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AT THE FOOT OF THE RAINBOW

by Gene Stratton-Porter (Author of "Freckles")

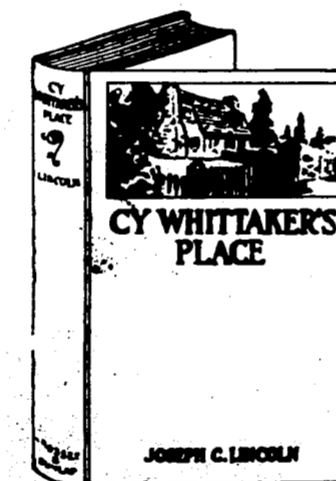
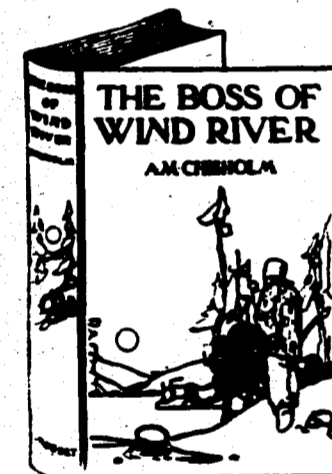
The scene of this charming, idyllic love story is laid in Central India. The setting is entirely rural, and most of the action is out of doors. The story is one of devoted friendship, and tender self-sacrificing love; the friendship that gives freely without return, and the love that seeks first the 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 BOSS OF WIND RIVER

by A. M. Chisholm

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



THE HOLLOW OF HER HAND

by George Barr McCutcheon

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

CY WHITTAKER'S PLACE

by Joseph C. Lincoln

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

The SABBATH RECORDER Plainfield, N. J.

A PSALM FOR NEW YEAR'S EVE

A friend stands at the door;
In either tight-closed hand
Hiding rich gifts, three hundred and threescore;
Waiting to strew them daily o'er the land
Even as seed the sower.
Each drops he, treads it in and passes by;
It can not be made fruitful till it die.

O good New Year, we clasp
This warm shut hand of thine,
Loosing forever, with half sigh, half grasp,
That which from ours falls like dead fingers' twine:
Ay, whether fierce its grasp
Has been, or gentle, having been, we know
That it was blessed; let the Old Year go.

Comfort our souls with love,—
Love of all human kind;
Love special, close, in which, like sheltered dove,
Each weary heart its own safe nest may find;
And love that turns above
Adorningly; contented to resign
All loves, if need be, for the love divine.

—Dinah Muloch Craik.

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PLAINFIELD, N. J., DECEMBER 28, 1914

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The Supreme Ideals

To leave behind the disappointments, the pain and the forgiven sin of the past, cherishing only its fruitage of strength, wisdom and love, and to go forward into the new year as the promised land of another chance of larger life and of deeper joy; to accept our place and our work as for us now the best, and to meet our troubles without fear, fret or rebellion, believing that through seeming defeat and loss, through sickness and sorrow, the trusting and obedient children of the heavenly Father are guided toward their completest future; to seek the meaning of earth's bewilderingments in Jesus Christ, finding in his character our standard of stainless living and of brotherly service, taking his words as our counsel, his cross as evidence of redeeming love at the heart of the universe, his empty tomb as a pledge of the final triumph of his kingdom and of our own immortality, and himself as our Savior, Lord and Comrade—these are some of the ideals which it is our privilege to hold before ourselves as we begin the year 1915.

—James Elmer Russell.

The Salem College Fire

We were shocked by the sad news that Salem's old college building had been destroyed by fire, with most of its valuable contents. The news came after one half of the RECORDER had been printed, so we could do no more last week than take out an item from the form already made up, and slip in, in its place, a brief notice of the loss.

President Clark's letter, which follows, tells the story:

DEAR BROTHER GARDINER:

The friends of Salem College, both near and far, will be shocked and grieved to learn that the old building with which is connected so many tender associations and brave struggles and which has stood foremost among the pioneer educational institutions of West Virginia for

twenty-five years is this morning—Thursday, December 17—smoldering in ashes.

The exact cause of the fire will never be known. It was first discovered about 3 a. m. It is evident, however, that it was well under way on the interior before it broke through sufficiently to be seen from without.

The building was entirely frame. It had no heating plant, but each room was furnished with a gas stove.

When the alarm was given, the fire had made but slight outward appearance and as soon as possible help was on the ground. It was too late, however, as was the case at any moment after it was discovered. The building and its contents were highly combustible and in one short hour nothing but blazing embers remained.

One half of the first floor was occupied by the music department while the sixth, seventh and eighth grades of the training department occupied the other half. The second floor was used as a gymnasium and for athletic games.

All who attended Conference at Salem will remember the emergency kitchen which was built in the rear of this frame building. This kitchen was finished off during the past summer and made a very desirable recitation room. It was being used for the biological work.

The building was well equipped for the purposes for which it was used. It had four pianos, two of which were saved. Some of Miss Boyd's personal belongings which were in her studio in the front of the building were also saved—otherwise all is gone. One dozen microscopes of the biological department are much-lamented college property, while the children and teachers will keenly feel the loss of books, material and other personal belongings.

While there was partial insurance on the building and its equipment and while Miss Boyd carried some personal insurance, all of which will aid in replacing the loss, the inconvenience to which we are put is almost insurmountable.

We were crowded for space before, and lack of funds has necessitated great disadvantages, but we will now be taxed to the utmost to meet this unlooked-for calamity.

We are assured, however, of forbearing co-workers and students, and sympathizing friends who are shoulder to shoulder with us.

We must be grateful, withal, that though the morning was bitter cold, it was quiet. Had a breeze added to the horror, the loss would have been complete. As it was, the new building, which stood in close proximity, suffers many broken windows caused by the extreme heat on the side nearest the fire, but is otherwise uninjured.

C. B. CLARK.

With the letter from the president came a card from Pastor A. J. C. Bond, one of our former students, which shows some

thing of the affection felt by Salem's old students for the building in which the struggles were made that set the college on its feet and brought blessings to many hearts:

DEAR BROTHER GARDINER:

The old college building burned to the ground this morning. The fire was discovered about three o'clock. Many were the thoughts of you as we stood helplessly by and saw it destroyed. I confess my eyes were blinded with tears as I looked from the west window of the parsonage and realized that it was "the dear old building" and that the fire was already beyond control.

Sincerely,

AHVA.

"THE DEAR OLD BUILDING"

There are many throughout the land whose eyes will be dimmed with tears when the news reaches them that the old college building is no more; and hundreds would write of it as "the dear old building." To many it will seem like losing their old home with its blessed associations and happy memories. The old college was not a beautiful building when considered as a piece of architecture, but it stood for beautiful things in the lives and hearts of scores who toiled and sacrificed to build and sustain it. Around it clustered memories of pioneer college work in Salem,—class-room work, concerts, lyceum entertainments, oratorical contests, and commencement exercises. The old-time students, who are now out in life's fields of useful service, watched the movements that gradually transformed the college from an empty shell of a building into the cozy, well-equipped one crowded with students of ten years ago.

How proud we all were when the first new organ came into the chapel at a cost of \$65! Then, a year or two later, the first piano was given a hearty welcome, and later still came the second one. With what planning and struggles all these were secured and paid for, only those nearest the work can ever know. The way the young people took hold, and rallied with bands and glee clubs, sometimes fifteen or twenty strong, making the old chapel ring in entertainments and in the daily services, can never be forgotten by those who heard their music. To this day the very thought of those folk-songs of the Southern people, and college glees fill the heart with longings to hear them again.

Then, as the years went by, with what interest did the young people watch the fitting up of the "dear old building" for bet-

ter work and for greater comfort. Gradually the halls and aisles were covered with heavy mattings, and stairways padded, to reduce the noise. Bare walls were hung with attractive paper, excellent apparatus was placed in the recitation rooms, and specimens in natural history accumulated year by year. Boxes of books for the library kept coming from friends outside the State, until the little library room was literally packed with books. The walls of the chapel were hung with oil-paintings, portraits, and engravings, gifts from friends. Many of the best new books, including a ten-volume Century Dictionary, and most of the apparatus and chemicals were bought with proceeds from lantern lectures that furnished instruction and entertainment as well as funds.

Thus the work went on for years, supported by friends in the East and in the West, while each commencement sent out its class of graduates, many of whom today stand among the teachers, preachers, physicians, lawyers, legislators, Congressmen, and successful men of business throughout the entire land. Is it any wonder that these old students write about "the dear old building"? Is it any wonder their eyes are "dimmed with tears" when it falls a prey to devouring flames? Some of the best things in their lives are connected with that building. In it they received the discipline of years, which has made them proficient in their life-work, and in it some of them were led to the foot of the Cross. Some of the excellent student prayer meetings of the earlier college days will ever be remembered as pentecostal seasons in which souls were made to rejoice over sins forgiven.

While the new church was being built, the old chapel became the sanctuary for all our Sabbath services, and many a worshiper will recall with pleasure the meetings held there. Four times has the old building served the General Conference either as a place of meeting or for entertainment. No matter what progress may be made in days to come, no matter how much better and more beautiful may be the building that shall rise from its ashes, there are hundreds who will ever think of the first college as "the dear old building."

SEVERE HANDICAP TO THE COLLEGE

While the financial loss is heavy, coming as it does so soon after the people have

lifted hard to secure the new building, this by no means measures the damage caused by the fire. You see by President Clark's letter that the school must be badly crippled for room in which to continue the year's work. The loss of apparatus and equipment will bring some classes almost to a standstill. And in these hard times, the \$4,000 insurance will come far short of replacing the much-needed room, while the \$2,000 on the contents will make only a beginning toward furnishing the necessary seatings, and the equipment for work. Of course, some temporary arrangement must be made, however inconvenient, and the work must go on in some way. We pity both teachers and students who find themselves in such difficulty, and it will require untold anxiety in planning, and great patience in executing, on the part of both teachers and students, if the results are to be satisfactory.

Then the Board of Trustees, too, will have a new burden laid suddenly upon them; for Salem College must have a new building, and the trustees must secure the needed funds and erect one at the earliest possible date. We bespeak for the college people the heartfelt sympathy of RECORDER readers, and believe that during the holiday season, and soon thereafter, many material expressions of that sympathy will be forwarded to cheer, and help in replacing the loss.

Fourteen Prohibition States

It can no longer be truthfully said that there is nothing new to write about prohibition; for new and startling things are happening every week, and no one can tell what the next great step will be. We do not wonder that the liquor interests are becoming panic-stricken over the prospects of being overwhelmed by the rising tide, and are rushing to the front with efforts of their own for the reformation of the saloon. It seems, however, that their frantic efforts only tend to brighten the prospects for a prohibition victory soon to come in fields where they now claim one for rum. For instance, we shall be greatly mistaken if the prohibition defeat in Ohio last fall does not prove to be a boom for state-wide prohibition in 1915. It looks

now as though the temperance host in that State, aroused as it is by the perfidy of the liquor men, might carry, next year, a much stronger and clearer prohibition amendment than they could have secured by passing the one offered this year. The defeat bids fair to be turned into a glorious victory next year.

The States that have already adopted state-wide prohibition are Arizona, Arkansas, Colorado, Georgia, Kansas, Maine, Mississippi, North Carolina, North Dakota, Oregon, Tennessee, Virginia, West Virginia, and Washington.

And now the fight is on in Congress for a national prohibition amendment. It is bound to come, for the battle is being pushed and the people are determined to drive the curse of all curses, the saloon, out of this land. Prominent business men, leaders in great corporations are swinging into line, and even those who have not hitherto approved the state movements declare their purpose to support the national movement in every way they can.

