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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.

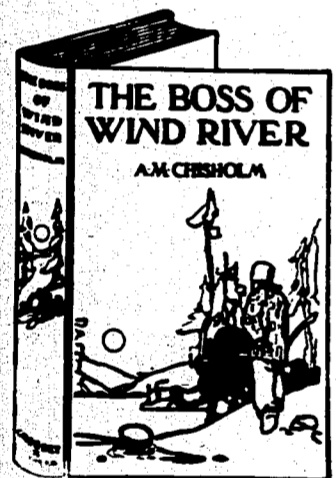


THE HOLLOW OF HER HAND

GEORGE BARR MCCUTCHEON

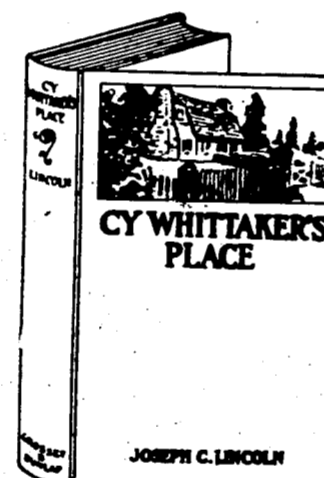
THE BOSS OF WIND RIVER
by A. M. Chisholm

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



THE BOSS OF WIND RIVER

A. M. CHISHOLM



CY WHITTAKER'S PLACE

JOSEPH C. LINCOLN

THE HOLLOW OF HER HAND by George Barr McCutcheon

A story of modern New York—built upon a strikingly unusual situation. Mrs. Challis 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.

The **SABBATH RECORDER** Plainfield, N. J.

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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The Sabbath Recorder

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

VOL. 77, NO. 24

PLAINFIELD, N. J., DECEMBER 14, 1914

WHOLE NO. 3,641

Following Father

The little son of one of our younger pastors insisted on following his father wherever he went. It was no uncommon thing for the father, when going away from home, to look back and see his little boy trudging along behind. One warm day the father started for the pond, to enjoy a plunge in the swimming hole. When a little way from home, he discovered that his boy was walking quietly in his steps, close behind. "Where are you going?" asked the father. "Where you go," replied the boy. Upon reaching the pond, the father plunged into the water. Coming to the surface he could see nothing of his boy, but soon felt something about his legs, and, sure enough, there was the little fellow sputtering and strangling in the water! When he saw his father plunge in, he had deliberately followed.

The story is suggestive. Many a child is following father today in more dangerous paths than that leading to the pond. Many a father will be surprised to find his son close beside him in places of sin and ruin, after he has taken the lead. The surest way to keep the boys in paths of righteousness is for the fathers to walk in these paths themselves. Father, where are you going? This question, truthfully answered, will usually settle the one regarding your boy. If you pause to think about where you are going, you need not take pains to ask the boy where he is going. You may be sure he will follow his father. "Blessed is the man who walketh not in the counsel of the ungodly, nor standeth in the way of sinners." Blessed is he who can say: "Hear, O my son, and receive my savings; . . . I have taught thee in the way of wisdom; I have led thee in right paths." "Ponder the path of thy feet, and let all thy ways be established."

An Appeal for Famishing Belgium

Leaflets are going throughout the lands on both sides the Atlantic, making most pathetic appeals for help to save an entire nation from starvation. American women are rallying to the rescue. Never in all the history of civilization has a nation faced such hopeless famine as Belgium now faces. Unless help from abroad reaches her people soon, the six million sufferers there must perish from the face of the earth.

The commission having the matter in hand is an international one, and has to do with Belgium, France, Holland, England, Germany and America. The call from the Woman's Section lies before me as I write. It is made to all the women of America, to come to the rescue of the little country, which, in its misery, appeals to all the noblest feelings of the Christian world. Within three days after this call was first sent out, there rallied to the standard a representation of over six hundred thousand organized women. Still the cry is, "Come."

The commission asks for non-perishable food. It offers to pay transportation to seaports, when required to do so, and prefers to have shipments made, when convenient, in car-load lots. The call is for cured or salted meats or fish; wheat; canned foods, including milk; flour, rice, beans, peas, coffee and prepared cereals. These are to be sent to "Woman's Section, American Commission for relief of Belgium." Ship "collect" to Bush Terminal, Brooklyn, N. Y., and notify the woman's headquarters, No. 1, Madison Avenue. Those who prefer can send checks to Miss Anne Morgan, Treasurer.

This work is all done by volunteers. The offices and furniture are loaned the women without cost, and expenses are reduced to a minimum. The cooperation of churches and church societies is solicited.

Good Words for the Sabbath Recorder

For more than seven years the SABBATH RECORDER has received letters bringing good words from people in all parts of the land, of which, however, for reasons that must be obvious to all, we have made no mention. These "good word" letters have reached the hundreds in number, and we wish the writers to know that we do prize them, even though few extracts from them have been taken.

Two or three letters of recent date, bringing friendly approval and showing how the RECORDER is received in the homes of lone Sabbath-keepers, are of sufficient interest, we trust, to warrant us in quoting from them here.

One brother, a teacher in a far north-western State, writes: "Your interesting article, 'A Delightful Morning Walk,' brought tears to our eyes and a lump in our throats. Only one who loves those old hills and the noble people who work those farms, as we love them, can get into the full spirit of what you wrote. In fact, it seems as though you must have had some of us who are far away in mind when you wrote that article. We can appropriate to ourselves its beauty, and drink in its spirit, and no one else will be the poorer. Though several thousand miles away, we were present in spirit at those good meetings. My wife and I try faithfully to keep our Sabbath. Although this is hard to do alone, and the result is often unsatisfactory to us, still we try to make it a day of unselfish service and spiritual growth."

This good brother and his wife are doing faithful work in one of the local churches of the town wherein he is a high-school superintendent. He has a Bible-school class of fifty young women, and his wife is superintendent of the primary department, in which she is doing excellent work for the Master.

GOOD WORDS FROM THE PACIFIC COAST

Another brother, now in California, writes regarding the SABBATH RECORDER: "I am enjoying the splendid write-ups concerning Conference, and the papers and addresses given. The accounts of the associations you are giving us make me rather homesick. The Northwestern, Western, and Central associations have all been homes to me at different times, and

their interests are near my heart; and when I think of the one at Gentry, I can hardly restrain my emotions. How I do hope that something can be done for the great Southwest, and especially for Gentry."

ONE MORE TESTIMONY

An educator in the East writes: "I want to tell you how much I have enjoyed the accounts of the associations, particularly all the Central and Eastern associations, and it is a very great satisfaction to have the entire story in one issue."

CONCERNING THE MAGAZINE OFFER

Some have improved the club offers in the two-page illustrated advertisement that appeared in two or three numbers of recent date. One brother wrote of this as "a good scheme," and others have approved it as a move in the right direction. The business manager says that several have responded and improved the opportunity thus given to secure club rates. Get your RECORDER of October 19 and read the "Magazine Offer" again. Many others should take advantage of some of these offers. The real hope of the business manager in such a move is to increase the subscription list of our paper.

More About a Sane Christmas

The movement, referred to last week, for moderation in Christmas giving and for bestowing helpful gifts upon the needy and suffering, is becoming more general than we thought. When we mentioned to a friend the action taken by the churches in one city, he replied, "Oh, they are doing that everywhere."

We are glad to believe that Christians are striving to do away with the objectionable features of Christmas festivities. Two writers have something to say in this issue about Christmas. Both plead for reform. One would reform the manner of gift-making, so that the true spirit of Christianity shall be more fully exemplified. The other would reform this beautiful and heart-cheering mid-winter festival out of existence entirely, not even allowing us to use the name "Christmas." This is not the first protest made by the latter writer, who is conscientiously opposed to celebrating Christ's nativity, on the ground that it is unscriptural.

Wishing to allow freedom for conscien-

tious and respectful objections in such cases, we publish the article in the RECORDER; but we feel impelled to say that we do not sympathize with a plea for expunging the very names, "Christmas" and "Easter," from the calendar. Probably the word "Christian," at first applied derisively to believers, might be objected to as of pagan origin. Certainly there are several excellent rites in our religious life that originated among pagans before the birth of Christianity, but we do not think of rejecting them now, since they long ago lost all their pagan flavor. John the Baptist did not hesitate to baptize men and women because baptism was of pagan origin. Paul magnified the story of the resurrection, and New Testament writers celebrated the birth of Christ in song and story. Why should not all Christians in our time do as much?

We can see nothing but good to come from having special days in which everybody shall think and talk and sing about the birth and the resurrection of Christ. There is wonderful power in concerted thought and action, and no man can estimate the benefit coming to humanity through movements that set the entire world to thinking and talking, at one appointed time, upon these great fundamentals of our religion.

Liberty Bell Bird Club

The Liberty Bell Bird Club, started by the *Farm Journal* of Philadelphia, Pa., is receiving much encouragement from prominent writers and educators. The object of this club is to preserve the song and insectivorous birds and provide them with food and shelter during the winter. Schools in different parts of the land are making much of bird study. Teachers are opening their day's work with brief bird talks, and children and boy scouts are signing a pledge to protect and care for the birds.

Towns are appointing bird wardens, and people in city and country are coming to see that the wanton slaughter of birds has left the crops an easy prey to insects, and robbed the land of much-needed supplies.

Special effort is being put forth to create public sentiment in favor of the movement. Investigations are being made to show the farmer the value of certain birds as guar-

dians of his crops. Birds destroy the farmer's worst foes, and careful study is establishing the fact that several varieties of birds are worth several dollars each to the one whose land they occupy.

Arrangements are in progress for an extensive exhibit by this club in the Palace of Education at the Panama-Pacific Exposition. In this will be found models in bird-house architecture, illustrations of ways in which birds protect crops, and answers to every question that may arise in bird study. According to government reports, sparrows alone saved over \$89,000,000 to the farmers in 1910.

Rev. Russel H. Conwell, pastor of the Baptist Temple, Philadelphia, Pa., says:

Birds, according to their size, are the greatest benefactors of the human family, and should be protected by the ones benefited. There is no other instance in animal life where the combination of the useful and the beautiful is so clearly and so continually set forth as in bird life. Bird songs uplift our drooping spirits, quicken our conscience, strengthen our characters, increase our vitality, while their ceaseless warfare upon insect pests which would take our crops enables us to properly nourish our bodies. We owe them a double debt of gratitude which it is high time we should repay with our best efforts to protect them from harm.

Don't Miss the Letter From Java

On another page we publish a letter just received from Marie Jansz, of Java. No one can read it without being moved with sympathy for her in her afflictions, and feeling a deep interest in her blessed work. We are always glad to receive a letter from Miss Jansz, and never fail to give it to our readers as soon as possible after it comes to hand; for we are anxious to have others receive the inspiration that comes from letters so full of the true spirit of missions.

Miss Jansz expresses the hope that the editor will correct all mistakes in her letter. We wish our readers could see the clear, correct and beautiful copy she sends. Her command of English is remarkable for one who has always lived in lands of foreign tongues, and we seldom have to make corrections in her writings.

Would that her prayers for consecrated helpers from America might soon be answered, and that reinforcements might reach the Java field while she is spared to give direction to the work.

EDITORIAL NEWS NOTES

Kansas Wheat for Belgium

A widespread movement is on foot in the State of Kansas to unite the people in sharing with Belgium the unprecedented crop of wheat grown this year in that State. More than 10,000 people have already rallied around the standard of state-wide co-operation, through granges, churches, chambers of commerce, women's clubs, and mercantile associations, to send gifts of money, grain, flour, potatoes, and other food-stuffs, to the war sufferers beyond the Atlantic. It is estimated that fifty thousand barrels of flour will be the minimum amount contributed by Kansas alone. A remarkable incident of this charity campaign was the sale at auction, in the streets of Topeka, of a cow given by a farmer for the Belgium fund.

Aside from the generous gifts of the people, it looks now as if Kansas would find sale, in the export trade, for all her surplus wheat.

Death's Toll Among Hunters

According to recent reports received in Chicago, one hundred and eleven men have been killed this year by hunters, and one hundred and sixty-two have been wounded. This death-toll comes from seventeen States. Last year the list of dead reached one hundred and thirty-five, and one hundred and twenty-five were injured. Last year's report covered four more States than this year's. Twenty-four of this year's list were shot by being mistaken for game; thirty-five lost their lives by the accidental discharge of guns in the hands of others; and twelve were killed by dragging guns.

Avoiding the Revenue Tax

According to reports from the Recorder of Deeds in Philadelphia, a number of wealthy men avoided the payment of several thousand dollars in internal revenue to Uncle Sam by getting their mortgages recorded on the last day before the war-tax law became effective. One mortgage for \$3,000,000, and two for \$150,000 each, were so reported. The tax on these, if recorded one day later, would have amounted to \$3,300.

Messages of the Prince of Peace to Soldiers

While the sympathies of American people are being drawn out toward the war-zone sufferers, and gifts of food and clothing are being rushed forward to relieve the sufferings of non-combatants in Belgium and other European countries, we are glad to note that the spiritual needs of soldiers who face death every day are not forgotten. Whether on the firing line, or in hospitals, or in camps as prisoners of war, the soldier faces eternity in such a peculiar and impressive way as to make this the most serious time of his life. It is eminently fitting, therefore, that the American section of the World's Sunday School Association should start, in this neutral country, a movement for sending Bibles to the soldiers of the warring nations. The slogan of the association is, "A million nickels from a million Bible-school pupils for a million Testaments for a million soldiers." It is estimated that there are now not less than a million men in hospitals and prison camps, to whom the gospel might be sent.

