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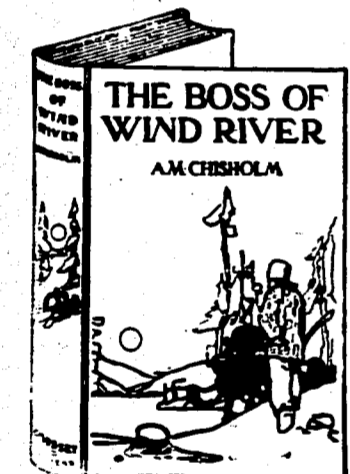
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by A. M. Chisholm

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.



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by Joseph C. Lincoln

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

The SABBATH RECORDER Plainfield, N. J.

The Sabbath Recorder

A THANKSGIVING OF FAITH

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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The Sabbath Recorder

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WHOLE NO. 3,638

Brief Items of Interest—Southwestern Association

The people of Gentry were cheered by the messages from sister associations. To the brethren and sisters who have left their childhood homes and sought homes in distant States, these seem like letters from their loved ones. They listen to the messengers that bring them, with a zest quite unknown to those dwelling in larger churches, where associations have come to be like an old story.

Letters from churches in this association show a decrease in membership in all, excepting the churches at Hammond and Fouke. Gentry has lost 21 by removals during the year, leaving a present resident membership of 41; Little Prairie shows a net loss of one, with a resident membership of 12; Hammond, a net gain of 8, with a resident membership of 33; and Fouke, a gain of 5, with a resident membership of 46.

Gentry keeps up a Sabbath school, with Dea. R. J. Maxson as superintendent. The association Sabbath school was taught as one class, with the visiting delegates as teachers. Each one was given a topic in the lesson for the day. There were present in this school fifty-two persons, all but eight of whom were reported as members.

In the business session, on Sunday, when the "corresponding letter" was adopted, some interesting remarks were made containing reminiscences of other times when Gentry entertained the association. These revealed something of the changes in sentiment that have come to the people here. One man, a few years ago, couldn't make a speech on a certain platform with the Stars and Stripes displayed there. But after listening to Dr. A. H. Lewis, Dr. Wm. C. Daland, and others who came to the association as delegates, and who addressed the public school, this young man was converted, and afterwards requested that a flag be given for his school-building.

One brother, who had formerly lived in North Carolina, said he was glad he had come to know the spirit of his Northern brethren. He was once glad to say he was a rebel; but now he is a reformed one, and he's glad to say that too. We must be one under the banner of the cross, if we expect to get to heaven. We must love one another as members of one family.

"We need more missionaries in Arkansas," said one brother, "and for this we are praying." The resolution showed that this people are loyal to all our societies and that they long to see the cause go forward.

The interests of the Missionary, Education, and Tract societies were presented by their representatives, and the little flock made an offering for the three boards amounting to \$5.40.

The next session will be held in the church at Little Prairie, Ark.

Southwestern Association

The Southwestern Association was more informal in its meetings than any of the other five. This was necessarily so, because the people of our little Gentry Church, so far away from all other Seventh Day Baptist churches, with almost no chance for visitors from other parts of that association, could hardly make a program until they knew who would be there to help them carry it out. In the first meeting, therefore, there were no associational exercises. The moderator, Dea. R. J. Maxson, called the meeting to order, and Rev. J. L. Skaggs, who came in place of Rev. L. C. Randolph to represent the Northwestern Association, preached from John 8: 31, "If ye continue in my word, then are ye my disciples indeed."

Before the sermon Mr. Maxson spoke of the fair now in progress in Gentry, in which the visitors could see something of

the possibilities, in and around Gentry, for fruit-raising and for the making of homes. He referred to the little church with its few members trying to hold up the light here, and told how glad they were to welcome the delegates. The people hoped for a blessing to come from the help we could give them. There were thirty people present when he announced that Brother Skaggs would preach.

The sermon was a strong plea for the right kind of discipleship. Brother Skaggs defined the word disciple as meaning a follower. It means a good deal to be a follower of Christ. One must be sincere, serious and thoughtful, in his *service* for the Master. It means more than mere assent to his divinity. It is not enough to lay great stress on faith, for one must not only believe but do, if he would be a true disciple.

Discipleship is not a matter of conscience. It means inconvenience, cross-bearing and self-denial. There are pleasures to give up, and nothing must be allowed to come between us and obedience to the Master, if we would abide in his word and become his disciples. Our business must conform to the Christ-standard. We must not betray Christ for gain, as Judas did, and prove traitor to him. A disciple may have hard problems to solve. He may become discouraged and the way may seem dark, but he has the assurance of Christ's love and help.

Too many try to solve their problems without Christ. A father sought counsel regarding his daughter, who would not obey him but insisted on going wrong, regardless of his wishes. Upon inquiry it was learned that the parents attended no church, made no pretense of being Christians, and were trying to solve, without Christ, this serious problem of saving their child. It could not be done.

True discipleship means a whole-hearted entering into the service of our Master, and a continuing therein to the end. A dying man sent for the minister because he did not feel sure of his hope in Christ. It was soon found that his hope was based entirely upon the fact that, years before, he had joined the church. He had not been abiding in Christ through the years, and his hope was gone. "If ye *continue* in my word, then are ye my disciples indeed."

There is not enough deep seriousness in the church, and there is all too little interest in the work. We can, if we will, so consecrate our service to the Lord, that great blessings will come before the meetings close. Christ does not have to be teased and coaxed a long time for the blessings we need. He is ready and anxious to bestow them upon us, if we only open our hearts to receive them. We have declared our allegiance to him and our love for his work, and we are not true if we do nothing. If the work is a failure here, Christ can not say of us, "Well done." We need have no doubt as to the kind of work to be done, for we know that ministries to Christ consist in ministries to our fellow men.

I am not sorry for the burdens and the crosses, but I am sorry for the poor weak soul who has no strength to bear them. Jesus offers consolation and strength to every true disciple. To all such he says, "Let not your heart be troubled."

At the close of the sermon the speaker thanked God for the privileges of true discipleship, and besought the divine blessing upon this little church. He prayed that it might be given new courage and power from on high to meet its problems and to hold up the light. To this we all say amen.

The Gentry Fair

We found Gentry in gala dress for her first country fair. Several booths and tents along the main street, and a good deal of stir around the auditorium, with now and then a lively piece of music by an excellent band, soon convinced the visitors that something of more than usual interest was on foot. The large signs on the stores, one of which represented a war scene in which a field battery of cannon was shooting old "prices" all to pieces, indicated the purpose of the business men to reap a harvest from the gathering crowds. And when we saw the throngs of people who came in the afternoon from the outlying country, we were sure the merchants had not "reckoned without their host."

In view of these attractions it was thought best not to hold an afternoon meeting of the association, thus giving the delegates opportunity to visit the auditorium, examine the exhibits of farm and

orchard produce to be seen there, and the display of useful and fancy handiwork of the women.

We found a large, well-arranged auditorium on the main street, in which the products of both country and town were on exhibition. When we saw the remarkable display of fruits, grains, grasses, fine needlework, and products of domestic science, we were not surprised that the Gentry people took pride in their fair and wanted their visitors to see it. No wonder the farmers for miles around gathered there to compare products. No wonder the thrifty housewives brought in their choicest specimens of canned fruits, butter, bread, flowers, and work of the needle, to compete for prizes.

We have seen many expositions of nation-wide reputation, but we do not remember ever having seen a finer display of apples than this one at Gentry. Besides many exhibits of this fruit on plates and small dishes, there were arranged around the room fifty-one "bushel boxes" of large, beautiful apples. In one case forty-five apples made a bushel. There were at least twelve varieties of apples exhibited, of any one of which a farmer might be proud. The pears too were excellent, but the exhibit was not so large. The corn, wheat, sweet potatoes, turnips, beets, peppers and peanuts were as fine as can be found in any country. There was also some beautiful evaporated fruit of home production. Then, filling one end and one side of the hall, were displayed the products of woman's art: rugs, carpets, quilts, coverlets, spreads, tidies, laces and embroideries in great quantities. The best results of domestic science in butter, breads, cakes, preserves and jellies were also shown, and they were very attractive. We noticed that Mrs. H. D. Witter—formerly Mrs. J. L. Huffman—took the first prize for butter. There were sixteen competitors in butter-making.

As to the town itself, the main business street of Gentry shows signs of rapid progress. The wide, concrete walks, the broad thoroughfare, the new and tidy buildings, including the bank, the postoffice, several well-kept stores, a pleasant hotel with ample yard, and several other places of interest, give this street an up-to-date, business-like appearance. There is an electric plant

which lights the town, adding much to its comfort and beauty. On either side of this street are several other streets, with their cozy cottage homes scattered among groves of oak and maple, and three or four neat churches, all combining to make a pleasant, homelike village.

Evenings at Gentry

The audiences at the evening meetings were larger than those of the day meetings. Each evening there was a sermon, followed by a conference meeting. Only those who have lived in small, isolated churches can understand how much the people of our little Gentry Church appreciated the coming of the delegates, and how they enjoyed the meetings. Some of us had understood something of this before, but we had a new revelation of it in the many expressions of the little flock, so full of heartfelt thankfulness for our coming and for the help the good meetings brought them. So many have gone away to seek homes elsewhere that we do not wonder at the feeling of discouragement on the part of those who remain.

The first evening sermon was by the editor of the RECORDER. The text was: "For what is your life?" After speaking of the wonderful, far-reaching life of spiritual beings, which begins here and goes on, with all its possibilities, into the eternities, we dwelt upon the importance of a true conception of life here, and showed that every man's life means something to *himself*, to his *home*, to the *church*, to *society* and to his *country*. A man's influence does not stop when he dies, but goes on to help or hinder coming generations. Our seed-sowing is bound to bring a harvest of good or of evil; hence it becomes us to ponder well the question, "What is your life?"

FRIDAY EVENING

After a praise service, led by Rev. John T. Davis, Secretary Saunders preached and led an after-meeting. His text was: "But in the last days it shall come to pass" (Micah 4: 1). After speaking of the prophet's far-seeing vision of better days to come, and of the reason we have to hope for a favorable outcome from the perplexing problems of our own day, Mr. Saunders gave a most cheering message. The

very darkness of our times ought to challenge us to trust the Almighty. We should have greater faith in God's promises for a better day and for victory. A golden age is sure to come. It will lift men above the sins that pollute. The Bible tells how "it will come to pass." It tells me what I am and what I need. Its promises are suited to the needs of the lowest. It reveals a power that will take our feet out of the miry clay, place us upon a rock and establish our goings. Faith will gird us, in the strength of Jehovah, for victory over sin. The gospel goes to the limit and offers hope for the worst of sinners. It can not save us *in* our sins, but it can take us out of our sins and make us what we ought to be. Tell me what you are working *at* and I'll tell you what you are working *for*. What you are doing today settles that question. We can't live like sinners and hope to die like Christians.

THE THIRD EVENING

The sermon on the third evening at Gentry was by Rev. John T. Davis, from the text in Isaiah, "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." From this beautiful text Mr. Davis brought a most encouraging message. His points are all found in the text. This was followed by another testimony meeting, led by Secretary Saunders, in which about twenty took part.

The people of Gentry spoke of their appreciation of Mr. Davis' help as leader of the music in all these meetings. It was help given in time of need, and in all such cases the ones helped feel especially grateful.

THE LAST EVENING

The last evening meeting was full of interest as a farewell meeting. After a sermon by Secretary Saunders, the people took up the work and a good number of testimonies were given. Many hearts were moved by thoughts of the farewell soon to be spoken, and at the close, while all joined in the song, "God be with you till we meet again," there was a general hand-shaking and many a "God bless you" was spoken.

We have thus given a brief outline of the evenings at Gentry. The general summary of the day meetings will be given by itself in the following editorial.

Day Meetings at Gentry

Each day, in the meeting, aside from the business part, which was reduced to a minimum, provision was made for a sermon by the delegates. Friday morning Rev. John T. Davis, representing the Western, Central, and Eastern associations, preached from the words of Christ concerning the builder's counting the cost. He showed that a religious life costs something. In the afternoon Rev. G. H. F. Randolph preached about the Christian standard of true spiritual life, brought out by Paul in the second chapter of First Corinthians. On Sabbath morning the editor preached from the texts, "Cast thy burden on the Lord, and he shall sustain thee" (Ps. 55: 22), and "Casting all your care upon him; for he careth for you" (1 Peter 4: 7). It was the gospel of the Old Testament and the gospel of the New. Sunday morning Rev. J. L. Skaggs preached an excellent sermon on prayer. In this he showed the power of prayer, in accordance with God's plan that the effectual, fervent prayers of righteous men shall avail much. He showed that not all petitions are true prayers. The Lord's Prayer, even, is often used too lightly and too thoughtlessly. It becomes true prayer only as we really feel what we say when we use its wonderful expressions. The benefit of having special times for prayer was emphasized. The speaker believes that prayer must move God, if he is such a Father as the Bible shows him to be. Too many pray in the line of their own notions and whims. Again, prayer moves the one who prays; for the loving Father has planned that his Spirit shall move the spirits of those communing with him.

God's plan for doing things is to use men for the ordinary work of upbuilding his kingdom. He moves men to social service and to minister unto the needy. Prayer leads to true thought on perplexing problems. When we need guidance, we can talk with God, and he leads to clear thinking about matters that trouble us.

Again, prayer is a means of discovery. It leads to a clearer knowledge of God. It reveals his presence, and his readiness to give strength. The prophets found it so. Through prayer the unlearned and the humble have been made powerful for the Master's work on earth.

May God protect Seventh Day Baptists

from Phariseism, and make us humble, pious and powerful Christians. Then we can not fail, and his cause will prosper in our hands.