Russia's Nation-wide Prohibition

If prohibition in Russia is as complete as messages from that country indicate, then we must believe that a population of 150,000,000, in a territory covering one sixth of the inhabitable globe, is now under absolute prohibition as regards its national drink. We understand that the term prohibition means in Russia all it implies. There is no tinkering with laws to restrict or to curtail the business, no abuse of licenses, no chance for evasions, no "blind pigs" winked at by officials; but there is a nation-wide edict that makes it criminal even to manufacture the stuff. Where vodka valued at \$1,000,000,000 has hitherto been consumed in a year, there is now absolutely none; and writers tell us that the results are already plainly to be seen in the very faces of Russia's people. They are better housed, better clothed, better fed.

Really, Russia puts America to shame in the way she handles what both Russia and America acknowledge to be the most ruinous, accursed business on earth. Nothing but the opium trade can be classed with the liquor business, as being the greatest sources of evil to mankind.

An Appeal to Congress

The Commission on Relations with Japan, appointed by the Federal Council, has, after making a careful study of the problem for nearly a year, embodied its conclusions in an appeal to Congress, in the form of a brief statement and resolution. It claims that the awakening of Asia is opening a new era in world-history, which calls for a most wise and careful Oriental policy on the part of our government. The course taken by the United States will probably settle the question as to whether the attitude of the East toward the West shall be characterized by "peace, good will, and mutual co-operation," or by suspicion and fear. The resolution, signed by seventeen members of the commission, is as follows:

Resolved, That the Commission on Relations with Japan, appointed by the Federal Council of the Churches of Christ in America, urge upon Congress and upon the people of the United States the importance of adopting an Oriental policy based upon a just and equitable regard for the interests of all the nations concerned, and to this end suggests that the entire immigration problem be taken up at an early date, providing for comprehensive legislation covering all phases of the question (such as the limitation of immigration and the registration, distribution, employment, education, and naturalization of immigrants) in such a way as to conserve American institutions, to protect American labor from dangerous economic competition, and to promote an intelligent and enduring friendliness among the people of all nations.

Yes, There Are Two Sides

The question of the Colorado strike has now been well presented in the RECORDER from both viewpoints. Our readers should not form their ideas of the matter from reading one side only. Each side must have some points in its favor, and in such a controversy there is almost sure to be faults on both sides. It would seem that, now, after strong papers on both sides have been presented, our readers should be able to form just conclusions without further discussion in the RECORDER.

If preparedness prevented war, there would be no war in Europe, for they were prepared. They had been preparing for a long time. The fallacy is exposed.—*William J. Bryan.*

EDITORIAL NEWS NOTES

War News in Brief

The retreat of the Austrians in Serbia is spoken of by eye-witnesses as an appalling tragedy, worse than any in the Balkan War. The Austrian casualties in Serbia alone are estimated to be one hundred thousand men.—Egypt is now a British protectorate. In view of Turkey's action in going into the war, her suzerainty over the land of the Nile was declared terminated, a high commissioner was appointed by England, and on December 18 the British flag was hoisted in all the garrisons, and two days later Egypt paid high honor to its new Sultan. By the annexation of Egypt and the Sudan, Turkey loses 14,000,000 subjects and 1,300,000 square miles of territory. And now, since Italy holds Tripoli, the last foothold for the Turk in Africa is taken away.—Our minister in Peking, China, has received several letters from Chinamen written in blood, pleading with the United States to intercede for peace in Europe.—The United States has already furnished \$10,000,000 worth of food for Belgium sufferers.—Permission has been granted by the United States for about five hundred German women and children who were stranded as war refugees at Shanghai, China, to pass through this country on their way to Germany.—December 20 was "Belgium Day" in Paris, France. Ten thousand girls carried collection boxes through the streets, gathering money for the Belgian relief fund, and every one who contributed was given a miniature Belgian flag to wear as an emblem. Theaters gave special performances, and churches made special offerings for this cause. It is claimed that, before the day was done, 3,000,000 people were wearing the Belgian flag.

Effort to Offer Belgians a Haven Here

An effort to amend the pending Immigration Bill is being made in Congress, to the end that the literacy test for admission to this country shall not be operative in the case of those from a neutral country who shall seek refuge here when their homeland is involved in a war to resist invasion. This is clearly designed to favor the Belgian refugees and allow them to seek a haven in this country. The Senate

is having difficulty in its effort to fix a day for the vote on this question.

Planning for a Great Revival

Our readers will be exceptionally interested, we believe, in the progress of the revival campaign by William A. Sunday in Philadelphia, which will be conducted for ten weeks or more, beginning January 3.

This is to be really an epoch-making event in the religious life of America. Revivals without number have been held throughout the country, but never before has so vast a project been attempted as the awakening of a city of 1,600,000 inhabitants.

It is not without significance that this great religious enterprise resulted from the initiative of a secular newspaper. *The North American*, of Philadelphia, made a careful study of Mr. Sunday's work in Pittsburgh, Scranton and other large communities, and decided that the influence should be extended. Thereupon it organized an excursion for Philadelphia clergymen, and more than two hundred of the leading pastors of the city were sent to Scranton on a special train. During their two days' trip, as guests of the paper, they attended three of Mr. Sunday's meetings, and on their return began the work of preparation, which resulted in an invitation to the evangelist and the building of an auditorium to accommodate twenty thousand persons.

Remarkable Changing of Names in War Lands

Everybody has noticed the change of the name St. Petersburg to Petrograd, and also that a few other names have been changed in the countries now at war; but there are only a few who realize how widespread is the tendency to remove in any one nation all names belonging to the language of its enemies.

For instance, in France the sign of a German beer mug, with its cap of froth, is not tolerated on any saloon, while table luxuries and toilet articles that have always been regarded as indispensable necessities have now suddenly become unsalable if contained in German wrappers.

In Germany no shop or store is safe from mob violence if it carries a sign with words suggestive of the English or French language. Names of hotels, churches,

towns, and parks have been so changed that tourists find their guidebooks of little account. This patriotic spirit will not allow men to speak of the automobile in Germany, but substitutes *Kraftwagen*. Even names of families in many cases have been changed where their etymology conforms to the language of the enemy. Germans have no use for a man with an English or a French surname.

Results of Prohibition in Fort Smith

Reports from Fort Smith, Ark., show something of the good results of prohibition after less than four months' trial. The law became operative on August 1, this year, and since that date the criminal business of Fort Smith has run down until the police have hard work to find enough to warrant the city in keeping them. Indeed, the force has been reduced one-half since the town became dry. The jail stands empty; and where they had twenty arrests in the first four days of December, last year, there was only one in the same time this year.

This record seems all the more remarkable when we remember that Fort Smith is a border town, near the edge of Oklahoma, and with the Choctaw nation on one side and the Cherokee Indians on the other, thus making conditions particularly difficult for the enforcement of prohibition laws. With the expelling of the saloons, other evils have largely disappeared. Gambling has been entirely suppressed and gambling devices have been removed. This is the picture of prohibition's good work as drawn by the Philadelphia *North American*.

Acquitted, But Can't Escape

The public press is considerably exercised over the acquittal of William V. Cleary, the one who shot and killed the young man who came to tell Cleary that he was his son-in-law. The acquittal was the work of a tender-hearted jury of his neighbors, influenced by a lawyer's extravagant talk about "protection of the home" and "guarding a daughter," and by a "scene in the court" wherein demonstrations of father-love "melted the jury to tears." The verdict, "Not guilty," was disapproved by the judge, who expected a verdict of manslaughter.

While, by the miscarriage of justice, this

murderer stands acquitted in the eyes of the law, he can never escape the verdict of his own conscience. He must continue to suffer for his mad act, and his family must live under the shadow of a crime caused by strong drink. On this matter one of the great dailies says: "Nevertheless, acquittal is equivocal kindness to Cleary. All his life he will have to remember that he killed his daughter's husband, the father of her unborn babe. He will never be able to forget that to save his own neck he paraded her through noisome notoriety and what to his mind represents disgrace—that his own act bared to all the world what he considered his daughter's shame. Fate has not been kind to Cleary. His sleepless memory will be a more dreadful punishment than the electric chair."

Relief for the Unemployed

Seldom, if ever, has Plainfield, the home of the SABBATH RECORDER, seen such a hard winter for its unemployed working-men. With shops either closed entirely or running on short time, many men find it impossible to secure employment, and their families are in distress. In view of these conditions, a Commission for Relief of the Unemployed has been formed. To the appeals from this commission the people are responding well, and general interest has been awakened throughout the city. In some cases people have assumed the care of certain worthy families, giving at the rate of \$22 a month until April, if work is not secured before that time. This is the lowest estimate for a family of four. Many are pledging certain quantities of coal or food each month.

This commission is doing a noble work in a systematic manner, striving to tide needy families over the hard times "without pauperizing those whom they help, by indiscriminate giving." Where there can be found a way for families to support themselves, nothing will be given. It is part of the commission's work to find employment for them, if possible, and to this end it appeals through the press for all having jobs of any kind, by which the unemployed can earn something, to report to the committee. The appeal in one case closes with the words, "This is an extraordinary time, and we all must make extraordinary efforts to meet it."

The Colorado Strike—From Another Point of View

A. E. WEBSTER

On two occasions the RECORDER has contained articles in reference to the strike situation in the Colorado mining fields. These articles were written largely from the point of view of the mine operators and with an apparent lack of appreciation of the workers' side of the question.

That there is justice in the contentions of the miners seems evident from a report just issued under the direction of the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America. This report was prepared by Rev. Henry A. Atkinson, secretary of the Social Service Commission of the Congregational Churches, and associate secretary of the Federal Commission. The report is published with the approval of the Federal Council in which Seventh Day Baptists have membership.

Mr. Atkinson spent some time on the scene of the strike and "consulted, as far as he was able, every available man on the ground, whose opportunity for knowing the facts would make his judgment valuable." "In writing the report reference has been made to every available printed document." "The facts used in this report are based upon documents and papers, as well as sworn testimony, in the possession of the Social Service Commission of the Congregational Churches." "Correspondence was carried on, covering a period of four months, with interested persons in Colorado, and the report was referred to these persons, representing both the operators and the miners, in order that they might be given an opportunity to make any necessary corrections in it." These statements indicate something of the pains taken by the commission to get at the facts in the case.

The following conclusions are based on either exact or substantial quotations from the report and are believed to be in harmony with the whole report as issued.

1. The miners made an effort to adjust differences and prevent a strike, but the employers refused to co-operate in such an effort. "In a letter addressed to the operators, the Policy Committee of the Colorado Miners' Union said: 'While we know your past policy has been one of active op-

position to our Union, we are hopeful at this time that you will look at this matter in a different way and will meet us in a joint conference for the purpose of amicably adjusting all points at issue in the present controversy. We are no more desirous of a strike than you are, and it seems to us that we owe it to our respective interests, as well as the general public, to make every honest endeavor to adjust our differences in an enlightened manner.' . . . No response was received to the letter." "It is generally conceded that the difficulties in Michigan and Colorado might have been avoided had the operators been willing to meet representatives of the miners and discuss the issues with them. Not only did the companies refuse to meet the agents of the miners, but they steadfastly refused to let the difficulties between them be adjusted by any board of arbitration. The major responsibility for the disorder and trouble in these districts rests squarely upon the shoulders of those who deliberately refused to arbitrate their difficulties." "In the Industrial Platform adopted by the Federal Council of the Churches it is declared: 'We stand for conciliation and arbitration in industrial disputes.'

2. Stock in the mining companies was owned and controlled by men who were thousands of miles away from the mines and who had no first-hand knowledge of the conditions under which the men worked. "In connection with these strikes one of the most pressing questions is that of the ownership and the control of the stock. We call upon our united churches to study in the light of the ethics of Jesus the question of such absentee ownership and the responsibility growing out of it."

