem College, the Theological Seminary at Alfred, your own church, or the Missionary or Tract Society, it will all count and go on its mission of blessing to both giver and receiver. Let us see in how deep esteem our worthy ministry is held.

Topeka, Kan.

Program for the Yearly Meeting at Berlin, N. Y.

The yearly meeting of the New Jersey, New York City and Berlin (N. Y.) churches will be held with the Berlin Seventh Day Baptist Church, Berlin, N. Y., November 27-29, 1914. A most cordial invitation is extended to the churches to send delegates.

Sabbath Eve

- 7.30 Prayer and Praise Service—Rev. Jesse E. Hutchins, Marlboro, N. J.
7.50 Music
8.00 Sermon—Rev. Edwin Shaw, Plainfield, N. J.

Conference Meeting—Rev. Herbert L. Polan, Dunellen, N. J.

Sabbath Morning

- 10.00 The Usual Sabbath Worship
Sermon—Rev. Edgar D. Van Horn, New York City

Sabbath Afternoon

- 2.00 Sabbath School, conducted by the Superintendent of the Berlin Sabbath School, Dea. Frank J. Greene
3.30 Sabbath School Hour—Conducted by Rev. Herbert L. Polan
4.00 Adjournment

Evening After the Sabbath

- 7.30 Prayer and Praise Service—Rev. Edwin Shaw
7.50 Music
8.00 Address to the Young People—Rev. Edgar Van Horn
8.25 Music
8.30 Sermon—Rev. Jesse E. Hutchins
9.00 Benediction

Sunday Morning

- 10.30 Prayer and Praise Service—Rev. Herbert L. Polan
10.50 Music
10.55 Business
11.15 Music
11.20 Address, "Our Missionary Interests,"—Rev. E. B. Saunders, Ashaway, R. I.
12.00 Benediction

Sunday Afternoon

- 2.30 Prayer and Praise Service—Rev. Edgar D. Van Horn
2.50 Music
2.55 Address, "Vital Needs of Our People"—Rev. Edwin Shaw
3.15 Music
3.20 Sermon—Rev. Herbert L. Polan
3.50 Music
4.00 Benediction

Sunday Evening

- 7.30 Song Service—Berlin Choir
8.00 Sermon—Rev. E. B. Saunders
Conference Meeting—Rev. Edgar D. Van Horn

Edible Insects

Certain insects, resembling the northern June bugs, are found in great quantities in the high plains about Quito, and are toasted by the natives and eaten as a delicacy. They are also sold in the streets, just as peanuts or other nuts would be. A traveler tasted one and found that it was very much like toasted bread, with no particular flavor. While this may seem a curious and perhaps repulsive form of food, it is really no worse than a soft shell or oyster crab, which last named is generally eaten while still alive. It is all a matter of custom.—*London Globe*.

YOUNG PEOPLE'S WORK

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

The Endeavorer and His Bible

MARGARET E. LA MONT

Paper read at the Allegany County Christian Endeavor Convention

Once upon a time, there lived a man who had great riches; yet his dwelling was a mere hut, his clothing was of rags, and his entire life, a life of destitution. Hidden away in a chest in the attic, under the cobwebby rafters, were kept his shining golden coins. Of how much use was his wealth to him?

Each of us has received a far richer heritage than the miser's gold, a treasure not of golden coins, but of golden truths—the Bible. Spurgeon said, "There is gold in the rocks which fringe the pass of the Splügen, gold even in the stones which mend the roads, but there is too little of it to be worth extracting. Not so the Scriptures: they are much fine gold; their very dust is precious." Are we of the twentieth century deriving from this heritage all that we might?

"A professor of philosophy in Northwestern University made a test with one hundred students. He asked them simple questions, such as: 'What is the Pentateuch?' 'Is the book of Jude in the Old or New Testament?' 'Name one of the judges.' 'Give one of the Beatitudes.' Out of ninety-six papers returned, only eight gave correct answers to all the questions. Over half could not locate the book of Jude. Solomon, Jeremiah, Daniel, and Leviticus were named as judges. Matthew, Luke, and John were turned into prophets, while Herod, Ananias, and Nebuchadnezzar were transformed into kings of Israel. One student said that the Pentateuch was the same as the Gospel." Similar tests in other American institutions of learning, have resulted in revelations of ignorance equally amazing. Of how much use is the wealth of the Bible to these young people? Surely, if God's word means no more to us than this, we would better follow the example of Jehoiakim, king of Judah, and "cast it into the fire." The Bible can stand

the flames of persecution better than the dust of neglect.

Having glanced at the disuse of the Bible, let us consider some of the uses which the thoughtful Endeavorer may find for it.

First, there is the use of the Bible in the interpretation of literature. For instance, one who does not know his Bible will be blind and deaf to the beauty of the following passages selected from Longfellow's "Evangeline":

"Struted the lordly turkey, and crowed the cock,
with the selfsame
Voice that in age of old had startled the penitent
Peter."

"Harvests were gathered in; and wild with the
winds of September
Wrestled the trees of the forest, as Jacob of
old with the angel."

"And, as she gazed from the window, she saw
serenely the moon pass
Forth from the folds of a cloud, and one star
follow her footsteps,

As out of Abraham's tent young Ishmael wan-
dered with Hagar."
"Down sank the great red sun, and in golden,
glimmering vapors
Veiled the light of his face, like the Prophet de-
scending from Sinai."