Sunday afternoon Rev. John T. Davis preached from the passages in Ezekiel about the watchmen unto the house of Israel, who were admonished to warn faithfully the wicked from their evil ways. His theme was "Justice and Mercy," or "Personal Responsibility." It was a strong plea for active work in the Master's vineyard. It is easy to shift responsibility, and too many do so rather than take up the work at hand. It is easier to pray for missions than to go forth and bear the message or to pay for others to go.

It is a great thing to be right with God; it is a great thing to be right with men; and it is a great thing to be right with one's self.

Ignorance of the law does not free the violator from its consequences. But it is not true to the Bible teachings of mercy to say that, for a single sin, a sinner shall be cast out forever. God judges men according to the light they have had, and against which they have sinned.

Thank God for Your Environment

DR. H. M. MAXSON

Pastor Shaw asked us to bring to prayer meeting some sentiment from the RECORDER. So I sat down to choose my sentiment. As my eye ran over the pages, it fell on one of the heads of W. L. Burdick's sermon, "God's love is shown in our environment." "There," I said, "there is my sentiment."

If a man of wealth should lay out a beautiful park with winding drives and flashing fountains and gorgeous gardens and should then proclaim to the countryside, "Whosoever will, let him come and enjoy my park to his heart's content," that man we would laud for his generous spirit. If we lived near, our hearts would go out in gratitude to him.

But God has made this wonderful world with beauty everywhere such as no man can equal, and has put us, his children, in the midst of it to use and enjoy it as we will. What love and gratitude we owe him for it!

There comes to my mind a country boy

who was walking to school one morning when his teacher overtook him. The boy had an unusual appreciation of the world around him, and as they talked of the beautiful things they saw, the teacher asked him if he knew what was the most beautiful thing in the world. "Yes," said the boy, "I do. It is this bit of road we are walking on now." To him the most beautiful thing was that part of the world that was next to him. I feel a bond of sympathy with that boy, for, wherever I am, I find myself surrounded with that which is beautiful. Whether I am on the raging, storm-lashed sea or on the quiet sun-kissed shore, on the mountain top with its boundless view or in the forest's depths, amid the luxuriant vegetation of the tropics, or on a sun-parched desert, I can not imagine any place that is not beautiful, for it is all made by our heavenly Father, and to him who sees it is all full of beauty.

Once I took with me on my favorite walk a commonplace man, apparently without sentiment, a switch tender. I showed him an overhanging ledge with all the beautiful traceries which God put into it when he made it. It was half covered with mosses and lichens, of a dozen different varieties, each with its own individual perfection and beauty of form and color. As we looked at it, the man turned to me and said, "And there *are* people who say there is no God." I send up many a prayer of thankfulness that God has opened my eyes to see my environment.

As I muse over God's gifts, the RECORDER drops from my hand and I become conscious of the presence of that dear woman who came into my immediate environment many years ago, to whom I owe so much of my earthly happiness, and there comes to mind a phrase used by one of my friends up in the big woods. He always speaks of his life partner as "my woman." I have often smiled at the crudeness of his speech, but now the phrase seems to me to have a wondrous beauty and richness and sweetness as I thank God for *my* woman that he gave me so long ago to fill full my life environment, and as the prayer goes upward it includes also the younger woman whose happy voice comes down to me from up the stair.

Then my thought flies far afield, many and many a league across the sea, borne on the wings of the war news that I have read

with saddened heart these many days, and I feel that I can offer, without sin, almost the prayer of the Pharisee and thank God that I am not as some other men are, lying in a noisome trench under the flying shrapnel on the battle front, or mounting guard in some beleaguered fortress, or standing on the trembling deck of some stricken, sinking battleship, or, even worse, a bewildered, panic-stricken, starving refugee in war-ridden Belgium; I thank him that I am a citizen of a country whose national spirit reaches out to all nations of the world, with nothing of hate, nothing of envy, nothing of covetousness, but only with warm, helpful brotherly love.

And so I sum up my meditation with this thought, that next to the gift of his Son, I do indeed thank God for the wondrous, blessed environment that he has created to enfold around me.

Behind Time

REV. GEO. W. HILLS

Much is said of late about the ability to control circumstances. It sounds fine. It is an inspiring doctrine, though there may be exceptions to the rule. The old grammar in use when I was a boy was a book of many rules, and the rules had many exceptions. The grammar troubles linger in memory with great vividness. I think this rule of governing circumstances has exceptions, for since my last RECORDER article I have been confronted by circumstances over which I had no control whatever; in fact they controlled me, and put me in bed. But, thanks to one of the best physicians of southern California, and to one of the best nurses anywhere, I am again able to manipulate a typewriter.

Beginning somewhere near where I closed my last article, I will continue. Because Brother A. L. Davis, of Boulder, was not able to make a trip into eastern Idaho and Utah, it was thought best that I take that territory in on my trip.

Near Twin Falls, Idaho, I found my brother and other relatives—seven in all. I had not seen them for over ten years. It is not necessary for me to say that my call of a few days with them was enjoyed by us all. At Idaho Falls, Idaho, Prof. B. R. Crandall and family are located. He

is superintendent of the city schools, and stands very high as an educator in that hustling young State. Because that State is young do not think it is behind in educational standards and practical methods. In Salt Lake City I failed to find those for whom I was in search. I found the late residence of one family; but strangers said: "They went away three months ago to their old home in York State." Near the little city of Heber, Utah, in the beautiful circular Provo Valley, surrounded by mountains and Mormons, are located a full dozen of our people. This is the largest number I found in any one place on the trip.

I am urging the gathering together of our scattered ones, as far as possible, with some of our churches somewhere. Among our people mentioned in this article especially, there is much encouragement to this plan. Professor Crandall is now making arrangements to come to southern California at the close of the present school year.

Before closing, let me assure you that it is not a waste of time, effort, and money to send a pastor out on such a trip. Let us notice the matter from the pastor's view-point. There are no better or more loyal Seventh Day Baptists in the denomination than found among these scattered ones, and no better way has yet been discovered by which to accomplish this work. If members in our pastor-blessed churches need pastoral calls frequently, where they have the blessings and privileges of the weekly church services and the fellowship of the members, is it not fair to suppose the scattered ones need a pastoral call once a year? Some that I called upon had not seen one of our ministers in over two years. Can we not all readily see, with this view, that the effort, time, and money thus expended is really an investment rather than an expense? I think that conclusion can not be questioned.

On the trip thirty-six calls were made on one hundred and fifteen of our people. Seven sermons were preached and two parlor Sabbath talks were given. Bellingham, Wash., was the farthest point to the north, while Idaho Falls, Idaho, and Heber, Utah, were the eastern limit of the trip. Eight weeks were consumed in making this 5,730 miles of travel and work.

SABBATH REFORM

"Men Must Place the Sabbath Where God Placed It"

The following letter, written to Rev. George Seeley, explains itself. How can any one accepting the Bible as the only rule of faith and practice come to any other conclusion than that the Sabbath must be placed where God placed it in the beginning—on the seventh day of the week? We agree with this brother when he says: "Bible students and teachers who seem to be pretty well informed upon general Bible topics are quite astray" on the Sabbath question.

Rev. George Seeley,
Sunnies Brae,
Moncton, N. B.

DEAR BROTHER: Some time ago I received a package of tracts relating to Seventh Day Baptists, which I understand was sent me by the Canadian Branch of the American Sabbath Tract Society, of which you are manager. I was pleased to get the package and thank you very much for it. But how you came to know of me or send it to me is something I don't understand, as I do not claim to be a very influential person on moral questions. True, Sabbath Reform is a subject to which I have given some study. I have conversed with some of our Baptist brethren upon it, and I have other literature, or from other sources, regarding it. As a result of searching out the Scripture texts bearing upon this subject, I am convinced, and have been for some time, that there is great need of reform; and in order to effect a reform, men must place the Sabbath where God placed it in the beginning—on the seventh day of the week.

I gave the tracts to some of our Baptist brethren to read, and I want to give the minister of the parish, and others, an opportunity of reading them. If I had more, I should like to distribute them among the members of the church; or if I can render any other service in a humble capacity, I will gladly do it. As it is now, a large portion of the people pay very little attention to any day, so far as keeping it holy is concerned, or devoting it to the worship

of God. But if God's Sabbath was set apart for that purpose, there would be the advantage of having his word to back it.

It has been a surprise to me, in conversing with our Baptist brethren, to find that they are so poorly informed as to the change from Sabbath to Sunday. Bible students and teachers who seem to be pretty well informed upon general Bible topics are quite astray on that subject. They hold the opinion that Christ made the change when he arose. I shall be pleased to hear from you at any time or consider any suggestions that you may wish to offer.

Yours truly,
T. E. WILSON.

Life and Work of English Seventh Day Baptists

[This summary of the writings of the late Rev. William M. Jones, of London, England, published in the *Jubilee Papers*, was read before the Syracuse (N. Y.) Seventh Day Baptist Sabbath School, and forwarded by E. S. Maxson, M. D., for publication.]

Doctor Maxson writes: "Our people thought the paper might be instructive to many Seventh Day Baptist young people who do not possess the *Jubilee Papers*, and so might be worthy a place in the SABBATH RECORDER."—ED.]

That the first Christians kept the Sabbath may be seen by referring to New Testament; and that the real Sabbath continued to be observed in the churches down to the fifth century is evident from church history. A rival day, Sunday, was, however, forced upon the people by the decree of Constantine, A. D. 321; not as the "Lord's-day," but as the "venerable day of the sun," in order to please the heathen element and to make a distinction between Jew and Gentile. Yet in western Asia and most of Europe, the name, Sabbath, is still applied to the Seventh Day, and is as well known now as in any previous age.

It is asserted with some show of probability that Paul or one or more of the apostles preached the gospel in Britain. As none of them knew Sunday as a religious day, their practice and teachings must have been for the Seventh Day Sabbath. According to Mr. William Skene's

"Celtic Scotland," the Monastic Church of Ireland held Saturday to be the Sabbath on which they rested from all their labors, while on Sunday they celebrated the resurrection by a service in the church. The veneration for Sunday was greatly promoted by Queen Margaret of Scotland. Mr. Skene says that her arguments and authority were brought to bear upon Scotchmen, who "carried on their worldly labors on Sunday as on other days"; meanwhile "they abstained from work on Saturday, which they held was properly the Sabbath." During the sixteenth century many disputes among both the learned and the more simple-minded occurred concerning the Sabbath Day and the right use of the same, some maintaining the changed and some the unchanged day. A few very convincing books were written on the true Sabbath question by such authors as Stockwood, Trask, Broad, Ockford, etc.; and had it not been for stringent laws and persecution, the true Sabbath would have gained its own.

The nucleus of the Seventh Day Baptist Church of Mill Yard was probably formed in 1617, by John Trask, a schoolmaster, and his wife. They engaged in earnest revival work in London, converting many. Because Trask wrote, as well as preached, on the Sabbath subject, he was sentenced to stand in the pillory, then to be tied to a cart and dragged and whipped from Westminster to the Fleet prison. Mrs. Trask was also thrown into prison and kept there for fifteen or sixteen years, until her death. Dr. Peter Chamberlin, "physician in ordinary to three Kings and Queens of England," appears as the leader of this church afterward. John James, his successor, preached to a congregation of thirty or forty. He was hanged at Tyburn, his body was drawn and quartered, and the quarters put upon the four gates of the city and his head upon a pole in front of the meeting place. From the days of Trask there has been a commendable activity for the most part by the ministers and members of this church in the spread of the Sabbath truth by means of the press.

NATTON, GLOUCESTERSHIRE

Sabbath-keepers probably did not form themselves into a regular gospel church at this place until about 1650 or after. The members being scattered, the meetings were held in several places, sometimes

thirty miles apart. Elder John Purser purchased a small estate at Natton, where the meetings were sometimes held. He there fitted up a part of his house for divine worship, which remains to this day as a place of meeting for this ancient church. When he died he left the meeting-house and burial-ground to the church and five pounds a year out of his estate to all succeeding ministers. This church is still active and thriving today.

COLCHESTER, ESSEX

Here two hundred Seventh Day Baptists met, all in one assembly, on the Lord's Sabbath, in 1657.

NORWICH, NORFOLK

We learn of the existence of a baptized church of Sabbath-keepers in Norwich, gathered by the long-suffering labors of brave Brabourn. Brabourn, a minister of the Established Church, published a work on the Sabbath, adding to it afterward as occasion required. He was a great sufferer for the truth, converting and baptizing many, and at his death he left to each of the poor of his flock a sum of ten pounds.

BELL LANE, LONDON

Like most of the other churches, nothing of the organization of this church or of the number of its membership is known.

PINNER'S HALL, BROAD STREET, LONDON

Francis Bampfield, an eminently learned and pious minister, founded this church and continued to be its pastor until his death. At first people met in Mr. Bampfield's house. Feeling the need of a more public place than a private house afforded, they all met for prayer and, having agreed upon drawing the place of worship by lot, they all looked up to the God of heaven, expecting his allotment. The lot drawn, declared Pinner's Hall the place of solemn worship. Mr. Bampfield attended college at Oxford and was one of the two thousand ejected ministers in 1662. He embraced the Sabbath and baptism while a prisoner in Dorchester jail, where he made many converts to his views, some weeks preaching sixteen times. He preached in all the largest Seventh Day Baptist churches of England, prosperity following in his footsteps. Three times he was arrested in Pinner's Hall. The last time, as he walked through the streets, a bystander remarked, "See, how he walks with his Bible in his hand

like a martyr of old." The damp and cold of prison life soon told on his weak frame, and on the Sabbath, February 16, 1683, he died. After Mr. Bampfield's death, the church was scattered for two years. Then it was reunited and led by Joseph Stennett. Under his leadership, in fourteen years the membership increased from fifty-five to one hundred and twenty. Mr. Stennett excelled as preacher, writer and poet. His hymn, "Another Six Days' Work Is Done," is known almost everywhere.