3. The importation of strike breakers has added fuel to the hatred and strife already in the community. "In this State the coal operators are reaping what they have been sowing for years. This is Colorado's fourth great strike. They have occurred at intervals of about ten years. After the strike in 1883-84 the mines were operated with imported strike breakers, the Anglo-Saxon miners being in the minority. The newcomers were non-English speaking foreigners, men much inferior to the strikers whose places they filled. The strikers ten years later were these strike breakers who had been imported into the State ten

years before. The strike was again won by bringing in another group of strike breakers, all foreigners, and viewed as laborers, an appreciably inferior class of men. Ten years later these men went on strike and, after deporting their leaders, the companies brought in men to take their places, men from southern Italy, Greeks, Slavs, Mexicans, Japanese, twenty-six nationalities in all. In the counties of Las Animas and Huerfano live only one-eighteenth of the population, but these counties have two thirds of the illiteracy of the State. It is these men who have found conditions intolerable and have struck. . . . The companies have debased the quality and efficiency of their own working men. . . . The burning desire to know English and the effort to learn the language, the common tasks and the pressing problems, have drawn these men together, developed and improved them, so that in ten years they have become independent, fired with new ambition, and what is more to the point, they have learned the meaning of brotherhood and the value of co-operation. The companies are fighting this battle in the same old way. . . . The wrongs are not all one side, but the greater responsibility lies on the shoulders of those who have had the greatest opportunity and who refuse to follow the rule of reason and arbitrate their differences."

4. The employment of private detectives as mine guards by the companies is wrong. "We strongly deprecate the practice of allowing private companies to bring hired men into the community at the time when passions run high, and still more their being given authority as special officers of the government by state and local officials. There is absolute menace as well as folly in attempting to police such crises as these with paid men, who have a pecuniary interest at stake in continuing the strike." Most of these men are furnished by detective agencies, and "according to the testimony of A. C. Felts (head of a detective agency) the agencies do not look into the character of the men whom they employ. It is these armed men who are really responsible for most of the trouble that has occurred in the mines. They have exercised an arbitrary power and have held the miners in subjugation to the companies. It is not possible for a worker to complain of conditions without getting into trouble."

5. The employers persistently violated both the fundamental law and the state statutes of Colorado in the operation of their mines. One of the seven demands of the workers was "the enforcement of the laws." "In his attempted settlement of the strike Governor Ammons suggested as one of the propositions: 'the enforcement of all the provisions of the Coal Mine Inspection laws of 1913, providing for the safety of miners, and the protection of the life and health of the employees.' It would seem that such language indicates that the laws were not being enforced." A dozen specific instances of the violation of state laws in reference to safety, protection and honest weighing are cited in the report. Other examples of violations follow: "Men and women were thrown into jail without any charge being lodged against them and held incommunicado." "The constitution of the State was set aside. The militia, instead of aiming to maintain order and secure justice, was used to break the strike. Special attack was made upon the Ludlow colony, it being the largest in the district. A number of the inhabitants were killed and the tents were destroyed by fire. In the investigation following the Ludlow battle it was shown that many of the militia who were receiving pay from the State were at the same time in the employ of the coal companies as guards. . . . They were really employees of the companies, fighting in the name of the State." "The denial of constitutional rights and liberties weaken respect for the law and its agents and tend to plunge the community all the deeper into confusion and lawlessness."

6. In close connection with the above, the employers have for years dominated "the politics in those counties where the mines are located." "They have brought about the election of the judges, sheriffs, coroners and assessors. They can do about as they please so far as the law is concerned. . . . They control the political, social and economic situation. Jefferson Farr, sheriff of Huerfano County, has been in office for fifteen years. . . . He is known as the 'King of Huerfano County.' 'What he say goes'—as one of his admirers put it to me. It is not what he says, however, but what the coal companies say." Inquests are seldom held over the bodies of dead miners. "If such an inquest is

held, the dead man is usually found guilty of carelessness and the mine management excused from all responsibility." Since 1911, thirteen mine accident deaths in Huerfano County have been investigated by the coroner, "and in every instance the coroner declared the company was not to blame for the accident. One miner died while trying to rescue another miner, who had been pinned beneath a fall of rock. His death was due to his own carelessness the jury found. Matley Ball, a striker, . . . was attacked by Deputy-Sheriff Louis Miller, an imported gunman, and unmercifully beaten. Miller is a huge fellow and Ball a little chap. The latter's jaw was broken and as he told the story his head was wrapped in bandages. Miller was tried for assault and exonerated. On the jury which tried him were seven of his fellow deputies."

7. As a result of the employers' political control, the only means of influence left to the workers is through organization. "It is impossible to enforce the law, and the courts are practically closed to those who in any way incur the enmity of the coal companies; thus economic justice is denied the men through the manipulation of political affairs. Thirty years of such oppression, industrial, social and political, have taught the miners that their only hope is in the unions. An individual counts for nothing; if he protests he loses his job; if he makes too much trouble he is dealt with by hired gunmen, who are kept at the mines to do the will of the companies and help enforce the laws against the workers."

"The coal companies are determined that their men shall not be unionized. The fight is not a fight against the closed shop, but simply a fight for a recognition of the right of the men to organize. The law of Colorado grants the right of men to belong to a union, but evidence produced before the Congressional Committee, together with the attitude of the officials at the mines, proves that they are not willing to recognize a union, even in so far as to discuss grievances." "The mining companies deny their workers the right to membership in any organization which is strong enough to affect working conditions in any degree. They will take a man back to work only on condition that he gives up his membership card in the union

and promises never to join again while in their employ."

"In the Industrial Platform of the churches, adopted at the Chicago meeting of the Federal Council of the Churches, December, 1912, it is stated: 'To us it seems that the church must stand for the right of employees and employers alike to organize.' The mining companies are gigantic concerns. The operators . . . in Colorado act together, and the actual owners of the stock are represented by agents. The men working for these corporations can not get anything like justice, or be able to represent themselves fairly when they act simply as individuals. The right of workmen to organize has been and is being denied by the un-American and un-Christian attitude of the mine operators, who thus deprive their employees of an essential means of self-defense, the right to bargain collectively for their labor."

8. Welfare work can not take the place of justice. "The Colorado Fuel and Iron Company has maintained a sociological department and in many ways has evinced its interest in the men in its employ. We commend all such efforts, but welfare work fails of its purpose when companies refuse to grant their employees common justice. No amount of welfare work, however admirable it may be in and of itself, will take the place of fair wages and right conditions of labor."

Probably no comment is necessary on the above report. It is perhaps well, however, to remember that it was not prepared by socialists or I. W. W. men, but that it was published under the direction and with the approval of the churches; and churches, so far as I have knowledge, have never been accused of being unduly prejudiced in favor of the laboring class.

1347 North Robey Street,
Chicago.

Explanation

Since making mention of the attendance of Dean Main and Rev. Edwin Shaw at the meeting of the Executive Committee of the Federal Council at Richmond, Va., we have learned that Rev. A. J. C. Bond, of Salem, W. Va., and President B. C. Davis, of Alfred University, were also there as representatives of the Seventh Day Baptists.

Thoughts From the Field.

DEAR SABBATH RECORDER:

In your issue of November 9, 1914, I was interested in the article, by "An Observer," on the subject of "A Few Hindrances." I, too, have for years been wishing for something more definite than the "glittering generalities" indulged in by contributors to the RECORDER, on the subject of the right observance of the Sabbath. It certainly is expedient, in deciding religious questions, to err on the side of extreme conservatism rather than to risk the bad effects on ourselves, and the example and influence to others, of laxity.

On the subject of revivals, I believe in the efficacy of revivals, when Christians prepare the way for the special services by much prayer in groups, and by individuals, and in personal persuasive appeals before and then during the services. But much more do I believe in Christians being so diligent about their Father's business that their lives shall be too much occupied in work for God, for Satan to find an opportunity to inject worldly or lax ideas into their hearts.

Also let us choose a month in which to begin our annual payment of tithes and pay our pastors a living wage, even a high living wage; so that no collections nor spasmodic appeals may be necessary, but pastors may live, financially, the self-respecting lives to which they are entitled.

AN APPRECIATIVE READER.

December 6, 1914.

Subjects for the Week of Prayer

Suggested by the World's Evangelical Alliance

Sunday, January 3, 1915—Universal and United Prayer. John 17: 23; Cor. 12: 13; 1 John 1: 7; John 11: 52; James 5: 16

Monday, January 4, 1915—Thanksgiving and Humiliation. Psalm 65; Isaiah 58; James 4

Tuesday, January 5, 1915—The Church Universal—The "One Body" of which Christ is the Head. John 17: 14-26; Eph. 4: 1-16; Psalm 122; Rev. 19: 7-16

Wednesday, January 6, 1915—Nations and their Rulers. 1 Tim. 2: 1-8; 1 Peter 2: 13-25; Psalm 2; Romans 13

Thursday, January 7, 1915—Missions and the Jews. Psalm 67; Isaiah 49: 3-15; Acts 1: 1-8; Eph. 3: 1-10

Friday, January 8, 1915—Families, Schools and Colleges, and the Young. Matt. 18: 1-14; 2 Tim. 3: 14-17; Psalm 34: 11-22; Deut. 6: 4-9; Isaiah 59: 21

Sabbath Day, January 9, 1915—Home Missions. Psalm 90: 12-17; Luke 8: 35-39; 1 Thess. 1

SABBATH REFORM

Well-Spent Sabbaths

Who can compute the wealth of the well-spent Sabbaths, fifty-two golden opportunities right from the hand of God, each year? What shall we do with them? Can we be trusted with them? Can we be trusted with such untold wealth? Would we spoil, or waste, or mar them? Both in the house of God and in the quiet of our families, or rooms, we may learn of God, may build up the physical, mental, and spiritual, and go forth into the new week, girded anew for the task, the trial, and the temptation. These heavenly gifts are ours to lift us up toward that which is holiest and best. Dare we seek less for ourselves than God would in his love and wisdom plan for us?

Best of all, each well-spent Sabbath, as well as every well-spent day, strengthens our love and taste both for the sacred day and for the things that are lovely, true and inspiring. Such a day is an invigorating mental and moral bath.

"Smiles and kisses are all I remember," said a Christian mother yesterday, as she spoke of her children, now grown. What a blessing that no scars were left upon the memory. Too often the memories of home are preserved only in family jars that were never known to preserve anything good, which are never able to keep anything worth while.—*W. H. Jordan, in Christian Intelligencer.*

One Way to Dispose of the Sabbath Question

Binney's *Theological Compend* is quoted, on the Sabbath question, by one of our exchanges. Since this is regarded as a standard work, our readers may be interested in noting a few quotations that are going the rounds of some religious papers.

On page 169 of that work, in speaking of the Sabbath the author says: "The day appointed of God, at the close of creation, to be observed by man as a day of rest from all secular employment, because that in it God himself had rested from his work (Gen. 2: 1-3)."

On the following page can be found: "The original law of the Sabbath was re-

newed and made a prominent part of the moral law, or Ten Commandments, given through Moses at Sinai (Exod. 20:8-11)." "This seventh-day Sabbath was strictly observed by Christ and his apostles previous to his crucifixion."

On pages 180 and 181 the author says: "It is true there is no positive command for infant baptism; nor is there any against it, as there should have been if Christ intended to abridge the rights of Jewish parents under the Abrahamic covenant. Nor is there any for keeping holy the first day of the week, or for family devotion or for women to receive the Lord's Supper."

The whole question as to change of Sabbath is disposed of on page 171: "Jesus after his resurrection, changed the Sabbath from the seventh to the first day of the week; thus showing his authority as Lord even of the Sabbath (Matt. 12: 8), not to abrogate or break it, but to preside over and modify, or give new form to it, so as to have it commemorate his resurrection when he ceased from his redeeming work as God did from his creation work (Heb. 4: 10).

"When Jesus gave instructions for this change we are not told, but very likely during the time when he spake to his apostles of the things pertaining to his kingdom (Acts 1: 3). This is probably one of the many unrecorded things which Jesus did (John 20: 30; 21: 25)."

