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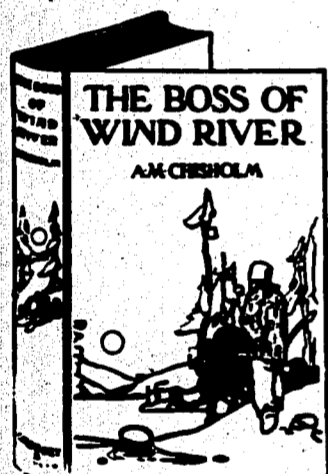


AT THE FOOT OF THE RAINBOW
by Gene Stratton-Porter (Author of "Freckles")

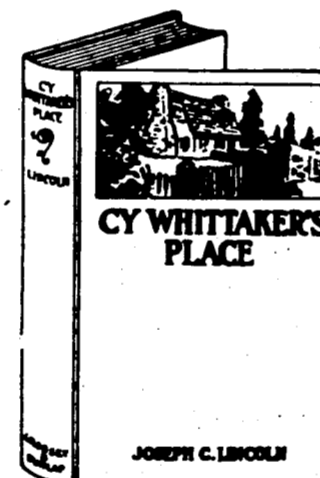
The scene of this charming, idyllic love story is laid in Central India. The setting is entirely rural, and most of the action is out of doors. The story is one of devoted friendship, and tender self-sacrificing love; the friendship that gives freely without return, and the love that seeks first the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



THE HOLLOW OF HER HAND
by George Barr McCutcheon



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



THE HOLLOW OF HER HAND by George Barr McCutcheon

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

CY WHITTAKER'S PLACE by Joseph C. Lincoln

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

The SABBATH RECORDER Plainfield, N. J.

PRAYER FOR THE WOUNDED AND SUFFERING

"HAVE MERCY, O Lord, upon all the wounded and the suffering. Let thy grace be their comfort, although natural friends be far away. Raise them to health, if it be good; but chiefly give them such faith and patience that they may glorify thee upon earth and, escaping safe from the assaults of Satan, may rest in peace and rise to partake of thy glory; through Jesus Christ our Lord.

"O Lord Jesus, who hast said, 'Inasmuch as ye do it unto one of the least of these my brethren, ye do it unto me,' look upon those of thy servants who have been called by thee to tend the sick, the suffering and the wounded. Give them patience and tenderness, wisdom and truthfulness, and the special guidance of thy Holy Spirit in their work, so that they may faithfully minister to those to whom thou shalt send them, in thee and for thee. And may they be found worthy at the last to receive thy eternal reward; for thine own merit's sake."—Rev. W. T. Manning.

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The Sabbath Recorder

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VOL. 77, NO. 23

PLAINFIELD, N. J., DECEMBER 7, 1914

WHOLE NO. 3,640

The Handwriting on the Wall

Modern Babylon in the form of the liquor traffic evidently reads its doom in the signs of the times, as certainly as did Babylon of old in the handwriting on the wall. It, too, has been weighed in the balances and found wanting. At every turn we see signs of an overwhelming defeat for the saloon. The people of America are rapidly awakening to the fact that the liquor traffic has no redeeming feature, and is too outrageously bad in all its influences to be tolerated by a civilized nation. In the last election, four out of six States making state-wide prohibition an issue went dry.

One needs only to note the trend of thought, as indicated by leading magazines, to see what a change has taken place in public sentiment within a very few years. The flood-tide is almost here that is bound to sweep the liquor business from the entire land. Upon this point the *Homiletic Review* for November, in an editorial, says: "*Collier's Weekly* is an avowed enemy of the saloon. *Everybody's* prints whole series of articles on the rum question. The *Saturday Evening Post* has been after John Barleycorn with a vengeance. The water-wagon is in favor almost everywhere. It is quite credible that certain liquor interests should have offered \$25,000 to suppress a moving-picture film setting forth Jack London's version of the drink evil. These are signs of the times."

A letter from the pastor of the Boulder Seventh Day Baptist Church says: "I know you will rejoice with us over the splendid victory that has been won in Colorado." Besides the handsome majority for state-wide prohibition given by Colorado, a "dry" governor has been elected to enforce the laws. It is claimed that this victory is largely due to the great revival movements that have stirred the cities of that State during the year. This *should* be the natural result of true religious revivals. Indeed, in any town, a revival that does not disturb the saloons must be of little account. Every true movement looking toward the exten-

sion of the kingdom of God on earth should certainly make itself felt in the strongholds of the kingdom of Satan. If all the churches were what they should be, the liquor traffic would soon be driven from the face of the earth.

How Can a Pastor Pay His Debts?

Not long since, in speaking with a young pastor about his financial outlook, I asked him how he was getting along with the payment of his debt. Some years ago, under the burden of a debt which he had been obliged to contract, he sought counsel of me as to the propriety of leaving school and accepting a pastorate before completing his education. His debt was then several hundred dollars, and, if he remained in school, must grow larger before he could hope to begin working to reduce it. Once or twice since that first talk with him have I inquired about his prospects for getting the debt paid off, and each time have received the reply, in substance, "It is getting worse all the time. It takes every dollar I can get to keep my family, and the debt grows larger." He is now in his third pastorate, and his salary is still insufficient for the support of his family and the reduction of his debt. The latter has grown to more than a thousand dollars.

As, in this last talk, he again opened his heart to me, revealing his distress of mind over the matter, my sympathy was stirred. I know him to be a consecrated, self-sacrificing minister of the gospel. His services have been acceptable to his people, and his pastoral work has been successful, notwithstanding the fact that he has been constantly worried over his debt. I do not know how *much* better he might have done if he had not had to endure this wearing anxiety for years; but I do know that he could have given his people better service and secured better results, if his heart could have been free from such a burden.

My heart was touched when he said,

"I don't know what I am going to do. It seems as though I can not bear it much longer. Really, I fear I shall be obliged to get into some other work to pay my debt. I feel now that it was foolish for me to make it. I could not advise any young man to enter the ministry, if he had to go in debt to secure his education." Thus he showed me his heart-burden, until I asked if he had told his church of his distress. I soon found, however, that his heart revolted at the thought of laying his burden upon the hearts of his people. He was trying to help them carry their burdens, while his own burden was probably as heavy as that of any of his congregation.

How easily his church might make it possible for him to pay his debt, if it would only do so! He is devoting his entire time and giving the best energies of his life to that church, and is probably realizing less therefor by way of remuneration than any one of at least a dozen men who attend it. There must be several among the members, any one of whom could pay the pastor's entire debt in one year, and then realize more income over and above his living that the pastor gets, all told. At least two of the churches served by this man during the years in which he has carried that burden could have raised his salary enough to enable him to pay his entire debt; and they could have done this so easily that not one of the members would have been burdened by so doing, or would be any worse off today on account of it.

It is too bad all around—too bad that a consecrated and faithful minister of the gospel, after giving up the promising opportunities of the business world in order to serve his fellow men, should have to be so handicapped by debt; and too bad that the churches, in these days, do not advance their pastors' salaries to keep pace with the constantly increasing cost of living.

You need not ask me who this pastor is, nor what churches he has served. It is a real case, however, and I think there are several other cases among our churches very similar to this. What are we going to do about it? How can pastors keep out of debt on the salaries they are receiving? Do such conditions as I have described have anything to do with the scarcity of ministers?

What Do You Think of the Outlook?

Have you read the foregoing editorial regarding the minister and his debt? If so, what think you must be the outlook for one who has struggled thus with the problem of a livelihood during the years of his strong manhood, only to find at last, that, owing to oncoming age, the churches want him no longer and he must henceforth look out for himself? Of course, all paying of debts must be out of the question when that time shall come. This of itself is enough to break the heart of a man with a keen sense of honor. And the fact that in the days of young manhood he had enough confidence in the churches he was to serve to feel sure they would help him out with fair enough compensation to warrant him in incurring a debt in order to fit himself for their service, does not console him much in the days when they cast him off. Sad indeed is the outlook for the minister who can save nothing for a "rainy day!"

There are ministers among us who have just such an outlook for themselves and their families in their declining years, when their small salaries must stop and conditions of poverty or charity stare them in the face. Some have suffered these heart-tortures and longed for death to come to their relief, until, finally, the Lord has called them home. But it is no credit to the churches to allow their worn-out ministers to suffer thus. On the other hand, it is greatly against them to let the years go by without making provision for the last days of the faithful ones who have given their lives to serve them. For this purpose the Thanksgiving offering was called for. Did you heed the call? If not, please don't let the holiday season go by without doing a good thing for the Superannuated Ministers' Fund.

Pleasant Days at Lost Creek

Thanksgiving season brought to a close our little visit at Lost Creek. Four Sabbaths were spent at that place, and we were glad to see the signs of faithful service by the little company of scattered ones who worship there. Rev. M. G. Stillman and his good wife are beloved by their people, and there is much interest manifested in the Master's work. This

church sent \$100 to aid North Loup in rebuilding its house of worship. Too well does Lost Creek remember how it seems to have to stand helplessly by and see its house of worship consumed by fire, not to help a sister church visited by a like calamity.

We also learned that this little church in the open country voted \$500 for Salem College. It is loyal to the mission work among the feeble churches that are being supported by the larger ones of this association. The inside of the house of worship has recently been furnished with fine modern pews, carpeted with new carpet, and nicely painted and decorated within, at a cost of about \$800. A strong iron fence has been placed around the building. Much of the expense of re-furnishing was borne by the ladies, who have labored faithfully to earn the money. Their Thanksgiving Day oyster suppers and ice-cream festivals are noted far and wide, drawing great crowds of people from the surrounding country. This makes hard work for the little company, but brings the needed funds and enables the women to spend hundreds of dollars in the Master's work. The men put in the new pews and placed the fence around the house.

Thus the old church, served so many years by Revs. S. D. Davis, L. R. Swinney, John L. Huffman, L. D. Seager and others, is holding up the light of Sabbath truth in this land. Many of the faithful ones who have labored here rest from their labors; but their works do follow them, and a faithful few are building well upon the foundations the fathers have so well laid.

Plea for a Sane Christmas

In view of the fact that the most pathetic calls for aid to the suffering and the needy reach our ears from every quarter as the holiday season approaches, Christian people in some sections are taking steps to lighten, if possible, the increasing financial burden, due to the social custom of making Christmas presents to long lists of friends.

With this object in view the various churches of Battle Creek, Mich., have published a decision card for extensive circu-

lation which we give our readers. The first card below explains the matter. The second one gives the matter on the card itself. We heartily approve of this step and sincerely hope the movement will be crowned with success.

Get Into the Game

The following card has been adopted by the Battle Creek churches for use by all people. This year, with its many special demands, is a time of great crisis. There is real need for our people to simplify their Christmas observance and devote a special offering through the church and other agencies for the nation-wide and world-wide work. *The card is to be used now.* Mail it to all your friends and get them to do the same. Present it in your church and secure its adoption by your people. Help make Christmas mean more than ever before in the world's history. Plan to utilize the Christmas spirit for an aggressive campaign of giving to others. There is no time to lose. You must act immediately. The card is not copyrighted and can be reprinted anywhere. It is for service and not for gain. A large number have been printed, on an exquisite card in two colors, 5x7, with an envelope to match, and can be obtained for one cent each, which is practically cost price. Special rates, of \$8.50 per 1,000, can be made. These can be secured by addressing

CHRISTMAS DECISION CARD,
Battle Creek, Michigan.

My Christmas Decision

Every Christmas season makes your friendship and mine more precious and our love more tender. This year the thought of that love has been bringing to me a new consciousness of the needs of the whole world for Christmas cheer and love. Desolate homes, stricken countries and imperiled lives abroad; slackened industry and impending suffering at home, all are calling. I want you to know that my Christmas gift to you will be quite simple, but warmed with the fire of a new love, for I am going to give an extra gift to the needs of all those whom I have never seen but whom I deeply love. My joy in this new service will be greater if you join me in its spirit that our Christmas celebration may be kept simple, filled with good will, winged with sacrifice, and devoted to peace.

Success and suffering are vitally and organically linked. If you succeed without suffering, it is because some one has suffered for you; if you suffer without succeeding, it is in order that some one else may succeed after you.—Edward Judson.

An Explanation

In this Recorder we publish the opening address of the moderator of the Southeastern Association, which we intended to give in the same issue with the description of those meetings, but which, having been mislaid, did not get into the mail with the "write-up." We forward it in the first mail after its discovery.

Moderator's Address, Southeastern Association

LUTHER F. SUTTON

Members of the Southeastern Association, visitors, and friends: At this, the forty-third annual session of the Southeastern Association of Seventh Day Baptists, we find ourselves confronted by conditions different from those of half a century ago. During the passing years the hills and valleys have been cleared of their forests, industries and developments have become established, and general progress made. Not only has this growth, of which I have just spoken, occurred, but blessings have come to our denomination, in many ways. Churches, the nuclei of civilization, have sprung up here and there. Salem College, which is doing such noble work, has been established and made excellent growth. The people of the State have joined hands and abolished the saloons by an overwhelming majority. For these things we as a people are thankful. But vice, corruption, envy, and lack of consecration and of cooperation in definite work still confront us.

Richard Steele, in an article written in 1711, said, "I lay it down for a rule, that the whole man is to move together; that every action of any importance is to have a prospect of public good; and that the general tendency of our indifferent actions ought to be agreeable to the dictates of reason, of religion, and of good breeding. Without this a man is hopping instead of walking. He is not in his entire and proper motion." As a people—small in numbers—we are being watched with critical eyes by others, and we should be very careful that we be in proper and entire motion, above reproach in any manner. We have stood for morality, for education, for freedom of religion, for unity, and we must continue to do as our forefathers have done before us—work together for good

and try to edify and hold our young people.