Besides the churches here mentioned, there were others of this faith, fourteen in all. What was the cause of the decline of these churches? Mr. Jones thinks it is, in a great measure, due to a lack of combination and unity for mutual encouragement, growth and defense. Since we all know "that in union there is strength," why can not the "children of the kingdom" realize this fact and act upon it. "However, Sabbath Reform in England is reviving, the lamp is being replenished, and a brighter day for the long downtrodden and despised Sabbath is beginning to dawn."

The Passing Show

REV. G. M. COTTRELL

A week of wonderful Kansas sunshine and weather. The mercury has gamboled up the glass from 30 to 49 degrees above freezing. It now stands on my back porch in the shade, at 66 degrees. We can not equal the wonders of foliage color in the New York hard maples, but this beautiful Kansas sunshine rivals California and Florida, for climate.

The week was ushered in by Dr. Charles Zueblin, of Boston, author and lecturer on civic and social problems. The "New Civic Spirit" was his theme at the auditorium meeting, Sunday afternoon, in which he showed that the charities, the ministry and medicine were no longer the only media through which consecrated service could be rendered the world, but that politics and civic reforms furnished a grand opportunity for consecrated public service. His Sunday-night address in Rev. Mr. Sheldon's church, on "The Fellowship of the Common Life," was spoken of as a masterpiece. Monday, before the Commercial Club, on "The City of the Future." Tuesday some fifty members of the club motor-

ed around the city on a thirty-mile drive, attempting to locate a proposed boulevard system encircling the city. So the dream of The City Beautiful is gradually becoming a reality. Many favorable comments on the present Topeka and her possibilities for the future are heard.

Her thirty blocks of white way are probably not surpassed, if indeed equaled, anywhere in this country. Her beautiful parks, abundant shade, miles and miles of paved streets, schools and churches and public buildings make her a constant delight, and added to these, there is not a single saloon.

But not only must the city of the future have these show-places for the visitor, she must make all her parts comely. So she has to renovate her slums, clean out the bottoms, and make fuller life for the most lowly.

Tuesday night Senator Frank J. Cannon, formerly of Utah, spoke on the "Menace of the Mormon Kingdom." What he gave to Mormonism was a plenty. Though brought up a Mormon, and a Mormon elder at a youthful age, his desire to be a citizen of the United States was greater than his desire to be a loyal Mormon at the expense of his loyalty to the government. Mormons are in treason against the government. They are practicing polygamy in eleven States, without let or hindrance, and in violation of their solemn pledge, and are using the church as a political machine to accomplish their designs, and impudently say, "What are you going to do about it?" Reed Smoot has no right to be in the United States Senate, and strict measures should be taken. Mormons should even be denied the use of the United States mails, until they cease to teach, publish and practice doctrines antagonistic to our laws. Senator Cannon is a clear and powerful speaker, and has undertaken a herculean task of arousing the nation to the task of destroying this, her most powerful internal foe.

The latter half of the week has been given to the great annual gathering of the teachers of the State. Six thousand strong they poured in upon us from every quarter, until streets and stores, hotels and homes, halls and restaurants have overflowed. From city and village and prairie they come, tall ones and short; plump ones and thin; serious-looking and care-free;

blue-eyed and black-eyed; rosy-cheeked and pale; brunettes and blondes; and all well dressed. Indeed a good crowd to search for the latest styles. Bless them, where will you find a nicer bunch than Kansas' six thousand school marms?

Lectures and concerts, round tables and department meetings have filled the days, and the city life made gladder and the teacher life fuller for this great assemblage.

Dr. Charles Zueblin, of Boston, who opened the week's activities, was the last to appear in a general address before the teachers at the auditorium last night. We here submit an abbreviated copy of his address on "Education for Freedom":

Education can not be adequate unless it takes account of the threefold legacy of the nineteenth century—industrial organization, the democratic spirit and the cosmic sense.

The nineteenth century was appropriately called by Alfred Russell Wallace, "the wonderful century," yet its greatest wonders were not its verities, but its vistas.

Modern industrial organization has multiplied creature comforts beyond the dreams of earlier times. It has united workers on a scale before unknown, but it has not made them happy; it has tried to exploit science, but it has not become scientific. It has increased material wealth and sacrificial spiritual values by compelling uniformity.

EVERY ONE DOES EVERYTHING

The second factor in the heritage of today is the democratic spirit. This has not yet expressed itself so fully in liberty and fraternity as in equality. Despite the shameful extremes of luxury and poverty a superficial equality pervades contemporary life. Everybody reads, everybody travels, everybody does what everybody else does because everybody else is doing it. More people read than ever before in history. Most of them can not yet want good things; hence the taste of the cultivated surrenders to the popular demand. Journalism is extravagant; fiction is journalistic; the drama is sensational. The democratic spirit holds latent the larger life. It is momentarily sacrificed to mediocrity. Audacity is required to rise above the commonplace.

It is just beginning to dawn upon us that an even greater factor than the democratic spirit for the life of tomorrow is the cosmic sense. The fifteenth century knew a great deal about the remote heavens and nothing about man. The nineteenth century taught us about the man who is at hand, and through knowledge of him we are beginning to get a vastly larger grasp of the universe. Philosophical, religious and other speculations of the nineteenth century have readily enlarged the bounds of human vision. Positivism, socialism, anarchism, New Thought, Christian Science, theosophy and pantheism—each suggests an endeavor to be all-inclusive, to present a vision of the fullness of life.

NEW SYSTEMS ARE REQUIRED

Education can not be adequate unless it takes account of this threefold legacy, which indeed is crudely done in the familiar educational trinity, education for occupation, for citizenship, and for character. Medieval culture is no longer sufficient. The college entrance examinations will not do as a standard of life. We can not train free men and women for the functions of tomorrow by a system of education designed for sequestered monks nearly a thousand years ago. We shall use our industrial organization, democratic spirit and cosmic sense in preparation for occupation, citizenship and character when we give the pupil his trinity of creation, service and harmony.

The child can not be fitted for occupation in the ever bigger world if we merely teach him a trade or a profession. He must not only have a dexterous hand and a trained eye, but the power of incorporating his imagination in the work of his hands. Most of us need fewer and better things; all of us will benefit by knowing how to make better, if not fewer, things, whether we make pottery or poetry. The pupil must be taught service that his occupation may have some other goal than money-making and that citizenship may be a serious accomplishment. Hence the school must be cooperative, not competitive. The examination that reveals the conventional mind of the teacher must be surrendered to the discovery of the unconventional mind of the child. The school must become a workshop and a play-room, instead of a prison or a hospital. Training for character will be secured not so much by catechism and discipline as by the exposition of the meaning of harmony.

Topeka, Kan.,
Nov. 14, 1914.

Gratitude

MRS. GRANT BURDICK

Read at the Central Association, October 8, 1914.

Gratitude is defined by Webster as a kindness awakened by a favor received. Here then is cause and effect. Two persons, at least, are required for one to experience gratitude: one to give, and the other to receive. We notice that the one who receives, is the one who feels this emotion.

In making a journey away from home, real favors are often bestowed upon us by strangers, which call forth our grateful thanks at once, and we are very apt to speak later to our friends in praise of this kindness. When any kindness by word, act, or gift is bestowed upon us by the friends with whom we mingle in our daily lives, how quick we are to say, "Thank

you." How we feel the love in our hearts for them quicken and glow with renewed warmth. How gladly we sound their praises to others. How eagerly we seek to find some way in which to show the gratitude we feel.

In the Bible we find many interesting stories which sometimes give sharply contrasted pictures of gratitude and ingratitude.

There is the story of Hannah who prayed to the Lord so earnestly for the gift she desired. The Lord heard and granted her prayer. She proved the genuineness of her gratitude by giving to the Lord the child she had been so anxious to have. She did not fail in love toward her first-born, but the gift so quickened her love toward the Lord, that she determined to give up this, her dearest treasure, to him who had bestowed it upon her. So at a very tender age she took Samuel to the temple to be trained by the priest, in the service of God.

Coming farther down in the history of God's people, we will glance at the Bible story of Esther, the humble Jewish maiden who became a queen. Through the influence of her uncle, she became, by the blessing of the Lord, the savior of her nation from utter destruction. The result was such a wonderful depth of gratitude throughout the nation that two days were set aside as "days of feasting and joy, and of sending portions one to another, and gifts to the poor." These two days were to be "remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed." These days are still faithfully observed by the Jews.

In King David's life we have another example of gratitude. Perhaps no other man ever had so great or so many causes for gratitude as did this king, of whom we learn so much in the Bible. So deep and sincere was David's sense of indebtedness to God, that again and again he dedicated his life, his property, and all his talents to the praise, service, and worship of the Most High, from whose hand he gratefully acknowledged he received all the blessings that crowned his life. As we read and study the book of Psalms, we are constantly interested in his songs of praise, so filled with expressions of gratitude.

Again we turn the sacred pages, and read of the birth and life of Christ our Lord. How continually he was offering thanks to his Father! He scarcely uttered a prayer but that he thanked and praised the Father.

As he begins his ministry, he calls about him the disciples. We are told that after Andrew was called he went first and brought his brother Simon. Philip, when called of Christ to follow him, went at once and brought Nathaniel. In Matthew 28: 19, Christ gives the command, "Go ye therefore and teach all nations." What then is the lesson for us in these days? Have we cause for gratitude? How much of it shall we express, and in what way?

We read that God is love, that he first loved us, and that because he first loved us we love him. Loving him truly begets in us a lively sense of gratitude, which can be acceptably rendered to God only by constantly striving in every way in our power to tell to those around us the glad news that Jesus saves. Where we may not go, we may send evangelists to carry the tidings of salvation through Christ. Let us pray honestly, "Thy kingdom come. Thy will be done in earth, as it is in heaven."

A Hindrance to Prayer

An unforgiving spirit is one of the commonest hindrances to prayer. Prayer is answered on the basis that our sins are forgiven; but God can not deal with us on the basis of forgiveness when we are harboring ill will against those who have wronged us. Any one who is nursing a grudge against another has fast closed the ear of God against his own petition.

How many there are crying to God for the conversion of husband, children, friends, and wondering why it is that their prayer is not answered, when the whole secret is some grudge they have in their heart against some one who has injured them, or who they fancy has injured them.
—R. A. Torrey.

"The sender and the sent are fellow missionaries. Every disciple who does any sort of mission work is a fellow laborer with Christ in the one unfinished work that began in Bethlehem."

MISSIONS

Seventy-second Annual Report of the Board of Managers

(Continued)

GENERAL MISSIONARIES

The West Virginia Field

Rev. Wilburt Davis continues the work as general missionary on this field, and as joint pastor of the three churches. The churches of this association which are so fortunate as to have pastors, very generously continue to pay a certain amount a member for the support of Brother Davis. This, with the allowance from the board, makes it possible for this large field and the small churches in it to have systematic help. Besides preaching at the churches regularly and occasionally holding special meetings, appointments have been met at Lick Run and Bear Fork. Brother Davis reports: one hundred and sixty-seven sermons preached to congregations ranging from thirty to fifty people, at five different places; calls, two hundred and twenty; people added to the church, four,—by baptism, one, by letter, three; Sabbath converts, one.

The Wisconsin Field

Rev. J. H. Hurley was missionary pastor on this field until last January, when he resigned on account of needed rest. He has, however, continued the pastorate of the New Auburn (Wis.) Church, which he had previously carried on in connection with his field work. Regular appointments have been sustained at Pine Grove school-house, and occasionally at Windfall Lake. One of the Milton College quartets will visit and labor on this field during the summer vacation. Brother Hurley reports during his six months of labor: thirty-seven sermons preached to congregations of about sixty-five people; people united with the church by letter, two.

The Ontario Field

Eld. J. A. Davidson, of Campbellford, Ont., has, during the first half of the Conference year, conducted missionary and Sabbath Reform work in neighboring localities. He has sustained regular appoint-

ments in several cities within a radius of a few miles. It seemed best to the board to discontinue this work January 1, when Brother Davidson was sent to the Scott (N. Y.) Church. His reports during the six months show twenty-five sermons preached to congregations ranging from seventeen to twenty-five people; pages of tracts distributed, 25,500; books and papers, fifty; prayer meetings, nine; calls, four hundred; added to the church by profession of faith, two; Sabbath converts, four.

CITY MISSIONS

The City of New York

This is the fifth year of our Italian Mission work in New York City, under the direction of Rev. Antonio Savarese. The headquarters now are, however, at New Era, near New Market, N. J., where Brother Savarese lives, and where we now have a commodious chapel. Here we have a congregation ranging from twenty to forty people. The services are held in the afternoon, following which the Sabbath school is conducted by workers from the New Market and Plainfield churches. Mr. J. G. Burdick has been in charge of this work, and to him we are greatly indebted for its success. On Sabbath morning Brother Savarese holds services in the city, and works among the Sabbath-keepers located on the East Side. This work, which consists quite largely in the printing and distributing of tracts, is financed by both the Tract and Missionary societies. He reports: one hundred and ninety-eight sermons preached to congregations ranging from seventeen to thirty-two people; number of tracts distributed, six hundred; number of papers distributed, nine thousand eight hundred; prayer meetings, one hundred and ninety-one; calls, more than one thousand; people converted, twenty-two; added to the church, five; Sabbath converts, five; Bible schools organized, one.

Chicago, Ill.

Rev. J. J. Kovats has continued missionary and Sabbath Reform work in South Chicago throughout the year. The Chicago friends are still paying the rent on his mission room. The salary of Brother Kovats is paid jointly by the Tract and Missionary societies. The opposition to his work culminated in his arrest by another minister for solemnizing a marriage on the

west side of the city, where he found friends and work. On examination of his credentials the court dismissed the suit. The minister who entered the complaint resigned his charge and Brother Kovats is now asked to preach Sundays in the same church. He has also had other preaching stations in the city. The need is for more men of exemplary life and character. We can render more efficient service to the communities where we work, and to God, by raising the standards of living than by gathering great numbers of people to our denomination. Your secretary made a visit to this field on Sabbath morning, May 13, when Brother Kovats administered baptism at the lake. His reports show more than two hundred sermons preached to congregations ranging from thirty to ninety people; number of tracts distributed, twenty-five thousand, and as many more papers and books; a large number of prayer meetings held, and more than one thousand calls made; people added to the congregation by baptism, twelve; Sabbath converts, twelve. He thinks some fifty people have been converted.