America's Most Powerful Argument

American diplomacy is referred to by leading writers of our time as being of a new order, one that enhances our influence among the nations and especially fits the United States for a counselor of peace in Europe. Many who have criticised our President for his "waiting" policy with Mexico and the South American countries are evidently coming to see that it has, after all, been wise and sane and safe, and that we have, by it, escaped a war with all Mexico.

That a great and powerful nation can aid weak and helpless ones without taking territory or demanding indemnity is quite out of the general order in affairs among nations. It raises a standard of international morals that must command respect. Our acts of disinterestedness in the case of Mexico will give us influence as mediators when Europe sees her need of such help, and will become strong arguments in favor of making peace on an equitable basis.

Reservist Army in New York

Although there is little prospect of their getting away from America, some fifty thousand German reservists are waiting in and around New York City for a chance

to embark for their Fatherland. Thirty thousand of these are quartered in the city. Twelve of the fastest sailing ships of the German Lloyd and the Hamburg American lines are tied up at their docks, where most of them have been many months, awaiting an opportunity to go home loaded. Evidently these ships are ready to slip away at a moment's warning as soon as the way is open for them to go. This will not be, however, until America can allow them to sail without violating neutrality laws, and until the English fleet ceases to control the English Channel. Evidently this will be a good while. Nevertheless, the waiting Germans seem confident that the Kaiser's navy will soon open the way for them to go home. Their ships here are said to be well provisioned and coaled, and constantly under steam. The men are kept in lodging and boarding houses, aided by the benevolence of many German and Austrian societies in this country. The persistent belief among this waiting army that they are soon to sail for home is quite remarkable.

The First Minister From Bulgaria

On the sixth of December, Prof. Stephen Panaretoff arrived in New York en route for Washington, where he was received as the first minister from Bulgaria to the United States. For forty-four years he served as professor of languages in Roberts College, Constantinople, where he received his own education. He is about sixty-five years of age. He speaks of the high esteem in which America is held by his people, and thinks the new diplomatic relations will result in uniting the two nations in ties of strong friendship. He says he has come to look after the Bulgars in America, and to gain what helpful information he can regarding agricultural matters, for the benefit of his people in the home land.

Mr. Maurice Wertheim, son-in-law of Ambassador Morgenthau, also arrived on the same steamer with Minister Panaretoff. He thinks that Turkey is especially desirous of remaining in the good-graces of the United States, and that she would go out of her way to further a feeling of good will on the part of the American people. The Turks desire to stand well in our eyes; therefore he thinks they will strive to prevent atrocities against Christians.

Basing his opinion on the results of the thorough and searching investigation of the Colorado strike matters, President Wilson evidently blames the operators for the trouble; and on November 29 he appointed a commission to settle difficulties according to a plan offered by him some time ago, but which was rejected by the operators. This plan for a three years' truce was approved by the miners, but the owners would not yield.

To the Isolated Sabbath Keeper

ANGELINE ABBEY

Dear friend, are you isolated,
No church in which to work?
You're in the Master's vineyard
And must not dare to shirk!

Ah, the Christ was isolated
In this dark world of sin!
He left the heavenly glories
The souls of men to win.

What if you are sad and lonely,
Or weighted down with care,
Or for truth persecuted?
He had of these his share!

No matter how you came, dear friend,
Into that lonely place;
You can not live unto yourself
If you have seen his face.

L. S. K's Thanksgiving Offering for the "Retirement" Fund

REV. G. M. COTTRELL

(Secretary Lone Sabbath Keepers)

Some \$200 received to date. Remittances still coming, and we trust a goodly sum may yet be received. Pennsylvania heads the list, with \$60 to her credit, and Wisconsin comes second, with more than half as much. Our prize State of last year—Florida—has not been heard from, and several of the States are unreported.

The individual amounts contributed are quite satisfactory, ranging from 50 cents to \$25, and often exceeding the amount of the daily wage. But the number of contributors is altogether too small, as is all too common. Brothers and sisters of the L. S. K's, let us correct this evil by bearing our own burdens, instead of leaving them for others to bear. This applies both to this special effort and to our total contributions for the year. For instance, the general secretary had to pay, last year,

for about sixteen other persons, who evidently did not pay for themselves, to make out the \$10 average for the Kansas list. That is hardly fair politics, to say nothing of religion,—is it? Suppose we reverse it this year, and the sixteen pay \$175 apiece. That would supply our financial needs some, surely. Many of the contributors to this fund have shown their interest by the words which accompany their gifts, some of which we quote below:

"I don't know how much my day's work is worth. I guess may be I earn this much on wash-day. Anyway it is all I have in shape to send, and all I can afford now. Wish it could be a hundred times as much."

"I will try and do what little I can to assist in a good cause. I am not able to do much, as my income is small and I am a widow; but what I do, I do willingly, hoping and praying the harvest will be great. My prayers go out for the needy ones."

"I received your letter yesterday, and as I don't know when Thanksgiving Day is, on the south side of the National boundary line, I shall send immediately and will send \$1, which is 13 cents more than you ask, and even at that sum I am ashamed to put my name on the envelope."

"In response to a request from Mr. Ingham, I am glad to send you the enclosed check for \$5.50 for the Retired Ministers' Fund, as one three-hundredth of my annual salary. It is a good cause, and those who are advancing it are doing a good work. I trust the fund may be doubled this year, and that the hopes of the committee may be realized."

"Inclosed you will find \$4, which is my one day's earnings for the Ministers' Pension Fund. I am a Lone Sabbath Keeper this year for the first time. Sabbath Day seems pretty lonesome sometimes, but I am trying to keep it as God would have me."

"I am glad to have this opportunity of doing even a little toward the better support of our aged ministers. I am enclosing herewith \$2, which represents more than a three-hundredth part of my income, and I would gladly make it many times more if I could. We are rebuilding our church house, as you know, and each member must give a financial push larger than usual at home. I hope there may be a copious shower of thank-offerings."

"I have just received the enclosed letter, also saw article in the dear RECORDER. I never hear a sermon from our pastors, or haven't for a number of years. You were my pastor for some time in Dodge Center, but every time I visited at father's you happened to be away. Though not really a shut-in, I have had to stay at home now for several years, not being able to ride, or to walk any great distance. My husband and myself are old folks. He let out our place this year, as he was not able to work it. He was saying, today, that we have no income. But it is not quite so bad as that, though I don't think we have received \$100, all told. We have had to live *very close*; but I feel that this is a *very good cause*, and I am going to send a little at least (\$2). I rather you would not acknowledge receipt, as I will know when I see it in RECORDER. I have taken that ever since I was married, forty-three years ago; also have sent it to each of my daughters ever since they were married. I have also sent my offering to the Tract and Missionary societies, mostly through the RECORDER office. I do hope other L. S. K's will do better than I have done."

"Having read Mr. Ingham's article in the RECORDER, asking for a Thanksgiving offering to the Retired Ministers' Fund, I write to add my mite (\$2), not as a Seventh Day woman, but as a well-wisher to the cause, as I have many dear friends among your people. I cheerfully contribute this small sum and wish it were in my power to make it greater. Ministers deserve to be cared for in their old age."

"I am pleased to enclose my check for \$25 toward the Retired Ministers' Fund. I hope this Thanksgiving offering will result in a very large increase in the amount for such a good cause."

"It gives me great pleasure to forward to you at this time my mite toward the Retired Ministers' Fund."

"Enclosed please find \$3 for the benefit of our retired ministers, as a Thanksgiving offering, as we feel we never lose anything by so doing, and it always helps some one else. May God add his blessing to this effort. We ask your prayers that, as a family, we may be kept from the evils of the world. We have everything, as a nation, to be thankful for."

"Enclosed you will find \$2 for the Retired Ministers' Fund (God bless them)."

I always think of our good Elder Wheeler, who has given his life for the cause."

"Enclosed find my thank-offering of \$3.25 for retired ministers. It is a small sum, but with it goes my sincere prayer that your efforts may be fully rewarded. The cause is certainly most worthy, and it is a splendid opportunity for the young people to act. I should like to give more, but this is my first year out of college, and there are so many good demands on the pocketbook. Perhaps I shall be able to give more at a later date for men who have given the best of their lives in service for others, and as a beautiful memorial for those who follow."

"Enclosed please find check for \$5 for the Retired Ministers' Fund. It is a good idea. Hope the fund grows to goodly proportions."

"I have enclosed \$2 for the Retired Ministers' Fund. I do not think of a cause that seems more worthy, or needy. Hope I may do more for it some day."

"A very worthy cause; wish it were more."

"Find inclosed \$1.50, which is a little above my apportionment."

"I received a letter from Brother Ingham and answer to you by sending one dollar. I am myself a retired minister, and next March will be seventy-eight years old, but I thank God I am well and have a living. I do not know how much my average income is, but it is not many cents a day. Receive this small gift from your old brother in Christ."

"Find my enclosed \$3, thank-offering. I suppose I am not a real L. S. K., as I am a member of the church at Farina and am only away from home during the school year. However, I am glad to help the cause along."

RECEIPTS TO DATE

California:	
C. N. Maxson	\$ 10 00
Lyle E. Maxon	2 50
Canada:	
James C. Cleugh	1 00
Colorado:	
A. S. Billins	2 00
Mr. and Mrs. Emery Ehret	2 00
Connecticut:	
Mrs. W. E. Maxson	2 00
Idaho:	
Mr. and Mrs. B. R. Crandall	5 00
Fanny Randall	1 00
Illinois:	
.....	1 00

Indiana:	
Mr. and Mrs. W. H. Ingham	10 00
Lucinda J. Babcock	1 00
Kansas:	
Mrs. Ellen C. Robinson	10 00
G. M. Cottrell	6 00
Kentucky:	
Mr. and Mrs. T. H. Wise	2 00
Maine:	
Esther E. Waldron	1 60
Michigan:	
Lucius Sanborn (sent direct)	
Missouri:	
E. F. Bliss	1 00
Nebraska:	
Mrs. C. A. Burdick	1 10
M. E. Clement	2 00
Robert Van Horn	5 00
Mrs. F. M. Van Horn	1 00
New Mexico:	
F. D. Crandall	2 00
New York:	
Boliver	1 00
Mrs. Harriet Burdick	1 00
Maryett Benjamin and friends	5 00
S. A. B. Gillings	1 00
O. D. Green	5 00
Mrs. O. D. Green	2 00
Mrs. George F. Annas	5 00
Mr. and Mrs. J. D. Washburn	2 00
Ohio:	
Ella R. Wing	1 00
M. A. A. Davis	1 50
Oregon:	
Rev. C. J. Sindall	1 00
W. H. Hurley	2 50
Pennsylvania:	
Mrs. Frederic Schoonmaker	1 00
Dr. Sherman E. Ayars	25 00
Mr. and Mrs. H. B. Ayers	20 00
Mrs. Burton Sherlock	1 00
Mrs. W. W. Brown	10 00
Mr. and Mrs. D. C. Waldo	2 00
Lucia M. Waldo	1 00
Rhode Island:	
Marie S. and Mary A. Stillman	10 00
South Dakota:	
Mr. and Mrs. J. W. Johanson	3 00
West Virginia:	
Ernest and Helen Ingham Gray	3 00
Wisconsin:	
"B"	2 00
Dr. C. C. Post	1 00
W. R. Rood	5 50
Lelia Stillman	2 50
"B. B."	2 00
Fred I. Babcock	4 00
H. G. Ingham	5 00
Fmma Rogers	2 40
Marguerite Ingham	3 25
Flora E. Zinn	3 00
Mrs. Alice Herrington	50
Wyoming:	
Mr. and Mrs. J. F. Kelley	3 00
Total	\$207 35

Yesterday a broken-down, colored lawyer-preacher came into my office on real estate business. I was working on the L. S. K. mail bringing contributions to this fund, and suggested that this was

something that might be of interest to him. He acknowledged that he was the beneficiary of his African denomination to the extent of \$100 or more a year, as a broken-down minister. This was a revelation to me; and I confess that I am unwilling that our denomination, over two centuries old, should be surpassed in their treatment of their ministers by this people on their first quarter lap in the race.

P. S.—For the second time some one has written asking if I should not give my street address. I ordinarily experience no trouble with my mail addressed to Topeka, Kan. I have had trouble with a street address. Over a dozen years ago I was in the Stormont Building, on Sixth Street. Alfred University got it, and has never been able to let go, though I have not been at that address for a dozen years. If it will help any one, "702 Kansas Avenue" would reach me, also "Central National Bank Building"; but, perhaps, better still is 107 East Seventh Street, Topeka, Kan.

Letter Sent to Charles Domingo

Charles Domingo,
Chipata, Mzimba,
Nyasaland, B. C. Africa.

DEAR BROTHER CHARLES:

The reason why I use a typewriter is because my penmanship is almost illegible.