Our young people are becoming better organized in Sabbath school, in Christian Endeavor societies, in Young Men's and Young Women's Christian associations. But with all these organizations, when the time comes for making a living many are lost to the Sabbath. This must be stopped if we are to prove to the world that our cause is just and proper and above reproach. Our children should be brought up in the way they should go, and then helped and encouraged to remain faithful. There should be a strong organization to help them make a living without having to leave the Sabbath. If our children were directed and helped in selecting occupations which would hold them among our people, and so remove from them the temptation to seek employment among those not respecting our Sabbath, our church membership would make much more rapid growth. The ministry—we need many more good ministers, the medical profession—an excellent opportunity for Sabbath helpers, the legal profession, mechanics, teaching and agriculture—all offer good opportunities for our young people.

The membership of our Southeastern Association is largely employed in agricultural enterprises. While Christ, in his raid on the temple, overthrew the tables of the money-changers, and drove the gamblers out, he frequently encouraged his people to better business and better agricultural practices. His parables contain many suggestions encouraging more intelligent observance of the laws of production and consumption. He encouraged people to be thrifty, but not to value temporal riches too highly nor allow them to crowd out the better phases of life.

The Jews of America, having realized the importance of doing something to aid in the prosperity of their people and thus to hold them, have organized their agricultural and industrial societies with headquarters in New York City. A glance at the development of these organizations would show their value.

Have you visited the plains from Walworth to Albion, Wis.—that rich farming plain, once a continuous Seventh Day Baptist farming community, but now largely owned by other people? Have you gone up and down the fertile valleys of New York and West Virginia, and seen these

rich agricultural sections go out of the hands of our people? If you have, you surely can but feel that we need an industrial board of some kind to help our people. We have the Missionary Society, the Memorial Board, the Sabbath School Board, etc., and to complete the organization so that we will be walking, not hopping, we need our people bound together industrially. There should be a member of this board from each association, to keep in touch with all the young people and others becoming restless and seeking employment.

Your moderator does not wish to appear to be emphasizing the industrial above the religious life, but is it not time we were beginning to act in order to come into complete life.

We welcome our foreign delegates to this, the forty-third annual association, and ask the prayers of all, that lasting good may come of these meetings.

In conclusion allow me to say that this session of the association is convened in the church of my boyhood days. The memory of past events make this dear old place sacred to my memory. May the sessions increase the sacredness of this holy spot and help the people of Middle Island to live purer, nobler, more useful and consecrated lives. May the delegates from our sister churches and from the other associations carry home some plans which will help those not present. Let us all unite and get the greatest good from these meetings. May these meetings bring about the salvation of many souls and the binding together of Christ's people for better efforts to live as he would have them live.

Annual Meeting of the Moody Bible Institute of Chicago

The twenty-eighth annual meeting of the Moody Bible Institute of Chicago held last week, shows that 2,486 students received training during the year in its Educational and Correspondence departments. Eight hundred and thirty-seven of these were in residence, coming from 38 different States and 30 different countries, and representing 30 different denominations.

In its Practical Work course, designed to equip students for actual service in the field, 518 open-air meetings were held dur-

ing the summer, when over 130,000 people were reached, 10,000 of whom were dealt with personally, and 1,000 professed conversion to Christ.

The Extension department conducted evangelistic meetings and Bible conferences in different parts of the United States, Canada and Great Britain, a summer Bible school at Winona Lake, and reached about 5,000,000 people each week by means of syndicate sermons and Sunday-school lessons provided by members of the faculty. In addition to this, it placed in the field hundreds of Christian workers, including pastors, Bible teachers, evangelists, singers, secretaries, church visitors, deaconesses, missionaries, specialists for relief work, etc.

The net expenses of the institute for the year were \$141,880.58, which sum was met in part by donations of different amounts, leaving a deficit of \$1,981.23. The assets reported were \$1,106,343.36.

Mr. Henry P. Crowell was reelected president, and Mr. E. K. Warren was elected vice-president to succeed Mr. Henry S. Osborne, deceased. The president, vice-president and dean, Dr. James M. Gray, were elected as the Executive Committee charged with the operation of the institute during the current year.

Sabbath Recorder Agents

In the Sabbath Recorder of October 19, a list of towns in which we are represented by local agents was given, with the names of the agents. After the list was published we found that we had inadvertently omitted the names of three who have served as agents for some time. Their names, with those of others who have since been appointed agents, follow:

Berlin, N. Y., E. R. Greene and Rev. H. L. Cottrell.

Farina, Ill., E. F. Randolph.

Nortonville, Kansas, O. W. Babcock.

New Market, N. J., Rev. H. L. Polan.

De Ruyter, N. Y., C. J. York.

There are several other towns in which there are Seventh Day Baptist churches without Sabbath Recorder agents. We would be glad to have the aid of the pastors of such churches in securing live agents.

BUSINESS MANAGER.

SABBATH REFORM

The Sabbath of the Lord

A Pillar of Witness

PART II

THREE OBJECTIONS

The propositions laid down in Part I, and the general inferences regarding our theme, are based on the Biblical records. Herein the Old and New Testaments are in striking agreement. At the same time, some have held, though with halting consistency, that the New Testament contains intimations of a *Sunday* festival having been observed in the apostolic age. We notice some of the passages that have been interpreted in support of this view:

(1) "THE FIRST DAY OF THE WEEK"

It has been thought that the mention of "the first day of the week," in 1 Corinthians 16: 2, implies a day of worship. A moment's reflection, however, makes the contrary to be quite obvious. St. Paul clearly had in mind a *working* day, in the business of which he enjoins a reckoning with a benevolent purpose, a making-up of the accounts of the preceding week, and this in order to the laying aside of such a proportion of money as could be spared for the succor of the saints—"let each one of you lay by him in store, as he may prosper." (R. V.)

The apostle was careful not to impose this duty on the sixth day with its business pressure as ending the week; he studiously avoids any mention of the Seventh Day, which was avowedly devoted to rest and worship; rather, in plain words, he enjoins that, on *the first day* of the week, with its comparative quiet, as a day of *leisurely beginning*, the individual duty may be properly taken in hand. Hence, while it can not be said that the apostle justified the invasion of the Sabbath with anything of the nature of financial care, it is equally certain that he reflects no measure of sanctity upon "the first day of the week." The passage in question represents him as concerned with a business operation—making a reckoning, to ascertain what can be afforded for benevolent work—not with prescribing duties for a day of religious rest.

(2) "UNDER LAW TO CHRIST"

The notion that our Lord so discharged the Law of Moses, so abrogated it, that we are in no way related thereto, has been supported by the quotation of 1 Corinthians 9: 21, where the apostle speaks of being "under law to Christ." It has been inferred that these words involve a setting aside of the Law of God as given by Moses! Though, as we know, Christ set aside stipulations and sanctions that were given to "them of old time" (Matt. 5: 21, 27, 33, 38, 43), it can not be thought that he set aside, or superseded, the Moral Law of God. Yet, unfortunately, that impossible conclusion follows from the objection now under consideration.

The question is, what we are to understand when, in the passage before us, we read of Jews as "under the law," and of other men as "without law." Does the Law mean the Decalogue or the Levitical system of rites and ceremonies? A glance at the chapter and the one preceding will show that it means the latter. The issue is, "What may be eaten, what may be drunk?" These are the questions; and the apostle says, in effect, with reference thereto, that he acted as a Jew among the Jews, as a Gentile among the Gentiles, though all the time in his conscience indifferent—being answerable to God alone because as a believer in Christ he was answerable to Christ (vv. 20, 21). There is no question of the Moral Law; and certainly no intention to suggest that Christ and the Moral Law are antagonistic. How could such a thing be possible in view of the solemn words of our Lord with reference to the Ten Words, "I am not come to destroy, but to fulfil"—that is, not to dishonor, but to *perform*?

Will any one dispute that the Moral Law expresses the will of God? Will any one deny that our Lord performed that will to the very "jot and tittle" of strict obedience (Matt. 5: 17, 18)? Again, can we honor the Son by disparaging the revealed will of the Father? It is assuredly deplorable that any one should so interpret the words "being under law to Christ" as to imply on the part of our Lord and Master, not merely a disregard but a repudiation of that Law which he obviously observed, and was careful to safeguard in word and deed for the observance of his followers. Most truly we are "under law

of Christ," for we are the followers of One who said: "One is your Master, even Christ." But with equal truth we are servants of the Most High God, who gave the Law embodied in the Ten Commandments. That Law was given by the Father and performed by the Son; and what is more, the Son commended it to his faithful people (*ibid.*, v. 19).

(3) "CHRIST IS THE END OF THE LAW"

In a similar spirit of objection, some quote Romans 10: 4: "Christ is the end of the law unto righteousness to every one that believeth." But clearly the meaning of this is, not that Christ has set aside the Decalogue, but that his teaching is the last and final and authoritative word as to the essentially spiritual intent and purpose of the Law. That teaching is found, in particular, in the Sermon on the Mount (see Matt. 5 and 6); and, therefore, if we would attain unto the righteousness of God, we must follow Christ.

As to Galatians 3: 24, 25, which has likewise been treated as cognate, and quoted against the persistence of the Law of Moses, its true object is to magnify the Law, by showing that it "leads to Christ." Therefore, whereas the Levitical institutions pass away, as the type before the Antitype, the Ten Words remain to be interpreted according to the teaching of Christ. As the apostle says elsewhere, in the plainest terms, faith in Christ does not "make the law of none effect"; rather, its design is to "establish the law." (Rom. 3: 31.)

Thus, while looking upon the Levitical institutions and ordinances that adumbrated Christ and his work as assuredly *discharged*, that is, as having exhausted their symbolical meaning, because fulfilled, we must jealously hold by the Law of Moses as the abiding Law of God, of which Christ was the final and greatest exponent. That Law, like the Word of the Lord, "*endureth for ever.*"*

(4) "THE LORD'S DAY"

Many have found a difficulty against the continuance of God's Sabbath in the words of Revelation 1: 10: "I was in the Spirit on the Lord's day" (Greek: "The lordly day"). While from Matthew 24: 20 (and parallels) it is clear that our Lord presumed, indeed indicated, that the Sabbath would certainly be observed at the time of

the destruction of Jerusalem,—i. e., nearly forty years after his ascension—yet it has been concluded that, here in the Apocalypse, a book written before the great down-treading of the Holy City, the Lord's day, meaning Sunday, had already superseded the Sabbath! When thought out, this is an impossible situation. If our Lord really uttered the warning referred to, with reference to "flight on the Sabbath day"—and assuredly he did utter it—then it is unthinkable that his faithful servant John, the "beloved disciple," transferred his affections and allegiance to another day within so brief an interval of years!

With reference to the book of the Revelation, as well as other books, it is essential that we secure a correct point of view if we are to understand it aright. What then do we find at the very outset? That it is a book which very evidently reflects the world-forces of the time in which it was written, and sets forth in picturesque fashion the divine purpose in regard to the same. Accordingly, in the introduction to the book, when we read of "the lordly day" (see "critical note," following) we must not understand (a) a day consecrated to Christian worship; nor (b) an allusion to the Old Testament "day of the Lord," with its scenes of still future judgment; but rather we must understand (c) a day of the week as described in the language of the world-power under which John was sent to "the isle that is called Patmos." The latest light on the practices of Imperial Rome in this regard shows that the Cæsars had their "lordly day"—the royal, or imperial, day, on which they were worshiped and their gods were the objects of services.† That day, as we know, was "the Great Day of the Sun"—a day, however,

*In this light we must understand Colossians 2: 16. "Let no man judge you in meat or in drink, or in respect of a feast day or a new moon or a sabbath day (lit. or of sabbaths); which are a shadow of things to come." The reference is not to the weekly Sabbath day of Eden and the Decalogue, but rather to the various festival sabbaths, which, with the dietary stipulations of the Levitical law passed away when Christ appeared—as shadows that found their fulfillment in the Divine Substance. The entire passage, verses 8-17, makes no reference to moral statutes, but alludes to racial and ceremonial ordinances from circumcision downwards. As pointed out in the text, the Sabbath is commemorative and not typical, is a positive blessing to men, and not a mere "rudiment of the world" for the people of Israel. See also Galatians 4: 9, 10, and cp. Isaiah 1: 13; Hosea 2: 11.

†The word is discussed in the light of the latest research, by Deissmann, in "Bible Studies" (1903) p. 217f; and in "Light from the Ancient East" (1910) p. 361ff. See critical note to follow this study.

that was "lordly," not because of any divine ordinance or sanction, but simply because of patronage conferred by the Roman emperors. On that day, then, we read of the man who had been exiled "for the word of God and the testimony of Jesus," that he was "in Spirit"—in other words, he had a vision.

Think of it. On the day when, in the calendar of his persecutors, honor was given to the emperor and his gods, the seer who had been the victim of persecution resulting in exile, was in solemn communion with his heavenly Master, the anointed "Prince of the kings of the earth." And the vision! While it yielded nothing that was in any degree complimentary to the reigning emperor, it forecast with clearness an utter reversal of the world-order that was crushing the people of God and opposing their testimony, with the result that, at length, kings and emperors were superseded, and all honor was given to God and his Christ. In other words, the world-power that had visited judgment upon John because he served Christ, was itself judged, and once and for ever set aside with every other sinful and vexatious thing of earth!