This last is a remarkable assumption. What violation of divine law could not be defended in this way! Any one who finds his practice out of harmony with the Bible, or whose personal preferences lead him contrary to the law of God, might thus defend his position by assuming that he is "probably" following one of the "unrecorded" sayings of Jesus.

A Prayer

ANGELINE PRENTICE ABBEY

The prayer ascends from a million hearts,
"O God, send peace on the earth!"
How long will man slay his brother man,
Causing sorrow, famine, and dearth?

Hear the lament of the stricken ones—
The mothers, who cry in their grief,
The wives and sweethearts, the sisters and babes,
And send, Father, quickly, relief.

Oh, stay the hand that is slaying the strong,
The gifted and beautiful youth,
That they may be saved to fight against wrong
And herald the gospel and truth!

La Marechale

(Mrs. Catherine Booth-Clibborn)

REV. G. M. COTTRELL

Mrs. Booth-Clibborn is the eldest daughter of General William and Catherine Booth, the great and holy founders of the Salvation Army. She inherited, it is said, beyond any other of the endowed and consecrated eight children of the General and Mrs. Booth, their special gifts, graces and grace. She was married to Edward Clifford, the well-known London artist and Christian worker, who painted her portrait for the Royal Academy Exhibition, and gave it to her mother.

"La Maréchale," says Francis E. Willard, in "An Appreciation," written, of course, many years ago, "was certainly a charming subject. Her parents had marked physical advantages which she inherits in accentuated form. She is tall, like her father, and of erect and graceful bearing. She has a countenance full of strength, sweetness and light; fair brown hair, soft and abundant, with a chestnut tinge, plaited behind and without crimps or puffs, lying in waves around her delicate face, with its sweet, tender mouth, frank gray-blue eyes, penciled eyebrows, a regal Roman nose, brilliant complexion, thoughtful forehead, and smile as sweet as summer."

"La Maréchale" was the French title she acquired as marshal of the Salvation Army forces in France and Switzerland, to which territory she was assigned by her father, the General, and which title she still carries, though for a dozen years her work has been evangelism through the churches.

Quoting Miss Willard farther on La Maréchale's work in France, she says: "I asked this beautiful woman what led her to an undertaking so stupendous as the effort to evangelize the masses in France—that country that derides a living Christianity and has produced two anomalies of a comic Bible and child suicide. She said that as a child at school studying its history, she learned to pity France from the bottom of her heart, and subsequently her father designated her for this mission. She always had a special liking for the French language. 'I love France,' said she to me with sparkling eyes. 'France makes no official profession of religion, while England, which engraves texts of scriptures

on her public buildings, and opens her Houses of Parliament every day with prayer, yet fastens the opium curse, the drink traffic, and legalized vice upon her colonies. The French are a kind, warm-hearted people—gushing, if you like. I admit, they have not the stiffness and stand-offness of the English. John Bull has assumed that he is to rule the world, he and his island are everything, but France is a great and wonderful country, and I love its people every bit as well as I ever loved my own. I have become familiar with the peasants in the provinces; have sat down with the French women who clatter about in sabots; have shared their chestnuts with them, heard of their sorrows as well as their joys, and, believe me, the human heart is just the same in France as it is everywhere, and if you should classify the saints whose histories have come down to us, France would occupy the front rank. A nation that has produced a Lacordaire, a Pashal, a Fenelon, and a Madame Guyon, does not lack the germs of spiritual life."

"When La Maréchale opened the batteries of the Salvation Army on the Parisians, it seemed a forlorn hope. In her little hall, in one of the rowdiest quarters of the city, the worst elements congregated, and it was amidst a bedlam of hostile voices that this frail woman fought for God, and for six months kept up the fatiguing struggle nightly. But it was not long before the something supernatural which inspired her was recognized, and the people began to call her 'Sainte Catherine.'"

"Several years later how changed were the circumstances: she was able to secure in the fashionable Salle de Conférences of the Grand Boulevards, the attention of the élite of Paris. She announced a series of afternoon lectures on the general theme, 'What religion will suit France?' This seemed to strike a popular note, and rows and rows of seats in the hall were occupied by leading men and deputies from the *Corps Legislatif*, who sometimes remained from four till seven o'clock. She asked and answered the questions. 'Will a sad religion suit France?' 'Will a merry religion?' 'Will a materialistic religion?' 'Will a formalistic religion?'"

"The scene again changes and we find her in south of France. The whole city is moved. The casino hall is crowded in the evening, and—sight so new—four to five hundred people hurry to the seven

o'clock morning prayer meeting. But a circle of 'orthodox Christians' became very indignant. Miss Booth was urged to meet them. But little did she dream what a storm was awaiting her. The unlawfulness of women's ministry, the impossibility of true holiness, were urged with a hot and irritated spirit which appalled her and Mr. Bisson, her helper. As each cutting thing was said, ladies, with faces red with excitement clapped their hands, 'Go home to your mother!' cried one lady. 'It is indecent for women to preach before men,' said the principal lady opponent, forgetting she was speaking before men herself, many pastors being present. 'But,' answered Miss Booth, there is no sex in soul; the true girl prophetess, when preaching, forgets the shell, the envelope, the body; however low the poor creature may have fallen, she sees but the immortal soul which needs, as did her own soul, pardon and purity.'

"Then the blast of the onslaught turned upon holiness. 'Let him or her that is without sin stand up and say so,' said one. Miss Booth replied calmly, 'You seek the young child but to kill it; nevertheless, I will ask my comrade here to give his testimony.' Mr. Bisson (now in heaven) then rose, and with childlike simplicity testified to heart purity. Miss Booth followed. The storm only grew worse, and having in vain tried to speak, she commenced to pray. The Spirit of the Lord worked mightily; many were in tears at the close. One lady went home and gave her heart to God that night. The next morning a deputation came to apologize, and among those at the 'penitent form,' was one of the pastors' wives who had attacked her the most hotly. One became in her turn a 'prophetess' and won many souls to God."

And so the story of her life and work goes; but I really did not so intend to relate what is now almost ancient history, as to say a word of what she is now doing. La Maréchale and her lovely daughter, Victoria, closed last night the first week's work of a two weeks' evangelistic service at the First M. E. church of this city.

This wonderful woman is a preacher of much power, and speaks as with the unction of the old prophets. She speaks often with dramatic effect, and her lessons are clinched and emphasized with the personal observations and experiences of her own

full and varied life. Three or four of her sermons I have heard.

Out of the story of the woman at the well, her text was, "If ye knew," the power of God, etc., and the whole thought was that a true knowledge of God would lead us unto him. And it was because of the ignorance and blindness of men, that they did not love and serve him. She told this story: When in Holland, she was asked to speak to about a thousand students—lawyers, doctors and preachers (only two evangelical ones among them), and she told the leader that they already had had too much preaching and she couldn't speak to them. But she was told that she must, and so she told them this story out of her personal experience. She was invited to attend some big function, I think in Paris, where there were dukes and nobles, and she was to take her children with her. Her boy Willie was an incessant talker, morning, noon, and night, and all the time. So she called Willie and told him he could not go with her unless he would solemnly promise not to speak a word while there, all of which of course Willie promised. When they arrived, Willie proceeded to slide down the marble stair-baluster and shout up to his mother, "O mamma, mamma, I'm not going to speak a word at the table."

Dinner time came, and they were all seated and earnestly engaged in conversation. La Maréchale was growing eloquent in her talk with the duke at her right and the noble on her left, when she noticed her little Willie, with his mouth all puckered up as if ready to speak.

"O mamma, mamma," he cried, "if I had known what a charming woman you were, I would have come into the world long ago!" And she told those students they didn't know God. If they had, they would have begun to serve him long ago. After the service a tall young man stood up and said his head had been stuffed with doubts and he would give all the world if he could know God as she knew him. That young man became a bright Christian, and one of the leading preachers of Holland. The next morning one of that congregation walked before breakfast to see her.

Another sermon was about the Pharisee to whose house Christ had been invited, and of the woman who was a sinner, who washed the Savior's feet with her tears

and wiped them with her hair. The Pharisee belonged to the same class as the woman. Christ didn't make distinction in sins. All sins are from the same root, whether sins of the body, or sins of the spirit, as pride, jealousy, envy, hatred. Sin is being in love with yourself. Salvation is being in love with another. A pharisee is one who thinks more of the outside than the inside, more of appearance than reality. Pharisees are splendid critics; they can find fault. They are proud, and pride brings blindness. They are hard, and that spells cruelty. I never knew a pharisee to be converted. They can't be saved in their self-righteousness. They have been saved, but only when they were willing to acknowledge they were sinners. Christ came to save sinners. No others can be saved. Only lost ones can be found. Pharisees were never lost, so never found. Notice this woman. She had doubtless heard of Christ's wonderful works and had crept in here to weep at his feet. She had bought a valuable alabaster box of ointment and lavishly poured it upon his feet. The Pharisee doubtless had political and selfish motives for inviting Jesus to his house, but the woman had come from her restless anxiety because of her sins. She spoke no word. Sorrow at its height is inarticulate. And Jesus saved her. "Woman, thy faith hath saved thee; go in peace." Christ can save sinners. He can't save pharisees.

Her sermon on "The Unfaithful Bride" was a strong message to the Church to present an undivided heart to her Lord, to be faithful to her divine spouse, and not be a flirt with many lovers. "You are married to the Lord, and if you prove unfaithful to him, how will you look for his return?—with joy, or with fear and trembling? It is the Worldly Church and her followers that will cry at his coming for the rocks and the mountains to fall upon them. You can not be a lily on Sunday and a cabbage on the night before. A man is always a lily. That's what makes it so nice."

Last night she gave a powerful sermon on the lessons the European War brings to her.

1. The cause of the war was *one man*, the one who shot the Grand Duke of Austria. One man can make all the thrones of Europe tremble. So one man possessed of God is a stronghold against the powers of Satan.

2. A lesson for *union*. No sooner was war declared than all petty differences were dropped, and all rushed to the defense of the nation. Home Rule was not heard of, and even the suffragettes stopped their depredations. There was a leveling of the rich and the poor. There should be like united effort in the camp of the Lord's army.

3. The lesson of *sacrifice*. Look at the millions in money and the millions of men given to wholesale slaughter and for food for the cannon. Contrast this with the little we sacrifice in our war for Christ.

4. In this war every one has to fight. No soldier would think of sending word to his emperor, that, on account of a wife and children, or business interests, or anything else, he would like to be excused. Every man has to get his gun, fall in line, and forward march at the word of command. So should it be for Christ. These awful world wars, the return of the Jews to Jerusalem, the condition of the church, fulfilling Paul's description for the last days, and the anxious longing of little groups of Christians all over the world, looking for his coming, seem to presage the fulfillment of the three hundred promises. "Behold the Bridegroom cometh!" Any time now it may happen. O brother, are you ready?

Topeka, Kan.,

December 12, 1914.

Notice

The annual roll-call of the Second Hopkinton Seventh Day Baptist Church will occur the first Sabbath in January. It is hoped that all the membership of the church will bear this in mind, and that as far as possible we may have a response to every name as it is called. It is greatly desired that the absent ones shall send their response to be read.

E. A. WITTER, Pastor.

* The sight of the Stars and Stripes at the masthead of a vessel in a foreign port stirs the heart of every true American to its deepest depths, as he stands with head bared, reverently recalling its solemn and glorious history.—John Wanamaker.

"The task of the lifter is the only one that does not become stale."

WOMAN'S WORK

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

A Wish

A happy year, a new year,
A year of hopes fulfilled,
When friends are friends, and joys are joys,
And every sorrow stilled.