You will see in the SABBATH RECORDER that your letter to me has been published. You will see also that a letter from Cockerill to me has been published with some comments by me. As a result of that letter and its comments there has come to me thus far \$27.50. This I shall retain for some time yet, in order that I may send you the whole amount at once. I wish I knew what was best to do. In these terrible war times I somehow fear that freight sent to you in the way of books or calico may never reach you, and so just now at least I am of the opinion that I had better send the money to you, and let you buy there in Nyasaland the books and materials which you most need. If a pair of shoes and a pair of trousers for yourself are needed, or things like that, I am sure that the kind people who are making these contributions would like you to use the money that way to make you comfortable.

Now, my dear Brother Domingo, I hope

that you will read my comments in the SABBATH RECORDER with clear understanding. Our General Conference has taken no action at all in reference to work in Africa. Nor has the Missionary Society or the Tract Society taken any action, nor any other organization of the Seventh Day Baptist churches. Our General Conference ought to take up the matter at its next session and come to some definite policy. We should as a people decide either to support the work in Nyasaland, or else we should decide to drop it. What I mean is this, we should not go on in this uncertain, indefinite way any longer. It also seems to me that none of our boards should adopt a policy in reference to support of the work in Nyasaland until the matter has been presented to the whole people and approved by them in General Conference. It is a matter of too great importance to be entered into without a general understanding and approval by all the people.

There are those, however, that have so much interest in your work that I have volunteered to be the unofficial medium through which a little help may be sent to you direct at the present time. Please understand that this in no way commits us as a people to the support of school and mission work in Nyasaland. That must be determined by the people, and at the present time we have no policy in regard to the matter.

Personally I have great confidence in your good judgment and in your sincere consecration to truth and in your level-headed, practical Christianity.

May the Lord bless you in your service for Christ and for his children.

Sincerely and fraternally yours,
EDWIN SHAW.

Plainfield, N. J., Dec. 8, 1914.

The Eye of God

Down on a yellow pool, a ray
Of moonlight shone one summer night,
The reptiles in its depths at play
Shrank from the pure, bright ray of light.

Deep in the darkness of their lair
They burrowed in the slime below;
Like guilty souls they could not bear
"The eye of God's" clear, searching glow.

The pool, untroubled, settled clear,
The moon shown on its surface bright;
When God looks in our hearts, with fear
Our evil thoughts thus shrink from sight.
—Henry Coyle in *The Youth's Companion*.

SABBATH REFORM

"Bible Sunday"

Sunday, December 6, was set apart as a fitting day in which to acknowledge the word of God as "the supreme authority in the life of the individual, the family and the nation." The announcements calling upon all the churches to extol the Bible on that day, called "Bible Sunday," state that the whole world needs it now more than ever.

There is no doubt about the world's need of the Bible; and every church should extol it as the word of God—the supreme authority for Christian living—to be exemplified in human life as well as extolled in precepts from the pulpit. It is probable that on "Bible Sunday" the law of God was read by pastors and congregations in thousands of churches, and the people were taught that this is the "supreme authority." Yet, in the very act of sabbatizing on Sunday, it is clear that men have changed the central precept of this "supreme" law, without an iota of Bible authority, substituting the first day of the week for God's holy Seventh Day Sabbath! What must be the effect of this glaring discrepancy between the teachings and the constant practice of Christians regarding the supreme law of God? Would it not be better if, in harmony with that law which Christ kept all his days, the day set apart for exalting God's word could be the true Bible Sabbath rather than the so-called Bible Sunday?

President George Washington and Sunday Laws

The famous letter of President Washington, August 4, 1789, on religious liberty, is well known.

But the fact is not well known that in this justly famous letter Sunday laws are directly involved.

The known facts are these: In Pennsylvania, New Jersey, and Virginia, there were Christians keeping the Sabbath of the fourth commandment—the seventh day. These were all staunch friends of liberty.

In several ways, and especially by the German Sabbath-keepers of the Com-

munity at Ephrata, Pa., these had come most favorably within the personal knowledge of General Washington. They were subjected to harass and persecution, through the state Sunday laws that were essentially of the established religions of the original States.

When the National Government had been formed, some of these people addressed President Washington to inquire whether the religious liberty of the Constitution would extend to them, or whether this Constitution also would allow persecution by statute.

The particular "right" that with these people was endangered, was their right *not to observe Sunday by law*.

The "liberty of conscience" of which they were necessarily solicitous, was the enjoyment of liberty of conscience *unmolested and unendangered by Sunday laws*.

With these fundamental facts of the case in mind, it is easy to discern the true bearing and weight of President Washington's letter that runs as follows:

"If I had had the least idea of any difficulty resulting from the Constitution adopted by the convention of which I had the honor to be president when it was formed, so as to endanger the rights of any religious denomination, then I never should have attached my name to that instrument.

"If I had any idea that the general government was so administered that the liberty of conscience was endangered, I pray you be assured that no man would be more willing than myself to revise and alter that part of it so as to avoid all religious persecution.

"You can, without any doubt, remember that I have often expressed as my opinion that every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshiping God according to the dictates of his own conscience."

The further fact that this letter was used by courts as a defense against Sunday law prosecutions, is full confirmation of the foregoing presentation as to the original intent of the letter.

An instance in point is the fact that in 1798 one of these people in New Jersey was prosecuted for the violation of the State Sunday Law. In the justice's court he was convicted. He appealed, and secured a new trial in a higher court. In

that court the judge read to the jury Washington's letter, and the accused was instantly acquitted.

And the crowning fact of all is that this letter is *an exposition of the Constitution* as regards the religious liberty in the Constitution by the very one who presided over the making of it and who was then the unanimously chosen first Executive to administer it. There could not possibly be any higher or purer expression than is this, of the original and true intent of the Constitution.

By that which called forth the letter, by the letter itself, and by the general and even judicial use of the letter while Washington was yet living, the demonstration is perfect that the religious liberty intent of the Constitution was, and ever is, absolute freedom from the force and effect of all Sunday laws.

The First Amendment forbids Sunday legislation as certainly and intentionally as if it read, Congress shall not make any Sunday law.

Therefore, beyond all question or subterfuge, by the express intent of the makers of the Constitution, absolute liberty from all Sunday legislation is a privilege and an immunity of every citizen of the United States.

And in the provision that "No State shall make or enforce any law abridging the privileges or immunities of citizens of the United States," the Fourteenth Amendment makes this liberty absolute in all the States.

For, in Congress, when the Fourteenth Amendment was under discussion, in answer to the direct question, "What are the privileges and immunities of the citizens of the United States, that no State shall abridge?" the answer was made: "The personal rights guaranteed and secured by the *first eight amendments* to the Constitution."

James G. Blaine had a material part in the making of this amendment, and also wrote the history of it. Whoever is most acquainted with the whole story will most readily perceive that Mr. Blaine's history and exposition of the amendment is practically a digest of the debates on it in the House and Senate. Of the religious liberty feature of the amendment he says:

The language of the Fourteenth Amendment is authoritative and mandatory. No State shall make or enforce any law abridging the privileges

or immunities of citizens of the United States... Under the force of these weighty inhibitions the citizen of foreign birth can not be persecuted by discriminating statutes... Nor can the Catholic, or the Protestant, or the Jew, be placed under ban or subjected to any deprivation of religious right. The provision is comprehensive and absolute, and sweeps away at once every form of oppression and every denial of justice. It abolishes caste and enlarges the scope of human freedom.

All Sunday legislation ever in the world has been and is exclusively religious and ecclesiastical.

Sunday as a day of rest is an institution and an observance wholly of the church.

The recognition or incorporation of Sunday as a day of rest, in the law of any State, is of itself the union of church and state.

The enforcement of any Sunday law, or any law for a day of rest, ever, anywhere, is the enforcement of a religious idea, and of submission to the institution and authority of the church (Rom. 14: 5, 6).

The privileges and immunities of every citizen of the United States on the subject of religion in law or by law are clearly fixed and made absolute in the National Constitution.

By the Fourteenth Amendment these privileges and immunities are made primary and paramount in every State.

By every evidence of language, logic, law, and intent, the religious liberty of the National Constitution as a whole, and of the Fourteenth Amendment in particular, includes religious liberty from every vestige of every phase of Sunday legislation throughout the United States and every State.

By this complete and unvarying evidence, every Sunday law in every State is made absolutely void and of none effect. For "No State shall *make*" any such law; nor shall any State "enforce" any such law that is already made.—*Data from Campaign in California.*

It would be a greater tragedy than the war of nations if Europe should emerge chastened and purified, but we remain insensible to our great opportunities and responsibilities, and continue in our habits of self-seeking, self-indulgence, and self-concern.—*President Hibben, Princeton College.*

Colorado

REV. F. O. BURDICK

Have you heard from Colorado? I suppose everybody has by this time. Colorado is all right, in more ways than one, if she does have her family troubles like some of her sister States.

Ever since the close of the union evangelistic meetings which were recently held in Boulder, we have been looking for some mention of them in the SABBATH RECORDER by some one from our society, as the Seventh Day Baptist church was one of the six churches of the city which united in the series of revival meetings.

The meetings began October 4 and closed November 1, conducted by Evangelist E. J. Bulgin and Prof. Geo. L. Rose and wife. As no church building in the city was large enough to hold the audiences, a tabernacle was built, capable of holding 2,000 or more people. This was none too large, as it was crowded to overflowing on several occasions during the revival.

Doctor Bulgin proved to be a very energetic, logical, sincere and sensible exponent of the gospel, fully equal to Billy Sunday, but not so sensational. He was sound and capable as a theologian, interpreting the Scriptures wisely, having an inexhaustible fund of apt illustrations to make plain his points. No one can fully estimate the good done by the talks and sermons of Doctor Bulgin. There were about 500 conversions, and a wonderfully good spirit was aroused among church members and Christian workers. The noonday lunches brought the business men together for an hour or two, in good fellowship, talking over the live issues of church and society. Seven were baptized and joined the Seventh Day Baptist church one week ago last Sabbath.

One of the important results of the meetings, coming when they did, was the help derived from the stirring sermons and talks on the temperance question. At the same time that Doctor Bulgin was holding meetings in Boulder, Billy Sunday was in Denver striking telling blows for the temperance cause; also at Pueblo, at the same time, a capable evangelist was boosting for temperance in connection with his revival meetings. These three evangelists did much towards making Colorado dry. A temperance wave swept over the State and

we, of Colorado, feel proud of our dear old Centennial State. In a large measure she has redeemed herself, and notwithstanding the deplorable condition that the strikes and labor troubles have brought to our State, she is coming out on top. It has been the foreign element, the "riff-raff" of the country, stimulated to law infraction by booze, led on by non-residents, partizan and unprincipled leaders, that has brought these troubles upon us, depriving us in a measure of our State's sovereignty and thereby giving Colorado a bad name abroad. The sympathy that this lawless element has received from a certain class of people and several partizan newspapers of the State has made it doubly difficult to keep these lawless men under subjection. But the people of Colorado, in the recent election, have spoken in no uncertain tones that law and order *must* be enforced. Mr. George A. Carlson, well known throughout the State as a man in favor of law and order enforcement as well as an out and out Prohibitionist, was elected governor by an overwhelming majority. The Federal troops will soon be withdrawn and the National guards will attend to law enforcement if their services are needed. We are hoping that their services will be no longer needed. However, the strike has not been called off, and no one can tell what move the strikers may make next. Nothing seems to satisfy the demands of the United Mine Workers of America but a recognition of the union. This will probably never be granted. Every other demand save a recognition of unionism has long since been granted by mine operators.

Any one familiar with the situation can see at a glance that it would be very unfair and unwise to recognize the union in accordance with its present demand.

In the first place, it would throw out of employment many thousand mine workers who do not belong to the unions and who have stood by their employers faithfully these many years and who have made it possible for the mines to operate and for the citizens of Colorado to obtain coal, a household necessity. And, in the second place, no mine owner under such conditions could control his own property interests where his money is invested. There are other reasons, too numerous to mention here, why the coal operators can not recognize the unions.

But we are looking to Governor-elect Carlson and the coming State Legislature to thresh out these difficult problems and to make a wise settlement of the labor affairs. Then, with woman's suffrage and the liquor problems settled, Colorado will again take her lead in the sisterhood of States.

Council at Chicago

In keeping with the progressive spirit and tendencies of the Conference held last August at Alfred, and with an earnest purpose to begin early to plan for progressive denominational movements, Dr. L. C. Randolph sent out a general call to pastors, the various societies and to the Executive Committee of Conference for a council to be held in Chicago. The place and date were so arranged that delegates from the associations might, as far as possible, attend the sessions, as they passed through the city.

The council convened in the Central Y. M. A. C. Building, October 28, 1914. The president stated that the purpose of the meeting was to consider plans of practical cooperation in our denomination; the conservation of our fields and workers; a common goal towards which to strive through the year in preparation for the coming General Conference; and any other matters which might properly come before the meeting. You can readily see that he had outlined a big program,—too large to allow the council to do more in a six-hour session than to make an outline for future filling. Only a partial report of the meeting can be given.

Five members of the Executive Committee of Conference were present; namely, Dr. L. C. Randolph, Dr. L. A. Platts, Dr. G. E. Crosley, Dr. G. W. Post, and Rev. Henry N. Jordan, who also represented the Sabbath School Board. There were present, by invitation, Rev. E. B. Saunders, secretary of the Missionary Society; Rev. H. Eugene Davis, president of the Young People's Board; Revs. W. D. Burdick and D. B. Coon, who have recently entered upon denominational evangelistic and missionary work; J. Murray Maxson, Dr. B. F. Johanson, Rev. J. H. Hurley, Rev. M. B. Kelly, Rev. J. T. Davis, Mr. G. M. Ellis, Rev. C. S. Sayre,

Dr. O. E. Larkin. Doctor Post represented also the Board of Finance.