"Onward from fire to fire, as from hearth to
hearth in his parish,
Wandered the faithful priest, consoling and
blessing and cheering,
Like unto shipwrecked Paul on Melita's desolate
seashore."

"Swinging from its great arms, the trumpet-
flower and the grapevine
Hung their ladder of ropes aloft like the ladder
of Jacob,
On whose pendulous stairs the angels ascending,
descending,
Were the swift humming-birds, that flitted from
blossom to blossom."

"Over her head the stars, the thoughts of God
in the heavens,
Shone on the eyes of man, who had ceased to
marvel and worship,
Save when a blazing comet was seen on the walls
of that temple,
As if a bard had appeared and written upon
them, 'Upharsin.'"

Second, there is the use of the Bible as a masterpiece of literature. Here let it be noted that the Bible is not merely one book, but sixty-six, and that there is wide variety of theme and style.

Would you know the story of the beginning of things? Behold it in that majestic

prose-poem, which constitutes the opening of Genesis. Are you fond of history? Here you may trace the development of the Hebrew people, first as a family, then as a nation; or, turning to the New Testament you may follow the beginnings of the Christian church. If biography be preferred to history, here are four accounts of the noblest life in the world. Have you a taste for law? The very word Leviticus means law, and Deuteronomy, the second compilation of the law, while Exodus affords us that prince of legal documents, the Ten Commandments. Do you desire prophetic or apocalyptic works? No other collection of books in the world contains such inspiring visions as are found in this Bible. Do you wish simply a good story? Here is the story of an unloved brother cast into a pit, purchased by passing strangers, and carried to a far land, where, after many vicissitudes, he appears as second ruler, with his brothers as suppliants before him. Is there anything in modern fiction more romantic than that? Here, too, is poetry. Aside from the poetical books, there are scattered bits of verse, such as the song of Moses and Miriam, the song of Deborah and Barak, and David's lament for Saul and Jonathan. The Psalms are matchless lyrics. The Song of Solomon is a drama of love in verse, and the book of Job approaches the drama in style. Proverbs and Ecclesiastes give us sententious epigrams. Even the conundrum is not wanting in Scripture. There is the familiar riddle of Samson: "Out of the eater came forth meat, and out of the strong came forth sweetness," with the answer: "What is sweeter than honey? and what is stronger than a lion?" There is grim irony in the words of Tobiah the Ammonite, when the Jews under Nehemiah's leadership were rebuilding the wall: "Even that which they build, if a fox go up, he shall even break down their stone wall." There is gentle humor in Paul's Epistle to Philemon. Paul is interceding for the fugitive slave Onesimus, now a convert. The name Onesimus is the Greek word for profitable. Paul says, "I beseech thee for my son Onesimus, whom I have begotten in my bonds; which in time past was to thee unprofitable, but now profitable to thee and to me."

Third, there is the use of the Bible in the appreciation of nature. The hills and

mountains are ever beautiful, but they are especially inspiring when one repeats the words: "I will lift up mine eyes to the hills, from whence cometh my help"; or when one recalls of the Savior that, "He went up into a mountain apart to pray." Standing on the verge of the mighty ocean, one is awed and glad at the thought: "The sea is his, and he made it." The changes of the seasons have an added interest when we read:

"He giveth snow like wool: he scattereth the hoarfrost like ashes. He casteth forth his ice like morsels: who can stand before his cold? He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow," or this:

"Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away."

Fourth, there is the use of the Bible in the situations of every-day life. We find our type of conscientious courage in Daniel and his companions; of loyal friendship despite great obstacles, in David and Jonathan; of courtesy to strangers, in the maiden Rebekah at the well; of conjugal affection in Jacob, serving his term of years for Rachel—"and they seemed unto him but a few days, for the love he had to her"; of the devotion of an ideal daughter-in-law, in Ruth, clinging to the aged Naomi, with the impassioned appeal, "Entreat me not to leave thee"; of guilelessness, in Nathaniel; of faith, in the centurion; of importunate prayerfulness, in the Syro-Phœnician woman; of impetuosity, in Peter; of womanly purity, in Mary the virgin. Men still, like Lot, pitch their tents toward Sodom; or, like Pilate, wash their hands of doubtful deeds. Truly has it been said: "It might be possible outside the Bible, by ransacking literature in all ages and all tongues, to get a corresponding gallery of types and situations, but it would be a strange place to the multitude, known only to a handful of literary archaeologists."

No other piece of literature has such marvelous resources for every need of every human heart—exultant songs of praise

for the happy, tender words of comfort for the sorrowing, hope of reward for the faithful, gentle rebuke and loving invitation for the wanderer.

"We search the world, and truth we cull,
The good, the pure, the beautiful,
From graven rock and written scroll,
And all old flower-fields of the soul;
And, weary seekers of the best,
We come back, laden from our quest,
To find that all the sages said
Was in the Book our mothers read."

Alfred, N. Y.

Aim of the Christian and Student Associations

GLENN FORD

Address given at a chapel service directed by the student-body of Salem College

The Christian association movement is national. We have the Y. M. C. A. and Y. W. C. A. buildings in the city for the use of these Christian associations. These buildings are fitted up largely with equipment for the physical development of the members, since city life offers little opportunity for such development, except through these organizations. At large railroad centers we have Y. M. C. A. buildings for the benefit and comfort of those employed by the railroad companies. The coal-mining companies have instituted like organizations for the use of their employes. The student associations were organized for reasons similar to those mentioned above. That they have an added significance is shown from what follows in this paper.