Battle Creek, Mich.

Rev. D. B. Coon continued on this field, serving our church as pastor until the close of this Conference year, when he resigned to enter the employ of the board as field missionary and evangelist. The attendance at Sabbath services has continued to increase. Through the kindness of the Sanitarium, our people are still holding their services in the chapel of the main building. We are accorded a place in the Sabbath school of the Sanitarium, both as teachers and officers. The Young Men's Bible Class remains faithful, with Pastor Coon as teacher. At each Sabbath service there are new faces, both of Sabbath-keepers and of those who are interested in this question. The changes among our people are frequent, but some have come to stay. This means a more settled condition in our interests here. The meetings of the Sabbath Keepers' Convention of Michigan and Indiana was held here in the fall and was well attended. Rev. M. B. Kelly has accepted a call to this church, and will commence his services in July. During the winter, pulpit supplies were secured for the church and Brother Coon was given leave of absence to go as evangelist

among several of our churches. This absence leaves us with only three quarterly reports, which show forty-nine sermons preached to congregations averaging about eighty-four people; pages of tracts distributed, five thousand one hundred and fourteen; books and papers distributed, forty-three; prayer meetings, sixty-nine; calls, six hundred and fifty-three; added to the church, eleven,—by baptism, three, by letter, eight; Sabbath converts, one.

SUMMARY OF FIELD MISSIONARIES

Twenty-four missionaries and pastors have been employed or aided financially on the home field during the year, laboring in New Jersey, Alabama, Arkansas, Missouri, Oklahoma, California, Idaho, Colorado, Utah, Wisconsin, Nebraska, Iowa, Illinois, Minnesota, South Dakota, Michigan, and two city missionaries, one in New York City and one in Chicago, Ill., besides the work at Battle Creek, Mich.

SUMMARY OF ALL THE WORK

THE FOREIGN FIELD—CHINA

Shanghai

Shanghai Seventh Day Baptist Church: membership, 71, with a congregation of 150 people during school year; two foreign ministers; contributions of Native Missionary Society, \$177.50 Mexican, including Sabbath collections; Sabbath appointments, 2; Sabbath schools, 2, one of them has an average of 97 pupils with 15 teachers; Boys' Boarding School with 45 pupils; receipts, \$3,050.25; Girls' Boarding School with 32 pupils; day schools, 2, with 90 pupils; total receipts from Girls' School and day schools, \$1,494.60; one person has been baptized and united with the church; probationers at Shanghai, 13.

Lieu-oo

One Seventh Day Baptist church with 12 members and 13 probationers; services each Sabbath, with average attendance of 56; one day school opened with 11 pupils; one dispensary with two lady physicians; number of treatments, 7,388 to 5,006 different patients. There are thirteen native workers, one evangelist and one licentiate.

SUMMARY OF WORK ON THE HOME FIELD

Forty men have been employed on the home field more or less of the time. They report: 24 years of labor on eighty different fields or localities; sermons and addresses, 1,800; prayer and conference meet-

ings held, 1,253; calls and visits, 7,875; pages of tracts distributed, 54,000; Bibles, other religious books and papers distributed, 18,200; added to the churches, 109,—by letter, 28, by baptism, 71; converted to the Sabbath, 54; Bible schools organized, 4; churches, 1.

ESTIMATED APPROPRIATIONS FOR 1915

Work on the China field	\$ 4,830 00
Work in Holland	300 00
To assist the Java Mission	150 00
Work in South America, salary	600 00
Work in South America, incidentals .	120 00
Corresponding Secretary, salary	900 00
Clerk hire	100 00
Traveling expenses	300 00
Emergency Fund	100 00
Missionary committees in four of the associations ..	400 00
Assistance to churches	3,130 00
Salary of two evangelists at \$900 each	1,800 00
Expenses of two evangelists and singers ..	1,200 00
	\$13,930 00

(To be continued)

A Leaf From My Diary

A PASTOR

It was a beautiful Sabbath Day that I was spending with a non-resident family of the church. In the afternoon the Doctor and I took a walk of two miles to visit a family of recent converts to the Sabbath, consisting of a mother and two grown daughters.

I shall never forget that visit. There was hung on memory's wall that day a picture that does not fade with the passing years. The center of the picture is a young woman, educated and refined, strong in mind and spirit, but experiencing that bodily weakness that accompanies the last stages of tuberculosis of the lungs. She was a graduate of the State University, had been brought up in the Lutheran church, had later joined the Presbyterians, and for some weeks had been a Sabbath-keeper.

She was sitting in an easy chair, under the shadow of a spreading tree that stood on the lawn of her home. There we found her as we approached the home that warm summer afternoon, and there, after a brief service of worship and conversation unusually delightful and satisfying, we left her.

There was something in the atmosphere

of the place and the character of its surroundings that helped me to appreciate the life-story as it was given me. There was hardly a breeze astir, and out over the garden lying in the sun, and over the tall grass in the meadow ready for the mower, the shimmering heat danced in time with the movements of the yellow butterflies on the wing. Behind us was the creek, and across it stretched an old mill-dam, over which the water fell in ceaseless monotony. But the mill was gone and the mill-race was grown over. The road led across the creek, below the mill-dam, and climbing the hill beyond, lost itself in the blue sky that rested upon its summit.

Here our friend had spent her childhood. From here she had gone away to school, and to take her place in the world as a teacher. Back to these familiar scenes, at the age of thirty-three, she had come to take final leave of earth, at that spot where memory loves to linger longest, and which most suggests and best typifies the place which awaits the soul earth-released and heaven-bound—home. What a calm and intelligent faith was hers! what a peaceful and satisfying hope! Especially did she rejoice in her new-found truth of the Sabbath.

Three things impressed me as revealing the real significance of the Sabbath to her. In the first place, she wondered if she would ever have known the Sabbath truth and experienced the blessings of Sabbath-keeping if sickness had not sent her from her teaching, which she loved, back to the quiet of her old home, under conditions that brought the Sabbath to her attention. Her very attitude toward her own question convinced you that the joy she had in her new-found experience of the Sabbath more than compensated her for the loss of the joys of the schoolroom. I know the latter were many by the way she referred to her children. It was her sorest cross to feel that she could never teach again, but she did not complain.

Again, realizing as she did that she would never be put to the actual test of keeping the Sabbath under circumstances which would make it difficult, she wondered whether she would be faithful if she were back under the old conditions with her new-found faith. In her imagination she went over every situation in which she felt she might be placed as a Sabbath-

keeping school-teacher, and she felt that she would be true. There was something pathetic about this attempt to try herself; and yet she was so sincere that the heroic element in it almost forbade pity. She knew she would never have to stand the test. But she wanted to feel sure that she would if it were her privilege. To me it gave a fresh revelation of the value of experience, and a new appreciation of the Eden story of the temptation. We should rejoice when we are tried, for this gives us an opportunity to assure ourselves that we are making growth in Christian character.

In the third place, although I have no doubt that the legalistic side of the Sabbath claim had been emphasized most in impressing her with the matter, and, perhaps in her case, too, the law was her school-master, yet she said, and she said it voluntarily: "It is not so much because of the commandment that I keep the Sabbath, but because of my love for Jesus and my desire to live close to him." In this she revealed the highest motive for obedience, and her joy in this new means of fellowship with the Master.

That is a never to be forgotten Sabbath to me. We left her as we found her, after a few hours. But not as we found her, I am sure. She rejoiced in the privilege of a service and conversation with a Seventh Day Baptist minister, the first and only time she ever had that privilege in this world. She feelingly expressed her sincere gratitude. And that minister will always be thankful for the blessing which came into his life from that service and visit.

Not many weeks after I was called all the way from my home to assist at her funeral. The Lutheran minister (who was very kind) had charge of the service. The singing was in the Norwegian language; but it was my privilege as a Seventh Day Baptist minister, in the presence of a large congregation, strangers to me but known to her, to speak a few words in memory of this Sabbath-keeping Christian. And we buried her by the side of her father in the old cemetery on the hill, in the shadow of the church of her childhood.

Five years afterward I related this incident to a friend, who said, "Too bad she died"; and it almost shocked me to realize that I had never thought of it that way

before. Her death did seem premature, but she was so happy that my mind has retained only the brighter colors of the picture. She seemed ripe for heaven.

"The Gospel and the Law"

The following song (tune, "The West Virginia Hills"), by Martin Sindall, written before its author forsook the Sabbath, was sent us by Mr. Sindall's father with a special request for its publication in the SABBATH RECORDER. The father's letter to the editor is quite touching. Among other things he says: "It has been kept for years among some old papers. A few days ago I found it and think it contains too much truth to throw away."

Gospel truth and moral law,
Ever beautiful and grand,
In the Christian's heart and Bible,
Now and evermore shall stand!
Is it any wonder, then,
That our souls with rapture thrill,
As we hear the gospel story
And the Father's written will?

Chorus—

The Ten Commands, blessed commands,
How we love our Father's Ten Commands!
They to us reveal his will,
And he bids us heed them still,
While in Christ we grasp the love in his commands.

In the gospel and the law,
Both from God the Father's hand
We behold eternal blessings
For the hosts in every land.
Is it any wonder, then,
We proclaim the gospel grand,
And the ten great words he gave us,
Each one framed as Love's command?

But the world has quite forgotten
God the Seventh Day hath blest,
And hath made forever holy
That sweet day of sacred rest;
This in word and life we'd teach,
And we hope the world may learn
That if men shall have a Sabbath,
To this day they must return.

Jesus Christ, our sacrifice,
On the cross was crucified;
But he lives to speak the praises
Of Ten Words which never died.
If we keep them, one and all,
In the Christ-directed way,
We shall rest in heavenly mansions,
In the great all-glorious day.

"Wherever there is a non-Christian foreigner in one's own land, there is a missionary opportunity."

WOMAN'S WORK

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

Thanksgiving Prayer

For all thy mercies, Lord, we give thee praise; for the sweet air, the throbbing sea, the towering hills, that ever speak thy great majesty. We praise thee for the trees that, straight and tall, proclaim in steady strength a changeless tale of thee. And then, with deeper breath, we think of our own being, sealed with the stamp of God; of family and friend; of love, that gladdens, sweetens, glorifies; of joy that's touched us, and of pain that's purified. For all, O God, accept our praise. Teach us a steadfast loyalty, and accept this, our Thanksgiving prayer to thee.—L. D. Stearns.

At Thanksgiving

O wheels, turn swift and speed the train
That brings our loved ones home again!
Though they have wandered far and wide,
When comes the glad Thanksgiving-tide
We spread the board to ample space
And set the vacant chairs in place;
Our eagerness we scarce restrain
While waiting for the coming train.

Blest day that quickens kindred ties,
And wakes the best that in us lies.
With generous store we feast our own,
Forgetting not the sad and lone,
For some have gone so far away
They come not even for this day;
And 'neath the smile there lies the tear
For those we no more welcome here.

The winds blow chill, but fires are bright,
And all the youthful hearts are light;
The earth has given bounteous yield
Of harvesting from fertile field.
And putting all our frets away,
With thankful hearts we keep this day;
And the kind Father's loving care
Broods o'er his children everywhere.

—Emma A. Lente.

Home Missionary Work for Young Women

MISS MINNIE GODFREY

Paper read at Woman's Hour, Northwestern Association, Farina, Ill., September 24, 1914.

At the recent session of Conference we heard two definite calls for workers on the

foreign field: needed, a man in China; again, wanted, a man to assist Marie Jansz in Java. Because there were no definite calls for young women in the homeland, shall we, then, conclude that there is nothing for them to do along missionary lines? Rather let the willing workers study the needs of our homes, churches, communities, large cities, the Fouke school, the northern Wisconsin, and other home fields. After even a few moments of careful consideration, we see how much there is to be done at our very doors.

See what opportunities there are in the home! What could be more convincing of God's great love than the unfaltering faithfulness of young womanhood? Would not this make a lasting impression upon the plastic minds of children in the home also? Furthermore, we all meet friends in our homes. Here the sincere Christian has innumerable opportunities to work for the Master. A little girl who lives less than a block away had never heard a prayer until she attended the Memorial Day services. The neighbors mentioned the fact the next day. But did they do anything about it? The little daughter of a busy, uneducated mother went to a neighbor for a Junior verse of six words with the word love in it. A child of perhaps eight or ten years had never heard of Jesus until the teacher in a rural school told the story of the Christ Child, at Christmas time. The pupil's mother did have a Bible, and at the child's request looked up the story. These are only three instances of the many opportunities to work for the Master, offered to us every day. Those who are ready and willing can find something to do without leaving their homes.

Let us go farther and study the community needs. Are they social, civic, religious, or education? In some towns the young people spend their time with valueless, or even harmful, amusements, while some older person might tactfully guide them to something better. Young people must have "something doing." I do not believe they voluntarily choose the wrong. But they will take that if nothing else is offered. As to civic reforms, can we not find some means of securing the passage and enforcement of such laws as will be a moral, social, and physical benefit to our citizens? In Wisconsin we have a law which should entirely do away with the

use of cigarettes. Yet how many are smoked daily! It may be that the boys and girls are filling their minds with trash, instead of that which uplifts and ennobles. In some places where there are no libraries, public reading-rooms have been fitted up and opened two or three evenings a week.