Secretary Saunders led in the discussion of our missionary work. He laid special emphasis upon the new movement of the Missionary Society in its program of forward missionary effort, conservation and evangelism in the employment of Revs. D. B. Coon and W. D. Burdick, as general field workers of the board. Others who were acquainted with the fields spoke hopefully of the work done at New Auburn and Exeland, Wis., and at Stone Fort, Ill. It was plainly evident that all present felt the pressing need of more aggressive, systematic missionary work coupled with Sabbath Reform work.

There was a strong sentiment favoring a pre-Conference meeting to be held in the vicinity of Milton when the various boards and denominational leaders and all interested could come together just before the next Conference for counsel, to work out plans and problems, to get closer together in a common religious cause. The effort will be made to provide for just such a big meeting.

Rev. H. Eugene Davis told of the progressive hopes and plans of the Young People's Board. Dr. G. W. Post pointedly outlined the possibilities of systematic finance if churches and individuals would only adapt the principle. Rev. Henry N. Jordan spoke of the policy and desires of the Sabbath School Board in its efforts to help the schools and workers throughout the denomination attain to higher standards and thus become more efficient in Christian service.

Brethren, we are in dead earnest in our expectations for a great Conference next August. But that gathering will largely be made great or little by what is planned and wrought between now and then. We can make this *the* banner year, for evangelism, for winning men to Christ and using them in the higher life in Christ and for the presentation of the vital divine Sabbath truth. "We can do it if we will."

REV. H. N. JORDAN,
Secretary.

Under the dear old flag every man is free to live, think, labor, and worship his God as his conscience dictates, and no power on earth can molest or prevent him.
—John Wanamaker.

MISSIONS

Our Offering to the World

REV. E. B. SAUNDERS

The gospel of Jesus Christ, which is "the power of God unto salvation," is no doubt the greatest need of the world: the unbroken circuit, the Sermon on the Mount and on Sinai. It ought not to be hard to understand that while Christian men are trampling on the fourth commandment, they are in no condition to press the other nine, or the Golden Rule, contained in the words of Christ on the Mount. The live wire requires a complete circuit. This is the unique position which Seventh Day Baptists are supposed to occupy today. A people who are prepared to make this contribution to civilization are highly favored. They ought to live not for self-interest, but for the world. They ought to know the importance of the place which they occupy sufficiently to make a world-wide conquest in heralding this great truth. There are doubtless other commands which are sealed to us; if so, we wish to know them. The truth for which we stand is worthy of any people, however numerous, educated, or wealthy. But it is not a question of numbers. The weight of it is in its truthfulness, which prepares "one to chase a thousand." It is of little matter whether we are few or many. We are nothing, unless we are the "voice of one crying in the wilderness, Prepare ye the way of the Lord." But it does matter whether we carry the live wire of truth or not.

In the light of recent developments, we must all be convinced that our so-called Christian civilization is not Christian at all; that Christian people and nations are not measuring themselves by the Golden Rule of the Sermon on the Mount, but are putting their confidence in the "arm of flesh." We have simply chosen from the gospel truths those which serve our purpose, and give us luxury and power. We have kept in our own hands the choice of whether we will use this power for weal or woe; to save or to destroy our neighbor. As we waited for the Gettysburg battle, before we ourselves became dedicated to the truth that a nation could not endure while half its people were slaves

and half free, so we have waited for a federated war of nations, to learn from a greater than Abraham Lincoln that nations which are only semi-Christian can not long endure. Our shibboleth, which has been "Education is power," has brought us to this hour. The shibboleth which will emancipate the whole world from a like fate is the Golden Rule: "As ye would that men should do to you, do ye even so to them." Shall we make this change before we carry our self-destroying cult of semi-civilization and so-called education to nations like China, which we call heathen, but which have stood the test of millenniums, while our "Christian civilization" is failing to stand the test of centuries?

"What the World Needs." This is the title of a short article by Dr. Arthur J. Brown in the *Missionary Review* of October, 1914. He says: "Of 522 men who were sentenced to the penitentiary for fraudulent use of the mails in 1912, 106 were college graduates, and of 1,026 inmates of an inebriate asylum in England, 970 had a high school or college education, and some had won high university honors. Further, Christ is the supreme need of the world; the Bible, not as literature or history, but as the authoritative revelation of God; the gospel, not as a cult, but as the power of God unto salvation."

Now I wish to say a word more to ourselves as a people. If you will look in the *Sabbath Recorder* of November 16, 1914, on page 614, you will see printed: "The income of all schools is about \$107,000"; and following it, "An increased yearly income of five or six thousand dollars is needed." Now do not misunderstand me; I am a believer in true education and in our schools just so far as they conform to Bible standards of character. The Golden Rule is the measure. With this vast amount of money, we are employing 85 teachers. How many of them are Sabbath-keepers, I do not know. Neither do I know how many of the one thousand students care for the Sabbath, or how many from our own homes we are educating to leave the Sabbath.

The question I am going to put to ourselves is this: Is our shibboleth any different from that of other denominational schools or state schools—"Education is power"? The state will educate our young men and women for lucrative professions

men and women for lucrative positions and salaries just as thoroughly as we can in our own schools. What is our offering to the world? Is it education or is it the Gospel? If the greatest need is the gospel, and this is just what makes us a separate people, why make the emphasis of our life-work education, both in this country and in China? We are putting from fourteen to sixteen thousand dollars into missionary work annually. Nearly six thousand of this comes from the permanent fund. People are endorsing, with some little misgiving, our arrangement whereby two men are to give their entire time to missionary and evangelistic work on the home field. The Missionary Board is supplementing the salaries of some twenty pastors. I grant you our churches are supporting a good number of able ministers. These men are employed to shepherd, if not nurse, our own people! But their work is not primarily missionary, but is expended on ourselves.

There is an interest in religious and Sabbath truth. Probably the world was never so ripe for such work as now. During the last few weeks I have learned of three business men of education who have recently embraced the Sabbath. Pastor Skaggs, of Nortonville, Kan., has just baptized and received into the church a man who lives at Pittsburg, Kan. A letter has just been received from another man in Missouri. Eld. W. D. Burdick has recently written me of still another very interesting case. He met the man in Chicago, but his home is in Dakota. I know of two other people who have united with one of our churches during the month. Instead of our going after people, we are waiting for them to come to us. And instead of our pushing this work, it is pushing us. Business houses solicit trade. We respect them for it.

Brethren, are we doing justice to this great question, to the world, and to ourselves?

Monthly Statement

November 1, 1914, to December 1, 1914

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

<i>Dr.</i>	
Balance on hand November 1, 1914	\$ 95 38
J. H. Coon	10 00
Mr. Maxson, "A Friend" at Gentry	1 00
D. Burdett Coon	5 00
Mrs. Edwin R. Maxson	1 00
Mrs. Sarah Wells	1 00
Miss Anna Wells	1 00

Rev. H. D. Clarke	5 00
Miss Ina Dagget	25
Rev. and Mrs. T. J. Van Horn	5 00
Lyle E. Maxson	1 00
"A Friend" at Fouke	80 00
Leon D. Burdick, Java Mission	2 00
Dr. F. F. Johnson	10 00
"A Contributor" at Leonardsville, home missions	1 50
"A Contributor" at Leonardsville, foreign missions	1 50
<i>Churches:</i>	
Gentry	3 39
Chicago	20 00
New Auburn	5 00
Milton	52 56
Plainfield	18 36
Nortonville	36 13
First Westerly	100 00
DeRuyter	8 00
West Hallock	6 50
Leonardsville	14 35
Syracuse	1 00
Coudersport Sabbath School	7 13
Battle Creek, Y. P. S. C. E., for tyewriter	8 50
Young People's Board, for Dr. Palmberg's salary	25 00
Home Department, Shiloh Sabbath School	5 00
"Dutiful Daughters," of Dodge Center, medical work at Lieu-oo	11 00
1/3 Collection Southeastern Association	6 92
1/3 Collection Southwestern Association	1 80
Income from Permanent Funds	200 00
	<u>\$761 27</u>

Cr.

D. B. Coon, October salary	\$ 75 00
T. L. M. Spencer, October salary	50 00
J. A. Davidson, October salary	25 00
Angeline Abbey, October salary	10 00
J. J. Kovats, October salary	20 00
W. D. Burdick, October salary, acct. trav. expenses	100 00
E. B. Saunders, October salary, clerk hire and trav. expenses	127 83
J. G. Burdick, November Italian appropriation	29 16
D. B. Coon, traveling expenses	15 00
B. E. Fisk, salary, October 15—November 15	20 00
Treasurer's expenses	25 00

Balance on hand December 1, 1914	\$496 99
	<u>264 28</u>
	<u>\$761 27</u>

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

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

A Pathetic Letter From Java

To the Sabbath Recorder:

DEAR FRIENDS: Always I have a feeling of being in debt towards you all, as you feel so interested about my work, and so regularly I receive the money sent by liberal and sympathizing hearts, and yet I write only now and again instead of every month. But I hope you will believe me, that I am not able to do what I long to do. Really, often, *very often*, I feel so weak and suffering that I don't know how to go on with the most needful work. I feel I have disappointed Brother Van Horn too, as he wanted my annual report filled in for the General Conference, and I did not send it. But just then I suffered so intensely with my head, that I felt like mad, and till now I can not remember how I filled in the annual report last year.

Some converts have backslidden and are gone away. Now I don't know how I reported that in my former report; so I don't know what to report *now*. They are not excommunicated; but I think they ought to be. Oh, my head gets so mixed up with all different kinds of work and with all sorts of difficulties. I think you have no idea of it. There are sick ones to look after; and often there are hard cases who need all my thoughts and efforts. There is the school, and when I neglect that work I see several things going wrong. There are the cows and the selling of milk, and oh, the difficulties I have to face in that work! Yet I have to do it, else I can not provide work for so many needy persons with their families. Then there is the renting of rice-fields, whilst the owners are often trying to cheat me. And the harvest brings such a lot of work that sometimes there are not sufficient hands to do it, especially when the rain overtakes us, and the rice gets rotten in the barns. Then all the other things that have to be done—making clothing for so many people, etc. And very often some are naughty, unwilling to work, stealing, quarreling, fighting. Often I have to send for the police to get things straight. Then they come to borrow money when they are in need, or to sell a buffalo or a goat, etc. Or they want me to buy a piece of land for them or a house. And there are the meetings I have to prepare for; and to warn this one and to comfort another one. There are over two hundred people altogether; and I feel I am getting old and weak. I am fifty years old now; but lately, sitting in the train (having visited my sister for just *two* days, as I can not stay away long), a Chinaman and a Hindu both asked me, if I was already eighty, as I looked *so* old, they said. They seemed to pity me very much; and the Hindu man kindly helped me with my luggage.

You will understand how the disappointment about Sister Alt was very keenly felt by me. I had thought she would always stay with me, and she would be more and more my right hand in this difficult work, as I am getting old. But now she has chosen to start a work of her own, relieving Sister Graafstal of some of her work, as that sister is very weak and suffering.

It is a long time since I have heard from any one of the friends in America. I wrote

to Brother Van Horn, that my head was like getting mad, and I did not know how to fill in my report. But I did not get any answer. On July 24 I sent a letter for the SABBATH RECORDER to Brother Gardiner. I hope it did not get lost. July 29 I sent a packet and a letter to Mrs. Minnie Godfrey, Walworth, Wis., as she asked me to send her something for a missionary exhibition, also without receiving any answer. I don't know if the war has anything to do with it.

Oh, that dreadful, horrid war! I have a sister (with five children—oh, how precious they are to me!) married to a German pastor in Rusland (Simferopol). Her last letter to me was dated August 2, and she wrote: "The Russians are going about along the streets, screaming, 'Away with the Germans!'" So you can know how I feel. I have been making inquiries for a Russian consul, to ask his help in getting news from my loved ones; but in the whole Netherland's Indies, there is no Russian consul. To think of them being in one of those horrible Russian dungeons or on the road going to Siberia, walking and walking, a way of 2,000 miles,—it is often more than I can bear. But I can do *one* thing for them, I can pray, and in one or the other way, our merciful Lord will hear prayers. Maybe by this time they are all safe in God's beautiful home on high. And oh, by his grace, *some* day I shall join them there!

I hope you have had a blessed General Conference this year. I have just read the SABBATH RECORDER of August 17; and the letter, written by A. K. Witter, gave me a ray of hope in my heart, as she wrote about "The Consecration Needed," and she said: "If we, each one, will give heed to his (the Holy Spirit's) leadings, . . . a man and his wife will be found to go to Java." So I see that our need is thought over and planned over and prayed over. If you *all* would earnestly pray about this matter, I believe God would soon answer your prayers.

May our Lord bless you all abundantly. I hope the editor will kindly correct my mistakes.

Yours in our Master's service,
M. JANSZ.
Pangoengsen, Tajoe p. o., Java,
October 16, 1914.

WOMAN'S WORK

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

The Hidden Great

The circle of her life was small,
Her name unknown beyond the town,
Where, by the ceaseless waterfall,
Beside the mill, she'd settled down
To rest—ah, no—to daily bleed
The very life of motherhood,
That, through her sacrificial deed,
Sons might be aided toward the good
And honored place he craved for them,
And dreamed of till the hour of death.