Far from suggesting the abolition of the Sabbath, as embodied in the Moral Law, the book of the Revelation strengthens its position and appeal, for it brackets "the commandments of God" of the Old Testament with "the testimonies of Jesus" of the New Testament, and concludes with a benediction upon those who keep his commandments: "Blessed are they who do his commandments" (Rev. 12: 17; 14: 12; 22: 14). This is in line with the experience of John himself, who, as we have seen, was in prison for "the Word of God"—as well as "the testimony of Jesus Christ." (ch. 1, v. 9.) And thus, as we see, the last book of the Bible places its seal upon the Sabbath of the Lord which was originally given to man in the manner described in the first book of the Bible. Moreover, by showing forth the judgments of God upon the things of earth, and all their lordly institutions, it indicates how, in due time, the ways of God will be justified to men in regard to the day of holy rest as well as all other ordinances of divine wisdom and love.

Critical Note.—Having in the apostolic age been styled "the lordly day" ἡ κυριακή ἡμέρα—(*he kuriake hemera*) with refer-

ence to the Cæsars and the imperial religious rites, Sunday was afterwards styled "the lordly (day) of the Lord"—κυριακή κυρίου (*kuriake kuriou*) with reference to Christ. This would be in the third or fourth century, when, as is generally admitted, "the Day of the Sun" had been widely adopted as the Christian day of rest and worship, to the exclusion of the holy Sabbath of the Lord. In the interval of time, as appears from the writings of the apostolic Father Ignatius (Epistle to Magnesians, ch. 9) Sunday was simply "the lordly"—ἡ κυριακή (*he kuriake*), "day" being understood. Already, as we see, the Imperial designation was applied to Christ, reverently no doubt, but assuredly without adding in any degree to his honor as "the Lord of the Sabbath Day."

The description "lordly (day) of the Lord," just referred to, is found in the *Didache*, or "Teaching of the Twelve Apostles," the ancient Church manual of which so much has been written in recent times. Therein we read (ch. 14): "But on the lordly (day) of the Lord, being assembled, break bread and give thanks, after confessing your transgressions, in order that your sacrifice may be pure."

This passage is one of the evidences that the *Didache* belongs to the fourth century, and not the first century, as many scholars have concluded, chiefly on the ground of the simple (first century) Church conditions which it reflects—a feature which is easily capable of another explanation. The other indications of a fourth century origin are: the addition of the Doxology to the Lord's Prayer (ch. 8); the designation of the Lord's Supper as the Eucharist (ch. 9); and the suggestion of alternatives in regard to baptism (ch. 7)—an utterly unapostolic proceeding:—"If thou hast not living (*i. e.*, running) water, baptize in other water; and if thou canst not in cold, then in warm. But if thou hast neither, pour water upon the head thrice," etc. Here, as we see, is a threefold alternative, exhibiting tendencies which, *like the very thought of alternative practice*, are far removed from apostolic simplicity. It is noteworthy, by the way, that pouring is suggested, not as a form of baptism, but as a convenient *substitute*. Hence, if baptism had been regarded as pouring, then the suggested *substitute* would be lacking in force.

The simple Church conditions, just referred to, are fully explained if we assume that, though originating in the fourth century, the manual was written by some one who, in a reforming spirit, desired to set forth the "Teaching of the Twelve Apostles" in contradistinction to the instruction given by false teachers in a time when error prevailed—as in the fourth century (see chapters 11 and 12 of the *Didache*).* In pursuing his laudable endeavors along this line, however, the writer of the manual was not able to extricate himself from the conditions in which he actually lived—as appears from the various features which have just been specified, all of them inconsistent with apostolic teaching.

It is worthy of note, moreover, that the simple Church conditions are not described as existing, but rather are deconsiderated as fitting and proper. Thus, while in substance the work is fragrant of the first century, the phrases and tendencies which have been mentioned are related to the fourth century; and among these "the lordly (day) of the Lord" is assuredly one of the most significant.

(Concluded)

A Prize Essay for Sunday Keeping

A Review

The Lord's Day Observance Committee of the Wesleyan Methodist Conference in England some years ago offered three prizes for the three best essays on "The Church's and the Minister's Duty in Relation to the Sabbath." The first prize was awarded to the Rev. William Spiers, M. A., F. G. S., F. R. M. S., and is published in a book, entitled "The Sabbath for Man."

The writer of this prize essay is, of course, an observer of Sunday, and is supposed to be setting forth reasons why the first day of the week should be observed. He refers to Sunday as the "Lord's day," which shows he regards it as sacred, and he puts forth the usual arguments for its sanctity. He claims that "the apostles, after the example of the Lord, honored the day of the resurrection."

HIS ADMISSIONS ARE FATAL

It is interesting to note, however, in this

*This view of the *Didache* was set forth by J. W. Thirtle, LL. D., in an article in the "International Journal of Apocrypha" for April, 1909.

prize essay, the admissions that are made, which upset entirely his claim for the sanctity of Sunday, and establish beyond doubt the binding obligation of the Seventh Day Sabbath, which our Lord blessed in Eden, and gave to man as a memorial of his creative power. And surely if a scholarly writer, who has "examined most of the literature, ancient and modern, bearing upon the many questions involved," while endeavoring to uphold Sunday, instead of proving the sanctity of the first day of the week, puts forth arguments and makes admissions that establish the sanctity and binding obligations of another day, it must be evident that there is no scriptural warrant for Sunday-keeping, but that another day is the Sabbath.

NOT SET APART BY CHRIST

Among the statements in this prize essay, which was written to urge the better observance of the first day of the week, we read: "It is not categorically asserted in the New Testament that the Lord's day was specially set apart by Christ and ordained by him to be the memorial of creation and redemption" (page 52). By the "Lord's day" the author of this essay means Sunday. He therefore admits that the Bible does not give any command for Sunday-keeping. In this he is correct. The most diligent and critical search of the Scriptures fails to reveal any authority, by either the precept or the example of Christ or of any of the apostles, for the observance of the first day of the week.

Then why should we keep it, or how does anybody know it should be kept? The Bible is the only rule of faith for Protestants. If it is silent on this question, there can be no warrant for keeping the day.

DATES FROM THE DAWN OF EXISTENCE

Further words from the prize essay declare: "It will be our endeavor to show, in the following pages, that the Sabbath dates from the very day of man's existence on the earth, and was an important feature in the Edenic dispensation" (page 4).

The author of this prize essay then proceeds to put up quite a clear argument to show that the Sabbath was in Eden. But the Sabbath that was established in the "Edenic dispensation" was the *Seventh Day*. Sunday therefore can not be the day

of rest set apart by the Lord. And in proving that the Sabbath antedates sin, the author of this prize essay overturns completely the claim that the first day of the week is the Sabbath. God's Sabbath is the day given to man in Eden. He nowhere commands us to keep any other.

MUST SHOW A SPECIFIC DAY

Our prize essayist also says: "Now, if the Sabbath is necessary at all, it is essential that the specific day of its observance should be authoritatively fixed" (page 11).

This is indeed true; and because the Lord has "authoritatively fixed" the Seventh Day as his Sabbath, man has only to recognize this fact, and observe the day God has made holy. And the fact that the Lord has "authoritatively fixed" the Seventh Day, completely excludes the claims of Sunday as a holy day of rest. God has but one Sabbath; and the author of this prize essay, while endeavoring to show how Sunday should be kept, puts forth an argument which completely destroys its sanctity.

AMONG THINGS UNCHANGEABLE

He says, "The Sabbath takes rank amongst the immutable rectitudes which no local or changing circumstances can effect" (page 65).

Quite true; and the Sabbath being among the "immutable" things of God, the Seventh Day Sabbath must therefore remain unchanged. And the essay makes this point still stronger, as follows: "The universality and permanency of the Sabbath law, as contained in the Decalogue, are evidenced by the terms in which the fourth commandment is expressed, and also by the reasons for its promulgation, which are inferred from the language in which it is framed" (page 68).

There is indeed a "permanency" to the "Sabbath law." The author of this prize essay admits that there is no command for Sunday-keeping in the Bible. The only divine law in existence states that "the seventh day is the Sabbath of the Lord thy God" (Ex. 20: 10). This law being *universal* and *permanent*, the Seventh Day Sabbath is therefore, according to the author of this essay, *universal* and *permanent*, and binding on all men for all time. There is no escape from this conclusion.

HAS NEVER BEEN REPEALED

But how could he say the following and still contend for Sunday? "The Sabbath law of the Decalogue has never been repealed. All through the later developments of Jewish history it retained its vitality; notwithstanding the abrogation of the ceremonial law, the Decalogue in general, and the Sabbath in particular, were adopted and sanctioned by Jesus Christ" (page 85).

It should be remembered that the above is written in an essay intended to show why we should keep the first day of the week holy. But we know of no stronger argument that could be put forth to establish the binding obligation of the Seventh Day as the Sabbath of Jehovah.

CANDOR COMPELS HIM

The Sabbath law which the author of this essay claims has "never been repealed," says the *Seventh Day* is the Sabbath. Once this law enjoined the observance of the Seventh Day; and if not repealed, it must make obligatory the claims of the same day as when handed down from the top of smoking, trembling Sinai.

Thus candor compels one, though writing to set forth the claims of another day, to make admissions which not only destroy the claims of Sunday as a day of rest, but establish in its stead the Sabbath which the Lord blessed at the close of Creation's week—the Seventh Day.—*G. B. T., in Signs of the Times.*

"In the midst of our fussy, restless activities, in the multitudinous trifles which, like a cloud of dust, threaten to choke our souls, the minister must fence off his quiet and secluded hours and suffer no interference or obtrusion. I am profoundly convinced that one of the greatest perils which beset the ministry of this country is a restless scattering of energies over an amazing multiplicity of interests, which leaves no margin of time or of strength for receptive and absorbing communion with God. We are tempted to be always on the run, and to measure our fruitfulness by our pace and by the ground we cover in the course of the week."—*Dr. J. H. Jowett.*

To be despised may be no ill fortune, but the real ill fortune is to be despicable.—*John Ruskin.*

MISSIONS

Our Hungarian Mission

REV. WILLARD D. BURDICK

While spending a few days with the Chicago Seventh Day Baptist Church early in November, I visited Eld. J. J. Kovats at his home at 11819 Union Ave., Chicago. This part of the city is perhaps better known by RECORDER readers as West Pullman.

For nearly three hours Elder Kovats and I talked about his work among his countrymen, and I believe that many will be glad to read of this work as he told it to me.

Since Bro. A. E. Webster and I attended his mission service last spring, Elder Kovats has purchased a good two-story frame house in a pleasant part of West Pullman. Brother Kovats made a small payment on the house, and has arranged to pay \$20.00 a month till the house is paid for. This, I believe, is one half of the salary he gets from the Missionary and the Tract societies.

Back of his house, in a small building, he has his printing-press, which saves the expense on another building, and makes it more convenient for working in the office.

There are living in the home of Brother and Sister Kovats his father, three sons and one daughter, and a young man who accepted the Sabbath some time ago, Josias Putnoky. Elder and Mrs. Kovats and his father are members of the Milton Church, and the two oldest sons and Brother Putnoky, of the Chicago Church.

The mission-room was recently changed to a more convenient room in a building on 119th Street, about a block from his home. This room is well arranged for religious services, and meetings are held there two nights in the week, and sometimes on Sabbath Day.

During the warm weather Brother Kovats held outdoor meetings in various parts of the city. One of these meeting places is at Burnside, not far from West Pullman. At this place he baptized a convert last October, and he thinks that he will make a valuable helper in the work at Burnside.

When Elder Kovats sees one in the congregation who is specially interested, he follows it up if possible with Bible study

and personal work. He is sometimes disappointed in that such persons do not accept the Sabbath, but join some other church, but once in a while one accepts the truth and he gives him further instruction to fit him for work among his countrymen.

The Russellites, Mormons, and others are working among the Hungarians, and they find in Elder Kovats a logical, biblical, and fearless opponent.

Brother Kovats informs me that the health of Eld. John Boem, formerly of Cleveland, Ohio, failed some months ago, and he was compelled to go with his wife and daughter to California. It is quite likely that Elder Boem is dead, for Elder Kovats has not heard from him since he went away.

Last July Elder Kovats and Brother Putnoky went to Minneapolis to meet the Sabbath-keepers of that section in a "Seventh Day Baptist Hungarian Conference." Interesting meetings were held on Sabbath Day and Sunday at the home of Eld. Frank Gevay, many Sunday people attending these services. After the services the Sunday people withdrew and our people conducted their business.

About three years before Brother Gevay had been set apart to the ministry by Elder Kovats, and at this conference Josias Putnoky was ordained.

The next Hungarian conference will be held in Chicago next summer.

The people in Minneapolis are anxious for Elder Kovats to return and help Elder Gevay in special meetings, and Elder Kovats is desirous that Elder Gevay assist him in meetings in Chicago. As yet they have not been financially able to exchange for such work.

Elder Kovats makes much of music in his services, and Hungarian singing is inspiring. He tells me that he has difficulty to find suitable music-books for the people, and would like to print a book made up in part at least of his own compositions. He can print and bind the book, but he needs some money in order to have plates and cuts made for him. He would like to secure a small loan to be paid back as soon as he can get the book out and make some sales.

From my visit with Elder Kovats I was made the more to believe in the man, his methods of work, and the value of such

work among the foreign-born population in our cities.

Friends in Milton Junction and Milton are sending clothing to Elder Kovats, which will be gladly distributed by him among the needy as he carries on his missionary work.

*Grand Marsh, Wis.,
Nov. 30, 1914.*

Labor in the Southwest

REV. EUGENE H. SOCWELL

At the recent General Conference Brother G. W. Lewis presented a most excellent paper upon the theme, "Segregation vs. Scatteration," and more recently this paper appeared in the RECORDER. In his paper he made prominent reference to my recent missionary labors in the Southwest, by which he gives a wrong impression concerning the object and nature of my labors. This I feel should be corrected.