The Past Year

Fleethly hath passed the year. The seasons came
Duly as they are wont—the gentle Spring,
And the delicious Summer, and the cool,
Rich Autumn, with the nodding of the grain,
And Winter, like an old and hoary man,
Frosty and stiff—and so are chronicled.
We have gladness in the new green leaf,
And in the first blown violets, we have drunk
Cool water from the rock, and in the shade;
Sunk to the noon-tide slumber, we have plucked
The mellow fruitage of the bending tree,
And girded to our pleasant wanderings
When the cool wind came freshly from the hills;
And when the tinting of the Autumn leaves
Had faded from its glory, we have sat
By the good fires of Winter, and rejoiced
Over the fulness of the gather'd sheaf.
"God hath been very good." 'Tis he whose hand
Molded the sunny hills, and hollow'd out
The shelter of the valleys, and doth keep
The fountains in their secret places cool,
And it is he who leadeth up the sun,
And warmeth the starry influences,
And tempereth the keenness of the frost,
And there, in the plenty of the feast,
And in the lifting of the cup, let Him
Have praises for the well-completed year.
—N. P. Willis.

Letter From Our President

DEAR SISTERS:

The month of November was a busy one for the treasurer of the Woman's Board, the receipt of each mail being full of especial interest, for the month brought so many contributions to the Lieu-oo Hospital Fund, and so many letters expressing interest in the project. Often the contributions sent were accompanied with the message, "We wish it were more," and the assurance that prayers for the success of the work accompanied the funds. And so we have felt that more than money has been given. If all those who have given money, and all those who would love to give but are hindered by adverse circumstances

from doing so are praying for the work, it is sure to be carried to successful issue.

Other contributions aside from those through the mail came to the treasurer. Some were sent to the corresponding secretary, who talked about this work at Conference and at our Southern Wisconsin Quarterly Meeting in October. She was also one of the solicitors at the local society, so that she was happy to add to the treasurer's business by handing over a substantial sum.

Other sums came from other solicitors of the various circles of the local society, who had divided the territory among them and had canvassed the church and society as advised in the annual letter; and the Milton Junction society handed in their contributions, which also came from the men and women of the church and society, gathered in by solicitors.

But at the end of the month, when the treasurer's report for the month was made out, it was found that the sums received did not reach quite half of what the board had hoped might be raised by Thanksgiving time. The books showed the sum of \$536.08 received in November. With what was received before that time, and the \$99 that has been received in December up to the present writing—December 17—there is on hand now less than \$900, not quite half of the \$2,000 required.

So those of you who have not yet contributed this fund still have the opportunity.

Think of it, the possibility of getting a hospital for two thousand dollars! Think also of those thousands of people without hospital privileges, and of how much more our two doctors over there could do for these people if they had the hospital. Think also of the fact that ours is the only mission at Lieu-oo, and that the other missions are leaving that great field to us!

Let us get that hospital as quickly as possible and let us give every one the opportunity to contribute to the fund. It is not expected that the women are to send in the money from their own treasuries, but are to give all the people of the churches the opportunity to help.

The RECORDER of last week told the story of the "White Gifts" Christmas. What a wonderful gift to our great King will be this hospital! And we may all join in this giving. We may give money, we may give time and labor as we solicit for the

fund from others, and we may give our prayers.

Now that the holiday season is over, may we not turn to the raising of the remaining \$1,100 with renewed zeal?

Reports of progress will be given in the RECORDER from time to time, and we are sure they will be read with interest. We hope no society will fail to give all the people of the churches opportunity to help in this great work.

The treasurer of the Woman's Board is Mrs. A. E. Whitford, Milton, to whom all contributions may be sent.

With love and best wishes for the work of the new year.

HATTIE E. WEST.

Milton Junction, Wis.,

The missionaries of Shanghai have sent out an attractive little folder, "Call to Prayer," printed in Chinese and English. Thinking that our women will be interested in reading this, and will be glad to join their prayers with those of our sisters over the seas for the conversion of the women students of Shanghai, I am having this article printed in this department.

Mrs. West writes that we may give our prayers as well as our money. Let us be very generous with our prayers for the success of this campaign, as well as the success of the hospital at Lieu-oo.

Call to Prayer

"If thou canst believe, all things are possible to him that believeth."

In Shanghai there are over thirty non-Christian schools for young women with an enrolment of more than two thousand students. In this city eleven missionary societies have girls' schools, in which over half of the students are non-Christian.

The women of all the missions represented in Shanghai are to begin in November a united campaign for the purpose of enlisting non-Christian students in Bible study, and of leading to decision for Christ those who are already receiving Christian instruction. This campaign will be opened November the twenty-eighth with a mass-meeting at the Young Men's Christian Association, led by Mr. Eddy, who has had wide experience with students and great success in arousing within them a desire for Bible study.

With this great opportunity before us, and with the certainty of futility of all effort without the direction and power of the Holy Spirit, will you not join with us in intercessory prayer for the following objects:

Preparation for the mass-meeting; especially that there may be access to these schools and a ready response on the part of principals, teachers, and students to attend.

The speakers and their interpreters, that they may be filled with the spirit of discernment and power.

The audience, that there may be among students without Christian instruction a real thirst for knowledge of the word; that on the part of principals and teachers full co-operation may be given for Bible classes in their schools; that with students in Christian schools there may be a deeper appreciation of the gospel and an acceptance of its truth in their hearts and lives.

The Christian women of Shanghai, that they may feel their responsibility for the non-Christian women of this city and this country, and may be willing to spend themselves in the Master's service.

Bible teachers for the classes that are to be organized for three months' study; that these teachers may receive from the normal teachers' training class the help needed, and that they may have the constant presence of the Holy Spirit to enable them to rightly handle the Word of Truth.

Worker's Exchange

Salem, W. Va.

The Salem Seventh Day Baptist Aid Society is closing another quarter's work and has its plans well laid for another year's activity.

The members have found it somewhat perplexing to decide what new lines to follow, and just what work to add to that which they already carry, when necessities are so great and demands are so numerous for a small treasury.

At the October meeting a committee was appointed to make up a budget for the ensuing year.

In the November meeting they reported as follows:

Lieu-oo Hospital Fund	\$ 50 00
Miss Burdick's salary	25 00
Miss Anna West's salary	25 00

Tract Society	25 00
Salem College Scholarship	50 00
Pipe Organ Fund	150 00
Permanent Fund for maintaining Seventh Day Baptist Cemetery	25 00

Perhaps those who are interested in this historic old cemetery will be pleased to know that the work of fencing, cleaning, grading, and grassing it has been completed and all bills to date paid, thanks to our energetic committee, one of whom is a member of the Aid Society. But the cemetery is without a fund with which to keep it up, and the good work done will be lost unless carefully followed with more work. The Aid Society has voted to help create this fund, and bespeaks the interest of any who may have graves here.

The church very much needs a new organ, and as Mr. Carnegie, has very kindly agreed to make a liberal payment on a pipe organ, the Aid Society has determined to help in the work of installing such an instrument.

Not long since, the society rendered a musical program which netted a little more than \$30. The evening before Thanksgiving, a bake-sale was held, which netted \$10.

Under the head of mission study, the society has decided to take up "The Child in the Mist," by Mary Shaufler Labaree, a book published by the Federation of Women's Boards of Foreign Missions. So the good work moves along, and the members are learning the beautiful lesson of "the more they do, the more they can do; the more they give the more they have to give."

MRS. G. H. TRAINER.

A Layman's Conception of Higher Criticism

IRA J. ORDWAY

"The secret things belong unto the Lord, our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law" (Deut. 29: 29).

Proverbs 30: 5, 6, has these words: "Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar."

The Bible is generally admitted to be the word of God. John's Gospel commences

by laying down this platform: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made." Genesis says: "In the beginning God created the heaven and the earth." To reconcile these two statements we must reach the conclusion that the names, God and Christ, apply to the same being in the creation story.

These two statements should not disturb our belief in the validity of the Scriptures. They give as clear a definition of creation as we shall ever reach.

Before we speak of theories of creation that seem antagonistic to the Bible story of creation, let us see if we can not find some common ground that will help us to understand the spiritual significance of the scriptural teachings. "Every word of God is pure. He is a shield to them that put their trust in him." Therefore, if we would understand God's teaching, we must believe in him, trust him, and even ask him to lead us into truth. The promise is not to those who do not believe in God, not to one who distrusts him, and not to those who would use his word to tear asunder the foundations of truth, and destroy the faith and peace of souls who have found solace in the Bible.

What was the Bible written for and what are its teachings? It seems to me the purpose was to establish a system of religion upon the truth, to give man a true conception of his relation to God and to his fellow men. Its teachings are almost wholly along this line.

"Human hopes and human creeds
Have their roots in human needs."

The Bible inspires human hopes and provides for divine creeds. It is not primarily a history, even of Bible times. It deals largely with moral questions, and its history of nations and individuals throws a flood of light upon human conduct. The Bible does not teach the sciences. It refers to them only as they were understood at the time of writing. God has always left man to work out such problems. The Bible does not teach professions. Luke has left us no treatise on hygiene. Yet from the Bible we may learn many good lessons about what we should eat and drink. It gives good temperance

lessons. We are forbidden to drink wine when it stirreth itself aright in the cup.

How should we study the Bible? Just the same as we read a letter from a friend or from a business man. We read the letters to understand what thought the writer meant to convey to us. We care but little for any figures he may have used or for his choice of words. We try to get the inmost thought of the writer. If he uses comparisons and figures unknown to us, we apply them as best we can and try to understand his heart-thought. The Bible contains many things that are not readily understood. We have not sufficient knowledge of the times in which it was written, the conditions of the writers, the language used; many other impediments hinder us. We may stumble over these if we will, but the great truths governing moral conduct stand out as clear as the noonday sun. Who need stumble over the meaning of the Ten Commandments, the Sermon on the Mount, or the Lord's Prayer? The vital things we need to understand—our relationship to God and our duty to our fellow man—are plainly defined.

Let us ask ourselves the questions, "Is the Bible any help to us in understanding God? Does it teach us what we should be and how to conduct ourselves toward God and man?" Every one of us can answer in the affirmative if we have put our trust in God. If we have not done this, it is because we have heard not to obey the words of life that run through the pages of the Bible from Genesis to Revelation—a life hidden in God, a redeemed life, which is far better than the unregenerated one, a life filled with the Holy Spirit, susceptible of understanding, and loyal to, divine teachings, having little trouble with such controverted theories as gather about the first chapter of Genesis, which is seemingly a stumbling-block to many sincere souls.

When I studied geology, more than a half-century ago, we were taught that the earth was originally a great ball of melted lava thrown into space. This gradually cooled, and, a crust being formed, in process of time became a planet with water and land. After untold centuries, vegetable and animal life came into existence, and finally, after another lapse of thousands of years, it became a suitable abode for man.

Today scientists have a widely different theory. They think the earth is a solid

mass made up from the center by the calling together of innumerable particles of matter. This is called the "Nebular Hypothesis." Rev. Thomas B. Gregory, a writer of note, describes this theory as follows: "From the once startling theory known as the 'Nebular Hypothesis' the hypothetical element has been largely eliminated. The number of well-informed people who now entertain doubt of the nebulous origin of the solar system and all the other suns and worlds of space is probably very small." Of course this theory has to acknowledge the existence of melted lava within the surface of the earth and will have to as long as volcanic eruptions continue. Fifty years hence another theory may be evolved which will suit the progress of science for the next half-century.

It may be assumed that the writer of Genesis used the story of creation as a fact, but however this may be, his main interest must have been to establish firmly the truths which would become the main foundations of human obligations. The Sabbath is the first in order, defining man's relationship to God as Creator requiring obedience and worship. Here we have the foundation of the fourth commandment. Dean Main says: "Along with great truths and facts concerning God, creation, man, sin, early civilization, religion, . . . and redemption, the seventh or last day of the week as the blessed and hallowed day, and holy marriage, are leading parts of the early chapters of Genesis. These narratives, no matter when they took on their present literary form, are manifestly intended to set forth the foundations of religion, righteousness, redemptive history, good social order, and the kingdom of God."