The circle of her life was small,
But, ah, she filled it to the rim;
Yea, stretched it, quite unconscious all,
Good influence to, the vistas dim
Of God's eternity would flow
Through noble sons, and unborn men,
Who, touched by them, would onward go
Proclaiming Christ with word and pen,
E'en as the father craved for them,
And dreamed of till the hour of death.

Large is the life each soul may live!
Oh, why complain of narrow sphere!
Life's measure is in what we give
Of love and labor, hope and cheer.
And some day when God's azure blue
Shall dome a new and flawless state,
Then, then, will shine, with radiance true,
The names of myriad hidden great,
Who, like the widow, toiled alone,
"Unknown, unhonored and unsung."
—Herbert J. Bryce.

How Shall We Make Our Woman's Societies More Efficient

MRS. I. L. COTTRELL

Paper read at Woman's Hour of the Western Association, Independence, N. Y.

I would suggest that we need to be more consecrated to the Lord's work, more alive to the needs of our church, our society, our denomination, and the world. If we are not loyal to our own, we will be disloyal to all. I believe the aim of every church society should be not only to see how much it can do in a financial and social way, but to strive after the spiritual interests; for the more spiritual a society is the more efficient it will be. We should be like Lydia of old, whose heart the Lord opened to receive the word, and who, after she had received it, went about doing good to others, thus becoming most efficient.

Other examples we have of women who have had some definite object to work for, like the late Frances E. Willard, Clara Barton, Helen Gould and many others, all of whom became very efficient in the lines of work they undertook. So with our church societies; we should have some special object to work for, then put our united efforts into the work. I have in mind one society that at every meeting has work, such as piecing and tying comfortables, making sheets, pillow slips and children's clothing. So, when an opportunity presents itself for doing good, its members are ready. They have thus become very efficient in the way of benevolence.

I recently read an article in the *Sunday School Times*, about gathering up the waste and surplus material. I would like to quote from this article: "The headquarters of this association is in New York City. The secretary's report showed that the members of the association, which is less than one year old, represent an investment of more than \$700,000,000. This includes six general classes of refuse products,—rubber, metal, paper, cotton, woolen rags, and iron." Jesus said in one of his parables that the sons of this world are in their generation wiser than the sons of light. He also said to his disciples, "Gather up the fragments, that nothing be lost." I believe one of the greatest neglects of our societies is, that we are not gathering up the waste and surplus material and utilizing it. In all our homes there is more or less, and it is generally more, that is doing nobody any good. Right now comes the call from Africa, the Philippines, India, Belgium, and many other countries, asking for help and for just such things as we have stored away in our attics. Papers, magazines, pictures, and cast-off clothing from which many garments could be made, might be sent, at small expense, to these poor and needy people, and they be made to rejoice and praise God from whom all blessings come.

No one but our heavenly Father knows of the joys that will come from our efforts. Missionaries tell wondrous stories of results, as they are able to do larger and more efficient work by reason of the gifts received. New opportunities are always coming to us, and it does seem that the doors are wide open, and that we women of the Seventh Day Baptist Denomination

ought to be alive to some of the calls, especially from Belgium and Africa.

When Nehemiah called the men together to rebuild the wall, "each man had a mind to work," and so the wall was finished. Now let us women of the Western Association have a mind to work and see what we can accomplish in the year that is before us; and as we send our reports in, one year from now, to our associational secretary, may her heart be made to rejoice for the good work accomplished. Christ says, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

Worker's Exchange

Plainfield, N. J.

OUR EDITOR:

At the annual business meeting of the Woman's Society for Christian Work, of Plainfield, it was voted to send a summary of the reports submitted by the various standing committees, to the SABBATH RECORDER.

The treasurer's book in October, 1913, showed a balance of \$182.25. This was increased through the year by \$369.55 earned by the various committees, by \$29.50 donations, \$21.47 from sale of rugs; and \$74.45 from other sources; total \$677.22.

The Entertainment Committee gave three evening affairs, held pure food sales, and started a series of chain teas, and by these efforts enriched the treasury by \$84.38.

The Refreshment Committee served thirteen times during the year; at four dinners, at two sociables, and seven all-day sewing meetings. The chairman, Mrs. Champlin, concludes an excellent and interesting report thus:

"The vacation sociable completed our year of work, and while it was an active year for the committee, we feel that the hard work has not been in vain, neither has it been without its pleasant side.

"Our kitchen has been remodeled, and with new dishes, new gas range and boiler, and other improvements, we were able to do our work with more ease, and far more pleasure."

As the proverbial way to man's heart is through his stomach, it has been found that a well-prepared meal is a convenient way

to open purses, and this useful committee was able to add \$121.36 to the treasurer's account.

The Quilt Committee passed in \$18.35 earned by their patient, willing fingers.

The Fancy Work Committee and Utility Apron Committee brought \$42.00 and \$79.13 respectively. The chairman of the latter committee, Mrs. Maxson, gave in addition a statement of work done by her committee during the four years of her régime as chairman, which I quote:

"Aprons made, 304; sold, 301; face cloths made, 105 (these were kitted by the chairman); 9 baptismal robes made; dust covers for pulpit furniture; tablecloths made and table linen kept in order; 22 portières repaired. Receipts from aprons, \$215.98; face cloths, \$19.35; crocheting, \$4; total \$239.33; expense of materials, \$115.96; net receipts, \$123.37."

The Tract Committee held a social in the interests of the Tract Society, and distributed mite boxes among society members; and from these sources netted \$13.08.

The Paper Committee, for collecting and disposing of old newspapers and magazines, passed in \$11.25.

Under disbursements our treasurer reports: Tract Society, \$53.00; Missionary Society, \$53.00; Miss Burdick's salary, \$20.00; Miss West's salary, \$10; Board expense, \$5.

Under the direction of a special committee, \$314.33 was expended in repairs and improvements in the church, including hard wood floors in the parlor, side hall and toilet; linoleum for the kitchen; rugs for sewing-room, parlor and halls; and many minor improvements that have added to the comfort, convenience and beauty of our church.

General benevolences and incidental expenses have amounted to \$179.70, leaving a balance in the treasury of \$42.19.

Although no money passed through their hands in the transaction, the Missionary Committee was not idle, and packed two boxes and a barrel with contributed garments and useful articles, and sent them to needy fields of our denomination.

Reports of mere facts and figures of our work may be dull and uninteresting to you, my sisters, unless your own experience gives you a key to read between the lines. Then you will not take bald statements at their face value, and an evening's enter-

tainment will suggest song, music and cheer. A luncheon or a supper will mean delicious viands cooked and prepared, perhaps in a score of kitchens, brought into our well-appointed church kitchen and served by our Refreshment Committee, of whom we are justly so proud.

With your golden key of experience, dear sisters, you may read of the many work meetings regularly attended by faithful members as fixed habits of life, of the long hours of labor of skilful hands prompted by loving hearts and willing minds.

This summary tells nothing of hours of weariness and discouragement, and these, happily, are forgotten in next year's hopeful planning.

We trust that, in a small measure at least, the Master has been glorified, and his kingdom brought a little nearer to earth, by our labors.

I trust that the spirit of thankfulness that pervades these lines from the *Homiletic Review*, is possessed by each of us.

"For the mission of my feet,
The labor of my heart and hand,
The service difficult and sweet,
And all my own, I stand
Most deeply thankful.

"For the assurance that my toil
Is furthering some mighty end
Beyond the present strife and moil
Toward which the ages trend;
For labor, wageless though it be,
For what I give, not what I take,
For battle, not for victory,
My prayer of thanks I make."

N. R. C. S.,
Corresponding Secretary.

Why?

M. E. MALTBY

Nearly fifty years ago, I came to the Seventh Day Baptists from the Baptist Church, and still rest and rejoice in the convictions and doctrines involved in the change, being assured that "we leave behind the traditions of men, and seek scriptural standards and authority in matters of faith and practice." I soon discovered, however, that the evergreen "groves" were not removed from the Sabbath school and church "high places," and later on I found our people drifting into the observance of Easter, Hallowe'en, St. Valentine's Day, etc.

Now, I object to the adoption of these occasions as being unscriptural. Jesus left no memorial of his birth. Why should we adopt a human institution, on an assumed date? Jesus instituted the sacramental supper, and the world finds little inducement to enlarge upon and corrupt that essential service. As to Christ's burial and resurrection—"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. 2: 12).

Pedobaptists, setting aside that rite, are left to substitute the egg-rolling and other devices of Easter. Why should we follow, again detracting from the simple, sufficient gospel plan? Do not Baptists, as often as they visit the waterside, show the Lord's burial and resurrection till he come?

It seems inconsistent that Christians should do those things which are popular with the unthinking masses merely, rather than give a Bible reason for the hope that is in them. We sometimes quote a Catholic author as writing, "Protestants do fondly contradict themselves by acknowledging our power to change the Sabbath Day, while rejecting our other appointments." Seventh Day Baptists commence elsewhere in the list of "fasts and feasts of the Mother Church." Which one is next in order to be taken up? One religious journal names "Palm Sunday." How about the late "Congress of Religions," promoted by Christians, a seventeen days' session, with only two speakers, one from Canada and one from Germany, daring to suggest or plead the higher claims of Christianity in its broadest sense. The Buddhists, Mohammedans, etc., were called brothers. Thus, if the word Protestant is put aside, so also must be the word Christianity.

What an opportunity the apostles missed of forming an "uplift brotherhood!" It might have included the Pharisees with their formalism; the scribes and lawyers with their commentaries, synagogues, etc., (all works of piety). How far is it back to paganism? Successive steps reach every destination.

But, seriously, are these not questions of right or wrong, of truth or error? We read that the man of sin shall be destroyed by the bright shining of His presence.

"Heroes of the Faith," Lost!

Several years ago Mr. David E. Titsworth prepared a lecture on the topic, "Heroes of the Faith." The lecture was illustrated with lantern slides of pictures of men and women who in years gone by were leaders among Seventh Day Baptists. Mr. Titsworth gladly loaned these slides to people in various places throughout the denomination. Just now they seem to be lost. One of our pastors has written to me asking if he can have the use of the slides for a lecture, or series of lectures. Mrs. Titsworth tells me that she has no knowledge of the location of the slides at the present time. If any one can give any information that will be of help in finding these slides, it will be greatly appreciated by yours truly,

EDWIN SHAW.

Plainfield, N. J.

Are You Willing to Serve?

REV. RILEY G. DAVIS

For if I do this of mine own will, I have a reward.—I Cor. 9: 17.

Are you willing to serve in a humble way,
Though derided and shunned by the proud and gay?

To patiently labor in city or glen,
And garner, for Jesus, the children of men?

Are you waiting in doubt, lest some one should blame,

And cast a reflection upon your good name?
Or will you with courage go toil in the slum,
Where men are imbibing beer, whiskey, and rum?

Are you longing to go, at the Master's call,
Where the victims of sin in their weakness fall?
Do you pity the needs of the vile and low,
Who have plunged by their deeds into depths of woe?

For the sake of the child in its helpless state,
Are you willing to plead at the drunkard's gate
For the life that may soon into vices sink,
And be blighted and lost through the curse of drink?

There are millions, today, of earth's weary throng,
Who would welcome the chant of redemption's song;

They are left to their fate in highway or street,
And Jesus is saying, "Go, give them to eat."

The banquet is ready, a table is spread;
The humble are welcome, and all may be fed;
Each one is admonished to tarry and drink
From life's crystal river; there's room at the brink.

If, even now, the Roman hierarchy is nearing its overthrow, Protestants will be left extending supporting hands, saying, "Alas, alas, that great city," "which sat on her seven hills and from her throne (of pious imposition) ruled the world!" Jesus said, "Every plant which my heavenly Father hath not planted, shall be rooted up." Paganism planted; Romanism watered; the world and the church join to give the increase.

When pious ideas are promoted by "zeal not according to knowledge," a bountiful crop of errors run to seed. For instance, the suggestion of some early Christian to celebrate the assumed day of the resurrection as well as the Sabbath, led, eventually, through the numbers and influence of pagan-born accessions to the church and the prejudice against the Jews, to the almost universal substitution of the "day of the sun" for the Sabbath of Jehovah. Who questions that the Jewish doctors of the law, in their efforts to write a code for every act of life, obscured the law, and lessened respect for it? Should whatever there be of real devotion in Christmas, Easter, etc., be quietly withdrawn, the occasions would return, year by year, to the self-gratification of man and the further reproach of Christianity. "Come out of her, my people, that ye be not partakers of her sins." (Rev. 18) "Be ye clean, that bear the vessels (unpopular truths) of the Lord."

As we are on the negative line, here is from our card of "Don'ts":

Don't allow one to say, "Why, this is your Sunday." "Oh, no, pardon me, tomorrow is our Sunday, or first day of the week." As we have never admitted its sacredness, we have no occasion to substitute one day for another. Let those who do so account for the same.

Don't say, "Father" Schmidt, when you mean "Priest." "Call no man your father."

Don't mark time by certain customs, saying "Christmas" when you refer to December 25, or a "week before New Year."

We are persuaded that those who renounce and forego those works lose nothing of God's promise and privilege, nothing of obedience and service. How is it with you, reader?