Perhaps some, or all, of these suggestions are not strictly missionary. But are they not means to the one great end? Work of this kind certainly helps us to know individuals better, thereby making us more tactful when the time comes for developing the spiritual life. If we are to "present our bodies a living sacrifice," and, if they are God's temples, should they not be strong and clean physically, with pure minds? Not long ago I heard personal work in evangelism compared to picking strawberries. These thoughts impressed me: "They are not all ripe at the same time," and "Do not spoil the vines for the harvest of some one else."

In our work at home, let us not neglect calling upon the sick and shut-ins. How much they appreciate a call and perhaps a few flowers from a cheerful person!

Did you ever try writing letters to missionaries on the home or foreign field? I believe they appreciate our interest in them and their work. Imagine yourself in a place where you could get mail from home only once in two weeks. How many letters would you want? Doubtless even those from strangers would be gladly received. One missionary said he answered about seventy such letters one summer vacation and was glad to do it for the sake of receiving the letters during the year. In a letter which recently came from Marie Jansz, she says, "I thank you very much for your kind interest in my work. I, also, am greatly interested in you all, and in your work for our Lord in far-away America. May our dear Lord bless you all abundantly and reward you and all the friends who take an interest in this little part of his vineyard."

This letter came in response to mine asking for something from Java for our church missionary exhibit. In this exhibit we plan to have articles typical of different foreign countries. The exhibit from Java consists of three dolls (made by the men, under the direction of Miss Jansz) dressed to represent a native man, woman, and child. Perhaps this isn't

strictly home missionary work, but it is a work we can do at home to increase interest in foreign missions.

A. E. Webster, of the United Charities of Chicago, upon receipt of a box of clothing from the Ladies' society, wrote, "I am sure if you could see the look of appreciation on the faces of poor people when they receive such needed clothing you would never regret having sent it." Will you allow the United Charities to lack food and clothing for distribution this winter? They not only supply these once but keep watch of families, sometimes for years, giving financial assistance only when really necessary, helping the men to get work, and teaching the mothers to care properly for their children and homes. Here is work for young women as nurses and visiting house-keepers. Those who can not give all their time, spend as much time as they can working in offices as secretaries. Other opportunities for missionary work in the city are teaching in night-schools, working among immigrants, working in city rescue missions, and carrying flowers, books, or magazines to inmates of hospitals and prisons.

At the present time in our own county we hear much about the Y. M. C. A. But where is our rural Y. W. C. A.? The motto of the student association is, "Young women at work for young women." This is a pleasant, as well as a profitable, task.

Some one has said that a person could do no better home missionary work than teach the poor mountain whites of the South to keep their houses sanitary and supply their families with well cooked, nourishing food.

The teacher always has an opportunity to help the child along other lines than his mental development. Doubtless her greatest work is the training of character. What an influence the child is in the home! By knowing the home the teacher can offer helpful suggestions in school, which the children gladly take home and insist upon having carried out. These suggestions may be on sanitation, proper kinds of food and clothing, care of the body. Or, if none of these are needed, simply a book from the school library sent for some member of the family to read often brings the teacher in touch with the home. As some one has said, the most important sense to the Christian worker is touch—personal

touch. What the unconverted need most is love. This will often help the poor even more than material support. "The work of charity was interpreted by John when he said, 'The greatest of these is love.'"

If the teacher is a good organizer, in many communities much can be done to uplift the social standards. In rural communities where people do not have church privileges, teachers might be instrumental in organizing Sabbath schools or Christian Endeavor societies. Would not this be excellent work for some of our young women among the scattered Sabbath-keepers in northern Wisconsin or other fields?

Thus far I have had in mind places where the educational advantages were good, but where these other matters of which I have spoken were neglected. There are many places where the schools are not good. Young women who are fitted for teaching might do much toward bettering these conditions. Of course they would not receive such large salaries, but is not the feeling that you have been of real service to some one better than mere money? Pupils who are helped in this way usually help others in turn, and so the service is magnified. Each year the school at Fouke affords opportunity for several young women to do home missionary work. This year, unless the place has been filled within the past week, there is still another teacher needed. The work might be done either in the high school or upper grades. Who will heed the call? Do not say, "Why should I go?"; but, "Why should I not go?"

Perhaps you say you can not teach. Very well, we can not all do the same kind of work equally well. How fortunate it is that there is a great variety of work to be done. I believe that each one has a certain work that he can do better than any other.

So let us prayerfully and carefully examine ourselves to find our niches, and when we have found them, let us do our best to fill them, whether they are in the home, the school, the small town, or city.

Mrs. M. G. Stillman, secretary for the Southeastern Association, writes: "We had a very interesting time at the woman's hour." The following program was given:

Scripture Lesson—Mrs. Ilea Randolph
Prayer—Mrs. Cora Ogden
Music—Mrs. A. J. C. Bond, Mrs. L. D. Lowther,
Mrs. Cora Ogden and Mrs. Wardner Davis
Paper, "Our Needs in China"—Mrs. Wilburt
Davis
Paper, "King Lemuel's Ideal Womanhood"—
Mrs. C. B. Clark
Report of Associational Secretary—Mrs. M. G.
Stillman
Solo, "I am a Pilgrim"—Miss Freda Ford

Message From the Secretary of the Southeastern Association

DEAR SISTERS OF THE SOUTHEASTERN ASSOCIATION:

Again we are gathered for our yearly meeting. We can scarcely realize that a year, with its failures and disappointments, its hopes and expectations, could have passed so quickly.

As we look over the year's work we regret that so little has been accomplished. Yet we desire to thank God for his kindness to us in so many ways, and for the fact that we have been enabled to unite with the women of our own and other denominations in the effort to make this world a better place to live in, and to help carry the glad story of salvation to lost ones, near or far.

One of the occasions to linger in memory as a most helpful and blessed experience was the observance of the day of prayer for missions, at Salem, near the first of the year. The Methodists, Baptists and Seventh Day Baptists united in an all-day meeting from ten in the morning until four in the evening, with a different leader and subject for each hour. Lunch was served in the church parlors. The program aimed to cover the entire field of foreign missions. There were splendid readings, papers, and music, as well as prayer for each hour. We were greatly pleased to have with us a returned missionary from Burma, who told us of the work there. We were fortunate to have with us, also, a Miss Hall, of Parkersburg, who gave a talk about the Philippines and the mission work there. We had quite a fine exhibit of needlework of the natives, both from China and the Philippines. We all felt that it had been a day well spent, and that we might better plan for the coming year. A committee of women representing the three churches was appointed, with Mrs.

A. Gay Woofter as chairman. A small offering was taken to pay for printing and other expenses. We hope to enjoy as good, or better, meeting this coming year.

We have heard of the call and need for a hospital for the doctors' use in China, and we hope the women of every church in this association will take hold and give the hospital fund a great big lift. Please do not excuse yourself and say, "I can not give much," and so give nothing. Don't you remember that the mite the poor widow gave was blessed because she did what she could. This work is not for the women only, as we saw in the RECORDER that one young man had pledged \$50.00. If you can give but twenty-five cents, do it, and pray God's blessing upon it.

I am sure you will all want to read "The Life of Mrs. Lucy Carpenter," when it is published.

I had hoped to see in other churches Aid societies organized this year, as in this way more would become interested in the things that we are working for in the denomination.

I trust that you pray that the work may be blessed by our heavenly Father, and that we may be one in purpose and endeavor as Christ wanted us to be.

Respectfully,

MRS. M. G. STILLMAN.

Concerning Schools in Nyasaland

EDWIN SHAW

Please read the following letter just received from Walter B. Cockerill, and then read at the close a few words of comment which I suggest. The letter was written September 7, 1914.

I suppose you have heard by this time that I have reached Mzimba, which is about the center of our largest group of our African missions. Have also seen Charles Domingo and have just returned from Chipata. Charles seems to be the man I expected to see. He seems to understand the work, and the end which he is working for, and toward which we are all working.

I can not tell you all that I observed at Chipata, in this letter, but will give you at this time an outline of the plan of work which we both agreed upon, and will also recommend to the Seventh Day Baptist societies, ways by which we think you can best help us.

In the first place we decided that the school of Charles' would be the only native school which we would try to keep up for a while. I hope to establish a mission and school at Garelle, about six miles from Mzimba to the northwest.

Charles thought that would be a good plan as that location is about in the center of this group of Sabbath-keepers. Chipata, where Charles is, is somewhat at one side. It is very hard to get native teachers now, even the Scotch people find it so.

We find that the school-books best suited to this work can be purchased at the Scotch mission here at Laudon. Charles said he would like to have money to buy a set of about forty readers of Standard No. One, and about half as many of Standard No. Two. Also he would like to buy a few slates. He said that this was about all he really needed in that line. This would amount to about fifteen dollars.

I will say that Charles has kept his portion of the school material previously sent here in good shape, and practically nothing has been lost. Ten or fifteen dollars would help him a lot and would be well spent. A little money to buy Bibles in the native language here would be well spent also.

Then we could use some English Bibles, fifty or even a hundred. These I think could be purchased in London, England, at some large Bible house and sent here. A cheap edition of reference Bible would be good enough. I am sure that if the money for these was sent to Colonel Richardson he would buy the Bibles and ship them here through some company such as the African Lakes Company of Glasgow, or otherwise, send them to Blantyre, and we could send boys down for the goods from here.

Charles also spoke of some cloth for the schoolboys and schoolgirls. If you should wish to do anything of this kind for them, the best way would be to buy a couple bolts of calico in London and have it sent the same as the Bibles. The kind of calico the natives use and prefer is blue drill and plain white. A bolt of calico costs a little over a pound (about five dollars), I think, in London, but freight is very high out here, as you know. Yet the cloth is not as necessary as the Bibles and other things.

Then we must have a lot of tracts. There are boys here who are willing to translate and copy off tracts in their own language, and sometime we will get some in shape to be printed by the Tract Society, in these native languages. The boys have done some of this work already.

The Scotch people have song-books in the native languages, which they would sell if we had money to buy them. The boys need them, too. The only songs Charles has are those he copies off.

Then a quantity of good blank paper to copy off tracts and translations would be a very good gift for Charles. I am sure he will use all of these things to the best advantage.

This is the outline of our plan to carry on the work here which we recommend to you. I do not know yet just what I will be able to do in the way of starting a mission. I must visit around some first. I do not know whether the government will give me land, or whether I must buy some. I think they will give me the land, however.

Charles is coming to Mzimba next Tuesday, when he will receive the postoffice orders which you sent him. Fraternally,

W. B. COCKERILL.

I have omitted just a few sentences of a personal nature, but here you have the proposition from Brother Cockerill. What are we as a people to do in this matter? At the present time we have no official connection as a people with this work. Brother Cockerill is a member of the Plainfield Church, and has a license to preach granted by the church. I believe that a little money has been sent to him during the past year by the Missionary Society, but of this I am not certain. The report of the treasurer of the Missionary Society has an item of \$103.62 for the African field. It is possible that this is on some old account, but I judge that it was sent to Cockerill.

Members of the Plainfield Church have handed to me nearly, or about, fifteen dollars, which I have sent to Charles Domingo, as you see from a reference in the letter above.

As a people we have no plan or policy regarding work in Nyasaland where Brother Cockerill has gone. We should adopt some policy. It does not appear to me to be the province of the Tract Society to put a policy upon the denomination. Nor do I feel that it is the province of any other society to make a policy and put it upon the denomination. It is all right for any society or any individual to suggest a plan or policy and present it to the people in some way, and then let the people in General Conference decide the matter and adopt a policy to be followed.

In the meantime there may be people who are so interested in this work that they wish to help by sending money to Charles for his school work. From a long correspondence with Charles I have great confidence in his good judgment and faithfulness. Let us see: Suppose we make an estimate of fifteen dollars for school-books to be bought in Nyasaland, ten dollars for calico to be bought in England, twenty dollars for English Bibles to be bought in England, five dollars for stationery, ten dollars for freight from London, and fifteen dollars for song-books and slates and pencils, etc. That would make seventy-five dollars. This would be considered as in no way committing the denomination to a policy of support in the future.

If there are those who wish to help Charles in any way, and desire to send him

help, I am willing, wholly unofficially, to attend to the sending of this help.

But again, here is this work definitely set before us. What are we to do about it? I mean as a denomination. The matter should be taken up, not by any board, but by the General Conference this coming year.

What I suggest above in reference to sending help to Charles is to be considered as unofficial and wholly for the time being.

Federal Council's Message to the Churches

The chairman of the Executive Committee and the chairman of the Administrative Committee of the Federal Council of the Churches of Christ in America have recently held a conference with the Committee of One Hundred appointed by the Federal Council for religious activities at the Panama-Pacific Exposition.

We find that the Committee of One Hundred have secured a most strategic location at the exposition grounds and that their proposal for an exhibition building will offer a wonderful opportunity.

In behalf of the Federal Council and the representatives of its constituent bodies we urge the Protestant Evangelical churches of the nation to come to the support of the Committee of One Hundred and its executive secretary, Rev. H. H. Bell, in relation to plans which they are now setting before the churches.

Our conference and our visit to San Francisco convinces us that this will be the most important religious movement of the coming year.

(Signed) FRANK MASON NORTH,
Chairman of the Executive Committee.

(Signed) WILLIAM I. HAVEN,
Chairman of the
Administrative Committee.

Mischa Elman tells a story of his early youth. He was playing at a reception given by a Russian prince, and played Beethoven's *Kreutzer Sonata*, which has several long and impressive rests in it. During one of these rests a motherly old lady leaned forward, patted him on the shoulder, and said: "Play something you know, dear."—*Argonaut*.

YOUNG PEOPLE'S WORK

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

A New and Important Forward Step for Christian Endeavor

The Executive Committee of the trustees of the United Society of Christian Endeavor very recently voted to establish a new and distinct department of Christian Endeavor for the promotion of peace, to be known as the Peace Department of Christian Endeavor. The organization through which it will seek to promote peace will be known as the International Christian Endeavor Peace Union. The timeliness of such a movement certainly can not be questioned, but ought to be welcomed by all friends of Christian Endeavor.