Cavil as we may about the story of woman's creation, as Adam said, so must it ever be said, "She is bone of my bone, and flesh of my flesh," and in a much higher spiritual sense than the literal language would imply, for this is the chief foundation of the second table of the commandments. Upon this rests the first God-given law of human relationship, the violation of which has brought more misery to humanity, more estrangement from God, than any other sin forbidden. Simply because we can not fathom the rib story, we must not lose sight of these fundamental truths. Then comes the story of the fall of man.

Every living soul of us must acknowledge the taint of sin. Whatever conception we may have about the serpent's part of the temptation, we know from our own experience that sin estranges us from God; that whoever sins against God or his brother man must suffer in some way. Human sorrow is vastly multiplied by sin. Sin is the destroyer of worship. Here we have the story of Cain and Abel. Abel brought the acceptable offering, while Cain's was rejected. Undoubtedly Cain's offering lacked the purity of motive; for, soon after, he committed the crime of all crimes—murder. Why need we raise the question. "Was this a true story?" What difference of opinion can there be as to the crime, or the punishment of that crime whether the story is based upon a historical or a supposed fact. Murder has always been held the highest crime by all civilized nations. This story of Cain and Abel recognizes worship. At the very beginning God communicated with man. This relation required worship. Cain and Abel understood and acted upon this requirement of their relation to God, thus connecting worship with obedience.

Here the critics may say, "If we can not believe the story to be a fact, there is no foundation for the moral lesson." They forget that a truth need not always be a fact. There is a more reasonable way. All must agree that the moral teachings of these early writings are fundamental truths that have stood all through the centuries. We may have a wider conception of God and of human relations than did these primitive people, but theirs was fundamentally correct. It can not be doubted that divine revelation was sought, and entered into the beginnings of moral law as defined by the opening chapters of Genesis. We must keep in mind the fact that inspiration could not alter past history, but had much to do with the future. The story of creation is part of the fourth commandment. At its completion God rested. So man should remember the closing day of the week which had already been established,—a period of seven days.

The institution of the Sabbath and the social relations of mankind are the first to be defined by the Bible. The propagation of the race depended on the latter. The former was the connection between God and his offspring man.

It has not been the aim of higher criticism to controvert the moral teachings of the Bible. It has had to deal with questions of science that have seemed to antagonize the Bible, and passages where reason rejects the thought conveyed in the text. The long life of man before the flood is thought by many to mean tribal rather than individual life. This does not deny the great fact that sin destroyed the antediluvian race and that a new and better race peopled the earth after the flood. No part of our Bible was written until long after this event. The early history, as first recorded, must have been made up largely from stories that had been handed down from generation to generation. Suppose some of these stories had been formulated to establish a truth. Shall we infer that a truth thus enforced can not stand? Such a process of reasoning would bring us into difficulty with the teachings of Christ. The New Testament contains some forty-seven parables used by Christ. Some of these were drawn from nature, some from ancient stories, and some from the common experiences of men; but all of them illustrate or emphasize great moral truths. It matters not whether the parable be fact or fiction. It matters not whether the rich man and Lazarus were really once living men and that the conversation between them actually took place in Hades as narrated in the parable, or not.

The high and authoritative value of Moses and the Prophets is recognized and the inevitable law of retribution enforced. The parable of the Sower and others of that nature may have been drawn from general customs of the people, or from scenes before the speaker. The following is from good authority: "The word parable means a fable, a similitude, or a comparison. This kind of illustration is of Eastern origin, and admirable examples are to be found in the Old and New Testaments, particularly in the discourses of our Lord. It is no less interesting than curious to learn that many of Christ's parables, or at least much of his parabolic imagery are to be found in the writings of Hillel, Shammai and other great rabbis. Examples of these are the Pearl of Great Price, the Laborers, the Lost Piece of Money and the Wise and Foolish Virgins."

"The Bible contains God's law for settling every difficulty."

YOUNG PEOPLE'S WORK

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

Mrs. Wardner Writes Another Story

From time to time the readers of the RECORDER have received pleasure and profit from the writings of Mrs. Martha H. Wardner, who has been a contributor as she found time and strength to write. The messages to young people that have come from her pen are not unfamiliar to the readers of the Young People's department. Some few years ago she wrote a continued story especially for the Young People's department, and it was well received. Again, with no small amount of pains, she has written another story especially for young people. Her new story, "The Law of Great Service," though shorter than the one published some years ago and purely a work of fiction, sets forth in a most earnest way the great principle of unselfish service for others. It will be published in three chapters. The first chapter will appear very soon. Watch for it and read it.

Our Denominational Boards

ETHLYN M. DAVIS

Christian Endeavor Topic for January 9, 1915.

Daily Readings.

Sunday—An old-time board (Exod. 17: 1-7)
Monday—A board of managers (Acts 6: 1-7)
Tuesday—Co-operation (Rom. 12: 3-9)
Wednesday—Follow the leaders (1 Peter 5: 1-7)
Thursday—The personnel (1 Tim. 3: 1-10)
Friday—A missionary church (Acts 13: 1-5)
Sabbath Day—Our denominational boards and our relation to them (2 Cor. 8: 8-15)

"Denominational work gives us a chance to prove the sincerity of our love for Christ." Our Missionary Board is carrying out the Christ command, "Go ye into all the world, and preach the gospel to every creature."

We as young people can not go in person to all the world, but as we help the board we can in a way follow our Lord's command. Aside from our home-mission fields, we may in this way preach in South Amer-

ica, Holland, Java, China and ere long, we hope, in Africa.

We wish that all our young people could have seen the Rev. Gerard Velthuysen at our last General Conference, and heard him give the history of the origin and work of the Midnight Mission, which has now outgrown its native country and is doing noble work in other lands. A commendable pride, it seems to me, must swell the hearts of all loyal Seventh Day Baptist Endeavorers, when they know that this noble work was founded in a Seventh Day Baptist home and by Seventh Day Baptists.

In order that your society may become informed, we suggest that the leader assign topics, based on the missionary report given in the SABBATH RECORDERS from September 28 to November 23 inclusive. Thus our field of missionary work, home and abroad, may be covered. Study the annual report of the Tract Society in RECORDERS of August 24 to September 7, and also November 23, and catch the spirit of its work in the revision of tracts, and rejoice with it in its good fortune in obtaining the new press.

Since the work of the Education Society and the Sabbath School Board is especially for the young, our Endeavorers should not only inform themselves of the work of these boards, but take a vital interest in helping to carry it forward. (See RECORDER, Oct. 5, under Sabbath School.)

All young women, particularly, should be interested in the work of the Woman's Board, and to this end we call attention to the RECORDER of August 24, page 239.

It has been said, "A true Christian will not wait for urgings from denominational authorities, but will try to anticipate their needs and be ahead of their calls." This being true, let us rally to the support of the Young People's Board in carrying out its program of work, as outlined in the RECORDER of December 7, page 724.

ILLUSTRATIONS

"Let us be loyal to our denominational boards, for they are as essential to our success as a denomination as banks and checks are in the transmission of money and the spread of commerce."

'Tis said, "As a disease that will spread over the entire body may start in a very small part of the body, so an insignificant member of a denomination may start a

malady that will spread over the entire body of the church."

Let us see to it that our individual actions as young people will not bring this reproach on our board.

Theodore Cuyler, when speaking of Sydney Smith's oxen named "Tug" and "Lug," "Haul" and "Crawl," said: "These would be appropriate names for a large class of our church members who put no heart into their Christmas work." May this not be said of us, but rather let us emulate the motto of the King's Daughters.

"Look up and not down,
Look out and not in,
Lend a hand in His Name."

The Relation of Our Young People to Our Denominational Boards

REV. EDGAR D. VAN HORN

The topic this week is one which is deserving of careful thought and preparation. This might be said of the topic every week but the topic today is especially important, for it involves not only the question of what shall be our attitude towards our denominational life at the present but what shall be our relation to it in the future. The two are vitally linked together. What our relation today is will be our relation in the coming years multiplied possibly a hundred fold. If we assume a careless and irresponsible attitude today the coming years will find us still more out of joint and unresponsive to the needs and work of the denomination. You know that Jesus reminded us that the future is the outgrowth of the present,—“First the blade, then the ear, then the full corn in the ear.”

In the first place let me remind you that our denominational boards represent the organized life of the denomination. They are not separate bodies existing in and for themselves apart from the people; but elected by the people assembled in Conference, their duty is to do what the people of the denomination wish to have done. While it is true that the people may desire and even depend upon the boards to outline the plans and policies of the denominational work, it is also true that the boards are subject to, and under the control of, the people. Therefore the boards are our own created bodies to do our work. Can there be, then, any question as to what should be our relation to them?

Let me suggest, then, that the first relation which we should sustain to our boards is that of *self-information*. We should inform ourselves as to the objects and aims for which the boards are organized, the time and places of their meetings, who belong to the boards and what they are doing at their meetings. Indeed, I think each year our Christian Endeavor topics might include a study of our boards with an outline something like the following:

THE AMERICAN SABBATH TRACT SOCIETY

1. Its Aims. (See *Year Book*, p. 256, under "Constitution.")
2. Its Officers.—Who are they, and what do they have to do?
3. Its Board of Directors.—How many, who are they, and what are they?
4. The Committees.—How many, and what does each have to do?
5. Its Publications.—How many, and what are they?
6. Its Funds.—The amount, and how raised?
7. The Lines of Work followed up during the past year, and its present undertakings.
8. Its Needs.—How can we help to meet them?

A program similar to this, longer or shorter as the occasion may demand, carefully prepared and presented at some time early in the year, would greatly stimulate our interest in the work of the boards. An evening could most profitably be given to each of the boards in this way. The necessary information could be gleaned almost entirely from the reports of the boards published in the last *Year Book*. For example, the information regarding the above program could be found in the *Year Book* as follows: Under "1. Its Aims" the source is already indicated. Under "2. Its Officers" and "3. Its Board of Directors" a complete list will be found on page 126. A list of Committees will be found in the By-Laws on page 259, but fuller information will be found in the "Annual Statement of the Board of Directors," pages 230 and the following. The information regarding publications may be found in the Report of the Publishing House, while a brief study of the "Summary" of the treasurer's report will furnish a pretty good idea of the amount of funds the society handles each year, and from what derived. The "Lines of Work" undertaken are more or less fully described in the statement by the corresponding secretary.

The program would prove more interest-

The Story of a Year of Christian Endeavor

The quarterly meeting of the Executive Committee was held in connection with the annual meeting of the World's Union, Wednesday, December 9, at the headquarters, 31 Mt. Vernon street, Boston. In his report President Francis E. Clark said:

"Never before since our Union was formed has your president written with such sorrow concerning the world-outlook. Eight of the countries where Christian Endeavor is established are engaged in a bitter and frightfully destructive war. In seven others that lie upon the borders of the hostile nations an armed neutrality prevails, only one remove from actual war. From New Zealand to Turkey, from Russia to central Africa, the whole world seems to rock in this sanguinary contest.

"Christian Endeavor is facing Christian Endeavorer in all the armies; and each one honestly believes he is fighting for home and country, for civilization and righteousness. Churches have been demolished; meetings have been suspended; Endeavor conventions have been postponed or abandoned, as in Germany, France, and Australia; and in many ways the activities of our societies in these countries have been interrupted, as, indeed, have all the occupations of the churches and of everyday life.

"But the outlook is not hopeless. Indeed, this war will bring to Christian Endeavor, I believe, its greatest opportunity to receive the benediction for the peacemaker from the Prince of Peace. The society that first brought together the Boers and the British at the close of the South African war; the society that has the same principles and plans in all the hostile countries and in all their colonies; the society that has brought together tens of thousands of the young people of these lands in international and world's conventions; the society whose fundamental platform is fellowship, and whose members are united by a peculiar tie, surely has a commission that is given to few others. To fulfil this commission God-given, as we believe, the Christian Endeavor Peace Union has been formed.