Adams Center,

November, 1914.

YOUNG PEOPLE'S WORK

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

This Year and All Years for Christ

PASTOR WILLIAM M. SIMPSON

Christian Endeavor Topic for December
26, 1914

Daily Readings

Sunday—New Year's motto (Phil. 1: 21)
Monday—All for Christ (Rom. 8: 28-39)
Tuesday—Full Consecration (Num. 32: 6-15)
Wednesday—The whole heart (Matt. 22: 34-46)
Thursday—The long day (Prov. 3: 1-4, 16)
Friday—All days are God's (Rom. 14: 7-9)
Sabbath Day—Topic: This year and all years for Christ (Ps. 90: 1-17). (New Year's meeting.)

The Ninetieth Psalm has inspired and comforted many hearts in worship, by the fireside in old age, and beside loved ones who have just passed on to the better land. And now we find it full of lessons for us who are young. We need to be reminded occasionally of the swiftness of life, lest we waste the years wherein we can do the most hard work.

$3 \times 20 + 10$

"Aunt Cal" Crandall told me the other day that at the last annual roll-call in our church she was surprised to find her name so near the first. Hers was called the seventh—"1860. California Coon Crandall, by letter." Then I counted and found that in the sixteen months of my membership here my name had been moved towards the first, by deaths and removals, thirteen places.

Let us work while we have the strength of youth, for it will not be long until we that are Endeavorers now will be walking with canes, and sticking close to the house on chilly days like these. Why, I am almost half of the threescore years and ten now! This year and all years for Christ.

NUMBERING OUR DAYS

"So teach us to number our days
That we may get us a heart of wisdom."

It is not a good thing to count our days by looking backwards and brooding over mistakes, or by resting our honor upon past achievements; but it is good to count the past in order to profit by your mistakes.

It is better still to count ahead, planning for a profitable future.

The Northwestern Mutual Life Insurance Company was willing to risk money upon my living twenty years. If God gives me twenty here, I ought to plan to spend each one in his service, *wisely*. This year and all years for Christ!

IN LIFE'S MORNING

"O satisfy us in the morning with thy mercy;
That we may rejoice and be glad all our days."

We Endeavorers may apply this verse in two ways: (1) We may observe the Quiet Hour every morning; and (2) We may in the morning of our life consecrate all to Christ. In both ways we begin to "rejoice and be glad all our days."

I do not know whether the Psalmist intended either of these two interpretations.

AN ESTABLISHED WORK

Organized work by young people has but begun. The best is yet to be. We must confess that some foolish things have been done in the name of Christian Endeavor. But you who are reading these notes are wise Christian Endeavor builders; the work is not dwindling in your hands. Christian Endeavor work should be constructive. There should be a reason for every committee's appointment, a reason for every meeting, a reason for every social, a reason for every special feature. The prayer meeting should be a spiritual feast for every one who attends. The socials should afford a social and moral uplift. We close ours with singing and prayer. You do yours, too? That's good. The outsiders rather like it, don't they? Say, I believe some of them have some capacity for religion. In all the work of your society, seek for more than a passing show. Build for permanence.

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

1915 FOR CHRIST

Call a meeting of the Executive Committee for careful planning of the work for the year. There is our Extension Campaign, planned at Conference. Get in line with that. Pay your share of the budget early in the year, so that the Young People's Board can do its work. Study your local situation and then meet it promptly and with a determination that wins. Plan your work; work your plans.

The weekly meetings—weekly, not

weakly—this year must be the best yet. Let your endeavors this year be not merely occasional spurts, but a continuous campaign for Christ and the Church.

Another Year's Work in Progress at Fouke

JOHN FITZ RANDOLPH

The Fouke Seventh Day Baptist School opened this year on Monday, October 12. This was earlier than the usual time of opening. Our winters are so short that it is impossible to get in nine months of school between the time cotton is gathered and time to begin spring work on the farm. On this account a number have been obliged to drop out in the past, or the advance department has closed before the end of the year. While there were disadvantages in beginning earlier, it was thought best to do so in order to close earlier in the spring.

The usual grades of grammar school and high school are being taught, except the fourth year in high school. We have no class this year ready to do full fourth-year work.

We have arranged so as to have a study hall in charge of the principal. All pupils above the primary room are in this study hall except when they are reciting in one of the recitation rooms. Formerly the different departments were, as a rule, in different rooms. Reports of each recitation go to the principal each day.

G. H. Fitz Randolph, as principal, has charge of the study hall and teaches the teachers' training class.

Miss Minnie Godfrey, of Walworth, Wis., has the classes in high school work. Miss Godfrey offered her services to the school early last summer. Her prompt offer was as promptly accepted, and we appreciate her help, and welcome her to our society and work.

John Fitz Randolph, assisted by Mrs. J. F. Randolph, teaches the intermediate grades.

Mrs. C. C. Van Horn, of Gentry, Ark., has the kindergarten and primary grades. Mrs. Van Horn taught here eight years ago. A number of our teachers have returned and given their services a second time, and we are thankful for this proof of continued interest.

There are thirty-two pupils enrolled at present, and the attendance is nearly perfect. We miss a number of our old pupils who are now teaching in neighboring districts. There are three in attendance from Gentry, Ark., and two from lone Sabbath-keeping families, one in Texas and one in Arkansas. It is our wish that more lone Sabbath-keepers would take advantage of the opportunities offered them here. We know the school is doing immeasurable good here, and we could not get along without it; yet we are not satisfied. We feel that the time and talent given us by teachers who come to us from year to year should be shared with others, and we will do all we can to help worthy pupils who come, to enjoy our church and school privileges with us.

The work of the students averages well. I turn to the principal's report book (in his absence) and find the report slips for November 25. The first slip is the report of the algebra class. Of the six members, three stand 100 per cent and three 95 per cent. The next report is of the same grade in English. Four stand 100 per cent, and two 95 per cent. The next is the eighth grade in arithmetic. The two marks are 100 per cent and 95 per cent. In the same grade both stand 90 per cent in grammar and 100 per cent in geography. But for fear you will think we have no other marks, I turn over a number of reports similar to those above, and find the United States history class has had a bad day and there are a number of 50 per cent standings. On further search I find three standings of 70 per cent and one of 30 per cent.

Financially, our school year started with less money this year than last. It would have been about the same but for a new roof and other repairs that were necessary about the school building, the cost of which amounted to a little over one hundred dollars. Part of the building has never been painted, and some wanted this attended to. Some money has been offered for that purpose when it can be done, but the board felt unable to do it this year. A bequest of fifty dollars was recently left to our school by Mrs. O. A. Merkt, of Alfred Station, N. Y. It is hoped that this can be used toward obtaining some laboratory equipment for demonstration work in physics and chemistry. As our pupils advance, we feel the need of more work in

science than we have been able to furnish thus far.

If this report of our work is of interest to some of our young people and other RECORDER readers, if the individuals and organizations that have made the Fouke School possible are helped to realize our appreciation of their aid, we are satisfied.

Fouke, Ark.,
Nov. 26, 1914.

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 the cooperation of each society. We stand 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.

"A whole lot of us expect grafted fruit at cider-apple prices."

CHILDREN'S PAGE

Chickadee-dee and the Landlord

There was great excitement along the creek one morning when it became known that the Nuthatch family had been warned out of their home in the maple tree.

Mr. Nuthatch had been sick and was way behind on the rent, and the landlord, Mr. Woodpecker, who had built the house himself, wouldn't stand it any longer.

When Chickadee-dee flew over to play with his chum, Nutty Nuthatch, he found the whole family in great trouble. "You birds fly along and play," they were told, but Nutty did not feel much like playing.

From across the creek came a ringing sound, so Chickadee-dee flew off alone to see what it was. Chickadee-dee had on his warm light sweater under his gray coat. He wore a black cap and necktie.

When he reached the big Porter apple tree he found old Mr. Woodpecker clinging to an upper dead branch hammering away with all his might.

Old Mr. Downy Woodpecker always dressed rather gayly. His black coat over his white vest was striped and barred with white. He always wore his tiny red cap on the back of his head.

"Hello, Chickadee-dee," he said, "it's a cold morning."

"Yes, Mr. Woodpecker," said little Chickadee-dee. "You're pretty busy, aren't you?"

"Busy? Well, I've got to be busy if I'm going to get this house done ready to shelter me these cold fall nights."

"Is it going to be a big house, Mr. Woodpecker?"

Now Mr. Woodpecker was a gruff old fellow who usually wouldn't stop to talk to any one. But he liked little Chickadee-dee and was pleased to have him seek his society.

"Well, not as big as my summer house. I shall dig in deep so it will be nice and warm." And old Mr. Woodpecker drew back his head and struck with all his force, sending his strong beak, which he used for a chisel, deep into the wood. He drilled away rapidly, striking out small chips. He was an expert carpenter and was forever building houses.

"Now, when I've slept in this house all winter," he confided to Chickadee-dee, "I'll rent it in the spring and build another for myself."

"My! It must keep you busy making so many houses," said Chickadee-dee, thinking of the poor Nuthatch family with not a house to their name, and wishing he could help them.

"Oh, yes. It takes about all my time looking after my houses and those rascally tenants that won't pay their rent or build for themselves. I have to neglect some of these tree trunks and branches. I don't have time to get all these harmful grubs and insects that are injuring them out from under the bark the way I'd like to."

Then little Chickadee-dee gave a hop of joy. "O Mr. Woodpecker, couldn't I help you? I'm pretty good at getting insects out from under bark. I'll come and work for you every morning, if you'll only let the Nuthatches stay in their house."

How old Mr. Woodpecker laughed! "Well, well, Chickadee-dee, if you'll put in an hour or so every day helping me clean up these apple trees, I'll see what can be done for that Nuthatch family." So all that winter Chickadee-dee worked about the orchard with old Mr. Woodpecker, and the Nuthatches remained undisturbed in their home.—Lyle Ward Sanderson, in *The Standard*.

Little Boys and Little Sheep

Joe came home with his clothes, and even his curly hair, all wringing wet. "Just knew the ice wasn't strong 'nough!" he grumbled.

"Then why did you slide?" asked auntie. "'Cause all the other boys did," said Joe; "so I had to, or they'd laugh."

His aunt gave him dry clothes, set him down by the fire, and made him drink hot ginger tea. Then she told him a story.

"When I was a little girl, Joe, my father had a great flock of sheep. They were queer things; where one went, all the rest followed. One day the big ram found a gap in the fence, and he thought it would be fun to see what was in the other field. So he jumped, without looking where he was going, and down he tumbled to the bottom of an old dry well where father used to throw stones and rubbish. The

next sheep never stopped to see what had become of him, but just jumped right after, and the next, and the next, although father tried to drive them back, and Watch, the old sheep dog, barked his loudest. But they just kept on jumping, till the well was full. Then father had to pull them out as best he could, and the sheep at the bottom of the well were almost smothered to death."

"My! what silly fellows!" exclaimed Joe. Then he looked up at his aunt, and laughed.—*London Sunday School Times.*

The Modest Boy Scout

Colin H. Livingstone, president of the Boy Scouts of America and banker of Washington, tells a delightful little story of a boy scout's good turn. "A woman selling newspapers," he says, "was caught in a gust of wind, and her papers torn from her grasp. A boy scout ran forward and picked them up for her, and as he handed them to the aged woman, she said to him: 'You're a gentleman.'

"No; I am a scout," he replied.

"What is your name?" I asked, as I happened to be near by, and saw the good turn.

"That would spoil it. Good night, sir, and the boy disappeared."—*Exchange.*

Christmas Reform

NANCY D. UNDERHILL

The excessive presentation of Christmas gifts has become so prevalent as to be almost a curse instead of a blessing, as was the primary object of the practice.

Gluttony and other forms of excess in connection with the Christmas festivities have become so prevalent as to be a reproach to the followers of the meek and lowly Savior. There is, everywhere among Christian people, a demand for extensive reform in the manner of observing our Lord's birthday. Tired shop-girls faint, fathers groan, mothers sigh, thousands of mail-clerks, letter-carriers and postoffice employes suffer from exhaustive overwork at the Christmas season; all to what purpose? The making of gifts has become such a burden that many advise the purchase and sending of gifts several weeks in advance of the holiday season, a course

which deprives the purchaser of much pleasure and lessens the pleasure of the receiver. Some even begin preparing presents a year in advance, or as soon as Christmas is past, thus carrying the burden through the entire year. At Christmas time, many adults receive presents not as a happy surprise, but as an additional obligation, feeling they must return an equivalent the next year. Children are unconsciously taught to expect many and expensive gifts and are greatly disappointed when they do not receive everything which they have set their hearts on receiving. Some fall into the unbecoming habit of teasing for, or even demanding, the things desired. Is it any pleasure to bestow that which has been expected or demanded? Is it any pleasure or profit to the child to receive that which he has almost forced his parents to bestow? As children grow older their demands increase, so it becomes harder—with some well-nigh impossible—to gratify them. Disappointment and sometimes rudeness result. This is very unbecoming and harmful.