These different Christian associations are all under one national head, and membership in one gives one the same privileges in other associations which are enjoyed by members of these associations. So you see it means something to belong to the Y. M. C. A. or the Y. W. C. A. Membership is not confined to those who profess Christianity, but the privilege is extended to all who desire to become efficient.

The key-note in all these associations is efficiency. Men give large sums of money to build association buildings, because they feel that man must be symmetrically developed to be an efficient citizen in our democratic government. By symmetrical development, I mean that those qualities

in man's nature, which Doctor Clark emphasized in his address last Tuesday night, be equally developed, so that one may not be developed at the expense of the other. The railroad and mining companies find that they can keep a man in health, give him a cheerful attitude towards his work, and a helpful attitude towards his fellow worker, through the agency of the Y. M. C. A. Thus enlarging his efficiency as a worker and increasing his value as a unit in society.

The word efficiency means more in the aim of the student associations than in any of these others mentioned. An efficient individual, from the standpoint of education, is one who finds his place in life, the place which his temperament and equipment open for him, then adjusts himself to it and functions properly in this place. To function properly he must bring health, vigor, love, and peace to the race.

Now since our aim is efficiency, let us see why all of us fall short of our aim. In the first place we come to school with the wrong attitude towards school work. We reason in this way: Most all college stories indicate that a college is a place where people play pranks, fall in love, get in the game, and have a general good time. We too must experience all of these pleasures. These are all right, provided they don't take too much of our time and energy. Nothing is more wholesome for a boy than the friendship of a girl who understands him and inspires him to greater efforts for efficient living. All fun is good if the participation therein does not lower one's self-respect, cause pain or sorrow to others, and is not at the expense of some one else.

Another mistaken notion possessed by some who come to our schools is expressed something like this: "I go to school to study books. I buy the books and pay the teachers for instruction in these books; therefore, all I get out of school must come from books, and I must get all I can." If they persist in this, they usually can all they get, too. When you ask them to join in the lyceum and Christian association work, they say, "My time is taken up by my studies." If any of you here have this attitude, let me ask you this question: If you knew all the rules of rhetoric or public speaking and never applied them in a written essay or a delivered oration, what reward would you have? Principles of his-

tory are of little use unless they are applied to your own time and life. Standards of ethical living fall unheeded when not lived up to by the student. You might know by heart the best book on etiquette, and still be impolite. To repeat things from books when you have not made them your own, is like the prattle of a parrot or the aping of a monkey. The point is this: Don't go through the book, but let the book go through you. Become a part of what you read by living it out in your own life.

Quite often when we do begin to think new thoughts, as a result of our school work, we must find a new basis upon which to test our thinking. This occurs especially along religious lines. Here too we make a mistake by giving it all up. Since reason tells us that Joshua could not control the laws which move the heavenly bodies so orderly, we think the Bible has no permanent value. We fail to interpret the Bible by taking into consideration the influences and conditions under which it was written. Our ideas about God have been so arbitrary that when these ideas weaken in significance, we lose respect for religion. Here is where the one passing through such a transition is in danger. Since that which held him to a standard is destroyed and no new standard is in sight, he moves in the path of least resistance, and becomes a partaker in all the vices of his age and time. At this time it is easy to form bad habits. Swearing, tobacco, late hours, dishonest work, gambling and alcohol follow in quick succession. We must avoid these things, for when such habits are formed it is hard to recognize the good. Eyes blinded by the false can not see the true. There is a correct way for doing everything; and ways which are right should be our desire, if it takes a whole lifetime to discover them.

From what I have said you can see some of the things for which the Christian associations stand.

If we wish to be efficient, let us ask ourselves this question, "Why are we in school?" Let us answer it honestly, and then see if the reason is justifiable. Let us get the correct attitude toward life. Keeping in mind our symmetrical development, let us join the athletic association and go in for clean sports, become members of the lyceum, and make the most of our literary ability.

As president of the Y. M. C. A., I invite you to become a member. Use the athletic equipment which we have (lockers and shower-baths). In the Salem Lecture Course we offer you intellectual food and wholesome entertainment. Come to the weekly meetings with open minds, and we will discuss vital problems of student life. In Bible study we endeavor to find the true value of the Book, and its application to our own life. In our associations together we strive to touch that chord of human sympathy which will eliminate all misunderstanding. In and through it all, our concept of life, the universe, and God, will grow, and we shall find our place in the divine plan and become efficient.

Resolutions of Respect

The following resolutions of respect were authorized by the Seventh Day Baptist Ladies' Aid Society of Milton Junction, Wis.

Whereas, Our heavenly Father in his wisdom has called home our sister, Mrs. Melissa Crandall, therefore,

Resolved, That while we bow with humble submission to his will, we sincerely mourn her departure.

Resolved, That we as a society shall miss her cheerful presence, her counsel, and her faithful Christian service.

Resolved, That we tender our heartfelt sympathy to her aged companion and to her only son, commending them to the loving care of the Father whom she so faithfully served.

Resolved, That a copy of these resolutions be presented to her husband, one placed on the society's records, one forwarded to the SABBATH RECORDER for publication, and one to the local paper.