"But the story of the year of the World's Christian Endeavor Union is not wholly underlined with the blood-red tinge of war.

ing and successful if the different topics were assigned to certain members a month in advance and short papers prepared with pictures taken from the *Year Books* or RECORDER whatever such pictures would illustrate the topic assigned.

It should be remembered in such a cursory study of our boards that it is difficult to realize the amount of time and energy and money which is willingly spent by the individual members of these boards in the performance of the tasks assigned to them. The Tract Society, for example, assemble the second Sunday in every month in the year, coming from Newark, New York City, and other nearer points to Plainfield, where they spend oftentimes the entire day in attending to the work incident to the board. These men are busy men with work of their own to do, yet they gladly give their time and pay their own expenses to attend to our denominational business. And what is true of the Tract Society, I suspect is true of the members of the other boards.

In view of these facts it seems to me there should be no question as to our relation to their work. We ought to be willing to take a little time each year to study and make ourselves familiar with what the denomination has laid upon them in order that we may intelligently support that work both with our prayers and means. We are always interested most in the things with which we are most familiar. And if we are lacking in our interest in the work of the boards it is a pretty sure indication that we have not taken the pains to inform ourselves as to what the denomination has laid upon them to do. These more or less careful studies should be a part of our preparation for the time when we may be called to take an active part in the work of the boards.

In 1913 the Rev. H. C. Van Horn prepared a series of studies of the *Year Book* at the direction of Conference and the Tract Society, published and distributed these studies in convenient leaflet form. That should be followed up every year, especially with regard to the work of the various boards. At least our Young People's societies should take up, on their own initiative, a series of studies as herein suggested and then with their prayers and means intelligently support the work of the denomination as carried on by its boards.

Until the outbreak of hostilities it had been a year of unusual prosperity for Christian Endeavor in other lands as well as in America. The British convention held in June in London was the largest and best for some years. And here Endeavorers from Germany, France, and Holland vied with their British friends in expressing their joy at the international fellowship promoted by Christian Endeavor. Alas, that it should so soon have been interrupted!

"Spanish Endeavorers in May enjoyed a wonderful meeting in Barcelona, with four thousand in attendance, by far the largest Protestant meeting ever held in Spain, a meeting that will ever be memorable, for many reasons, in the history of religious freedom in that kingdom.

"Japan's annual meeting in Nagasaki triumphed over many obstacles.

"Hungarian Endeavorers have had a prosperous year, and have made progress in their great hospital work.

"Norwegian Endeavorers have continued the steady progress of recent years, and now number over a hundred societies.

"In Denmark the three societies have grown to nine.

"In Italy for the first time a vigorous Endeavor movement has been undertaken by the Waldensians, the heroic and historic church of that country.

"In Chile fifteen societies are reported, a recent threefold growth.

"In South Africa large things were being planned by both the English and Dutch societies, which have been necessarily postponed by the war.

"India reports fifteen hundred societies, and rejoices in the return of her faithful field-secretary, Rev. Herbert Halliwell, after a long furlough necessitated by a serious illness.

"China claims eight hundred Christian Endeavor societies, and looks forward to welcoming her joint secretaries, Mr. and Mrs. E. E. Strother, who claim that five times eight hundred societies may soon be formed in the great republic.

"The past months have been months of steady gain for the Christian Endeavor movement throughout the United States and Canada, so far as we can judge from reports that have come to our office from all parts of the country. Along several lines the activities of our societies have been particularly marked.

"Conventions, 'record-breaking,' according to the modern phrase, have been held in many States. An organization which in a very large number of States can bring together, year after year, from one thousand to three thousand young people for a strictly religious convention demonstrates its inherent vitality and staying qualities, and its hold upon the hearts of its constituency.

"In three special lines of activity our societies have of late been particularly interested. First, in raising money for the new Headquarters Building. The States have assumed \$120,000 of the \$150,000 needed, and a large part of this has been secured in cash or definite pledges.

"To organize the societies of the whole country from Maine to California for a building-fund campaign, to inspire them with enthusiasm for it, to make the giving a joy, and actually to obtain large and substantial results is an exceedingly difficult and delicate task. Secretary Lehmann seems to have accomplished this in large measure, and receives the heartiest support of all, in view of the almost incalculable boon the Headquarters Building will be in giving us a permanent revenue for the development and maintenance of Christian Endeavor in all parts of the world.

"The second noteworthy event of the past quarter has been the rapid development of the Christian Endeavor Peace Union, a timely movement and one that has met the hearty approval of many of the most distinguished men in the country.

"Our leadership among the Christian young people of the country in this matter has multiplied the number of our friends among those who care little for other phases of Christian Endeavor, and our society has been called by at least one important newspaper, the *Boston Transcript*, 'the greatest peace organization in the world.'

"A third important feature of the most recent months has been the vigorous preparation for Christian Endeavor Week, February 1-13. The possibilities of this week given upon us as we contemplate them. It may, and I believe will, result each year in the decision of tens of thousands of young people to live more devoted Christian lives, lives of communion and self-sacrifice as made concrete by the Comrades of the Quiet Hour, the Tenth

Legion, and the Life-Work Recruits. It will promote increasing loyalty to the local church, an ever enlarging fellowship with other Christians, and will lead hundreds, if not thousands, of young men each year to decide to make the ministry, missionary work, or allied vocations their life-work. It may also bring into different missionary treasuries hundreds of thousands of dollars.

"If pastors and young people alike realized the possibilities of Christian Endeavor Week as a time when the thought and expectancy, the prayer and effort, of the young people of the land might be focused on these things as at no other time, the results of the week would be beyond our largest hopes.

"A multitude of pastors are getting tired of various substitutes for religion among their young people—organizations that may possibly promote chivalry or sociability, or the entertainment idea, or helpfulness in certain lines, but which often degenerate into cliques, and at the best do not even pretend to develop the devotional spirit, or fealty to the church, or service for others from the highest motives of love for the Master."

The Publication Department reported a gain in business over the same period in 1913 of nearly \$3,000.

The World's Union closed the year with a net balance in the treasury of \$1,191.18 and the largest receipts in its history.

A particularly strong program is in preparation for the Fifth World's and Twenty-seventh International Christian Endeavor Convention, to be held in the great Coliseum building, Chicago, July 7-12, 1915. Suggestions of speakers or features will be cordially welcomed by the committee. The interest is wide-spread, and the attendance promises to be large.

The following resolution was unanimously adopted:

"As trustees of the United Society of Christian Endeavor and directors of the Christian Endeavor Peace Union we respectfully request the President and Congress of the United States at their earliest hopeful opportunity to press for a permanent peace among the nations of the world, based upon a complete international legislative, judicial, and executive system, in which the nations will share in proportion

to their literate populations; based also upon the transformation of armies and navies into national and international police-forces as may be necessary. We also urge all Christian Endeavor unions, local, state, and national, to give this subject an immediate and prominent place in their convention programmes, and to work in every suitable way for the promotion of this great advance in civilization."

New Year's Eve

Good old days—dear old days
When my heart beat high and bold—
When the things of earth seemed full of life,
And the future a haze of gold!
Oh, merry was I that winter night,
And gleeful our little one's din,
And tender the grace of my darling's face
As we watched the New Year in.
But a voice—a specter's, that mocked at love—
Came out of the yonder hall;
"Tick-tock, tick-tock!" 'twas the solemn clock
That ruefully croaked to all.
Yet what knew we of the griefs to be
In the year we longed to greet?
Love—love was the theme of the sweet, sweet
dream
I fancied might never fleet!
But the specter stood in that yonder gloom
And these were the words it spake,
"Tick-tock, tick-tock"—and they seemed to mock
A heart about to break.

'Tis New Year's Eve, and again I watch
In the old familiar place,
And I'm thinking again of that old time when
I looked on a dear one's face.
Never a little one hugs my knee,
And I hear no gleeful shout—
I am sitting alone by the old hearthstone
Watching the Old Year out.
But I welcome the voice in yonder gloom
That solemnly calls to me:
"Tick-tock, tick-tock!"—for so the clock
Tells of a life to be;
"Tick-tock, tick-tock!"—'tis so the clock
Tells of Eternity.

—Eugene Field.

God's Love

Beneath the snow the flowers sleep,
Beneath the ice the rivers creep
Unseen, silent, to the sea.
All crystal are the hills and vales,
All glittering are the hills and dales,
Mountain top and languid lea.

And yet behold the ocean wide,
Restless its unceasing tide,
Winter, summer, never still!
How like to God's great love the deep,
Active always, ne'er asleep,
As resistless as his will!

—George Taggart, in *The Christian Herald*.

Semi-annual Meeting

The semi-annual meeting of the Minnesota and northern Wisconsin churches convened with the Grand Marsh Wisconsin Church, Friday evening, November 20, 1914.

The meeting was called to order by the moderator, Dr. W. D. Tickner. After singing, "All for Jesus," Isaiah 56 was read and prayer offered by Rev. W. D. Burdick. The congregation then sang again, "Lord plant my feet on higher ground," after which Rev. T. J. Van Horn gave an inspiring talk on Matthew 3: 3, last clause: "Prepare ye the way of the Lord, make his paths straight." Dr. Tickner spoke of the guideboards along the way. After singing, "Jesus is all the world to me," a conference meeting was led by Rev. Mr. Burdick. Prayer for all burdened hearts was offered by Rev. Mr. Van Horn. A Program Committee was appointed, consisting of Dea. J. O. Babcock, delegate from the Iowa yearly meeting, Miss Eva Churchward, delegate from the Dodge Center Minnesota Church, and M. J. Green, of the Grand Marsh Church. The meeting was closed by singing, "Face to Face," and the benediction by Rev. Mr. Van Horn.

The Sabbath-morning session was opened by a song service, after which Brother John Babcock, delegate from New Auburn, Wis., read Luke 11 and offered prayer. Rev. Mr. Burdick preached a stirring sermon from Matthew 23: 37: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" After singing, "My Savior First of All," the ordinance of the Lord's Supper was celebrated, and the meeting was closed by singing, "Jesus Paid it All."

The afternoon meeting was opened by singing, "Trust and Obey." Exodus 4: 1-17 was read by Rev. Mr. Van Horn, who also offered prayer. "I'll go where you want me to go," was sung, after which Brother John Babcock spoke from Exodus 4: 2, second clause: "What is that in thine hand?" Some of this talk was addressed particularly to the boys and girls, who gave close attention. After singing, "When the roll is called up yonder," Miss Churchward read an essay, "Value of Work," written by Miss Susie Loofboro of New Auburn, Wis. It was voted to send this essay to the SABBATH RECORDER for publication. The meeting was closed by singing, "Nearer, My God, to Thee," and the benediction by Rev. Mr. Van Horn.

The evening session was opened by a song service. Psalm 145 was read, and prayer was offered by Rev. Mr. Burdick. After singing again, Dr. Tickner preached from Psalms 95: 6: "O come, let us worship and bow down; let us kneel before the Lord our maker." Prayers were again offered by Mrs. Nancy Babcock and Brother John Babcock. The meeting closed by singing, "Nearer, My God, to Thee," and the benediction by Rev. Mr. Burdick. By request, immediately after the benediction, Brothers Burdick and Van Horn sang a duet, "Sweeter as the Days Go By."

The Sunday-morning session began by singing, "O for a faith that will not shrink." Rev. Mr. Burdick read Genesis 13, and offered prayer. "Wonderful Words of Life" was sung, after

which Brother John Babcock preached from Genesis 13: 12: "Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom." By spelling the word "Sodom," S-i-n, he gave a practical talk, especially to children, on sin. The following Committee on Nominations was appointed: Brothers J. O. Babcock, Van Horn, and E. Atkins. The closing song was, "Jesus, Savior, Pilot Me," and the benediction was pronounced by Brother Burdick.