We give to our friends who give as much in return, and have no use for the things received. We give to the members of our families, who probably have abundance and are no richer because of our gifts, but have a lot of useless bric-a-brac to take care of when they could use their time and room more advantageously. Thus are our purses depleted, while very few are made richer or happier thereby. We thus waste much time and nerve force which might be put to better use. Thus, every year, millions of dollars are spent for practically useless Christmas gifts while millions of our Lord's poor, for whom he suffered and died, lack the necessities of life. Why not give the amount commonly spent for useless Christmas presents, to some charity, some benevolent cause, some worthy missionary enterprise, or use it in helping the very needy—the really poor? It is wrong to waste or misuse the means which our Lord entrusts to our care as faithful stewards, and neglect his needy, suffering children. We do not reform, because we dislike to begin so vast an undertaking independently, lest we be misunderstood, considered mean, stingy or selfish. So the enormous waste and misuse of means continue increasingly.

There is a way to bring about this need-

ed reform. Allow the writer to suggest *one* way. First, let us not go to the opposite extreme, which would mean failure, but let us make the day one of quiet worship and rejoicing, speaking kind words to all about us, sending pleasant and inexpensive greetings by means of post-cards and otherwise. Let us have more simple hospitality and less expensive show or display. In order that a general system of reform may be carried out, let societies be formed in all the churches—or let the young people's societies adopt the plan—the conditions being a pledge of every member to give to some worthy object of benevolence (either named or left to discretion of giver) the amount which would otherwise be spent for candy and presents to those who have plenty. Thus may the bondage of prevailing custom be broken and the day which should be a blessing revert to its right and worthy purpose, and untold good result to millions of needy souls whom our Savior loves. By so doing, we shall receive greater blessing, be far happier, dispense much more happiness, and escape the age-hastening worry of the present custom. We shall both receive and bestow greater good in many ways. When such societies or plans become known, and their purpose understood, they will become deservedly popular, and their devotees will be more highly esteemed than the giving of gifts according to the present custom could ever make them.

Let those who are interested in philanthropy and missions lead out. *Start now.* Get the matter before the churches and societies before the memory of the present holiday season wanes. *Now* is the time to begin a good work. Love and kindness to parents and children and fidelity to friends need not be diminished, while we make our next Christmas celebration better than the last by serving our Lord more wisely.

If a preacher would be as beautiful as the truth he claims to herald, he need not hesitate one moment to follow his Master's poetic method in observing lilies of the field, sparrows on the hedge, children in the village, and great tragedies of soul where sin displays its fiendish darkness.—*G. L. P.*

"All the movements of the Old Testament was a march toward Pentecost."

Words of Appreciation

The following resolutions were adopted by the Shiloh (N. J.) Young People's Society regarding the resignation of the pastor, Rev. James L. Skaggs.

Whereas, Rev. James L. Skaggs, pastor of the Shiloh Seventh Day Baptist Church for the last four years, has severed his connection with the church and the organization in the church, in order to accept the pastorate in another field of labor, be it

Resolved, That the community realizes that in the removal of Rev. Mr. Skaggs it has lost a faithful Christian, a leader in community welfare, an exponent of civic righteousness, and a devoted pastor.

Resolved, That the church and the organizations of the church miss his counsel and devotion.

Resolved, That the Christian Endeavor society cherish, as a source of inspiration, the memory of his active service for the young people's organization.

Resolved, That we pray God's blessing on Rev. Mr. Skaggs and his family in his new field of labor.

Resolved, That a copy of these resolutions be sent to Rev. Mr. Skaggs, that a copy be forwarded to the RECORDER for publication, and that they be spread upon the minutes of the society.

J. J. BEHNEY,
LILLIS B. SMALLEY,
JENNIE A. GEISINGER,
Committee.

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SABBATH SCHOOL

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

A Day With the Milton School

Milton people are much like others, to all outward appearance. They are tall, short, plump, lean, middle-sized, wrinkled, smooth, grey, brown, auburn and minus. Some have beards. Some have chin whiskers. An epidemic of mustaches has broken out in the Baraca class, but we are of a cheery spirit and easily overlook light afflictions. The handsomest ones have smooth faces (being the ladies). We are just an average lot of people—a good average.

But every school has its *distinctive* features. There is not a school in the denomination from which we may not learn something. Sit right down today and write a few bristling paragraphs about *your* school. I am going to set you an example here. As you read this over, you will say, "Why, I can do better than that myself." No doubt about that. But *will* you? Write something now, and after you have written it, don't become disgusted and throw it in the waste basket. Send it to *me*.

I want to get all the folks into the habit of turning to this page, if for no other purpose than to see who is hit next. You can hit back, you know. The more the merrier. We are one big family and we would not feel natural unless we had a good hearty laugh once in a while. Young people like fun and good fellowship. I want the young people—the boys and girls—to read this page.

If you all read this page—and keep on reading it—you are going to become chock full of enthusiasm for a Sabbath-school extension. Let us have all the schools of the denomination bubbling with energy. This is the greatest work in the world. The goal is nothing less than the rallying of everybody around the study of the Bible. Let the whole population once set to work to study the Book of books honestly and earnestly, in fellowship together, with practical intent, and they are on the way to a solution of all the world's problems.

It was Temperance Day at Milton. Mother Whitford, temperance superintendent, was in charge. Do you know her? She is lovely. Many of you remember her as the Mistress of the Manse when O. U. Whitford was pastor at Farina, Walworth, Westerly, etc. Old Father Time had played a joke on her by sprinkling snow in her hair. She does not mind it at all, and one of these days she will have the laugh on old Father Time when she shakes off the snow and enters into eternal youth. She told the story of temperance progress. Special music and responsive readings were provided in leaflets distributed through the school. The primary children marched in, singing as they came, and set our hearts to beating faster. Ten girls from one class gave the record of the ten States under prohibition, Praise the Lord! We had to have a postscript to add Arizona, Colorado, Oregon and Washington; they had joined the dry sisterhood after the exercise was prepared.

The eye was appealed to by an attractive display of illuminated pledge cards, the pictures of the noble heroes for whom the Lincoln-Lee Legion is named, and a black and white outline of wet and dry territory in the United States, with a slogan, "Make the map all white." Then we went to our classes to continue the same subject in groups.

Now, the rest of the acts of the Milton School, shall they not be written in future chronicles?

LESSON XIII.—DECEMBER 26, 1914
THE SABBATH IN HEBREWS
(For Lesson Notes, see *Helping Hand*.)

"The cancer that is consuming the civilization of Europe is militarism, setting nation against nation in battle. In America it is commercialism, setting class against class in social discord, industrial conflicts, incipient anarchy."

No one can cherish an ideal, and devote himself to its real civilization from year to year, and strive and struggle and make sacrifices for its attainment, without undergoing a certain gracious transformation, of which the highest powers must be aware and men can hardly miss.—*John White Chadwick*.

HOME NEWS

ROCKVILLE, R. I.—Rockville is still on the map and a good place to live in. The climate is fine and the roads are good. We do not have the snow or the cold weather found in so many places where Seventh Day Baptists are located. There are many good people still living in Rockville who love the church and are willing to work for its advancement.

After serving this church for three and one-half years, I have accepted the call of the West Edmeston (N. Y.) Church, to become its pastor. This change takes place on December 1, 1914.

My prayer is that God will soon send a faithful shepherd to watch over, and care for, the flock in Rockville. Among the saddest experiences of my life are those of leaving one church to go and serve another. I love the people I serve, and try to help them toward the better life.

A. G. CROFOOT.

SALEM, W. VA.—The opening concert of the Ladies' Kitchen Band, held last Thursday evening at the Salem College auditorium, was greatly enjoyed by a good house, Mrs. A. J. C. Bond taking the solo part.—John C. Bond, of Roanoke, celebrated his seventieth birthday, Tuesday, at the home of his son, Rev. A. J. C. Bond.—Pastor Bond attended the Christian Endeavor rally at Weston, Sunday morning, and in the afternoon attended the union meeting at Clarksburg in his official position as a vice-president of the world Christian Endeavor. He has also been elected a member of the Clarksburg Ministers' Association.—*Salem Express*.

BOULDER, COLO.—The past few months have been busy ones with us in Colorado. The campaign for state-wide prohibition was intense. The results of the campaign are now a matter of history. The day following the election I wrote the RECORDER concerning our victory. [See RECORDER, Dec. 7, 1914, p. 705.] The latest figures now place the majority for state-wide prohibition at 12,200. Our splendid victory was due, in no small measure, to the pre-election revivals held in our State—Doctor

Scoville at Pueblo, "Billy" Sunday at Colorado Springs and Denver, Dr. E. J. Bulgin at Boulder, and the Fife Brothers at Longmont. All did splendid work. The Sunday meetings in Denver resulted in 8,100 conversions, and the Bulgin meetings in Boulder in 560. Along with the other churches in the city, our church too was greatly blessed.

Sabbath Day, November 7, was a happy day with us. One mother and six of our young people publicly put on Christ by baptism. Last Sabbath another was received into church membership by letter. This makes a total of thirteen accessions to the church during the present year, four by letter and nine by baptism. We are expecting other accessions in the near future.

While we rejoice in the additions to our church, we are made sad by our losses. Death has removed three members from us during the year—two during the last two months.

The federal troops are still with us, the guardians of peace in the coal camps. President Wilson is one of the few great men in the nation who is able to see that in these great industrial conflicts there are two sides, and he seems to be desirous not only to establish peace but at the same time to see that justice is done. He is to be commended for the stand he has taken, and it is to be hoped that the commission, recently appointed by the President, and headed by Mr. Seth Low, of New York, may be able to bring peace out of turmoil, and establish justice between the contending factions. So far the efforts of President Wilson to mediate between the coal operators and the miners have been rejected by the operators, who seem to feel that they are a law unto themselves. Certainly President Wilson is right when he says: "Merely to withdraw the federal troops and leave the situation to settle itself would seem to be doing something less than my duty, after all that has occurred."

On November 12, I left Boulder for Elkhart, Kan. We were in the midst of a revival meeting when I was called home by the death of our brother, E. E. Sutton. I leave tonight for Elkhart to take up again the work laid down one week ago. Of these meetings I will write later.

A. L. DAVIS.

December 2, 1914.

MILTON JUNCTION, WIS.—November was a fine month in Wisconsin. The first third brought delightful Indian summer weather, and then,—

"Down swept the chill wind from the snow
Five thousand summers old;
On open wold and hilltop bleak
It had gathered all the cold,
And whirled it like sleet on the wanderer's
cheek."

Of course you may know it found some of us without our storm windows and doors, and we flew to it, between shivers, and made everything snug as quickly as our numbed fingers would allow. Many of us thought winter had come to stay, but after a tarry of ten days or so the south wind blew, the earth thawed, and the last week of November was balmy as springtime.

On Sunday evening, November 8, an interesting union temperance meeting was held in the Methodist church, under the auspices of the W. C. T. U. The excellent address of the evening was given by Pastor Jordan. Mrs. R. C. Maxwell read an article telling of the drinking men of Oregon who pledged themselves to vote for temperance at the recent election when Oregon "went dry."

Speaking of temperance, the Seventh Day Baptists of our town so universally take the lead in temperance moves that whenever one of our disgraceful "blind pigs" is raided, its devotees curse the "Sabs," the rowdy term for that good old word, "Sabbatarian."

Milton Junction has a lecture course provided for the winter from university-extension talent. The first number was given on November 16, by three of the instructors of the University of Wisconsin; namely, a violinist, a reader, and a pianist. The entertainment was of unusual excellence and was heartily appreciated by the audience.

Brother W. D. Burdick accepted the invitation of our pastor to address us on Sabbath morning, November 14. He spoke concerning the home mission work in which he and Brother Coon are engaged. It was an interesting and profitable morning service.

Pastor Jordan has used the prophecy of Micah as the basis of some of the Friday evening prayer meetings during the month,

making an application to the present crisis in the world's history.

On the last Sabbath of the month President Daland occupied our pulpit while our pastor went to Chicago to conduct Sabbath services in President's Daland's stead.

Now a word about our beautiful Thanksgiving Day, perfect for golden sunlight and balmy air, a day to be remembered; and the evening proved equally fine, so a goodly audience assembled in the Methodist church for the union Thanksgiving service. It has been found that a much better attendance is secured by holding this service in the evening instead of the morning, when housewives are usually too busy to attend church. Pastor Jordan preached the sermon and at its close the audience joined heartily in singing "America," grateful for the kind providence of God which has preserved peace in our loved land during these dreadful months of war among the nations.

DOLLIE B. MAXSON.

December 2, 1914.

Denominational News

Rev. Henry N. Jordan, of Milton Junction, occupied the Seventh Day Baptist pulpit, Chicago, last Sabbath.—*Journal-Telephone*.

Mr. and Mrs. E. B. Saunders and daughter, Miss Mildred, who have been guests at the home of Howard Saunders and wife for several days, left the first of the week for their home at Ashaway, R. I., by way of Minnesota and Milton, Wis.—*Nortonville News*.

The plan of having the Thanksgiving services at Milton, Wis., on the evening previous proved successful, a good audience being present to hear the sermon by President Daland.—*Journal-Telephone*.

Work is progressing rapidly on the Seventh Day Baptist church, and if this weather can be induced to continue for a month or so longer, the walls will be nearing completion. Joists are already laid for the floor, and most any time the basement can be enclosed.—*North Loup Loyalist*.

"The Bible is the only law for proper Sabbath observance."

MARRIAGES

JOHNSON-BRACE.—At the home of the bride's parents, Mr. and Mrs. E. J. Brace, in the village of North Loup, Neb., on November 25, 1914, by their pastor, Rev. Geo. B. Shaw, James A. Johnson and Nina E. Brace, all of North Loup, Neb.