MRS. A. S. MAXSON,
MRS. I. B. CLARKE,
MRS. H. N. JORDAN,
Committee.

Milton Junction, Wis.,
Oct. 29, 1914.

Happiness, let us understand this well, is as truly our portion here as above; it can not fail to fall within the lot of those who have chosen for their portion Him whose nature is one with infinite, unalienable joy. God, in communicating himself to the soul, of necessity communicates happiness; and all souls in union with him have returned to their central rest, and are happy, in exact proportion to the closeness and fullness of their union—happy, in other words, by so much as they have within them of God.
—Dora Greenwell.

CHILDREN'S PAGE

The Boy Scout

The little Boy Scout goes marching out
In a khaki suit of tan,
And a broad felt hat with a silver cord,
Just like a grown-up man.
He feels so big as he swings along
In step with the line of boys,
That he knows he never again will cry
Or play with his childish toys.

The little Boy Scout is only eight,
And his eyes are blue and bright;
His mother kisses and tucks him up
In his pretty white bed each night.
Tramp, tramp, tramp, on the weary road—
He is tired, and hungry, too,
But to fall behind in the dusty march
Is not what a man would do.

The little Boy Scout is home again;
To bed in the dark he goes,
No more afraid of the bogey-bears
That lurk on the stairs, he knows.
He has learned to conquer the pain of life,
As only a brave heart can,
And his mother steals to his cot to say:
"Good-night, my dear little man."
—New York American.

Dickens' Cat

Charles Dickens was a lover of animals, and like all true lovers he was likely to become the slave of his pets. Williamina, a little white cat, was a favorite with the entire household, but showed an especial devotion to its master. She selected a corner of his study for her kittens, and brought them in from the kitchen one by one. Mr. Dickens had them taken away again, but Williamina only brought them quietly back. Again they were removed, but the third time of their return she did not leave them in the corner. Instead, she placed them at her master's feet, and taking her stand beside them, looked imploringly up at him. That settled the question. Thereafter the kittens belonged to the study, and they made themselves royally at home, swarming on the curtains, playing about the writing-table, and scampering behind the bookshelves.

Most of the family were given away; only one remained, entirely deaf, and known, from her devotion to Dickens, as "the master's cat." This little creature followed him about like a dog, and sat beside him while he wrote.

One evening Dickens was reading by a small table whereon stood a lighted candle. As usual, the cat was at his elbow. Suddenly the light went out. Dickens was much interested in his book, and he proceeded to relight the candle, stroking the cat as he did so. Afterwards he remembered that puss had looked at him somewhat reproachfully while she received the caress. It was only when the light again became dim that the reason of her melancholy suddenly dawned upon him. Turning quickly, he found her deliberately putting out the candle with her paw, and again she looked at him appealingly. She was lonesome; she wanted to be petted, and this was her device for gaining her end.—*Our Dumb Animals.*

Gathering Nuts

"It is a great year for beechnuts," said Uncle John, as he came into the house. "I have been out in the woods beyond the pasture, and the nuts are just beginning to fall."

"Are they good to eat?" spoke up Philip. "Indeed they are," said Uncle John, laughing. "You ought to see how busy the squirrels are, storing away the beechnuts for the winter. They know what is good."

Philip put on his hat, and he and Uncle John tramped out across the pasture, and then up the long hill into the wood beyond. It was a crisp day in late October, and most of the leaves had fallen, and the fields were brown and bare.

"There is a beech," said Uncle John. "See how clean and smooth the bark is. It gleams like silver when the sun falls on it. No tree is more handsome, and it grows in every part of the country."

They knelt down upon the leaves that covered the ground beneath the tree, and there the beechnuts were in abundance—little, three-cornered nuts, most of them in prickly burrs, which were partly open, and within which the nuts grew in pairs.

Uncle John showed Philip how to open the nuts with the point of his knife-blade, and they both fell to eating with great relish the delicious morsels within the shells.

"No wonder the squirrels like them!" said Philip, between mouthfuls.

Then they filled their pockets, and Uncle John told many interesting things about beech-trees and beechnuts. "In some

lands," he said, "they make oil out of the nuts and use it as butter, and the dry cake that is left after the oil is pressed out is fed to cattle, hogs and poultry."

"It is sometimes called beech-mast, and is very fattening. In some years the beechnuts are very plentiful, and in others they are all blighted by drought or early frost. If a nut lies on the ground all winter, it will burst open in the spring, and a little root will come out and burrow down into the soft ground, and a great beech-tree will grow there, if it is not disturbed."

"My pockets are all full," said Philip, at last.

"Well, we will leave some for the squirrels, though there are plenty of other trees for them," said Uncle John. "But it is going to be a frosty, windy night, and if we want any more beechnuts, I have a plan that is much better than picking them one by one out of the leaves. We will get Aunt Ruth to let us have some sheets, and then we will spread them on the ground beneath a tree that is well loaded with nuts. The frost and the wind will bring down the nuts by the hundreds in the night, and we shall have a fine harvest in the morning."