In a recent article, Rev. Francis E. Clark, president of the United Society of Christian Endeavor and of the World's Christian Endeavor Union, tells in detail of the object of the establishment of this new department of Christian Endeavor. The new movement ought to meet with a hearty response from all Christian Endeavorers. Which one of our own societies will be the first to enroll its members as a body in this new movement? Read President Clark's article, then act and get others to act. Below is given President Clark's article in full.

If the phrase "the psychological moment" had not been sadly overworked of late, I should be tempted to make use of it in connection with the launching of a great Christian Endeavor movement for the promotion of peace throughout the world. And yet the very fact that a phrase is overworked is one sign of its value and aptness. And surely there could be no more fitting time to launch a movement which will enlist hundreds of thousands, and perhaps millions, of Endeavorers and their friends in the cause of international peace than just now, when cannon are booming along the river banks of France, when horrible carnage is devastating the fair fields of Austria, when the blackened walls of the cities of Belgium tell of the awful destruction which war always brings in its train, and when the cries of the widows and orphans in six nations of Europe are going up to God because of the sorrow and havoc wrought by the fiend War.

Not that as Endeavorers we have done nothing for peace in the days gone by, but that we can do far more in the days to come.

For many years the Christian Endeavor movement has stood strongly for peace and arbitra-

tion, realizing that the world can never attain its best estate until the blessed time foretold by the prophets shall come, and the nations shall "beat their swords into ploughshares and their spears into pruning-hooks," or, in more modern phrase, shall dismantle their forts and cease building dreadnoughts. Every great convention of Christian Endeavor for years past has rung with the sweet and strong note of peace. Such men as Secretary William Jennings Bryan, President William Howard Taft, Vice-President Charles W. Fairbanks, Hon. J. A. Macdonald, of Canada, and others, scarcely less distinguished, have spoken on this subject, and have aroused within the hearts of Endeavorers a mighty protest against militarism.

Rev. R. P. Anderson, one of the editors of the *Christian Endeavor World*, at the great International Convention in Los Angeles presented an admirable paper on "What Christian Endeavor Has Done in the Peace Propaganda," dwelling on the influence exerted by its ideals, by its world's conventions such as those at Geneva, Switzerland, when thirty nationalities were represented, and at Agra, India, where even more races and languages were heard; on the constant efforts of the *Christian Endeavor World* to promote peace, and on the personal influence of a multitude of Endeavorers. He instances in this latter connection the fact that Mr. Edward S. Little, the treasurer of the United Society of Christian Endeavor in China, was instrumental in bringing about peace in China and averting a long and disastrous civil war by inducing the two great leaders of China, President Yuan Shih Kai and Dr. Sun Yat Sen, the first provisional president, to appoint commissioners to discuss terms of peace, offering his house at Shanghai as a place of meeting. It is a fact worthy to be always remembered that this offer was accepted, and that the conference took place, lasting for six weeks, one of the commissioners and his staff being entertained by Mr. Little all the time, Mr. Little acting as middleman, according to the Chinese custom, between the two bodies of commissioners. "One might almost say," adds Mr. Anderson, "that the Chinese Republic was born in Christian Endeavor." Such, in brief, has been the attitude of Christian Endeavor on the peace question.

So much for the past! What about the future?

The time has come, we believe, to convert the *impression* of the past into the *expression* of the present. We can in the future make war against war in a more effective way than we have ever done.

Believing this, the Executive Committee of the trustees of the United Society of Christian Endeavor at their last meeting voted to establish a distinct department of Christian Endeavor for the promotion of peace. As we have a Quiet Hour Department, and a Tenth Legion Department, so for the future days we shall have a Peace Department of Christian Endeavor. As tens of thousands of Christian Endeavorers are enrolled in an effort to promote contemplation and communion with God, and tens of thousands also in the effort to promote systematic and proportionate giving, so we believe the time has come to register the names of all who desire to

unite in a peace covenant in which those who subscribe to it will promise to work and pray for this great cause.

What society in all the world could more appropriately take up this task? There are a multitude of peace societies of various kinds, and we rejoice in the great work that they are doing. But no other religious organization, scarcely any secular organization, has such widespread ramifications throughout all the world as Christian Endeavor. There are not only millions of Endeavorers in America, but hundreds of thousands in Europe, at least a hundred thousand more in Asia, and tens of thousands in Africa and the islands of the sea. There are thousands of Christian Endeavor unions where the young people of a hundred denominations in all the world meet together on a basis of fellowship and good will such as has never been known in all the past.

These societies—nearly a hundred thousand of them—have all the same principles, practically the same pledge, the same general lines of committee work, the same united efforts in their unions, national, state, county, and local, for the betterment of the world. There is a peculiar fellowship existing among Christian Endeavor societies, which for thirty years has been growing stronger and which is the chief factor in bringing the young people together in vast conventions in every part of the world.

What organization, then, since the world began has a better chance to promulgate the principles of the Prince of Peace? Denominational peace has been promoted among a whole generation of young people. The religious jealousies of the past will never again be known in the world. Christian Endeavor has had its large share in abolishing them. National animosities, I believe, will sometime go the way of denominational enmities, for when people get to know one another, and to have a common purpose in life, they can not long be enemies.

The International World's Christian Endeavor conventions; the Holiday homes in Great Britain, Germany, and France, in which are entertained Endeavorers from the different countries of Europe, and from which exchange visits are made back and forth by the young people of the countries now unhappily at war; the exchange of convention speakers between Canada and the United States, between Europe and America, between America and Asia and Africa—all these efforts toward a larger brotherliness and a better understanding have been promoted by Christian Endeavor societies for many years past.

And now let us put into concrete form these principles for which we have stood, by each one signing, if he can do so honestly with an earnest purpose, the following pledge:

As a follower of the Prince of Peace I will seek to promote good will among men and peace on earth: I will work as I have opportunity toward the abolition of war, and will endeavor to cement the fellowship of people of all nations and denominations throughout the world.

Every one who signs this pledge becomes thereby a member of the *International Christian Endeavor Peace Union*. All who sign within the first year will be considered charter members of this union. There will be no dues or fees

with the exception of a charge of two cents to pay for registration, for the card of membership, and for the postage involved. No further charge is made, because we do not wish to prevent any one, however poor or young, from becoming interested in this great movement and from having his share in promoting it.

However, we hope that many individuals interested in the cause will give more than the two cents which the registration will cost, and I am convinced that many when they enroll will desire to contribute ten cents, twenty-five cents, or a dollar for promoting and enlarging the International Christian Endeavor Peace Union. Whole societies can enroll their members by sending to the United Society on a blank which will be furnished the names of those who would like to be enrolled, with the necessary two cents for each name, when individual cards containing the pledge and the name of the signer will be sent from the headquarters in Boston.

How many of our Endeavor host will seize the opportunity to enroll themselves in this great peace crusade? How many of you will be among the *charter members* of this new peace society, and thus be able to tell your children and your grandchildren that in "the year of the great war" you were among those who took an advance step to promote universal peace? Remember that all, whether old or young, who can honestly take the pledge printed above, whether members of a Christian Endeavor society or not, are eligible for this peace union. On the simple brotherly platform of this pledge, which may mean so much for the progress and prosperity of the world and the ultimate triumph of the kingdom of Christ, we invite all to stand.

In addition to the enrolling of a great host of Christian Endeavorers and their friends by means of a peace covenant, there are many other things which the Christian Endeavor Peace Union can and will do. Peace topics will be provided every year in the list of prayer meeting topics used by 80,000 societies throughout the world, a special peace program may be prepared for this day, and special peace literature adapted to Christian Endeavor societies will be provided. This can be done, and the cause promoted throughout the world in proportion to the funds at our disposal, and may the blessing of Almighty God rest upon this new effort for the welfare of the world.

"Establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

An Immigrant Social

Walworth (Wis.) Seventh Day Baptist Endeavorers held an immigrant social recently. The members came dressed to represent natives of foreign countries, and each told a story of his country. Those that did not do so were fined a small amount. The grand march, an amusing feature, was followed by a ten-cent lunch served in shipboard fashion.

This was followed by contests, the men

sewing on buttons and the girls driving nails. There was a shoe contest conducted in this way: Four girls were seated at one end of the room, and beside each girl was a package containing a pair of men's shoes. At the opposite end of the room were four boys holding umbrellas.

The girls were to unwrap the shoes, put them on over their own shoes, walk to the other end of the room, take the umbrellas from the boys, raise them, and walk back to their seats. The one that did all this quickest was declared the winner.—*Christian Endeavor World*.

An Oriental Contest

The Seventh Day Baptist society of Fouke, Ark., has been doing some exceptional temperance work by conducting a temperance grand-medal oratorical contest similar to the Woman's Christian Temperance Union medal contests.

The speakers were well drilled by the pastor and excellent programs were rendered. The people of the community were educated in the great problems of the day, and a nice sum was added to the funds of the society by the fifteen-cent admission fee charged.—*Christian Endeavor World*.

The Life Verse

PASTOR WM. M. SIMPSON

Christian Endeavor Topic for December 5, 1914

Daily Readings

Sunday—Christ, our life (Col. 3: 1-4)
Monday—Seekers of life (Rom. 2: 1-11)
Tuesday—Life by believing (John 3: 14-18)
Wednesday—Seizing life (1 Tim. 6: 12-19)
Thursday—Life that satisfies (John 4: 5-15)
Friday—Aroused to life (Luke 15: 25-32)
Sabbath Day—Topic: Twelve great verses.
XII. The life verse (Rom. 6: 23). (Consecration meeting)

What an excellent topic for a consecration service! In this one verse are contrasted life and death, wages and gift, sin and righteousness. Choose the best and consecrate yourself to that.

DEATH BY INCHES

A woodman hacked a tree with his ax. The tree died—not immediately, but prematurely. How much can we hack our bodies by sinful indulgences without shortening our physical lives? How long can

we cherish hatred, selfishness, or impure thoughts without suffering a soul blemish? The tree that was girdled died before the following spring.

PERVERTED LIVES

On account of sin, men are like:

- (1) Scattered sheep, having no shepherd (Matt. 9: 35-38).
- (2) Lost coins; lost sheep; lost sons (Luke 15).
- (3) Servants in bondage (Luke 4: 18).
- (4) Debtors unable to pay (Matt. 18: 21-35).

A HOSPITAL FOR INCURABLES

There is a kind of sadness that is suggested by our hospitals for incurables. Although they do much to relieve pain and alleviate sorrow, nevertheless, they are monuments of confession that with all of our medical knowledge and skill we can offer to the inmates only temporary relief.

In the spiritual kingdom is there a hospital for incurables? Are there limitations of the power of the Great Physician? If we all were only as willing to seek life as he is, to impart to us the life-giving spirit! In the spiritual kingdom there is no need of a hospital for incurables; but what of those who refuse to be healed?

WAGES

Wages are "a compensation given to a hired person for his or her services." Is the sinner paid by the hour, or in proportion to the amount of work done, or in proportion to the amount of technical skill required? How long does he have to wait for his "wages"?

THE FREE GIFT

We could never earn eternal life, but God gives it to us on condition (John 3: 14-18; Acts 3: 19). My father gave me a watch, but I have to wind it and occasionally have it cleaned. "The free gift of God is eternal life in Christ Jesus our Lord," but—

THE ABUNDANT LIFE (JOHN 10: 10)

The Christian life is an abundant life, because its resources are inexhaustible. Jesus is the Good Shepherd; we shall not lack (Ps. 23; John 10: 1-18). Who would like to have a famished life?

What is the relation between the abundant physical life of youth and the abundant life that Jesus came to give? Sometimes we meet a long-time invalid whose very

presence is a joyous benediction. What ought we vigorous young Endeavorers to be? Let our abounding physical life be but a symbol of a more abundant life in Christ Jesus.

With what does your social life abound?

The Opportunities of the Ages

HENRY W. ADAMS

What we spend for God we keep; what we hoard we throw away. Doctor Pearson, formerly of Chicago, now a citizen of the Glory Land, said, "I find the greatest fun in the world in scattering my millions, where it will serve God and help mankind."

When day is done, how soft the pillow that rests the head, of man or woman, who has filled the day with loving deeds. As they pass the mountain top of life, and begin the decline, they find the way flower-decked, and beautiful, and the air filled with the voice of birds. Better still, in their inward soul, God speaks his approval, "This is my beloved Son, in whom I am well pleased." Why not? He himself has told us that the Spirit would bear witness with our spirit that we are his children, "And if children, then heirs; heirs of God, and joint heirs with Christ." I know this is all true, for I have heard his voice and it filled my eyes with joyful tears.

There are Carnegies who give their millions in founding free libraries. Thank God for that, but there is something far better. The day is coming when all these storehouses of knowledge will crumble into dust, and be forgotten. That which has to do with the eternities, is alone eternal. Better to lift a Jerry McAuley from the slums of New York's blackest ward, and make him an evangel to thousands, than to build every library in the round world.

Here is a story, almost a shocking contrast. Years ago, I was resting, during the summer, in a country village in New England. I had a couple of acres of ground, and a little cottage, and was as happy as a king. Now and then, an old man leaned over the fence, to chat for a while, so we became good friends. One day he said: "Mr. Adams, I have been wonderfully prospered. All my plans have succeeded. Everything that had dropped into my lap, has turned into gold. Nevertheless, now I am growing old, and all these things have

lost their charm. *I am perfectly miserable.*" I will never forget his sad words.

THE RELIGIOUS PRESS OF AMERICA

O steward of God! this is what I am driving at. There are three or four hundred religious papers in America, and nearly all of them are putting up a great fight for bare life. This ought not to be, and would not be, if God's church had vision!