KENYON-SPANGLER.—At their home, in the town of Wirt, Allegany Co., N. Y., December 6, 1914, by their pastor, Wm. M. Simpson of Nile, Louis H. Kenyon and Anna J. Spangler.

DEATHS

CHIPMAN.—Henry Chipman, son of Ebenezer and Rhoda Chipman, was born in Westminster, Vt., May 2, 1835, and died November 29, 1914.

Funeral services, conducted by Rev. Henry N. Jordan, were held at the home of Richard Barnes, in Milton Junction, Wis., December 1, 1914. H. N. J.

CONGER.—Jeremiah Conger was born at Bald Hill, N. Y., April 17, 1837, and died October 8, 1914, at the home of his daughter, Mrs. Ira A. Newey, Verona Mills, N. Y.

His early manhood was spent in and around North Brookfield, N. Y., but some fifty years ago he came to the town of Verona, where he resided and reared his family, with the exception of a few years spent in Michigan. On December 17, 1863, he was married to Miss Marian Marsh, who died some twelve years ago. Some forty years ago, during a series of revival meetings held by Eld. C. M. Lewis, he and his wife experienced conversion, were baptized, accepted the Sabbath and became members of the First Verona Seventh Day Baptist Church. Later on he had the joy of seeing all the members of his family accept Christ and unite with the church. More than once he had expressed to his pastor the great gratitude that he felt that he had been led to accept Christ. His hope and faith were strong.

Naturally a man of strong physique and untiring energy, he had done much hard labor in his younger days, and it had been the means of impairing his health; but he never lost the desire to be of service to those whom he loved, and it gave him no small pleasure to perform various light tasks about the place, and in the home. Though having passed his four score, he had helped in no small way in caring for a garden during the summer and it had given him great satisfaction to do so. He was held in high esteem by all who knew him, and greatly loved by the members of his own family. He leaves four daughters. Mrs. Ira A. Newey, with whom he had made his home for the past two years and a half, Mrs. O. J. Davis, Battle Creek, Mich., Mrs. Arthur Williams, Stacy Basin, N. Y., and Mrs. Geo. W. Betson, Rome, N. Y.

Funeral services, conducted by his pastor, were

held Sunday, October 11, and burial made in the Rathbunville Cemetery at Verona Mills. R. R. T.

DAVID.—Rachel Stewart David was born near Uniontown, Pa., April 3, 1833, and died November 23, 1914, at Kildare, Okla.

November 7, 1850, she was married to Daniel G. W. David. For a time they made their home in Pennsylvania, removing to Illinois some years later. From Illinois they removed to Harvard, Neb., where they resided some twenty-five years, or until the death of Mr. David in 1902. After the breaking up of the little company of Sabbath-keepers at Harvard, they were the only family that remained; but they continued on as steadfast lone Sabbath-keepers for more than twenty years.

Some twelve years ago, or soon after the death of her husband, she went to live with her daughter, Mrs. R. R. Thorngate, at Lincoln, Neb., later on going with the family to Alfred and Richburg, N. Y., then to Verona, N. Y. For the past several years she had been in very feeble health. After the death of Mrs. Thorngate, last March, she still remained with the family until in November, when she was persuaded to go to Oklahoma to be with another daughter; but she lived only a little more than two weeks in her new home. The body was taken to Harvard, Neb., where, after a simple service, it was laid to rest by the side of her husband, who had preceded her to the "home over there."

At the time of her death she was a member of the first Verona Seventh Day Baptist Church.

Of the ten children who grew to manhood and womanhood, there remain two sons and four daughters, who will ever remember her as a kind, self-sacrificing mother. R. R. T.

SUTTON.—Elsie E. Sutton, son of Martin and Mary Sutton, was born at Berea, W. Va., September 3, 1880, and died in Boulder, Colo., November 25, 1914, of tuberculosis.

He was married March 5, 1903, to Ethel L. Williams of Wilsonburg, W. Va. After their marriage they resided in Salem, W. Va., for two years. When Mr. Sutton's health became impaired they came to Boulder, where they have since resided, and together they fought hopefully and bravely against the ravages of the deadly plague. Brother Sutton regained his health to a marked degree, but about two years ago he had an attack of pneumonia which left him in a weakened condition, and from that time he gradually grew weaker till the end came.

To them were born four children, Opal, Helen, Beulah and Pauline, two of whom Opal and Helen were carried home by the angels in infancy. He is survived by his wife, and two children, Beulah, aged 10, and Pauline aged 3; by his father, Martin Sutton, of Berea, W. Va.; by a sister, Mrs. Jennie Randolph, of Berea, W. Va.; and by two brothers, Watie of Smithburg, W. Va., and Arlie E., of Boulder, Colo.

Though a sick man, he was always hopeful and cheerful, and kept courageously about his work till within a few months of his death. He was a man of remarkably clear and candid intelligence. He had extreme charity for all. During the four years that I have been his pastor I have never heard an unkind word said of him, nor him

speaking an unkind word of another. He is one of the few of whom it can be truly said, "To know him was to love him." Above all his sickness and suffering, which was intense during his latter days, shone his simple faith in God, his childlike devotion, his loyalty to God, the church, the Sabbath which he dearly loved.

When about eleven years old he was converted and united with the Seventh Day Baptist Church at Berea, W. Va. Later his membership was transferred to the Salem Church. When he came to Boulder, nine years ago, he united with the Seventh Day Baptist church of Boulder, where he has remained a faithful member, giving of his time and strength cheerfully, loved by all who knew him. While it is good to have known such a man, it is even better to look forward to meeting him again, when his diseased body shall have been healed, in the fullness of glorified power and in the beauty and might of immortal youth.

Farewell services were held in the Seventh Day Baptist church, Sunday afternoon, November 29, conducted by his pastor, Rev. A. L. Davis, assisted by Rev. S. R. Wheeler and Dr. F. O. Burdick, and at the grave by the W. O. W. Interment was made in Green Mountain Cemetery.
A. L. D.

THAYER.—Rebecca (Davis) Thayer, daughter of John and Loanery Davis, was born May 8, 1842, and died at the home of her son, in Elkhart, Kan., November 17, 1914, aged 72 years, 6 months, 9 days.

She was married to Jeremiah Thayer at Curriesville, Ind., in 1860. To them were born fourteen children, five sons and nine daughters, only four of whom are now living.

Sister Thayer was the last survivor of a family of eight children, and lived to see ten of her fourteen children buried. She is survived by her aged husband, her companion of more than fifty years; by two daughters, Mrs. Alice Brown, of Red Key, Ind., and Mrs. Belle Reeves, of Farnam, Neb., and by two sons, Charles, of Seattle, Wash., and A. S. Thayer, of Elkhart, Kan.

When about thirty-five years old she was converted, baptized by Elder Babcock, and united with the Seventh Day Baptist church at Orleans, Neb. Later she transferred her membership to the Humboldt (Neb.) Seventh Day Baptist church. Three years ago they came to Kansas and took up a homestead four miles west of Elkhart, Kan., and Sister Thayer became a member of the Cosmos Church.

About one year ago she had an attack of la grippe, and later developed cancer of the stomach from which she died. Two months ago her condition became critical and she was removed to the home of her son in Elkhart, where she peacefully passed away at 3 a. m., November 17.

Truly may it be said of her, a good woman has fallen. She was of a cheerful spirit, kind and forgiving, loved by young and old alike, and will be mourned by many who were wont to call her "grandma."

Farewell services were held at the home of her son, in Elkhart, November 18, conducted by Rev. A. L. Davis, pastor of the Seventh Day Baptist church of Boulder, Colo. Burial was made in the Cosmos (Okla.) Cemetery. A. L. D.

Promoted

"They are not dead! For death
Can only take away the mortal breath;
And life, commencing here,
Is but the prelude to its full career."

Whereas, He who doeth all things well has promoted to the higher life our aged sister, Mrs. Anna C. Bowen, widow of our former pastor, the Rev. Joseph C. Bowen; and

Whereas, From the time of her coming among us she took her husband's people as her people, and his faith as her faith; and, by her voice in song and in the prayer meeting, and by her faithful ministrations in the church and in the homes, endeared herself to us; be it therefore

Resolved, That we, the Ladies' Aid Society of the Marlboro (N. J.) Church, express our sorrow at the passing on of one who was our honored president for eleven years, and our desire to be more faithful in our duties because of her example.

Resolved, That we tender our loving sympathy to her sons and their families, and to the children of the dear daughter with whom she is now reunited.

Resolved, That a copy of these resolutions be sent to those mentioned above, to the SABBATH RECORDER for publication, and be spread upon the minutes of this society.

MRS. MAGGIE C. GLASPEY,
MRS. EPHRAIM B. FISHER,
MRS. LUTHER S. DAVIS,
Committee.

Our Sister's Grave

CHARLES T. FISHER

Near her silent tomb
A little flower may lend its bloom,
Holding heaven's choicest dew
In its cup of brightest hue;
Imparting to the balmy air
A sweet fragrance, rich and rare.
Touch gently with the hand of time
That little flower, gift divine!
Yes, God-given little flower,
Once more fair in Eden's bower,
No mar of sin, that crushing blow
Whose hand hath laid our sister low,
Had then e'er touched thee with its chilling
breath.
But thou dost come to all, O Death!

"Who is the most capable boy in the graduating class?"

"Wish to give somebody a medal?"

"Not at all. I want to give somebody a job."—*Kansas City Journal.*

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Our Father in heaven give us the larger vision, the broader fields of endeavor, the finer sense of justice, abroad in the land, involved in the brotherhood of mankind, and help us to realize that no commercial enterprise, no legislative enactment, no philanthropic movement, no religious endeavor can fully succeed which is not based upon the broad principles of fatherhood and brotherhood; for thine is the kingdom, and the power, and the glory forever. Amen.—*Chaplain of House of Representatives.*

"Outside of Utah, American beet growers are wondering where they will secure sugar-beet seeds for next year. The American supply comes from Germany. In the Utah field the growers were fortunate enough to secure a supply before the war broke out."

Some one in speaking of the mission and influence of the church in the world, has said that while we can take off our hats to the past, we must take off our coats to the future.—*Rev. W. E. Biederwolf.*

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.

No poet forces himself to write on sunsets when his heart is aflame with sunrise, Yet many a preacher will force himself to write on "Moral Law" when, did he but write truly, he would write on "The Tenderness of Jesus."—Rev. George Lawrence Parker.

The Sabbath Recorder

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

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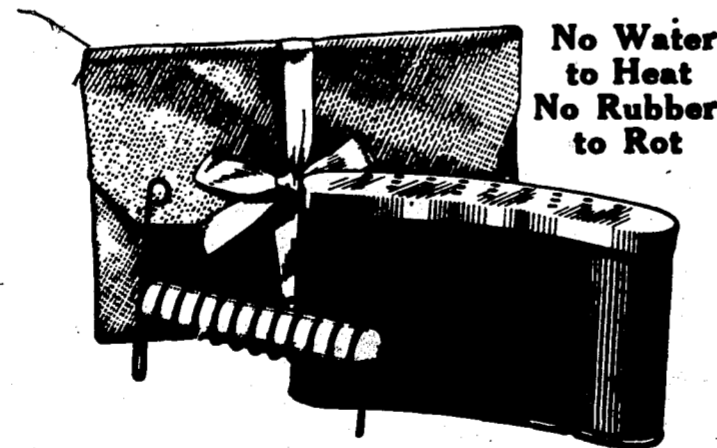
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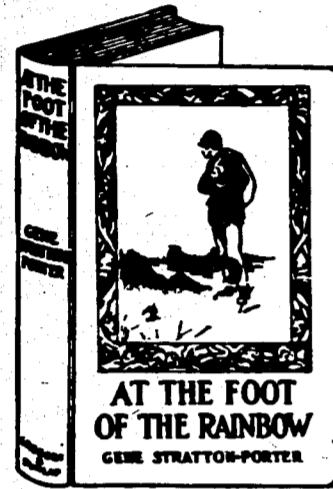
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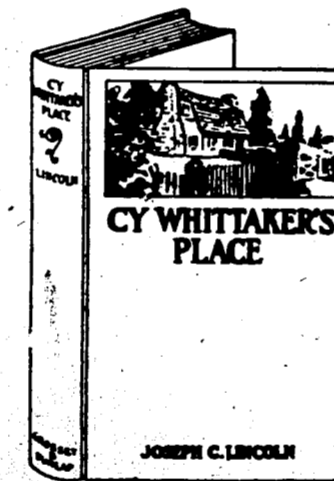
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The scene of this charming, idyllic love story is laid in Central India. The setting is entirely rural, and most of the action is out of doors. The story is one of devoted friendship, and tender self-sacrificing love; the friendship that gives freely 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 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.

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The SABBATH RECORDER Plainfield, N. J.

The Sabbath Recorder

THE ANGELS AND THE SHEPHERDS

Luke 2: 8-20

And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Savior, which is Christ the Lord. And this is the sign unto you; Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest,

And on earth peace among men in whom he is well pleased.

And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us. And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. And when they saw it, they made known concerning the saying which was spoken to them about this child. And all that heard it wondered at the things which were spoken unto them by the shepherds. But Mary kept all these sayings, pondering in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

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