They carried out this plan with great success for several nights, and Philip had all the beechnuts to take back to the city that he could possibly find room for in his little trunk.—*Marion Hallowell, in Youth's Companion.*

Fun With a Tang

His name is Cottrell, and he lives in Westerly, R. I. He is a manufacturer of printing-presses, and in the great warehouses and factories he is constantly accumulating, the year through, piles and piles of barrels and boxes, which he neither sells nor splits up for kindling wood. This man was a boy once, himself (some men were, you know), and he remembers what all right-minded boys want to do on the Fourth of July—build a bonfire! That, no doubt, is the primary and intended use of barrels and boxes, no matter what incidental uses they may have served beforehand. So, as they come in—on drays, in big moving-vans, in carloads—they are unpacked and tumbled out into a big backyard or vacant lot and in the face and eyes of all patriotic boys in the community.

The great pile grows, the owner's pleasure grows with it, and about a week or ten days before the Fourth, he hires a man to stand guard over his property. The boys will want to steal those barrels—they always do. Trust him for knowing what they want! "But they will like it a great deal better," says this man who knows boys, "if it isn't given to them. So you stand guard, and run after them if they touch anything. But don't you catch one of them—mind that! Just make them think you're going to. Give every boy a run for his barrel." This is the substance of what he says, whether these are his exact words or not. I tell the tale as it was told to me. He isn't encouraging free-booting, of course. Every happy youngster understands and chuckles over the situation, but he just puts an "edge" on the pleasure—gives a tang to it. Their "want and will" is plain enough. It takes no great discernment to discover that. But the rare and delightful thing about it is his way of "meeting" them, and giving them their kind of pleasure. Year after year the game goes on.—what fun he must be getting out of it!—*The Classmate.*

An Escape From a Crocodile

Seldom, indeed, does a crocodile relinquish its prey when once its powerful jaws have closed upon its victim; but a story comes from East Africa of a native who had an extraordinary escape from one of these reptiles. He was a Soudanese bugler, who was bathing in the river early one morning, when one of his companions saw a large crocodile emerge from the water, seize the bugler by the body, and carry him off into the middle of the river. He was given up for lost, and none of his companions ever expected to see him again; but two days later he was discovered lying on the beach three miles away, with the waves washing over him. It does not appear that he was seriously injured, but all he could remember of what happened was his being seized by the crocodile and carried down the river towards the sea. When he recovered consciousness, he found himself on the seashore, but what caused the crocodile to spare him must ever remain a mystery.—*Selected.*

SABBATH SCHOOL

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

Religious Instruction and the Church

REV. R. J. SEVERANCE

I was so impressed by some things I heard at the recent state Bible-school association at Long Beach that I wish to pass them on to RECORDER readers. The particular thing which I wish to speak of is the duty of the church to impart religious instruction to its members, both old and young. It is not necessary at this time to emphasize the need for Christian nurture. Every one who has given the subject any thought whatever must recognize the fact that religious education is a requisite to growth and development in spiritual things. But when we analyze conditions carefully, I fear we must admit that there is a sad lack of the kind of religious instruction needed to produce the vigorous leaders which the church must have if she is to fulfil her mission in the world.

The questions naturally arise: Are there more effective methods than those now in vogue? and if so, what are they?

Some people are advocating the idea of introducing religious instruction in the public schools. But here in California that is out of the question at the present time, for it would be violating a state law which distinctly forbids any kind of religious teaching in a public school, even to the reading of the Bible. I, for one, am satisfied to leave it so. So long as there are public-school teachers who regard not God or his sacred word, it is worse than useless to allow them any part in the religious training of the young. I would put it stronger than that, and say that it is a *crime* to give an unconverted person any access to that "holy of holies"—the religious instinct of a child's heart. I would place the responsibility for Christian nurture where I think it belongs—on the church, which, of course, must include all the auxiliaries. And in this connection allow me to say a word about the denominational schools, which should be among the largest assets of the church in the work of religious education. One of the

speakers at the Bible-school convention, Prof. J. H. Montgomery, of the University of Southern California, gave us the result of his investigation as to what the denominational colleges and universities in this immediate section are doing toward the development of religious leaders. There are eight such schools in southern California. All offer courses in Bible study, while three also provide courses in religious leadership, similar to the regular teacher-training course. Of the eight schools in question, however, but two require any of the above work for graduation. The speaker was strongly of the opinion that in every denominational school religious education should be made prominent and that courses in both Bible study and religious leadership should be included in the subjects required for graduation. And why should the churches which support these schools not expect this of them? If the church is to have trained leaders, where shall she look for them if not in the denominational school. But allowing that these schools do properly equip those who come within their walls, still the question of efficient leaders will not be solved. Few of our young people can avail themselves of a college training, and a large percentage of those who do never return to the home church to help in solving these weighty problems. So if the church school, as I like to speak of the Bible school, is to have better teachers, and all the other auxiliary organizations of the church are to have more efficient leaders, we must provide some way of training the workers.

A method which is being tried in some localities is the city training school, where volunteers from all the churches in a given locality unite in securing this training. Such a school must be under the management of a competent board of directors, who will provide a suitable curriculum, teachers, etc. In some places the course outlined is so extensive as to require one meeting a week, nine months in a year, for three years. This appeals to me as the most effective plan of any I have yet come in contact with. It is particularly advantageous to the small church, where it is impossible to secure enough candidates to make an interesting or profitable class in a teacher-training course. If every one of our Sabbath schools could have a few young people taking a three-year course in

a live city training school, it would not be long before we should see a marked difference in the quality of leaders for the various activities of the church.

Riverside, Cal.