Brother Lewis says: "Again we note by the work of Brother Socwell for the last seven months that the expense of visiting these scattered ones even once a year is enormous. The whole number visited would probably make only two fair-sized churches. Concentration of these families would have permitted our brother worker to stay *weeks* where he remained only a *few days*."

One prominent thought expressed in the above quotation is that the expense connected with my labor was for the purpose of visiting scattered Seventh Day Baptists and that it represents nothing more. This is far from being true. Another thought is thus expressed, "The whole number visited would probably make only two fair-sized churches." This is also far from the truth.

In order that no misunderstanding should arise concerning my labors in the Southwest, I published in the RECORDER a series of articles, while the work was in progress, stating clearly the nature of the work being performed and giving some of the results. From the reading of these articles no one could form the opinion to which reference is made.

It is true that I visited scattered Seventh Day Baptists, almost all such in Oklahoma and Texas and many in Kansas and Iowa. With few exceptions, I found our scattered

ones a faithful class of people of whom I am proud. Nearly all of them are subscribers to the RECORDER and readers of the RECORDER. As a rule, our scattered ones are held in high esteem in the communities where they live, and I had no occasion to be ashamed of them. In two places Sabbath school was maintained a good part of the time, and in many isolated homes the Sabbath school lesson was studied each week. It was a pleasure to visit these loyal, faithful ones, and my entire time could have been most pleasantly spent among them; but that was an insignificant part of the work I had in hand. Each place where we have scattered ones was taken as a nucleus and the surrounding country was worked, and in several places not "only a few days," but "weeks," were spent in busy labor. Some localities were found where there was little opportunity for outside labor, and, in such places, I did not remain very long, but hastened on to places where more extended opportunities offered themselves.

I also sought out places where we have no Seventh Day Baptists and where our people had never been heard of. I went to such places and labored among First Day people, preaching, visiting, praying, distributing Sabbath tracts and answering questions. Nine such places were visited and vigorous labor bestowed, and in each place I was asked to return for more extended labor. I was kindly received by these people in their homes, in the schoolhouses, and in the fields where I visited many of them.

I visited people of almost all religious faiths and those of no religious faith. I visited Americans, French, Belgians, Mexicans, Spaniards, negroes, Indians and other nationalities; farmers, merchants, physicians, clergymen, bankers, cowboys, lawyers, oil men, teachers, cattle men, newspaper men; rich and poor, learned and illiterate. I visited them in their homes, in cotton-fields, rice-fields and along the roadside. More than three fourths of this work was among First Day people. In character, the work was *aggressive*. I made no apology for being a Seventh Day Baptist, and never concealed this fact from those I visited. To these people I carried the story of Christ, the crucified Lord; Christ, the Savior of lost ones; Christ the baptized, sinless one; Christ, the Sabbath-keeping

Redeemer; Christ, the obedient Son of God.

As I thus talked with hundreds of these people, I had many, many questions to answer, which in most cases were asked in sincerity—questions about the "change of the Sabbath," "lost time," "law of God," "time of Christ's resurrection," "Jewish Sabbath," "no Sabbath given to Gentiles," and many other questions about the Bible Sabbath. I answered questions about the mode of baptism, about our faith and practice, about when and where Seventh Day Baptists originated, about our colleges, and numerous other such questions. You must remember that scores of these people had never before seen a Seventh Day Baptist. These questions were discussed upon the highways, in the fields, in their pulpits and around their firesides, and, in almost every case, were listened to with deep interest. The people paused and listened and treated me with the utmost kindness and entertained me gladly. I was frequently many miles from the nearest Seventh Day Baptist and among entire strangers, but I did not once fail to receive kind treatment, nor did I fail to be greeted by good audiences, where preaching services were possible.

Aside from eight public addresses, I preached fifty-two sermons during the seven months of labor, as many sermons as several pastors preach in an entire year, and made far more visits than the ordinary pastor makes during a whole year. This work was largely among First Day people, and Sabbath Reform in character. Letters—warm, earnest, aggressive letters—were written to prominent clergymen throughout the Southwest, including state evangelists, authors of Sunday literature, and prominent pastors, calling their attention to the claims of the Bible Sabbath. Thousands of pages of Sabbath tracts were distributed and thousands of other pages were recommended to be sent out by our Tract Board. Subscriptions were taken for the RECORDER, contributions to our Tract Society were received and forwarded, and willing candidates were baptized.

I preached in many First Day churches and to large congregations, telling them clearly about the Bible Sabbath. I preached in schoolhouses, in private homes, in shady groves and in one state institution, the Oklahoma State Confederate Home. In all places and before all audiences I gave

them Sabbath truth. In this way people, by the hundreds, heard the truth about the Bible Sabbath, who had never before heard it, and who may never again hear it, and scores of them were interested. In all this preaching I used no manuscript nor notes of any character. Wherever I found it possible, I went out among the people and stayed among them.

The whole seven months were crowded full of vigorous, aggressive work. Had it not been for the poor health of Mrs. Socwell, I should be upon the same field and in the same labor at the present time.

I believe the people who contribute from their earnings to our various boards have a right to know how their money is spent, and I have told you plainly how that portion which was paid me was spent.

Dodge Center, Minn.

Nov. 24, 1914.

Letter From Brother Cockerill

*Dr. Theodore L. Gardiner,
Plainfield, N. J., U. S. A.*

DEAR EDITOR: I can not express in words how glad I am to be able to read the SABBATH RECORDER once more. It was September 7 before I obtained the February 23 and following numbers.

I arrived at Mzimba August 26, after a long and rather interesting trip from Blantyre. My bicycle served me very well and the lions kept their distance. Fever and sleeping sickness allowed me to pass, also, although all of these things may be easily found in this country. I have visited the school of Charles Domingo, which I found in a prosperous condition. I am now staying in a village about five miles northwest of Mzimba, or the *Boma* (Magistrate), as the natives call it. This village is called Garela or Galela and has a Seventh Day Baptist church. I am staying in a hut, which, I understand, was for a short time the home of Mr. N. O. Moore. This is about the center of our largest group of African missions.

Conditions here seem to be about the same as they were two years ago at the time of the visit of the Investigating Committee. There is a large number of people here who refuse to join the Scotch Free Church missions, and they show great interest in the Sabbath. In fact a few of them have proved themselves very faithful

to this principle. Some of those who were formerly pastors have fallen away. But I am quite confident that most of the people in this section of the country now understand that there is a difference between the Seventh Day Baptist people and the Watch Tower people. However, there are many natives down near the Lake who call themselves Watchtower people. I am convinced that the only way to understand the African is to love him.

In spite of all our opposition here I am sure that God has called us to this field as certainly as he has to British Guiana. When I read Secretary Saunders' report of his visit to South America, I could not help thinking that the conditions there make a striking parallel with those in Africa where our doctrines have found root. In either case our denomination was not directly responsible for starting an agitation. Here the Scotch people blame us for introducing a disturbing element in their sphere of influence, which, they claim, includes the whole of Nyasaland. In British Guiana the Adventists and others complain that the Seventh Day Baptists are proselyting their people away from them. Many other conditions here similar to those in South America might be mentioned.

I tell the people here that they must cease to think as selfish heathen people think, but they must think as a true Christian thinks, or rather as the mind of God thinks. The Scriptures give us a good exposition of the mind of God. Now the question is when will the people of this world who call themselves Christians cease to be actuated by selfish desires, and to be bound by councils and conventions which seek to prevent the whole of God's truth from reaching the masses?

It is only a relic of Roman Catholicism that is still cherished by Protestant societies when they express by deeds, if not by words, that the lower classes of humanity, and especially heathen races, are not capable of reason, and therefore must have their religious convictions molded by an hierarchy or a council. In most cases such councils cater for political power and, failing to achieve this end, they form a federation of councils. As if by their very numbers they may humble God to change his laws to suit their fads and fancies! I do not think it has ever been a Seventh Day Baptist policy to apply that

worldly maxim, "In union there is strength", to the Christian religion. Indeed, the history of religion proves that a strong combination of religious forces is invariably the ground in which grows the lust for temporal power.

The great advantage which has been gained by temperance people in their struggle with the liquor interests has come about not because of any combination of Christians and people of high moral character for the mere hope of success, but because the minds of a great number of people are thinking along lines of divine inspiration.

Then why should any one question the right of Seventh Day Baptists to teach a Bible truth which is grounded firm and fast in the law of God?

It is evident that a great many Christian people of today are trying to convince themselves that the mere keeping of God's fundamental laws is not necessary to their salvation. Perhaps they think that God will voluntarily pardon anything except active rebellion. Such a view as that is little short of agnosticism. Are we binding burdens upon ignorant people—burdens grievous to be borne and which we refuse to touch ourselves—in teaching an order of the Creator, which was intended to confer one of the greatest blessings of God upon mankind, and at the same time exposing one of the greatest errors which has ever bound a world in darkness?

Those who believe that the keeping of the everlasting covenant of God is necessary to their salvation, also believe that the keeping of the Ten Commandments is an expression of love for their Savior, and that it embodies the works of faith, without which faith is dead. If love is not expressed and faith is dead, then whereby can a man be saved? I give this as my defense, and I intend to stay with my people.

Asking the prayers of all the brethren that this work may continue, that our people may prove faithful to their trust—that of carrying on the missionary work which God has given them to do—and that the storms of war may be held back until the harvest be gathered in, I remain,

Yours fraternally,

WALTER B. COCKERILL.

Mzimba, Nyasaland, B. C. A.

Sept. 20, 1914.

WOMAN'S WORK

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

Uncle Sam's Thanksgiving

Poem read by Secretary Lane at a dinner to the employes of the Department of the Interior, Thanksgiving Day

"For Bunker Hill and Gettysburg,
I thank Thee.
For New Orleans and Santiago,
I thank Thee.

"For my sheathed sword
And silent gun,
My house unscathed;
My boy at home,
I thank Thee.

"For an honor that has background,
For respect not born of fear,
For a heart that hates injustice,
And a willingness to fight,
I thank Thee."

"Well," said the Woman-who-wants-to-know, "what is the trouble now? You look as if you were surprised about something."

"I am," I replied, "I have been looking for it for sometime, but I did not expect it would appear so plainly to every one."

"Looking for what? Why do you think that you can find things that other people are not able to find?"

"Why, the Christmas spirit. I knew it would come, but I am surprised that it has shown itself so early."

"Oh! the Christmas spirit. Did you think that you would be the only one who could detect its presence among us? I have seen it about for a long time. In fact I have almost reached the conclusion that the Christmas spirit has remained with us during the past twelve months, and has kept busy for the greater part of that time."

I am not sure but that the Woman-who-wants-to-know has really made a discovery this time. If this is true, do you not wish that the spirit of Christmas might be induced to stay with us all the time?

In years to come, whenever the story of the terrible European war of 1914 shall be told, the voyage of the good ship *Jason*, with its Christmas cargo, will be sung. No fairy story of our childhood (and they were wonderful) ever thrilled us more

than does the sailing of this ship, filled by the spirit of Christmas, assisted by the children of our nation, and flying at its mast the flag of the beautiful *Star of Bethlehem*. And by the reception accorded this ship, we must believe that our neighbors too are thrilled by the spirit that prompted this gift. It is stated by men high in authority in the British Government, that no ship of an alien nation was ever before accorded the honors that were given the *Jason* when she steamed into the harbor at Plymouth. She had an escort of ten torpedo-boat destroyers, and the British bands were playing "The Star Spangled Banner," American flags were flying from British flagstuffs, and British soldiers and sailors were alike saluting the American Stars and Stripes.

Can you imagine the contrast? Everywhere in the vast navy yard preparations for war, thousands of men working busily, preparing more guns and battleships to be used in carrying on this great war, and in all this busy throng just this one ship carrying a message of peace and good will. And this ship came from the children of America. Verily, "A little child shall lead them."

Chicago, from whence came the call for the Christmas ship, has inaugurated another movement that deserves as instant a response as was made to the *Herald's* call for gifts for the war orphans. Thanksgiving Day every orphan in the orphan homes of that city received a personal visitor. Many children who had no friends outside of the orphanage had never received a visit from any one. So it occurred to some of Chicago's social workers that while much was being said and done for the war orphans of Europe it might be well to remember our orphans at home. The appeal was made through the press, for each mother to visit on Thanksgiving Day at least one orphan. On Thanksgiving morning the *Herald* printed its appeal with the Scripture text, "Pure religion and undefiled before God and the Father is this, To visit the fatherless" (Jas. 1: 27). The response was immediate, and many orphans were taken out to be the guests of their new-found friends. Best of all, many women have volunteered to make these visits regularly once a month. It is said that many of the children have no friends outside of the orphanages, and it

is hoped that these friendships thus formed will be of great benefit to them when the time comes that they can no longer be cared for in the orphanages, but must go out and make their own way in the world.

The Woman-who-wants-to-know, but has found out about this, said for me to tell you that she thinks the Christmas spirit is here to stay forever, and that you will always be glad if you can come in touch with this spirit. I told her that I think that every woman who reads these pages has long known all about the Christmas spirit. She said, "Then tell them to tell others." So I am doing it.

Ideas and Ideals for the Live Woman's Society

MRS. H. C. BROWN

Paper read at the Woman's Hour of Central Association, Leonardsville, N. Y.

Webster says, "An idea is an object apprehended, conceived or thought of by the mind; an ideal, a conception proposed by the mind for imitation, realization or attainment; a standard or model of perfection."