These editors, by the printed page, enter three million homes a week. Surely they are worth sustaining. They should not be compelled to struggle on. Then see what they have to fight against—the silly and abominable Sunday editions of the daily press. I have not a dollar invested in any publication, thus I do not speak for myself, but I am in close touch with the religious press, and can feel the heart throb of their brave editors.

FROM THE FRONT OF THE BATTLE

I quote from a letter, just received from one of the bravest editors of the Southland:

DEAR MR. ADAMS:

I thank you for your splendid article and cordial personal letter. I am editing the _____ under tremendous physical pressure and financial handicap, but I am battling on with the everlasting conviction, that the South needs a great fearless, fascinating, forceful paper for the home and the people. I wish, in my soul, you could find some great-hearted man or woman, with great vision and ample purse, who could see the wonderful opportunity, philanthropic, evangelistic and financial, in building such a paper, with a quarter million circulation. The opportunity is wonderful.

WHAT DO GOD'S STEWARDS SAY?

Men, women, boys and girls can help by getting up clubs. Write your paper for terms and commissions. Many years ago, when the writer published *The Christian at Work*, and other illustrated papers, that great-hearted keen-visioned man—E. Remington (famous for typewriters, sewing machines, etc.) handed us a check for ten thousand dollars. That meant business, and made our publications in those days a power for good.

That man is in glory now. Can you not hear God's thrilling words, "Eye hath not seen, nor ear heard, neither have entered the heart of man, the things which God hath prepared for them that love him."

Let us live for God and humanity; then eternal realities will loom up, vast and

grand, and the petty playthings of society, and worldly business and pleasure, will only occupy their proper place.

Tract Society—Meeting of Board of Directors

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, November 8, 1914, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

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

Prayer was offered by Rev. H. L. Polan. Minutes of last meeting were read.

A letter from Mrs. Stephen Babcock to the Recording Secretary was read, expressing her thanks and appreciation for the expression of esteem and regret passed at the last meeting of the Board.

The letter stated that there is but little if any change in Mr. Babcock's condition, and that he suffers no physical pain, and as a rule is peaceful and happy.

The Advisory Committee reported having held a meeting this morning, and that a committee of two was appointed to prepare a program of work, and report at the next meeting of the Board.

Report adopted.

The following report was received and adopted:

The Committee on Distribution of Literature would report 9,629 pages sent out for month ending today—and that RECORDER circulation has decreased 40 during the past month, mostly because the subscribers were over a year in arrears and we have no option of continuing the paper. A few requested the RECORDER stopped. We have ordered an edition of 4,000 copies of the tract, "How Sunday Came into the Christian Church."

Definite plans to distribute tracts much more widely are under way and as soon as the revised tracts are ready, will be put into effect.

Respectfully, for committee,

W. C. HUBBARD.

Nov. 8, 1914.

The committee on Italian Mission reported for the month of October, showing

fourteen sermons by Mr. Savarese, and an average attendance of nine in New York and twenty-nine at New Era.

Report adopted.

The committee on securing maps of the world and the individual States of this country, presented samples of maps considered suitable for our use, and on motion the committee was authorized to purchase the maps.

Voted that correspondence from Calista A. Sears, through her son, be referred to the Treasurer with power.

The Treasurer reported progress in the matter of the Rhoda T. Green bequest.

The following report was received:

REPORT OF SUPERVISORY COMMITTEE

Whereas, It has become necessary to replace the press on which the SABBATH RECORDER has been printed for the past twenty years; and,

Whereas, C. B. Cottrell and Sons Company, of Westerly, R. I., have so graciously offered to furnish the Publishing House with one of their No. 10, four-roller two-revolution presses, fitted with front fly delivery, thoroughly overhauled and rebuilt, including sheet cutter, sheet counter, sheet jogger, two sets roller-cores, wrenches, etc., fitted for motor drive, completely boxed and delivered f. o. b. cars at their factory, without expense to this Society; therefore, be it

Resolved, That, we, the American Sabbath Tract Society, accept this most generous proffer, and that we convey to C. B. Cottrell and Sons Company our sincere thanks for the tender of the much needed equipment. J. B. COTTRELL,

Secretary of Committee.

Report adopted.

Voted that the entire matter of changing the press equipment at the Publishing House, and disposing of any salable property put to disuse thereby, be referred to the Supervisory Committee with power.

Voted that we appropriate \$10.00 monthly to T. L. M. Spencer, of British Guiana, for the printing of tracts, posters and Sabbath literature, for distribution on the South American field, and that copies of the matter printed be sent to the Corresponding Secretary of this Board, and that Mr. Spencer be requested to report monthly to the Board the amount of literature distributed.

On motion of M. L. Clawson it was voted to request J. B. Cottrell to assume the chairmanship of the Supervisory Committee.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

CHILDREN'S PAGE

Willie Arranges a Thanksgiving Party

A few days before Thanksgiving Willie Bates came to his mother, who was baking pumpkin pies in the kitchen, and asked:

"We aren't going anywhere for Thanksgiving this year, are we, mother?"

"No, we will have our dinner at home I expect."

"And we aren't going to have any company, either, are we?"

"No. I presume not. You see we are not sure your father will be home from his business trip to Albany by Thursday."

"'Twon't seem very Thanksgivingy, will it?"

Mother looked rather downhearted.

"Florence Howard's folks aren't going to have company, either, and they can't go anywhere, 'cause Florence can't walk yet. She was telling me about it yesterday."

Willie watched his mother thoughtfully as she deftly lined a pie tin with the crust and poured the sweet, spicy-smelling mixture into it.

"Do you s'pose any one ever had Thanksgiving without pumpkin pie?" Willie asked seriously.

Mrs. Bates smiled. Willie's fondness for pumpkin pie was well known.

Suddenly the boy's face brightened into a smile.

"Oh, mother," he cried. "I've an idea. Why couldn't we—we children I mean, go and surprise Florence on Thanksgiving Day and take a real Thanksgiving dinner with us. You know she's been just awfully lonely since she fell off from Calico and broke her leg. And Jennie and I and the Dollivar twins have been about all the kids—I mean children—that have been in to see her, though she says she and her mother do have some lovely times together now that her mother doesn't have so much company any more. And don't you think, mother, it would be just lovely if we could do it?"

Willie had talked so fast that he had to stop for breath.

Mrs. Bates lifted a pie into the oven, before replying.

"Why, yes, little son, I think it would be very nice to go and surprise Florence.

You children would all enjoy it, I am sure."

"I'll ask Jimmie Alvord—and don't you think Florence would like the Dollivar twins invited too? You know they've moved in right next to Florence, and they play with her a great deal."

"Yes, and I think that would be enough, unless Harry Osborne should be in town."

"Oh, of course, we'd want Harry."

So the Thanksgiving surprise for Florence Howard was arranged.

At twelve o'clock on Thanksgiving Day two little girls who looked exactly alike, and three little boys, Harry was one of them, walked up to the Howards' front door and rang the bell. Mrs. Howard, whom it had seemed wise to let into the secret, met them at the door with a lovely smile on her face, and showed them into the sitting-room where Florence was playing a game. The little girl looked up surprised when she saw her playmates standing there, each carrying a big basket.

"Is dinner ready, Florence?" Willie asked with a broad smile on his face.

"Are you going to have turkey?" inquired Jimmie Alvord with a grin.

"And pumpkin pie?" from Harry.

"Oh, we've brought you the loveliest dinner—and we're just awful hungry," said the Dollivar twins together.

Florence was so delighted she didn't know what to say.

"Is it—really—a truly surprise—a real Thanksgiving surprise on me?" she cried.

They nodded. Florence wanted to dance up and down, but remembered her leg and clapped her hands instead.

Florence's mother took the baskets and let the children play a few minutes while she spread their dinner on the dining-room table, which she had already set.

When the six children sat down to eat a little later, their faces fairly shone with anticipation of the good things before them. Jimmie's grandmother had stuffed and baked a young turkey—a real turkey. Mrs. Bates had made some little pumpkin pies in her gem-irons and each child had a whole pie—all piled high with whipped cream on top.

She had also made some little cakes with different colored candies on them. Mrs. Howard had prepared the mashed potatoes and lovely golden squash. The Dollivar twins brought a big loaf of the best brown

bread any one ever ate, with lots of raisins in it, and some delicious salad made of pineapple and oranges, California grapes and nuts. Harry Osborne brought a quart of ice-cream, which Mrs. Howard stowed away in the refrigerator.

"Dear me," said Mrs. Howard to Mrs. Bates, who had come in to help, "I do believe—if those children eat all of that dinner every one of them will be sick before morning."

Mrs. Bates laughed. "Well, I presume I was brought up wrong, but Thanksgiving Day was one day in the whole year that my mother didn't say much about what I should eat and shouldn't eat. And I can tell you, I did enjoy it. I don't remember that I ever made myself sick either."

When the dinner was at last over and the children were quietly at play in the sitting-room while Mrs. Howard and Mrs. Bates washed the dishes in the kitchen, something happened that made the day seem still more enjoyable to the little folks.

There was a knock at the door and a queerly dressed old woman entered. She was all wrapped up in cloaks and shawls and all they could see of her face was her eyes.

"Well, dearies," she began, "I see you forgot the best of your dinner so I brought it in."

The children looked wonderingly at her. Willie thought she must be very old, her voice was so deep.

"It's a pie—what they call a gift pie." She brought out from her shawls a big pan covered with yellow paper to look like a pie. It seemed to be divided into six parts, from each of which hung out a ribbon.

"Take your pie, dearies. Here—each a piece."

Each took hold of a ribbon and pulled. And what do you think was in the pie? The Dollivar twins drew a box of dominoes and a little gold pencil. Harry got a toy automobile, Jimmie a sectional map of the United States, Willie a book about animals, and Florence a box of candy. They all thought it a very fine pie.

When they went home that night Florence insisted on Willie's taking her box of candy home to his pony, Calico, for her Thanksgiving dinner.

"I feel like doing something awful nice for somebody," she said, "for this has been

the very loveliest Thanksgiving Day I ever had."—*Martha S. Newell, in American Motherhood.*

Extracts From Report of International Peace Conference

[The following extracts from the message of the American delegates at the great Peace Conference in London, to the Federal Council of the Churches of Christ in America, contain thoughts too important to be allowed to drop out of sight. We like the optimistic spirit which actuates the leaders in this great work. The only hope for the world is still to be found in the cooperation of all Christians in efforts to fill the hearts of men with the mind of Christ.—ED.]

AN HOUR FOR CALMNESS AND VISION

It is significant that this first international conference of the churches for the promotion of friendship and peace between the nations of the world occurred at a moment when we were all obliged to witness amazing development of the war fever, and the widespread misery caused on all sides by the mere preparations for battle; and we have had a unique opportunity to witness the sincere and profound reluctance with which the sober and serious element in every nation concerned has found itself involved in the imminent cataclysm. Whatever the immediate outcome may be, we are more than ever confident and convinced that this sober and serious element of every Christian nation is now, as always, moving under the guidance and blessing of Almighty God our Father. Our dismay is not despair. No note of pessimism has been heard at any of the four sessions of our conference. There is a general consciousness that now more than ever we are called to cooperate in the spirit of Jesus Christ, so that no self-will or bitterness or impatience on our part shall cloud our vision, or hinder us from seizing the opportunity which God is giving us to do his will in the world—waiting upon the Lord.

OUR CHRISTIAN IDEALISM IS CONFIRMED

This war, so far from indicating the futility of our plans and endeavors, or the foolishness of Christian idealism, is demonstrating that the methods of brute force, and of inconsiderate egotism, are as unintelligent and inefficient as they are unchristian.

tian. We are witnessing the *reductio ad absurdum* of unchristian civilization; for peace is not to be secured by preparations for war (even if unchristian men compel their brothers in self-defence, and for the sake of sacred treaties, to make ready for war). Not that it is in the interests of peace to belittle the spirit of patriotism, but to Christianize it. Like our laws and our culture, our education, and commerce and industrialism, so too our very patriotism must be pervaded by the mind of Christ and be ready for the discipline of the cross—the sign and symbol not merely of brotherly love, but of international love, over against the shortsightedness and selfishness of individuals and peoples. As we disperse to our homes and fatherland, that is the message we are bringing from this conference; and it is first and foremost a call to international humiliation and prayer in the name and confidence of Christ. The time for men to prevent war is not when events are culminating, but far, far back at the springs of human conduct, individual, national and international. Let us see to it that henceforth "all our fresh springs are in God."

The Commission on Peace and Arbitration of the Federal Council of the Churches of Christ in America and the Committee on Friendly Relations Among Foreign Students have brought to this country Rev. D. N. Furnajieff, pastor of the Evangelical Church of Sofia, Bulgaria, to address the churches relative to the moral and religious aspects of the European war.

Pastor Furnajieff had a special permit and moved freely through the field of conflict in the recent Balkan wars and has also an intimate acquaintance with the present European situation.

Arrangements may be made by communication with the Secretary of the Federal Council, 105 East 22nd Street, New York.

Oct. 21, 1914.

Do not think of your faults; still less of others' faults; in every person that comes near you look for what is good and strong; honor that, rejoice in it; and, as you can, try to imitate it, and your faults will drop off like dead leaves when their time comes.—*Ruskin*.

A Cure for Anxiety

C. H. WETHERBE

Not all anxiety is to be condemned. It is well for a Christian to be anxious about some things. When Paul exhorted Christians to not be anxious about anything, he meant that they should not be unduly anxious. They must not be worrying about affairs which can not be made any better by such an indulgence. Paul had in mind the poor and struggling Christians who were afraid that they would not have enough on which to support themselves. To such ones he said: "Be content with such things as ye have." Why? "For himself hath said, I will in no wise fail thee." Then the apostle adds: "So that, with good courage, we say, The Lord is my helper; I will not fear: what shall man do unto me?"