Timeliness of the Tokyo Convention

Extract from the address of the Rev. H. E. Coleman, Honorary Secretary, National Sunday School Association of Japan, at the Chicago Convention

"If Japan has ever needed any reformation it is now. True it is that forty-seven years ago she went through a tremendous political reformation. A new and modern Japan was then born—a nation that has since made many wonderful strides, but the changes have been chiefly intellectual, industrial, commercial, financial, and material. All of them have been worthy and good in themselves, but what she specially needs now is a spiritual awakening and reformation.

"During the past several years many efforts have been put forth to revive some of the old existing religions, such as Shintoism and Buddhism, and in some measure their leaders have succeeded. But in recent days it has been plainly revealed that sore corruption has settled into their very cores, and that no great vitalizing life and power can be expected from them. On the other hand, all the evangelical Christian churches in Japan are putting forth special united efforts in one great evangelistic campaign throughout the Empire. This is the direct and visible result of the visit and counsel of Dr. John R. Mott last year in connection with the work of the continuation committee of the Edinburgh Conference. The foremost leaders of all denominations are making united and determined efforts in this campaign as though this were to be the last and most telling effort of a lifetime. The campaign began the first day of last March, and is to be continued throughout three consecutive years. What will be the result of such an evangelistic campaign? No one can predict. One thing, however, is sure: It will pave the way in the minds and hearts of the Japanese for yet a greater and divine movement.

"The world's eighth Sunday-school convention is to come just at the close of this

memorable campaign, and we can not doubt but that it will be truly timely and providential. It was not men simply who voted for Tokyo as the place of the next world's convention. It was rather God who wisely led men at the last convention at Zurich to choose Tokyo. Who can doubt then, that there is a tremendous meaning and mission in the coming Tokyo convention? When therefore in the spirit of true obedience it is rightly prepared for and properly conducted, it will produce such a wholesome effect upon Japan as no other movement has ever done and bring about a mighty spiritual reformation and revolution."

A Sunday School Secretary for the Philippines

Arrangements have just been completed, with the cooperation of the American Bible Society, by which the Rev. J. L. McLaughlin is to be the official representative of the World's Sunday School Association in the Philippines.

Mr. McLaughlin has been secretary of the Philippine Islands Sunday School Union, giving such time as was possible to its affairs in connection with his duties as an agent of the American Bible Society. He will now be a paid secretary, giving to the work of the World's Sunday School Association one half of his time, which, with the full time of a trained Filipino assistant, will be equivalent to full time service.

Mr. McLaughlin has a genius for executive work, and a rare passion for this service, together with a large Bible-school vision. Under his leadership the work in the Islands should go forward by leaps and bounds.

The new secretary has had a splendid team-mate in the person of the Rev. Harry Farmer, who has been the enthusiastic chairman of the Educational Committee of the P. I. Sunday School Union.

No matter what the work, unless it in some measure reflects the wisdom, goodness and mercy of the Father, it is neither his business nor ours; and the time, talent, skill or energy devoted to it is worse than wasted, for it is neglect of opportunity; and opportunity is not given to be wasted, but to be improved.—*Unknown.*

HOME NEWS

BLANDVILLE, W. VA.—Hello Doctor Gardiner! Yes, this is Wilburt Davis, of the Middle Island Church. I hardly know whom to ring up, but this time will call the Home News Department of the RECORDER. At your kindly suggestion, that you wished people on the different fields would report to the RECORDER more, I am sending this little message, trusting this will encourage some one to send in something more interesting.

The association seems to have left people feeling pretty good. I have hardly seen any one frown since the meetings. All are busy gathering in and storing away the fall crops. Corn-husking is progressing. Apples and potatoes are being buried and put into cellars. Pumpkins are a good crop and farmers are well supplied with them this year. The weather has been most ideal for several days, the only complaint being that there are no rainy days to moisten the fodder to make it handle better, or to give a lazy preacher a rest.

Last Sabbath Uncle Franklin Randolph and I enjoyed a pleasant trip over Red Lick to Greenbrier. We took dinner at Deacon Judson Randolph's. After making one or two other calls we returned home. The day was of interest to us both. Uncle Franklin related many incidents that occurred in his early life. He remembered the kind of day it was seventy years ago that day. The particular event that made such a definite impression upon his mind was the birth of a younger brother. On that morning he remembered going with his father out to milk the cows. Hearing of so many interesting events in the history and development of this country in the earlier days—such as roads, school system, agriculture, and churches—made it a day long to be remembered.

I think three minutes are up, so I'll ring off. Good-by.

Nov. 6, 1914.

We pass for what we are. Men imagine that they communicate their virtue and vice only by overt actions, and do not see that virtue or vice emit a breath every moment.—R. W. Emerson.

MARRIAGES

DAVIS-ANDERSON.—In Shanghai, China, at the home of Rev. and Mrs. David H. Davis, on September 15, 1914, Mr. Alfred Carpenter Davis of Shanghai, and Miss Marjorie Mabel Anderson of New York State, U. S. A. The ceremony was performed by Rev. David H. Davis, assisted by Rev. Jay W. Crofoot.