We have an idea of work, and, in a vague way, realize something of how it should be done, but, until that idea has been molded and shaped in our minds to the point that it becomes an ideal, but little of real value will be accomplished. The artist, the sculptor, the merchant, the mechanic, the scientist, the founder of a great college or university, each has had not only thoughts and ideas but an ideal, and has worked incessantly to bring that ideal into tangible form, to materialize his thoughts. In every enterprise or calling the successful men are the ones who centralize their thoughts on a single line of work and labor year after year without wavering or discouragement, ever looking ahead to that high standard of excellence they have set for themselves. These are the men who are doing the world's work today, filling the high places, occupying the great fields of labor in God's vineyard, filling the niche in the wall God would have them fill.

The women of our fair land fail to see the part they are playing in this great drama of life. Mothers, are you fitting your boys and your girls for life's great fields, for the unoccupied fields of labor

that require special training, special preparation from childhood? Are you standing by your boy in all his boyhood trials, helping him in his school work, holding him with a gentle but firm hand through the unsteady years of adolescence, bringing him finally to manhood, clean and pure and strong? Have you tried during all these years to show him that God can use a trained worker in a way that he can not an ordinary man? And then, how about the girl? Are you a companion to her? Do you hold her love and confidence in such a way that she comes to you with all the perplexing questions which she has to solve, all her little affairs which may possibly seem small to you but which mean so much to her? Are you interested in everything that interests her? Do you have such a strong hold on her that you can mold her life and character and at the same time develop her individuality? Such a mother is a power behind the throne, a coworker with the Christ.

But you are saying, "What has all this to do with the live Woman's society?" It has much. The greatest work a Woman's society can do in any community is to raise the standard of womanhood. No mother can be of the greatest possible help to her child unless she has a high standard of excellence for herself, and this standard can and should be brought to a higher plane by the Woman's society. We are here not simply to sweep and dust the house and serve the meals, but to rear men and women who will be worthy citizens of these United States. This is where the work of the Woman's society should begin. Encourage your members to make the most of themselves, to find themselves. Show them that they can take up work as individuals which they have never dreamed of doing. Give each one something to do, a place on your program or committee, and give places of trust and importance to your younger members. They are quick to see and to act, and are more apt to bring fresh ideas than the older ones.

As women we are apt to belittle our capabilities, but there is much latent talent in every life, and that talent should be developed. It should be developed in our members, not only for the pleasure and benefit of the individual, but for the benefit of the future generations. Men can raise money for denominational work, but

no man can take the place of the mother in shaping the life and character of her child. In every country the progress of women means the progress of civilization.

The Woman's Missionary Aid society is one of the greatest factors of the church today, not only financially and socially but, I think I may say, spiritually; for many a one who would not think of teaching a class in Sabbath school or dream of conducting a prayer service, gladly finds something to do for her Lord and Master through this medium.

In the live Woman's society the prime requisite is a live president. Select the best, brightest, most forceful woman in your society for president, and then stand by her through everything. Shakespeare says, "Hard lies the head that wears the crown," and the presidency of a Woman's society is no exception. Keep in touch with her and show her in every way that you can be depended upon. The work which you wish the society to take up should all be mapped out many months ahead. In fact, plans for the entire year should be considered largely at the annual meeting and a competent committee appointed for each brand of the work. Much more will be accomplished and much more money raised if you have some definite plans to carry out and a definite amount of money in view which you wish to raise.

There are many discouragements to meet and many difficulties to overcome, but pray God for a larger vision, a greater conception of this branch of his work.

Finally, above everything else, in all your plans and deliberations, in all your labors and activities, be sure that you are working not only for the Lord but with him.

Brookfield, N. Y.

I Love Thee

I love thee, O Son of man! for thy strength and thy sweetness, for thy simplicity, thy courage, thine infinite tenderness, for thy glance which strengthens and pardons us, quickens and lifts us up; for all that thou hast brought us of consolation, of peace, and of warmth of heart. Abide thou with us. Teach us to see the divine spark imprisoned in the very stone of the highway.—Charles Wagner.

Letter From Charles Domingo

Rev. Edwin Shaw.

DEAR BROTHER IN CHRIST: Your letter dated April 20, 1914, is to hand. By the time I write this letter Brother Walter B. Cockerill is still at Blantyre. His letter from Blantyre dated July 1, 1914, came to me August 5, 1914, and on the same day I reply yours of April 20, 1914, I reply his of July 1, 1914.

Brother Cockerill is at Shiloh Station yet. He is busy studying the Nyanja language. Am afraid the letter I reply him may not fall into his hands, for he says he is getting ready to go to Bandawe. I think he will be in Chipata before this letter reaches you.

I wish you to know of Cockerill's intentions of missionhood plan. He says he intends to travel around with me a little at first—this he says if he can be able, and get acquainted with the country and the people. Then after that, or as he says, a while, he wishes to start a new mission in some good place near Mzimba. And he also says he would like me to help him to plan this out. He wants to have some location which he can use as a base, and make it a home of his. Then he says, "We will start a school also after a time."

Now, in all these matters as far as I understand they are and should be appreciated. His plan of wishing to have a mission start, and have a location of the mission plant is wisely done. But it seems to me (whether wrong or right I can not tell) there are some things I would like to help him with.

Am afraid traveling around would make him tired and lose strength. Of course I do not understand much what he means by to travel around and get acquainted with the country and the people. If he means Ngoni country, will be easy matter. But if he means whole Upper Nyasa countries, then I say he will get tired and lose strength. However, I hope I'll try to ask him his meanings of all this and help him on.

Permit me to say, dear brother, the papers you sent last time are now getting done, and I would thank you in service for the Master if you send in some more papers.

I am not ashamed to let you know of my poorness in bodily things, and yet working

hard for the sake of Christ. Our Chipata work is advancing, making some improvement yearly. We have now started to build a little house for worshipping in. We have started a little house for school. We have started to set up a house which we call food-house. We call it so because it will be a house where food will be prepared and where boarding boys and girls will have to take their meal—such house will be girls' dormitory. We have started to build a new boys' dormitory. Thus altogether forming our little school place according to native custom.

We usually have three services on Sabbath days. About 7 a. m. members meeting, which we call Bible class. I think you have heard of this sort of class. It is a class of trying to train our fellow native Christians in three main things: (1) That they should put their faith in Christ alone as the means of salvation, and not depend on the whites, they also being men as Africans are; (2) That they should now start to support themselves rather than expecting support from the whites alone; (3) That they should perform duties of love and that the service we render unto Christ our reward is in heaven and not monthly pay.

It seems to us this would work out rightly. There are many of us natives here whose service to a missionary's eyes seem to be unto Christ. But not so, it is pleasing men and not the Christ that died and rose again—not because they are saved. I have been visiting with Brother Yesaya Chirwa this morning, who said that some Christians have been complaining of Brother Cockerill being too late to come among of them, and that they would leave to serve Christ just because Brother Cockerill is not yet come to them. They expect he will employ them and pay them so much and relieve them of the taxation. I have heard some of us Nyasa natives who say a mission which clothes and pays money is the only mission of God. Think of it! People wishing to love God because of money. I do not know how you people there think when you sometimes hear of these things. Why not plan well to try to reach people to see Christ in their hearts and not you whites. I would thank you if you would allow me to draw out some proposals and examine them minutely of how to reach Nyasa boy to receive Christ. The

majority of baptized do not know Christ. Think of it!

I wish to let you know more of our work in Chipata (Gate).

We have at the present two boys expecting to enter Standard IV class; five boys are in Standard III; ten boys and girls together are in Standard II; six boys and girls together are in Standard Infant Reader class; eleven boys and a girl together are in English Primer class; and more than ten village boys and girls together are in English Primer class, but they are studying a different reading book. Think of this work and yet all this is under Seventh Day power. Hence I appealed myself to allow me have more than fifty boys and thirty girls, train them so much, make them see their own means and form them for the future. I have been expecting reply from the Seventh Day Baptists of America if they would permit me to have it done so far. But yet no reply, it may be *we*, the Africans, are not what we should be to the sight of Anglo-Saxons, and this is the reason some of us well-up Africans never wish to move on and go up the ladder. I would not like to connect myself to the turn-tail, well educated African fellows, but would rather keep on doing best unto the end.

Still I appeal more. Of course I hope the Lord has many means of acting upon my faith. I leave whole matter into the hands of our Master and Savior.

I am,

Yours sincerely,

CHAS. DOMINGO.

Chipata, Mzimba, Nyasaland,
Aug. 5, 1914.

God's purposes may be delayed; they will not be thwarted. His kingdom will prevail. His judgment meanwhile is going on. In the future there is going to be a new Europe and a better civilization. Our duty is to be loyal to him and to proclaim his truths, teaching the rising generation his principles, that it may be saved from the paganism of the present.—*Reformed Church Messenger*.

"Self-consciousness is poisonous. Can you not find something bigger than yourself to think about?"

YOUNG PEOPLE'S WORK

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

'Tis Not the Gift

'Tis not the gift
Bestowed by human hand
That marks the motive in the giver's heart,—
Measuring thus the length of his esteem;
But, oh, the gift
Sent from a loving heart,
What cord can measure what its lines impart?
But ah, we know its joys are what they seem!

'Tis a bright flow'r,
Kissed by the sun and dew;
A cup of living water sent to cheer;
A message sweetly saying, "Love is true,
Its wells are deep, its springs are ever new."
—Flora E. Yergin.

An Unselfish Life

PASTOR WM. M. SIMPSON

Christian Endeavor Topic for December 19, 1914.

Daily Readings

Sunday—Abraham's unselfishness (Gen. 13: 7-11)
Monday—Moses' unselfishness (Num. 11: 24-30)
Tuesday—Jonathan's sacrifice (1 Sam. 23: 16-18)
Wednesday—No self-seeking (Rom. 12: 1-8)
Thursday—Dying to live (Matt. 16: 21-28)
Friday—Serving the weak (Rom. 15: 1-6)
Sabbath Day—Topic: An unselfish life (Phil. 2: 1-11) (Christmas meeting)

Shall I write you a new Christmas story? Have you thoroughly learned the old one? When shall we all learn that it is more blessed to give than to receive? To give money? Yes, when money is needed and you have money. However, loving-kindness is more often needed, and the Christian should always have an abundant supply of that ready for use at any time. For loving-kindness is a thing that increases by self-giving. The more you give of it, the fuller your heart is of it.

Some of the world's most needy people are those rich in money, who have not learned to love and whom few love. What shall be your Christmas gift to such of those whom you may know?

THE MIND OF CHRIST

"Have this mind in you, which was also in Christ Jesus", who emptied himself of all selfishness that he might be full of

the spirit of loving-kindness. Nature abhors a vacuum in spiritual matters as in physical. If you would be emptied of selfishness, fill up on helpfulness. Christ Jesus, in order to help mankind, gave up the form of God and assumed the form of a bond-servant; gave up reigning and became obedient unto death, even a death of humiliation. Did he lose by this unselfish course? However, the truly unselfish (Christlike) always work to help others rather than to obtain a reward.

GETTING AND GIVING

On Christmas mornings, at Jackson Center, we boys used to see which one of us could be the first to say to the other, "Christmas gift." The one who could be first was to receive a gift from the other. I hope that, now that we are men, we have learned to ask ourselves not, "What shall I get?" but, "What can I give?"

A boy was once asked the meaning of the parable of the Good Samaritan. He said, "It means that, if I get into trouble, you must help me." Perhaps he was in that period of his development when selfhood strongly asserts itself. But we Christian Endeavorers have passed that period; we are philanthropists. We say to others, "If you get into trouble, we will help you."

Sometimes Christmas giving gets to be a burden; for sometimes we seem compelled to measure the gift we are to give by the one which we received last Christmas or expect to receive this Christmas. Again, we don't want our friends to think that we are stingy; so we buy them something that they don't need and will not prize.

"Freely ye have received; freely give." The Dead Sea is a "dead" sea because it is receiving and not giving.

SOME QUOTATIONS

Know that the love of thyself doth hurt more than anything in the world.—*Thomas à Kempis*.

Less, less of self each day,
And more, my God, of thee,
Oh, keep me in the way,
However rough it be! —*Bonar*.

If you wish to be miserable, you must think about yourself—what you want, what you like, what respect people ought to pay you, what people think of you.—*Kingsley*.

No man can get a blessing and keep it all to himself without having it like stagnant

water in his soul; but if it overflows to others it shall become a perennial spring to himself and to the world.—*Wilton Merle Smith.*

Some Definite Plans of the Young People's Board

1. The task of raising the budget, under the general supervision of the Finance Committee of the board.
2. The keeping of accurate records of the societies, in charge of the corresponding secretary.
3. To aid in extension work in all societies.
4. To stimulate an interest in the Quiet Hour and increase the number of comrades.
5. The organization of a Lone Sabbath Keepers' Christian Endeavor society.
6. The task of making plans for Conference and arousing enthusiasm among all of our young people to attend and make it a worth-while young people's Conference.

Details of Plans of Young People's Board

ETHEL CARVER

(Recording Secretary)

The Young People's Board has adopted a definite policy for the ensuing year, and in order to successfully carry it out, we must secure certain data and the cooperation of every society and individual.

The work of raising the budget has been assigned to a Finance Committee, of which Professor Stringer is chairman. Very soon the apportionments will be in the hands of the societies. Are you going to meet your obligation and secure your star on the chart which will be at Conference; or will you do better and receive honorable mention? Watch the RECORDER in which quarterly reports will be given. We have pledged \$100 for the hospital at Lieu-oo, and we wish to make it a Christmas gift to them. We need your help—may we have it?

In order to do our work well, we must have the names of the presidents and corresponding secretaries of each society and the name of your pastor. Two of these officers usually change at least twice a year. Will you kindly notify Miss Zea Zinn who your present officers are and keep her informed of all changes?