Here is a capital cure for tormenting anxiety, whatever may be the occasion of it. It may be the present lack of means for a living, or it may be the injustice of some heartless man, or it may be the threatenings of some enemy; but none of these things should be allowed by the Christian to keep him in bondage to fearful anxiety. Fear not, for God himself says to you that he will in no wise either fail you, or forsake you. Man may forsake you; your professed friends may desert you at the very time that you seem to be in the greatest need of friends. But, then, God is greater than all human friends,—greater than all kinds of foes,—infinitely greater than any evil that can confront you. Oh, you need not fear that you will be left in a defenseless condition! Your great Lord is your own helper. He is your best provider. In due time he will supply all of your needs.

Surely, you have the best of reasons for being of "good courage." Courage is always a great deal better than fear. Have the courage to believe in God, in all conditions. Have the courage to constantly trust in him, and in the greatness of his power. Cast away your anxiety.

If a man does not make new acquaintances as he advances through life, he will soon find himself left alone. A man should keep his friendship in constant repair.—*Samuel Johnson*.

MARRIAGES

FORD-CARVER.—Near Marion, Iowa, November 4, 1914, at the home of the bride's parents, by Rev. Darwin C. Lippincott, Mr. B. Harrison Ford of Garwin, Iowa, and Miss Jessie Myrtle Carver of Kenwood Park, Iowa.

IRONS-BOND.—In Garwin, Iowa, October 5, 1914, by Rev. Darwin C. Lippincott, Mr. Ernest Irons and Miss Mary Bond, both of Garwin, Iowa.

LANGWORTHY-CROUCH.—At the home of the bride's parents, Mr. and Mrs. Ansel Crouch Sr., in Nortonville, Kan., October 19, 1914, by Rev. James L. Skaggs, Mr. Arthur Langworthy and Miss Edna Grace Crouch, both of Nortonville.

TAYLOR-PALMER.—At the home of the bride's parents, Deacon and Mrs. J. F. Palmer, in Rockville, R. I., November 10, 1914, by Rev. A. G. Crofoot, Mr. William W. Taylor and Miss L. Evelyn Palmer.

DEATHS

WILSON.—Mr. John N. Wilson died suddenly of paralytic stroke, in New Richland, Minn., September 18, 1914, at eleven days more than 81 years of age.

John Noble Wilson was born at Georgian Bay, Canada, September 7, 1833. He left Canada at the age of nineteen and came to Wisconsin, where he lived about two years, going from there to prospect for gold in Colorado. He was in the gold fields when the war broke out, and at once responded to the call for volunteers. He enlisted in 1861, and gave valiant service to his country for three years, engaging in many battles and skirmishes. He was honorably discharged October 27, 1864, at Denver, Colo. After his discharge he returned to Wisconsin where he was married to Mary Potter. Two sons were born to this union. Several years after the death of his wife at St. James, Minn., he was married to Mrs. Calista J. Crumb, and has made his home at, or near, New Richland since that time.

Mr. Wilson was an exemplary citizen, and for many years a loyal Seventh Day Baptist, holding his membership with the Dodge Center Church. An active and staunch Prohibitionist, his efforts were directed in the cause of temperance, and he was very energetic in that service. He was also a member of the Lincoln Post G. A. R.

He leaves to mourn his loss his aged wife and a son by his former wife, John M. Wilson of Baker, Mont.

Pastor Van Horn was summoned to the funeral, but severe illness on his arrival prevented his officiating, and the Rev. Edmund Larke of the Congregational church, was called to this service. The remains were laid to rest in the old Trenton Cemetery. T. J. V.

TAYLOR.—Lewis H. Taylor, youngest son of David L. and Margaret A. Taylor, was born near Lake View, Ohio, May 16, 1895, and died at the home in Jackson Center, October 11, 1914, in his twentieth year.

Like many others, he had a short but happy earthly career. Born in a Christian home, trained under the loving watchcare of thoughtful parents, amid the associations of affectionate brothers and sisters, his life has been reasonably free from the trials and temptations that so often overcome young men of our day. Joyous in his nature, manly in his bearing, appreciative and anxious for clean associates, it is but natural that his circle of friends was large and intimate. His departure was peculiarly sad. Though naturally strong and healthy, while laboring in the Battle Creek Sanitarium he was suddenly overcome and fainted. After some treatment by a local physician he came to Jackson Center, where it soon appeared that he was a victim of brain and typhoid fevers. All that seemed possible was done by the family, assisted by anxious friends and able physicians, but their efforts were of no avail. He lingered about three weeks, and then passed to the great beyond. Though not a baptized believer, he gave much evidence of love and respect for his heavenly Father. In several protracted meetings he was prompt at the altar service, though lacking courage to take the next step. Private devotions on retiring at night were his usual habit. In conversation with his father, he frankly stated that though he should enjoy living, he was "not afraid to die."

Farewell services were conducted in the home and at the church by Pastor Lewis, assisted by Elders F. M. Taylor and T. A. Wallace. The unusually large audience showed the esteem in which he was held. The texts used were Proverbs 27: 1 and Isaiah 38: 1 (last clause). The body was laid to rest in Plum Cemetery, beside the two brothers, who recently preceded him. G. W. L.

JEFFREY.—Ira Cleveland, son of James R. and Alice Compton Jeffrey, was born February 21, 1885, at Elmdale, Kan., and died at Nortonville, Kan., October 18, 1914.

His childhood days were blessed by a Christian home. He first publicly confessed Christ as his Savior at Elmdale, during a series of evangelistic meetings conducted by French Oliver. He was baptized by Rev. George W. Hills and received into the fellowship of the Seventh Day Baptist Church at Nortonville.

He was married October 17, 1911, to Miss Emma Randolph—just a few hours over three years prior to his death. February 17, 1913, a little girl, Alice Virginia, came to bless their home life.

Eulogy is superfluous in his home town and among his personal friends. All were saddened by his death. Many remarked, "Everybody loved Ira." His life was pure and manly. He was an exemplary person and an inspiration in his social business and religious life. He was faithful to the church and was held in high esteem by his fellow members. He served the church efficiently as its treasurer for several years, and held that office at the time of his

death. When there was an election of deacons, he was elected, but it was not clear to him that he should accept; accordingly he declined to serve in that office.

In his death a loyal citizen, a most noble son, a devoted husband and father, and a devout Christian has passed from earth to an eternal reward.

His funeral service was held in the Nortonville church, October 20, 1914. The audience-room was full, there being many friends present from the Methodist, Christian, Presbyterian, and Catholic churches. His body was buried in the Nortonville Cemetery.
J. L. S.

SEVERANCE.—Late on the afternoon of Monday, November 2, 1914, Mrs. Elizabeth Severance, widow of the late W. N. Severance, passed away.

Death came as a welcome messenger of relief from more than a year of acute suffering from cancer. About seven years ago the dread disease made its first appearance, and about a year ago, her friends will remember, she made two trips to Hot Springs, S. D., in her determined fight against this enemy. But the malady had gone beyond the reach of human skill, and the relief obtained at the sanitarium was only temporary.

She was the youngest in the family of eight children born to Square and Eunice Franklin, and the last one in the family to depart from this world. She was born in New York State August 30, 1846. When she was about five years of age she came with her parents to Wisconsin, where they settled near Milton, on the Rock River. After about ten years' residence in this place, the family came to Minnesota, taking a farm in Ashland Township, near Dodge Center. She was married to W. N. Severance April 25, 1863, who preceded her to the other life last February. She was a member in good standing of the Dodge Center Seventh Day Baptist Church at the time of her death. In her religious life she was quiet and unostentatious, but sincere and loyal in her attitude toward God and the church. She was the mother of seven children to whom she was attached with unusual fondness and devotion. Three of these children, Mrs. B. C. Grow of North Dakota, Mrs. E. A. Sanford and Lester, of this place, are left to mourn the loss of an affectionate and devoted mother.

The funeral was held at the church at 2 p. m. Thursday, Pastor Van Horn conducting the service.
T. J. V.

HARRIS.—Emma Davis Harris was born June 8, 1838, and died November 3, 1914, aged 76 years, 4 months and 25 days.

She joined the Salem Seventh Day Baptist Church June 21, 1869. In 1889, she was married to Joseph Harris. She spent the most of her life in and about the vicinity of Greenbrier. For a number of years she had lived alone. A few days before she died, she was taken to the home of Marcellus Clark, where she was given the best of care. After lingering for a few days she passed away.

Funeral services were held at the Greenbrier church, after which the body was laid to rest in the Greenbrier Cemetery.
W. D.

SPECIAL NOTICES

The address of all Seventh Day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

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

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

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

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

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

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

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

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

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

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

When the negro is educated and is treated with fairness and justice and is accorded the rights and privileges which are the birthright of every American citizen, he will show himself a man among men and the race problem will vanish as the mist before the rising sun.—*J. Milton Waldron.*

Where Bread Starts

Campbell Morgan imagines a boy bringing home a loaf of bread. "Where did you get it?" "From the baker." "Where did he get it?" "He made it." "Of what?" "Flour." "Where did he get the flour?" "From the miller." "Where did he get it?" "From the farmer." "Where did the farmer get it?" Then the boy hesitates, but at last speaks the final truth, "From God." "Then from whom did you get the loaf?" "Oh, from God!"

Thus trace everything to God, as you must if you think, and he will become all in all to you, and the center of your heart's love.—*The Christian Herald.*

"The voice that said, 'Pray for the peace of Jerusalem,' in olden times tells us to pray one for another now. The Lord who answered in mercy then answers in mercy now."

"Him that cometh to me I will in no wise cast out."



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Woman's Responsibilities in War and Peace

In the *Woman's Home Companion* for December appears an article by Anne Morgan—the second in a series of four talks on the American Girl which Miss Morgan, youngest daughter of the late J. Pierpont Morgan, is doing for the *Companion*. The article this month is entitled, "Her Responsibilities." An extract follows:

"Many anti-suffragists say that the vote can only go with the power to bear arms, and yet one of the first official calls issued by the French Government after the order for mobilization of the troops was a magnificent call to the women and children of the country to take the place of their fathers and husbands out in the fields.

"The response was as instantaneous and as sincere as the response to the call to arms, and everywhere in the poorest districts of the country one saw the tiny children staggering under their heavy loads of corn and grain.

Just as her public duty is clearly defined in time of war, our girl can have no misconception of her public responsibilities in time of peace. At her door lie the thousand and one questions of municipal housekeeping. The clean town and the well-directed schoolhouse are hers to create, and still more hers to sustain; then there are the hospital and the asylum, the prison and reformatory."

Much as worthy friends add to the happiness and value of life, we must in the main depend upon ourselves, and every one is his own best friend, or worse enemy.
—Lord Avebury.

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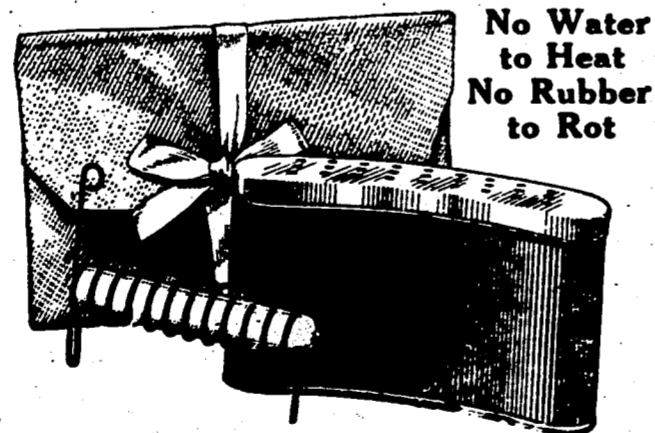
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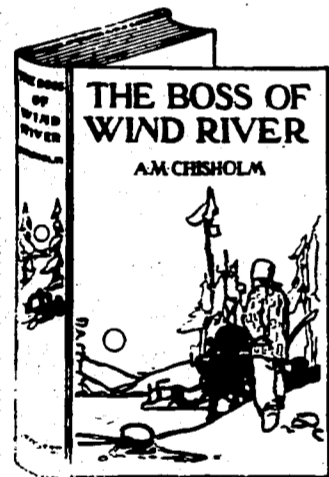
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This is a strong, virile novel with the lumber industry for its central theme and a love story full of interest as a sort of subplot. Among the minor characters are some elemental men, lumber men with the grizzly strength of their kind, and the rough,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



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by George Barr McCutcheon

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The SABBATH RECORDER Plainfield, N. J.

The Sabbath Recorder

A PRAYER FOR PEACE

O LORD, since first the blood of Abel cried to thee from the ground that drank it, this earth of thine has been defiled with the blood of man shed by his brother's hand, and the centuries sob with the ceaseless horror of war. Ever the pride of kings and the covetousness of the strong have driven peaceful nations to slaughter. Ever the songs of the past and the pomp of armies have been used to inflame the passions of the people. Our spirit cries out to thee in revolt against it, and we know that our righteous anger is answered by the holy wrath.

Break thou the spell of the enchantments that make the nations drunk with the lust of battle and draw them on as willing tools of death. Grant us a quiet and steadfast mind when our own nation clamors for vengeance or aggression. Strengthen our sense of justice and our regard for the equal worth of other peoples and races. Grant to the rulers of nations faith in the possibility of peace through justice and grant to the common people a new and stern enthusiasm for the cause of peace. Bless our soldiers and sailors for their swift obedience and their willingness to answer to the call of duty, but inspire them none the less with the hatred of war, and may they never for love of private glory or advancement provoke its coming. May our young men still rejoice to die for their country with the valor of their fathers, but teach our age nobler methods of matching our strength and more effective ways of giving our life for the flag.

O thou strong Father of all nations, draw all thy great family together with an increasing sense of our common blood and destiny, that peace may come on earth at last, and thy sun may shed its light rejoicing on a holy brotherhood of peoples.—Walter Rauschenbusch, in *Prayers of the Social Awakening*.

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