DEATHS

CLARKE.—Charlotte D. (Babcock) Clarke, daughter of Thomas and Mary Babcock, was born in Shelby County, Ohio, January 16, 1849, and died in Boulder, Colo., October 2, 1914. Sister Clarke was married to A. L. Clarke (now deacon of the Boulder Church) at Welton, Iowa, April 8, 1871. The following year they moved to North Loup, Neb., and upon the organization of the Seventh Day Baptist church at that place became constituent members of it. In 1888 they moved to Huett Springs, Miss., and again became constituent members of a Seventh Day Baptist church. Five years later they removed to Calahan, Colo., and helped to organize a Seventh Day Baptist church at Calahan. Later, the same year, they came on to Boulder, and the following year (1894), when the Boulder Church was organized, became constituent members of the Boulder Church.

Three children were born to them: Paul E. of Denver, Colo.; Ray R. of Rollinsville, Colo.; and Lulu I., wife of Doctor Snair of Louisville, Colo. These, together with the husband and one brother, J. H. Babcock, of Milton, Wis., survive her.

Sister Clarke needs no eulogy. Her life speaks more eloquently than words possibly can. The Star of Bethlehem rose early in her life, and it has always shone. There were times when the night was dark,—sorrows, afflictions, hardships, trials were hers,—but through them all her virtues bloomed the sweeter. She was a true, loving, devoted wife and mother, a kind and helpful friend. Through all her trials, sorrows, labors shone her calm, serene faith. Only a short time before her death she remarked to her husband, "Billy Sunday says that in heaven, on some of the mansions, there will be the sign, 'To Let,' but there will be none on ours."

Farewell services were held at the Seventh Day Baptist church, October 4, conducted by her pastor. Burial was made in Green Mountain Cemetery.

A. L. D.

PRICE.—Annette Greenman Price was born in Greenmanville, Conn., May 28, 1852, and died in Westerly, R. I., October 10, 1914. Annette G. Price was a daughter of George and Abbie Chipman Greenman. Her early life was spent at Mystic, Conn., receiving her education there and in Miss Kenyon's School at Plainfield, N. J. On February 14, 1877, she was

married by Rev. T. L. Gardiner to Walter Price of Westerly, at which place they made their home. To them were born four children: Abbie, who died when four years old; Fannie, taken from this life July 7, 1907, in the flower of her young womanhood, and Walter and Katherine, the only survivors, Mr. Price having died June 14, 1910.

Mrs. Price was early converted to the Lord Jesus, joining the Greenmanville Church. She became a member of the Pawcatuck Church soon after her marriage, October 5, 1877. She was an earnest and faithful member, very regular in her attendance on the appointments for worship and always deeply interested in the success of what she considered as truth. She had been in poor health for some years, but able to be out most of the time until a few weeks before her death. Besides the two children mentioned above, she leaves one brother, George H. Greenman of Mystic, Conn., and a sister, Mrs. Lon Weston of Brockton, Mass. Mrs. Price was a kind neighbor and friend and will be greatly missed in the family, community and church.

Farewell services were held at the home on Main Street, Monday, October 12, at two o'clock p. m., and were conducted by Rev. Samuel H. Davis and Clayton A. Burdick.

C. A. B.

BURDICK.—Mary Edith was born at Rockville, R. I., April 20, 1873, and died at her home, October 25, 1914. She was one of two sisters and four brothers born to Leander C. and Mary C. Burdick.

Mary Edith was the first of the children to be called home. On November 17, 1894, she was baptized by Eld. A. McLearn and joined the Seventh Day Baptist church in Rockville, of which she remained a faithful member till death.

She was never very strong, but was kind and loving, and did what she could to make life pleasant for all those about her. She was patient and thoughtful for others to the last.

Funeral services were held at her late home October 27, 1914, where a large company of relatives and friends assembled to express their love and sympathy.

Pastor Crofoot spoke briefly from Psalm 103: 13, 14, and William Browning, a cousin, sang two beautiful pieces.

"One less at home!
The charmed circle broken; a dear face
Missed day by day from its accustomed place;
But, cleansed and saved and perfected by grace,
One more in heaven!

"One less at home!
One voice of welcome hushed, and evermore
One farewell word unspoken; on the shore
Where parting comes not, one soul landed more—
One more in heaven!

"One less at home!
A sense of loss that meets us at the gate;
Within, a place unfilled and desolate;
And far away, our coming to wait,
One more in heaven!

"One less at home!
Chill as the earth-born mist the thought would
rise

And wrap our footsteps round, and dim our
eyes;
But the bright sunbeam darteth from the skies—
One more in heaven!

"One more at home!
This is not home, where, cramped in earthly
mold,

Our sight of Christ is dim, our love is cold;
But there, where face to face we shall behold,
Is home and heaven.

"One less on earth,
Its pain, its sorrow, and its toil to share;
One less the pilgrim's daily cross to bear;
One more the crown of ransomed souls to wear
At home in heaven!

"One more in heaven!
Another thought to brighten cloudy days;
Another theme for thankfulness and praise;
Another link on high our souls to raise
To home and heaven!

"One more at home!
That home where separation can not be;
That home whence none is missed eternally;
Lord Jesus, grant us all a place with thee,
At home in heaven!"

A. G. C.

BATTEN.—John M. Batten was born near Lost Creek, W. Va., February 8, 1840. He died on his home farm, near the place of his birth, October 23, 1914, aged 74 years, 8 months and 15 days.

He was married to Sallie A. Robinson December 4, 1862. To this union six children were born, four of whom survive to mourn his departure. There are also living of his relatives, one sister, his wife, twelve grandchildren and two great-grandchildren.