We ask for cooperation of each society. We are ready to give assistance to any society in need. We want to make your society better, and in places where there is no society at present, we want to organize one. Feel free to ask George Thorngate any questions along these lines, and where it is desired and we can do so, we will furnish aid in strengthening your old society or in building up your new one.

There is a great need among all of our people for better observance of the Quiet Hour. Do you know what this means? If not, ask Miss Emma Rogers, of Grand Rapids, Wis., and she will gladly give you information. You are observing it, but do not think it necessary to become a comrade? Do you not admit that there is much more strength in united effort than in individual effort? Do you not wish to make your efforts count for the most? Write to Miss Rogers and she will gladly give you advice.

Lone Sabbath Keepers, take notice! Miss Marjory Bliven, of Albion, is organizing a Christian Endeavor society for you. Are you not glad? Send your name to her today.

Are you planning on coming to Conference? You will be sorry if you don't, for Carroll West, of Milton Junction, as head of the Booster Committee, is planning many interesting and helpful events in which we shall try to become better acquainted with you, with each other, with God and his plan for us. Come and receive an inspiration and blessing.

It will not mean much for you to give us the information asked for; but it will mean very much to us if you do not. We are certain that you will help us make our service more useful and efficient and we thank you in advance.

Milton, Wis.,
Nov. 18, 1914.

Meeting of the Young People's Board

The Young People's Board met with W. D. Burdick, November 15, 1914, at 1 o'clock.

The meeting was called to order by the President. Those present were Rev. H. E. Davis, L. H. Stringer, C. B. West, George Thorngate, W. D. Burdick, A. L. Burdick, Zea Zinn and Ethel Carver.

W. D. Burdick led in prayer.

Treasurer's report was read.

The minutes were read and adopted.

Voted to allow bill for stationery.

Voted to adopt as the policy of the Board for the ensuing year: (1) the task of raising our budget, under the general supervision of the Finance Committee, having Professor Stringer as chairman; (2) the keeping of accurate records of the societies, in charge of the Corresponding Secretary, Zea Zinn; (3) to aid in extension work in all societies, with George Thorngate superintending the work; (4) to stimulate an interest in the Quiet Hour and increase the number of comrades, managed by the Superintendent, Miss Emma Rogers, of Grand Rapids, Wis.; (5) the organization of a Lone Sabbath Keepers' Christian Endeavor society, with Miss Marjory Bliven as superintendent; and (6) the task of making plans for Conference and arousing enthusiasm among all of our young people to attend and make it a worth-while young people's Conference, directed by the Booster Committee, of which C. B. West is chairman.

Voted to authorize the President to appoint members of the Finance Committee. Professor Stringer, W. D. Burdick and A. L. Burdick were appointed.

George Thorngate was appointed superintendent of the extension work.

Moved to pay Rev. Mr. Davis' expenses at the council meeting in Chicago.

Adjournment.

ETHEL CARVER,
Recording Secretary.

Christian Endeavor on Battleships

A. G. FEGERT

(Religious Editor of The Chicago Herald)

The Christian Endeavor movement knows no barriers. The sun always shines upon it. Wherever the gospel of Christ is preached, Christian Endeavor may be found with its beneficent influences.

More or less is known about the influence of Christian Endeavor in all lands, connected with more than eighty denominations. Little, however, is known by the average person about the work of the Floating department of the Christian Endeavor movement, otherwise known as the work among seamen.

The story of the splendid work done by

Christian Endeavor organizations among the sailors of the merchant marine in the ports along the shores of the Great Lakes and the Atlantic and Pacific oceans would in itself make interesting reading. But this story deals with the work on warships. We hear and read much during this awful European conflict of dreadnoughts and superdreadnoughts and other classes of warships. And as we read we deplore the fact that implements of war with their potential death-dealing qualities were ever invented.

However, the Christian Endeavor movement with its message "for Christ and the church" is welcomed as heartily on board these grim battleships as it is in the churches in our own land.

On many of the warships of all the nations now engaged in the needless war for racial and commercial supremacy there are those among the crews who wear the Christian Endeavor emblem. Also among the crews on the battleships of neutral nations are those who belong or have belonged to a Floating Christian Endeavor society.

What the heavy armored steel plates are to the boilers, magazines, and delicate mechanisms of a big warship, Christian Endeavor is to the character of the members of the Floating societies of Christian Endeavor. One marine on an American battleship, who was a member of a Floating Christian Endeavor society said, "I know what the great temptations are in a soldier's, sailor's, or marine's life; but they can keep away from them if they look to God for help."

From the time when the first Floating Christian Endeavor society was organized on board the revenue cutter *Dexter* in 1890 to the present time, the members have been inspired to better living and higher thinking.

To link the work together around the world on ships and port with port, the World's Floating Christian Endeavor Union was organized in 1908, which is a constituent part of the World's Christian Endeavor Union. Miss Antoinette Palmer Jones, of Falmouth, Mass., who helped to organize the first Floating Christian Endeavor society in 1890 is the president.

Speaking of the work on battleships, Miss Jones recently said: "The results of nearly twenty-five years can not be tabulated. Among the things that stand out

prominently in connection with the work on battleships are the following:

"The Floating Society of Christian Endeavor on the old U. S. S. *Charleston* was instrumental in founding the Christian Endeavor Home for Seamen, at Nagasaki, Japan, which has been of blessed service since 1895 to sailors of many nations.

"Members of the society were on board the old U. S. S. *Maine* when it was blown up in Havana Harbor, February 15, 1898.

"A Floating Society of Christian Endeavor went into the battle of Manila Bay on Dewey's flagship, the *Olympia*, that memorable May 1."

Carlton H. Jencks, one of the martyrs who went down with the *Maine* that awful night in February, was the man credited with the establishing of the Christian Endeavor Home for Seamen, at Nagasaki, Japan. Two years after he enlisted in 1892 as an "apprentice" he was transferred to the old U. S. S. *Charleston* as it started on its cruise for the Orient. After touching at several ports they were detained in Nagasaki, Japan, for ten months.

It was during this time that young Jencks realized the great need for a "home" for sailors. To promote the project, the Floating Christian Endeavor society on board the U. S. S. *Charleston* pledged \$500 for what was to be known as the "Christian Endeavor Home for Seamen." The missionaries who had been dreaming of such a project pledged \$250. Through the solicitation of the Christian Endeavorers the officers of the *Charleston* contributed \$200. Crews and officers of other American and British ships contributed to the fund until sufficient money was obtained to purchase and equip the home. Young Jencks, but eighteen years of age then, had the privilege of presenting the home to the local Christian leaders with a large American flag. He was later transferred to the lamented U. S. S. *Maine* as gunner's mate, and was but twenty-one years of age when he died, as he had lived, a loyal member of a Floating Christian Endeavor society. A beautiful monument marks his grave in the National Cemetery, Washington, D. C.

The inspiration which Albert Marquardt got as the corresponding secretary of the Floating Christian Endeavor society on Dewey's flagship the *Olympia*, which led in the attack on Manila, led him to become a missionary among the miners in Colo-

rado. He often rides one hundred miles on his motorcycle on Sunday to reach his congregations. The motorcycle was presented to him by the Hartford, Conn., Camp of United States Spanish War Veterans, of which he was a former chaplain.

The work of organizing and developing Christian Endeavor societies among the crews of battleships is not one accompanied by the firing of salutes or the use of other noise-making means. It is very quietly done.

Because of the ten thousand new men who enter the United States Navy annually to take the place of a like number who retire to civilian life there is not the permanency to the Floating organization that there is to the church society.

The spirit of Christian Endeavor endures, however; and the work goes on from year to year, touching new lives and helping the members to live useful, clean lives "for Christ and the church."

It is a work all should encourage.

Why Not?

The Christmas season is approaching, and thousands of dollars will be spent for things which are not needful. Can we as Christian men and women do this consistently, when millions of people are suffering for the bare necessities of life?

Read Matthew 25: 41-46, and take note of the fact that the Master did not mention any other sin, only the failure to minister to the needy and suffering. In so failing, we fail to minister to God; and how terrible the condemnation in verse forty-six. Now we can not all help every needy case, but we can all cultivate a desire to help, and do so according to our ability and opportunity. Professor Drummond once said, "If you want to do something for your heavenly Father, do it for some of his children."

The writer has this suggestion to make, that the children be asked to make a Christmas offering of five cents each, and the adults ten cents each (as much more as they choose) to be sent to some place where there is need. Would it not be a blessed way to honor Him who said, "Inasmuch as ye have done it unto the least of these ye have done it unto me"? And the further suggestion is made that this be an annual custom. Why not? *

Those Diverging Lines

REV. G. M. COTTRELL

To enforce his appeal for larger church activities, the preacher unfurled a map before his congregation. This contained parts of Kansas and Oklahoma. The city of Wichita was at the center. Around it lay the fertile counties for a radius of a hundred miles or more in every direction. Through this region, extending from the city as the center, black lines diverged in every direction, nearly filling the space.

This map represents the work of the religious team of Wichita business men, for the past two or three years. In round numbers it means between 3000 and 4000 converts in the city of Wichita, and 800 to 900 in the country round about.

What a suggestive picture! What a tale of joy and blessing those spreading lines unfold!

Here was fulfilled the Scriptures and the Christ vision, "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

What a different world this would be if every city and every hamlet, every home and every heart, where the Christlife has come, would shed it abroad on the regions about. Centuries ago China built a great wall around her kingdom. She sent out no light nor blessing to others, and though she has grown hoary with age, it is an age filled with poverty and decrepitude. Cities used to shut themselves in by walls. Some homes build up a wall to reserve, to shut themselves in from the outside world, and many individuals seek to live unto themselves, though we are told that "none of us liveth to himself." Indeed we should not. But should radiate the light, the life, the joy, the blessings that have been showered in such abundance upon us.

Dear brother in the church, dear brother and sister of the solitude, what is your life? Is it a light shut in by darkened glass or is it shining out clearly, lighting the path for other feet everywhere about you? What is your life? Is it a heart, a home, a walled city out of which no help or blessing goes to sustain or cheer, to rescue or save the many who else must perish? Is it a sponge that always takes but never gives; that absorbs and soaks up all that comes within its reach, but never gives forth for the common good except under stress of pressure?

Oh, those radiating lines! They represent the true Christian life and character. "Ye are the light of the world." Let your light shine out in the darkness. "A city set on a hill can not be hid." Neither should ye. "Ye are the salt of the earth." Let the earth be saved by that saving Christian element in your lives. And the blessings shall be double. Not only will others be blessed by you, but you in turn will reap a great reward in the giving. ("It is more blessed to give than to receive.") Indeed from the purely selfish motive of self-blessing, could we afford to live the unselfish life, the life of love to God, and helpful service to our fellows? Try it, brother. If your life has grown hard and narrow, open the doors and windows. "Let a little sunshine in," and a good deal of love and radiation out, and you'll feel the "sunshine in your soul today, more glorious and bright."

P. S.—Am receiving the Thanksgiving donations for the ministerial fund, and will acknowledge them later through the RECORDER.

Home News

INDEPENDENCE, N. Y.—Just a line from Independence, N. Y. Our new pastor, Mr. Walter L. Greene, and family are now nicely located in the parsonage.

On the evening of November 7, Mr. Greene presented stereopticon views of the Holy Land, which were very much enjoyed by every one.

The question of how to obtain a parish house was agitated last spring. A committee was appointed to canvass the society, and sufficient funds were raised to purchase the C. E. Brown store building. Then every one worked with a zeal and many repairs were made, the Ladies Aid and Y. P. S. C. E. contributing largely. Many liberal donations were made, such as an ingrain carpet for the sitting-room, chairs, curtains, money, and etc. Now we have a very convenient parish house of which we are justly proud. Our first social there was held July 4, from which we realized over \$15.00. The Ladies Aid suppers have a much larger attendance than when held at the different homes.

Three new members were added to the society in October.

CHILDREN'S PAGE

Star Fishing

If I could have a little boat
To sail the ocean wide,
I'm sure that I could find the place
Where all the bright stars hide.
They swim across the spacious sky,
And when the dawn is near,
I think they dive beneath the waves,
To wait till night is here.
O pretty stars, I'm sure your light
Must shine the waters through,
And if I only had a boat,
I'd go and fish for you!

—*The Youth's Companion.*

Two Little Foxes

Grandma, mother, Jack and Little Sister sat on the broad side porch waiting for father to come to lunch. The table had been set near the sweet-scented Maderia vine, with its fluffy petals creeping through the wire screening.

"Jack," said mother, looking up from her sewing, "the wind has blown bits of Maderia blossoms into the pitcher of water. Take it to the kitchen and have Aunt Dinah put in more water and ice before your father comes."

"Yes, mother; just wait for a minute. I am binding Little Sister's doll for a prisoner of war."

"Do you remember the verses we read about 'little foxes' this morning, Jack?" asked grandma.

"It was something about little foxes spoiling vines, wasn't it, grandma?"

"Yes."

"But it was grape vines—not Maderia vines. See, grandma, how exactly like the pictures of Captain John Smith, bound by the Indians, this doll looks. I saw how the Indians tied folks to trees at the moving-picture show. I could beat any of the Indians tying knots. And shoot! If I only had a rifle I'd beat any man at the Country Club shooting at targets, and—"

"Mind, son," interrupted grandma. "The little foxes are going to spoil the vine."

"What do you mean, grandma?"

Just then the gate clicked and father came up the steps.

"My, but it's warm!" he exclaimed, as

he took off his hat. "Pour me a glass of water, Jack."

Jack ran for the pitcher, but the water was flecked with tiny pieces of flowers. Father was kept waiting for the water and lunch delayed until the return car was missed.

"And I wanted to see a man on special business who is going away on the two o'clock train!" sighed father.

Jack did not worry over the inconvenience, but talked boastfully of how he could play ball.

Grandma, who was on a visit to Jack's home, looked over her glasses in the queerest way, but said nothing. When at last father started back to his office, he said: "Bring your little sister up to see the soldiers on parade this afternoon, Jack. They begin at four o'clock, sharp. Be sure to take the three-thirty car or you may be too late to see the marching and hear the band."

"I'll be on time," promised Jack, confidently. But when mother told Jack it was time to bathe and dress, he said, "Wait a minute," and kept on telling grandma about how many fish he caught on a camp hunt with father. After he dressed, he could not find his cap, and the three-thirty car passed.

"You have let two little foxes spoil your afternoon," said grandma.

"What foxes, grandma?"

"The two that are going to keep you from growing up a dependable man, whom people will respect and admire. It is little things that mar or make us, Jack. I am afraid your little faults—"

"Pshaw, grandma! A big boy like me oughtn't to be afraid of anything. I just wish I had a chance to fight giants or dragons."

"Fight the little foxes first, my boy."

"I can't see what you mean, grandma. There, Little Sister! Don't cry, and I'll phone father and ask him to take us out to the zoo."

In a few minutes Jack was capering delightedly. "We can go to the zoo, sis! That will be worth a dozen parades and brass bands. I am glad we missed that car. Come, let's catch the next one."

That was a delightful afternoon for Jack and Little Sister. It was feeding time for the animals, and great fun to watch greedy tigers and lions and chattering monkeys.

At last they reached the big enclosure set apart for Jumbo, the huge elephant. As they drew near his house they heard him give an angry roar and saw him back clumsily into a corner.

"He is frightened at something," declared Jumbo's keeper, stirring the hay on the floor with a long stick.

Jack held one of his father's hands and peeped through the strong bars, expecting to see a big serpent. But nothing of the kind was to be seen. Jumbo continued to make the zoo ring with his cries of fear. At last the keeper raked some straw from a corner, and there, pert and saucy as you please, sat a tiny, bright-eyed gray mouse!

"Ha! ha! ha!" laughed the keeper as he gave the mouse a punch and sent him scurrying away. "Jumbo's got more sense than some folks. He knows when danger is threatening."

"Was he afraid of that tiny, little mouse?" asked Jack, scornfully.

"That he was. See how quiet he is now that Miss Mousie has been routed?"

"Seems like a great, big elephant like that would be ashamed of being a regular 'fraid-cat over a mouse."

"Jumbo knew if that little mouse ran up his snout he would be put out of business. A mighty little thing can do a lot of harm sometimes. Smart old Jumbo!"

The elephant was peacefully nosing in the straw, and Jack, his father and Little Sister turned to go home. The little girl made remarks and asked questions about the animals until they reached home. Jack was strangely silent. He had little to say at supper, and when Little Sister told of how the big elephant got scared at a little mouse and made such a fuss until it was driven away, he did not laugh, although mother and grandmother thought it very funny. What was still more unusual, he did not brag of himself once, and whatever mother or any one else asked him to do, he obeyed immediately.

"Grandma, who wrote that about little foxes?" Jack whispered, after they had gone out on the porch.

"Solomon, son."

There was a moment's silence and then the confession: "I have found out what you meant by 'little foxes' that keep boys from being fine men, grandma."

"Who told you, Jack?"

"Jumbo, when he said he was afraid of

a mouse. I'm going to be so much afraid of little things that I won't let 'em come near me if they can hurt."

"That's a fine idea, Jack. Now, I am sure mother and father will never be annoyed again by that sly fox, 'Wait-a-minute,' and other people will be praising you when you get rid of the ugly habit of bragging of yourself."—*Jennie M. Standifer in Baptist Boys and Girls.*

Animals That Work

Some of the wasps are paper makers; the spiders are spinners and the worms are weavers.

The ants are indefatigable workers and have a well organized system of labor.

Certain species of East Indian ants are horticulturists; they raise mushrooms, upon which they feed their young.

The bees are expert builders; their cells are so constructed as, with the least quantity of material, to have the largest-size rooms and the least possible loss of wall spaces.

So also are the ant-lions, whose funnel-shaped traps are exactly correct in conformation, as if they had been made by the most skilled architects of our species with the aid of the best instruments.

The beaver is an architect, engineer and woodcutter; he builds houses and dams watercourses with the ingenuity and despatch that would do credit to human hands and brains. We all know what it means to "work like a beaver."

The spiders are skilful spinners. Their webs of great variety and intricate pattern are in reality marvels of construction. Each is made to serve the combined purpose of a trap and a castle.—*Our Dumb Animals.*

Wanted

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

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

THE SABBATH RECORDER,
Plainfield, N. J.

SABBATH SCHOOL

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

Now, about that bunch of items you were going to send to this department—it hasn't arrived yet. Did you forget to mail it? Possibly you neglected to write it. I hope you will not make it necessary for me to resort to severe measures with you. Better sit down now and make a beginning.

* * *

A pastor has just been asking me for suggestions as to his class of young people. They want to begin at the beginning and go through the Bible. He has used as a basis so far, "The Worker and His Bible." This book sets forth the different kinds of literature in the Scriptures, how we got our Bible, why study it, etc. He says the young people are growing restive. They want to study the Bible *itself*—not *about* the Bible. Wise young people! What experience have you had? What book would you recommend as a guide? What plans would you suggest?

* * *

A stalwart six-footer, district manager of a popular life insurance company, told me yesterday that he is the superintendent of a large Bible school in Racine and went to the recent state Sunday-school convention. He is enthusiastic over life insurance, and is one of the best in the business. I verily believe, though, that his Bible-school work takes first place in his heart of hearts. He will think most of that when he is dying. The Recording Angel thinks most of that too. Brother, what work of great permanent value are you doing? Not satisfied with simply making money, are you?

* * *

On a recent Sunday night I addressed a great audience in the First Presbyterian church of Oshkosh, on "An Honest Man." I swung my lantern in that institutional church, looking for the fellow for whom Diogenes also hunted. "An Honest Man" being one who meets all his obligations when they are due, there was something

to think about. The meeting was under the auspices of the men's class. Modern publicity methods had been used to draw the crowd. The president of the class had charge of the meeting. The happy pastor offered prayer and rejoiced in the brotherly cooperation of his men. Something like this takes place every month. Christian men everywhere are awakening to the great possibilities of Christian service. What is *your* class doing?

LESSON XI.—DECEMBER 12, 1914

THE GREAT COMMISSION

Lesson Text.—Matt. 28: 16-20; Luke 24: 36-49
Golden Text.—"Lo, I am with you always, even unto the end of the world." Matt. 28: 20.

DAILY READINGS

First-day, Gen. 12: 1-9
Second-day, Isa. 6: 1-13
Third-day, Jer. 1: 1-19
Fourth-day, Isa. 42: 1-13
Fifth-day, Isa. 10: 1-23a
Sixth-day, Acts 22: 1-21
Sabbath-day, Matt. 28: 16-20; Luke 24: 36-49

LESSON XII.—DECEMBER 19, 1914

THE ASCENSION

Lesson Text.—Luke 24: 50-53; Acts 1: 1-11
Golden Text.—"He was taken up; and a cloud received him out of their sight." Acts 1: 9.

DAILY READINGS

First-day, Matt. 28: 1-20
Second-day, Mark 16: 9-20
Third-day, John 21: 1-14
Fourth-day, John 21: 15-25
Fifth-day, Acts 9: 1-9; 22: 6-11; 26: 12-18
Sixth-day, 1 Cor. 15: 1-11
Sabbath-day, Luke 24: 50-53; Acts 1: 1-11
(For Lesson Notes, see *Helping Hand*)

A Monument of New Testament Scholarship*

A book of 1,350 pages lies before us. If any one wants to know what it is to be a scholar let him look at this book. It is practically a minute of every word in the Greek New Testament. There are chapters dealing with sentence cases, adverbs, prepositions, adjectives, pronouns, articles, voice, tense, particles, all in the most exhaustive manner. Professor Robertson has not only reviewed all previous Greek grammars, but has written an entirely new book in the light of recent historical research. It is so important a contribution to scholarship, and the preface so explains the purpose

*"Grammar of the Greek New Testament in the Light of Historical Research." By Prof. A. T. Robertson, M.A. D.D., LL.D. George H. Doran Company, New York. \$5 net.

and content of the book that we are printing several passages from it.

"For a dozen years this grammar has been the chief task of my life. I have given to it sedulously what time was mine outside of my teaching. But it was twenty-six years ago that my great predecessor in the Chair of New Testament Interpretation proposed to his young assistant that they together get out a revised edition of Winer. The manifest demand for a new grammar of the New Testament is voiced by Thayer, the translator of the American edition of Winer's Grammar, in his article on 'Language of the New Testament' in Hasting's 'Dictionary of the Bible.' I actually began the work and prepared the sheets for the first hundred pages, but I soon became convinced that it was not possible to revise Winer's Grammar as it ought to be done without making a new grammar on a new plan. So much progress had been made in comparative philology and historical grammar since Winer wrote his great book that it seemed useless to go on with it. Then Doctor Broadus said to me that he was out of it by reason of his age, and that it was my task. He reluctantly gave it up and pressed me to go on. From that day it was in my thoughts and plans and I was gathering material for the great undertaking. If Schmiedel had pushed through his work, I might have stopped. By the time that Dr. James Hope Moulton announced his new grammar I was too deep into the enterprise to draw back. And so I have held to the Titanic task somehow till the end has come. There were many discouragements, and I was often tempted to give it up at all costs. No one who has not done similar work can understand the amount of research, the mass of detail and the reflection required in a book of this nature."

"This grammar aims to keep in touch at salient points with the results of comparative philology and historical grammar as the true linguistic science. In theory one should be allowed to assume all this in a grammar of the Greek New Testament, but in fact that can not be done unless the book is confined in use to a few technical scholars. I have tried not to inject too much of general grammar into the work, but one hardly knows what is best when the demands are so varied. So many men now get no Greek except in the theological

seminary that one has to interpret for them the language of modern philology. I have simply sought in a modest way to keep the Greek of the New Testament out in the middle of the linguistic stream as far as it is proper to do so. In actual class use some teachers will skip certain chapters."

"Professor C. F. Smith (*The Classical Weekly*, 1912, p. 150) tells of the joy of the professor of Greek at Bonn when he received a copy of the first volume of Gildersleeve's 'Syntax of Classical Greek.' The professor brought it to the 'Seminar' and clasped and hugged it as though it were a most precious darling (Liebling). Dr. A. M. Fairbairn once said, 'No man can be a theologian who is not a philologist. He who is no grammarian is no divine.' Let Alexander McLaren serve as a good illustration of that dictum. His matchless discourses are the fruit of the most exact scholarship and spiritual enthusiasm. I venture to quote another defense of the study of Greek, which will, I trust, yet come back to its true place in modern education. Professor G. A. Williams, of Kalamazoo College, says, 'Greek yet remains the very best means for plowing up and wrinkling the human brain and developing its gray matter, and wrinkles and gray matter are still the most valuable assets a student can set down on the credit side of his ledger.'"

"It is proper to state that the purpose of this grammar is not that of the author's 'Short Grammar,' which is now in use in various modern languages of America and Europe. That book has its own place. The present volume is designed for advanced students in theological schools for the use of teachers, for scholarly pastors who wish a comprehensive grammar of the Greek New Testament on the desk for constant use, for all who make a thorough study of the New Testament, or who are interested in the study of language, and for libraries. If new editions come, as I hope, I shall endeavor to make improvements and corrections."

"I should say that the text of Westcott and Hort is followed in all essentials. Use is made also of the Greek Testaments of Nestle, Souter and Von Soden, whose untimely death is so recent an event. In the chapter on orthography and phonetics more constant use is made, for obvious reasons, of variations in the manuscripts than

in the rest of the book. It is now four hundred years since Cardinal Francisco Ximenes de Cisneros had printed the Greek New Testament under the auspices of the University of Alcala or Complutum, near Madrid, though it was not circulated till 1522. Erasmus got his edition into circulation in 1516. 'The Complutensian edition of 1514 was the first of more than a thousand editions of the New Testament in Greek' (E. J. Goodspeed, *The Biblical World*, March, 1914, p. 166). It thus comes to pass that the appearance of my grammar marks the four hundredth anniversary of the first printed Greek New Testament, and the book takes its place in the long line of aids to the study of the 'Book of Humanity.' The Freer Gospels and the Karidethi Gospels show how much we have to expect in the way of discovery of manuscripts of the New Testament."

"I think with pleasure of the preacher or teacher who under the inspiration of this grammar may turn afresh to his Greek New Testament and there find things new and old, the vital message all electric with power for the new age. That will be my joy so long as the book shall find use and service at the hands of the ministers of Jesus Christ."—*Christian Work and Evangelist*.

Christ's Intercessions

C. H. WETHERBE

I am wondering as to whether the most of us, as Christians, are in the habit of thinking of Christ as being our present intercessor. It is a most thrilling truth that he is at the right hand of God, acting in the capacity of intercessor for all saints in the

world. This does not mean that he does nothing else; it means that it is one part of his official work in heaven. To what extent his intercession goes, we can not tell. It probably includes many things. It would be very interesting to us if we could know the full scope and character of his intercessions. It would also be pleasing to know how much we are being helped by such a service.

We know that Peter was greatly helped by the intercession of Christ, at the time of Christ's trial by the Jewish authorities, just before his crucifixion. He told Peter that he would deny him, and also said that he had supplicated for him, that his faith should not fail.