He professed Christ many years ago and joined the Lost Creek Seventh Day Baptist Church while services were held in the old frame church. From that time he has been one of the faithful ones, of good report, and died with Christian hope.

He and his excellent wife took care of themselves as much as their strength would permit in the old home, where nearly all his life had been spent.

M. G. S.

THOMAS.—In Alfred, N. Y., October 23, 1914, Mrs. Rowland A. Thomas, aged 91 years, 2 months and 14 days.

Mrs. Ann Crandall Thomas was the daughter of Isaiah and Martha Saunders Crandall, and was born in the town of Alfred, N. Y., August 9, 1823.

In 1841 she was married to Rowland A. Thomas. To them were born six children, Mrs. Sarah Eaton of Alfred Station, N. Y.; William G. Thomas, who died at Light House Point, Va., after having served nearly three years in the Civil War; Lorenzo C., who died in Tustin, Cal., in 1895; Mrs. Alma E. Palmer, who has tenderly cared for her mother in her declining years; Mrs. Laura A. Beebe, who died at Colony Heights, Cal., in 1896; and Mrs. Minnie M. Beckwith of Alfred, N. Y. Mr. Thomas died in 1901. Beside her children she is survived by five grandchildren and seventeen great-grandchildren.

When about fifteen years of age she was baptized and joined the First Seventh Day Baptist Church of Alfred, N. Y., and of this church she remained a member till her death, a period of seventy-six years. She was a charter member of the Ladies' Aid society of her church, also a member of the Evangelical society, and the Woman's Christian Temperance Union. She was interested in every good work, a liberal giver to her church and other benevolences, till the day of her death, and a patient, loving and lovable follower of Christ. It may truly be said of her, "She hath done what she could."

Funeral services, conducted by Pastor William L. Burdick, were held at the church October 26, and interment took place in Alfred Rural Cemetery.

WM. L. B.

CRUMB.—Carlton William Crumb was born in Otsego County, N. Y., August 17, 1833, one of the eight children of Joseph T. and Harriet Crumb.

The family moved to Walworth, Wis., when he was nine years old. He was married to Mary Jane Dowse, October, 1861. Two of their six children died in infancy, Doctor Gertrude in 1908, and three are living. There are two grandchildren. In order to provide better school advantages for their children they moved to Milton in 1885. Mrs. Crumb died in 1912. Mr. Crumb was baptized when a lad, by Eld. O. P. Hull and joined the Walworth Church, his membership being later transferred to Milton. He was interested in every good cause, especially in the suppression of the liquor traffic. He kept in touch with the events of the day, he was a good story-teller and had a keen, but kindly, wit. He was a companionable man. He had faith in the triumph of Christ's kingdom, for which he prayed. He took the SABBATH RECORDER fifty-five years.

He died at Adams Center, N. Y., October 31, 1914. Funeral services were conducted November 2, by Pastor L. C. Randolph at the home of Dr. and Mrs. L. M. Babcock, Milton, Wis. Text, Revelation 14: 13.

L. C. R.

Not how much of my money will I give to God, but how much of God's money will I keep for myself.—Anon.

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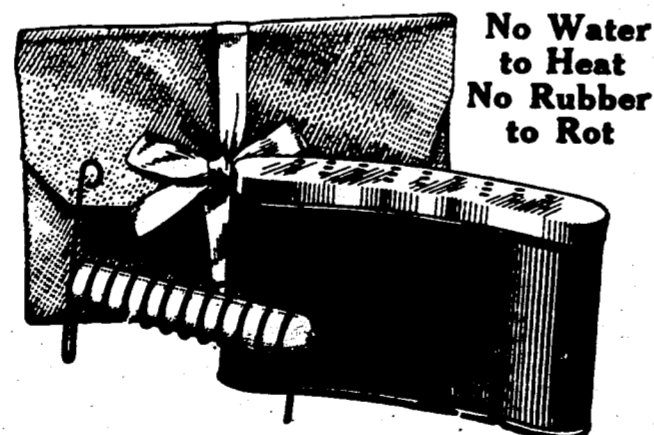
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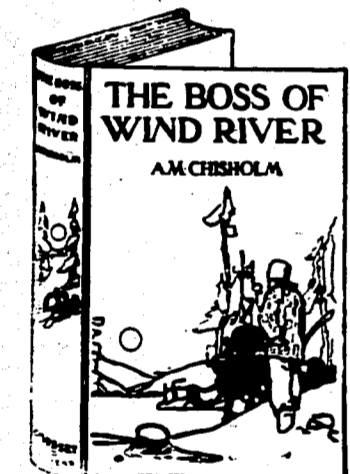
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We praise thee, God, for harvests earned,
The fruits of labor garnered in;
But praise thee more for soil unturned
From which the yield is yet to win!

We praise thee for the harbor's lee,
And moorings safe in waters still;
But more for leagues of open sea,
Where favoring gales our canvas fill.

We praise thee for the journey's end,
The inn, all warmth and light and cheer;
But more for lengthening roads that wend
Through dust and heat to hilltops clear.

We praise thee for the conflicts won,
For captured strongholds of the foe;
But more for fields whereon the sun
Lights us when we to battle go.

We praise thee for life's gathered gains
And blessings in our cup that brim;
But more for pledge of what remains
Past the horizon's utmost rim!

—John Coleman Adams.

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