It meant that he had already interceded in behalf of Peter; and the inference is that if Christ had not done so, Peter's faith would have failed, and perhaps utterly. That was a great mercy to the weak and erring Peter. It was worth very much to him, and he ought to have been most thankful for it. We do not know as to whether or not Peter expressed any thanks to Christ for that worthwhile service. Perhaps he did.

Do we ever think of thanking our Lord for his present intercessions in our behalf? I doubt that the most of us do so. I confess that I have neglected this duty. In fact, it is a new thought to me; only today did it occur to me. I wonder that I had not thought of it before now. It is worthy of our best thought and our deepest appreciation. We may believe that Christ's intercession for us has saved us from committing many a sin that we would have committed without it. Let us praise him for it.

A BEAUTIFUL CHRISTMAS PRESENT
A HARP OF A THOUSAND STRINGS
GOD'S GIFT TO HIS CREATURES
 THIS MARVELOUS INSTRUMENT IS YOUR
EAR
 IF OUT OF TUNE—INJURED OR BROKEN
YOU ARE DEAF
"THE 9 TONE LITTLE GEM EAR PHONE" WILL REPAIR THE
DAMAGE AND YOU WILL
HEAR
 REV. F. ST. JOHN FITCH PLAINFIELD, NEW JERSEY
 FOR THE DEAR ONE WHO IS DEAF IT WILL MAKE
 A BEAUTIFUL CHRISTMAS PRESENT

MARRIAGES

PHIPPEN-BURDICK.—At the home of the bride's parents, Mr. and Mrs. Welbome F. Burdick, Alfred, N. Y., by Rev. B. C. Davis, Miss Bertha Burdick and Mr. John P. Phippen of Angelica, N. Y., October 7, 1914.

KENNEDY-QUEEN.—At the home of the groom's parents, Mr. and Mrs. Jesse Kennedy, near Lost Creek, W. Va., November 18, 1914, Mr. Russell M. Kennedy of Lost Creek, W. Va., and Miss Glenna Queen of Johnston, W. Va., Pastor M. G. Stillman officiating.

ELWELL-CROSBY.—At the home of the bride's parents, Mr. and Mrs. J. W. Crosby, New Auburn, Minn., November 26, 1914, by Rev. C. D. Blaker, Mr. John Freeman Elwell of Shiloh, N. J., and Miss Blanche T. Crosby of New Auburn, Minn.

DEATHS

KENYON.—Erma Kenyon, the little daughter of Mr. and Mrs. E. C. Kenyon, was born March 1, 1911. After an illness of five weeks from an attack of scarlet fever she died November 4, 1914.

Erma was a beautiful little girl, with strong physical and mental qualities. Her long and painful illness and her death have saddened the hearts of many. We can only say, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

Her funeral service was conducted at the home of her parents, November 6, by Pastor James L. Skaggs. J. L. S.

WILLIAMS.—Amy Jane Cottrell Williams, daughter of Benjamin and Mary Wilcox Cottrell, was born in the State of New York, July 20, 1847, and died at Nortonville, Kan., November 4, 1914.

During her childhood her parents came west and settled at Albion, Wis., where she grew to womanhood. She was married at Albion to Corydon Williams. To them were born three children—one daughter and two sons. While at Albion she was baptized and was received into the fellowship of the Seventh Day Baptist church in that town.

In 1877, with her husband and family, she removed to Nortonville, Kan., where she resided until her death. She changed her church membership to the Seventh Day Baptist church in Nortonville. For thirty-seven years she has been known and loved in the community. She was of a retiring disposition, but has endeared herself to many by her kindness, her sympathy, and her benevolences.

Her death came after a very brief illness and has been a severe shock to her many friends and loved ones. Her husband died in the month of January, 1900. Her near relatives that survive

her are three sisters—Mrs. Ellen McMichael, Port Angeles, Wash., Mrs. Mary Hammond, Port Stanley, Wash., Mrs. William Green, North Loup, Neb.; two brothers—Clark Cottrell, North Loup, Neb., L. S. Cottrell, Nortonville, Kan.; and two children, Mrs. E. J. Smith, and Frank Williams, of Nortonville.

A funeral service was held November 6, at the Nortonville Seventh Day Baptist church, conducted by her pastor, Rev. James L. Skaggs, assisted by Rev. Isaac Maris and Rev. William Wicoff. J. L. S.

BARKER.—At his home in Burwell, Garfield Co., Neb., on November 13, 1914, Francis A. Barber.

He was born on April 29, 1848, in Allegany County, N. Y. He was the son of Joshua and Mary Cottrell Barker.

In 1873 Brother Barker located at North Loup, Neb. In 1878 he married Cordelia Parks. He is survived by a wife and two sons, Carl and Elnor.

Mr. Barker at the time of his death was a member of the Seventh Day Baptist church at Hammond, La.

His body was brought back to North Loup for burial, where the funeral was held on Sabbath morning at the usual hour of worship. Because of the absence of the pastor of the Seventh Day Baptist church, the service was conducted by Rev. R. L. Cosand, pastor of the Friends church.

Another of the old settlers of the North Loup Valley has gone. "One generation passeth away and another generation cometh." G. B. S.

TUTHILL.—Sannie Erwin McCabe Tuthill was born in Zanesville, Ohio, in 1852, and passed away at Marquette, Wis., November 15, 1914.

Sister Tuthill accepted the Sabbath and joined the Seventh Day Baptist church of Marquette sometime after her removal to that place, and has been a faithful member to the time of her death.

The funeral services were conducted by her former pastor, C. S. Sayre of Albion, Wis. C. S. S.

GARDNER.—George W. Gardner of Adams Center passed away suddenly to his reward, from his home, on Wednesday, November 18, 1914, at 4 a. m.

He was united in marriage to Delia, daughter of Charles and Eliza Burdick Potter. The only child surviving is Mrs. Eliza Kenyon of West-erly, R. I.

Mr. Gardner united with the Seventh Day Baptist church in 1858, in which he was active for 56 years. He served faithfully as a deacon for 46 years. He was amiable and loved by all. His presence will be missed by all who knew him, especially at church service.

The funeral services were held from his late residence at one o'clock on Sabbath afternoon, November 21, conducted by the Rev. R. F. Stolz of Adams Center. R. F. S.

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According to Dr. W. E. Biederwolf, of the Federal Council of the Churches of Christ in America, in a report made last year, we spend our money for various objects, as follows: All missions, twelve million dollars; chewing gum, twenty-one millions; millinery, ninety millions; soft drinks, one hundred and twenty millions; candy, two hundred millions; theaters, seven hundred and fifty millions; jewelry, eight hundred millions; tobacco, one billion, two hundred millions; intoxicating liquors, two billions. About \$450 for lux-

ury and appetite for every dollar given to all missions.—*Baptist Commonwealth.*

Men think religion bears the same relation to life that flowers do to trees. The tree must grow through a long period before the blossoming time; so they think religion is to be a blossom just before death, to secure heaven. But the Bible represents religion, not as the latest fruit of life, but as the whole of it—beginning, middle and end. It is simply right living.—*Henry Ward Beecher.*

Columbia's Peace Prayer

I am keeper of the treasure—God protect the sacred trust.
Teach me, in this hour of peril, to be calm and meek and just.
Thou hast kindled here a beacon that shall guide mankind aright—
While the world is plunged in chaos, Prince of Peace, preserve the Light.

I am keeper of the treasure—all that human hand hath wrought,
All the heart-throbs of the ages that have crystallized in thought,
All the blessed benefactions thou hast vouchsafed unto man—
Let me keep them pure, unsullied, until peace shall reign again.

I am keeper of the peace-pact—if in battle that should burn,
In the final throes of conflict whither might the nations turn
For a friendly hand to lead them to disarmament and peace?
Guide my sons to walk in wisdom in portentous days like these.

May our brothers o'er the seas revere this refuge in the West—
Neither touch nor tempt our eagles in the fratricidal quest;
May our own sons leash their strength, although provoked and unafraid,
And with prayerful, watchful waiting bide the time for friendly aid.

The best blood of every nation floweth strong within my veins,
I have mothered every people, from the mountains, from the plains,
I have welded them together, wreathed with liberty their brow,
'Neath the Stars and Bars they flourish, they are all Americans now.

These my sons shall keep the culture of the Old World and the New,
Free from taint of war and famine—Lord, so lead us that they do—
Keep in motion all the spindles, and the garnering of grain,
That the land of countless blessings succor may the lands of pain.

Thou, O Lord, who seest the hearts of men and all the struggling horde,
Thou who knowest where injustice draws the keen, avenging sword,
Waken thou the battling hosts to see that war is darkest crime;
Spare the Nation born of Nations for the noblest task of time.

I am keeper of the treasure—in my hands, Lord, let it be,
That the Nation horn of Nations thus may serve humanity—
An oasis in the desert whence new life shall come again
To the famishing, the stricken—God of Peace, hear us. Amen.—*Jens K. Grondahl.*

Medical Missionary Conference at Battle Creek

In spite of the confusion in mission fields as a result of the war in Europe, the interest and attendance at the Sixth Inter-Denominational Medical Missionary Conference held in this city November 17-20, were in nowise diminished. Probably 200 workers from home and foreign fields attended the meeting which was presided over by Bishop E. R. Hendrix, of Kansas City.

The probable effect of the war on mission work was very generally discussed, the consensus of opinion being that a temporary withholding of mission gifts would be experienced, but that the final effect would be a broader brotherhood and a most salutary condition in mission work in general.

Among the most notable addresses delivered were the following: "Medicine in China," Rev. Isaac T. Headland, Pekin, China; "Better Organization for the Medical Work," Rev. Levi B. Salmans, Mexico; "Physiological Therapeutics on the Mission Field," Dr. J. H. Kellogg, Battle Creek Sanitarium; "Forty-five Years in Asiatic Turkey," Rev. George C. Reynolds, M. D., D. D., Van, Turkey; "The Outlook for Missions in View of the War," Bishop Eugene R. Hendrix, D. D., president; and others equally notable.

The Conference will meet again in 1915 in this city, the sessions being held at the local Sanitarium.

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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.

I am glad a task to me is given
To labor at day by day,
For it gives me health and strength and hope,
And I learn to cheerfully say:
"Head, you may think; heart, you may feel—
But hand, you must work always."
—Louisa M. Alcott.

The Sabbath Recorder

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

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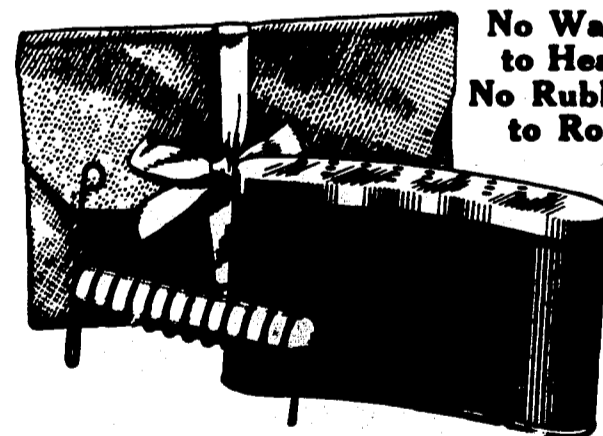
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Stated meetings are held on the third First-day of the week in September, December and March, and the first First-day of the week in June, in the Whitford Memorial Hall, of Milton College, Milton, Wisconsin.

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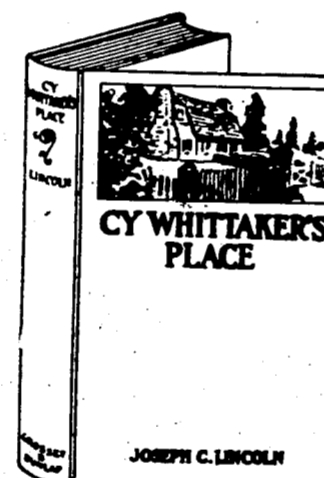
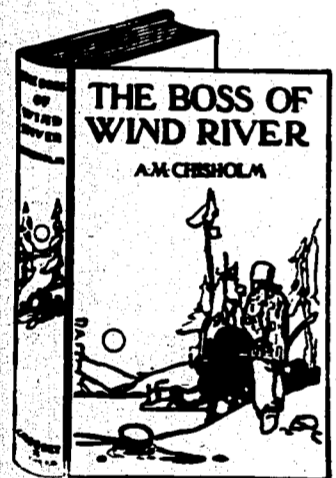
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The scene of this charming, idyllic love story is laid in Central India. The setting is entirely rural, and most of the action is out of doors. The story is one of devoted friendship, and tender self-sacrificing love; the friendship that gives freely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



THE BOSS OF WIND RIVER
by A. M. Chisholm

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



THE HOLLOW OF HER HAND by George Barr McCutcheon

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

CY WHITTAKER'S PLACE by Joseph C. Lincoln

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

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The Sabbath Recorder

HARMONY

'Twas the voice of a brick in a building high,
A brick of the lower tier;
"Behold my brothers mount up to the sky
And leave me forgotten here.
But I hold my place, and I bide my time,
That must come to the great and small;
And though I be lost in the dirt and grime,
I'm the hope of the whole high wall.

"There be brothers of mine at the very top
Of the building so broad and high,
And they think to go forward and never stop
This side of the sun-kissed sky,
'Oh, the poor dull bricks of the lower wall,'
They cry as they look below,
But their harsh words ruffle me not at all
For the base of their strength I know.

"It is on my shoulders they upward mount
To their place in the sunlight fair,
And, though far below them, I still account
Myself with the highest there.
For the law that governs I understand,
And the law of the world to be;
It is this: We are all as one in the land,
As the drops are one in the sea."

—Charles Eugene Banks, in "The Peace Pipe."

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