The business meeting, Sunday afternoon, opened by singing, "I will guide thee with mine eye," and prayer by Rev. Mr. Burdick. The secretary's report of the semi-annual meeting at Dodge Center, Minn., beginning June 5, 1914, was read. Report of churches was given as follows: from New Auburn, Wis., by John Babcock; from Dodge Center, Minn., by Eva Churchward; from Grand Marsh, by Mr. E. Atkins; from the Iowa churches, by J. O. Babcock. A report of the Iowa yearly meeting, by Mrs. M. G. Churchward, was read by the secretary. It was voted to pay the expenses of Mrs. Churchward to and from Marion, Iowa (\$12.84) and a committee, consisting of John Babcock, Miss Jessie Langworthy, and M. J. Green, was appointed to apportion the amount among the churches. The apportionment was reported as follows: Dodge Center, \$7.85; Grand Marsh, \$1.07; New Auburn, Wis., \$2.85; New Auburn, Minn., \$1.07. This report was accepted.

The following report of the Nominating Committee was read and accepted. For moderator of the next semi-annual meeting, Clarence Carpenter, New Auburn, Wis.; for clerk, Miss Vera Mack, New Auburn, Wis.; for corresponding secretary, Mrs. Rosa Williams, New Auburn, Wis.; for essayists, from Dodge Center, Miss Myrtelle Ellis; from Grand Marsh, Mrs. Myron Green; from New Auburn, Wis., Mrs. Oscar Davis; for the introductory sermon, Dr. W. D. Tickner.

After singing, "Face to Face," Matthew 4: 12-25 was read and prayer offered by Dr. Tickner. Singing, "Even Me," was followed by a sermon on "Repentance and Faith," by Rev. Mr. Van Horn. Text, Mark 1: 15, last clause: "Repent ye, and believe the gospel." Meeting closed by singing, "Whosoever Will," and benediction by Dr. Tickner.

The Sunday-night meeting opened with a song service. The Eighth Psalm was read, and prayer was offered by Dr. Tickner. A duet, "Tell Some One," was sung by Rev. Mr. Van Horn and Mrs. Cora Atkins. Rev. Mr. Burdick preached an inspiring sermon, using for the text, Psalm 8: 5: "For thou hast made him a little lower than the angels, and hast crowned him with glory and honor." Theme, "Choice Things in Life." After the sermon the choir sang, "Along the River of Time we Glide." This was followed by an active conference meeting led by Rev. Mr. Van Horn, who also dismissed the meeting after the song, "God be with you, till we meet again."

MRS. E. L. C. GREEN,
Clerk.

"Life will take tone and color, not from what I have, but from what I am."

CHILDREN'S PAGE

A New Year's Thought

Upward float the little prayers, day by day;
Little prayers for little cares, in work or play.
Every moment brings its trial or its pleasure,
Little prayers for self-denial yield rich treasure.
Let this be your little prayer every day;
"Keep me, Lord, in thy dear care, come what may,
Lead my little feet apart from evil things;
Daily hide my little heart beneath thy wings."
—Unidentified.

A Boy in Nazareth

Jesus was born in Bethlehem, then lived in Egypt for a little time, and was perhaps a year old when his parents first brought him to Nazareth, the village which was to be his home for nearly thirty years.

One of the first excursions the Child made beyond the door of his own home was probably on his mother's shoulders to the well of Nazareth as she went for water. The Eastern villages have only one well or spring, so all the women must go to it for the water they use about the house. And Mary, when she went, would place the Child astride her shoulder, as the Eastern mothers carry their children still, and taking the tall water jar on the other shoulder, would trudge away to that place on the hillside where the spring poured out of the rock, sweet and cool.

When he was a little older he would run along at her side, and unless he was very unlike other children then and now, he spent a good many happy hours playing about the great stone troughs where the cattle and donkeys were watered. He must have looked much like the children that play around the well today. I suspect he was bareheaded and barefooted and wore the same simple tunic, or gown, they wear now, for fashions in dress have not changed much in Nazareth even in nineteen hundred years. And the water tastes sweeter as we drink of it, because he drank of it before.

It was from this same spring that he gave Ben Hur a drink, so the story says, as the young prince was being led away to slavery. The spring empties into a little gulch and its water is soon lost in the dry

soil, but the ravine runs on down through the town. That bit of smooth, hard ground on its bank is the village threshing-floor. Just after the harvest they use it for the threshing, then all the rest of the year the children have it for their playground.

Nazareth lies in a valley high up in the Galilean hills. If you climb to the steep crest on the foot of which the village is built, one of the most beautiful views in all the Holy Land opens around you. Mountains and seas change but little in a thousand years, and this scene must be almost the same that Jesus saw when he came here often as a boy. Away to the west is Mount Carmel and beneath it the blue of the Mediterranean. In the east are the purple hills of Moab, climbing higher and more distant until they are undistinguishable from the clouds above them. High in the sky of the north are the snow fields of Mount Hermon, cold and glistening all the year round.

One morning I climbed to this hill top to watch the sunrise over the eastern mountains. And I remembered that Luke tells us how Jesus, going about preaching his gospel, often went out and spent the whole night in the mountains in prayer. I am sure that must have been his habit through the earlier years in Nazareth, too, and that he was here on this crest many times as the sun first touched it in the morning.

Another spot that Jesus would always turn to as he stood on the hill top was the village of Safurieh, just beyond the first valley northward, where Mary's father and mother lived. Happy days of his boyhood were those when he could go up over the hill, through the olive orchards, and down to the village to visit them.

But the best-loved place of all would be the floor of his father's shop. It was littered with shavings and blocks and sticks. All day he would busy himself with them and watch the things Joseph was making. Before he was very old he began to help at the simpler tasks, for in the carpenter shops of Nazareth today you can see little fellows of six or seven as hard at work as the older carpenters. From then until he was thirty years old he worked in that same shop day after day. It was hard work and humble work. And he was the best and kindest carpenter Nazareth ever had.—Presbyterian Advance.

The Fawn's New Year

It was early New Year's Day, and Foreman John Beston stood in the doorway of the Lumber Company's store looking out at the snowy forest scene, when there came into sight the shawl-covered figure of a girl who was plodding along the woodroad and dragging a sled.

"Well, Kate, what are you after this morning?" he asked as she came nearer, crunching over the hard, frosty snow in front of the steps.

"Five pounds of brown sugar," she answered, promptly. She was a short sturdy girl, perhaps fourteen years old. The face which showed through the tightly drawn folds of her shawl was serious with the seriousness of a child that has many cares to think about.

It took the foreman some time to tie up the sugar with his big, clumsy fingers. The two young men who usually acted as clerks were having a holiday. "How are you all at home?" he asked. "I hear your father's leg is doin' nicely."

"It's slow healing. But outside of that we're doing well enough. We had plenty of garden stuff planted. We had a nice flock of turkeys, too, but in the fall the foxes got after them and took the whole flock."

"Pshaw, that was too bad! An' I know you'd meant to keep one of 'em for dinner today."

"Well, it doesn't matter much. I know a way of fixing potatoes and turnips and beans in a kind of pie so that it's almost as good as turkey. The children won't care, if they have lots of sugar. It'll be fun for them, pretending the turnips are white meat and the beans dark meat; only there won't be any wishbone."

"I call that pretty mean kind of fun—for New Year's fun," commented the foreman. He thought of the mighty dinner around which he and his family would soon gather. "See here, Kate, I killed more turkeys than they'll cook today, an' you must take one of 'em home as a present to the children. If your turnip pie is so good you can't eat the turkey—why, just bring it back."

When Kate started home, the little sled held several bundles besides the sugar and the turkey. There were a quart of cranberries and some dried apples—all gifts from the foreman.

After going a short distance on the road, she turned into the woods and followed a path to North Inlet, a stream on the shore of which stood her father's cabin. Most of the snow had blown off the ice that covered the sluggish stream, leaving a clear path for a skater. She put on a pair of skates she had brought with her, and soon was gliding down the frozen inlet toward the lake.

She gave little heed to the beauty of the forest, where all was white and green, save when some wild creature flashed its bit of color into the scene. Her thoughts were given more to her small brothers and sisters and to the turkey she was carrying home to them. The prospect of a New Year's dinner that was purely vegetarian had been very depressing, even to the practical mind of one who had resolved to look upon it as merely "fun."

She had not skated far when her ears caught faint sound that came from far back among the wooded hills surrounding the lake. "It's some hounds running a fox, or perhaps after a deer," she thought, and skated on down the inlet. The baying of the dogs sounded nearer and nearer.

She stopped for a moment, and bent down to tighten a skate-strap. When she raised her eyes, she noticed a movement in the underbrush, and then a small deer pushed its way through the bushes and trotted out on the ice. Seeing her, it was startled, and tried to jump back, but only lost its footing and fell sprawling. It seemed utterly exhausted, and lay there quietly, save that it bleated several times, and it was panting as if it had run a long and hard race. It looked at Kate appealingly, with large, gentle, terror-stricken eyes.

"It's too bad to frighten you so, and you're only a summer's fawn, too!" She came quite near, but did not dare to touch it, lest it should struggle to escape.

There sounded a louder burst of baying from the hounds. The fawn shivered and gave a piteous bleat, that was like the cry of a frightened child. Kate remembered how once, when a large dog had come into the cabin, her little sister had cried out and come rushing to her for protection.

She caught the deer around the shoulders and dragged it over the glare ice to the snow near the bank. "I can never

keep them from killing you if they find you here!" she cried. "You're rested now, and you must go on."

It got upon its feet and trotted on into the woods, but slowly, as if still weak from its long run.

The baying of the hounds sounded louder and louder. In some way she must prevent their following the fawn! She ran to the bank where it had come upon the ice, and trod the snow into its tracks, trying to destroy the scent. But as she worked she felt that it was useless. There was no hope of baffling the keen noses of the dogs for more than a moment. They would be sure to find the trail that led into the woods across the inlet.

Now a hoarse howl, followed by the whimper of a hound that knows he is close to the game, warned her that the dogs were near at hand. In a moment they came into sight, their faces made savage by the fierce joy of the hunt.

As Kate stamped the snow into the tracks, she had thought of a way of saving the fawn, and now when she saw the dogs in all their savage eagerness, she acted at once. Seizing the turkey that was on her sled, she tore off the cloth wrapped around it and threw it upon the ice just as the hounds reached the bank.

Their breakfast had been a light one, and this was a tempting meal, yet they might not have abandoned the trail if it had led on with undiminished scent. But, thanks to Kate's efforts, it did not, and they stopped, puzzled; then, seeing the turkey lying on the ice, they fell upon it without further delay.

Kate stepped back a little from the fierce-looking creatures and stood watching them. The turkey was a big one, but it did not take the hungry dogs long to tear it to pieces and swallow most of it. Some of the larger bones were too much for even their jaws, and they lay down on the ice and gnawed and licked them. Their feast made the dogs good-natured and lazy; the hunt and the game they were tracing seemed quite forgotten. At length, when Kate thought best to move on again down the inlet, they followed after, wagging their tails in most friendly fashion. When the inlet's mouth was reached, they separated from her and trotted off along the lake shore to their home at some hunter's shanty. Their tails

were still wagging with the memory of their New Year's feast.

Kate left the ice and plodded along a road through the woods to her home. Here, when her story was told, the children were at first inclined to scold at the loss of their turkey, and had to be appeased by promises of a double quantity of brown sugar. When dinner time came her skill had worked such a change in the potatoes and turnips and beans that they all declared that they could hardly tell them from turkey, especially when eaten with a great deal of cranberry sauce.

While Kate's New Year's dinner was cooking, a foot-weary fawn that had slowly made its way back among the hills reached a sheltered ravine where a herd of deer were lying sunning themselves. Several that lay close together were, like the newcomer, young deer only six or seven months old. The weary fawn lay down by this little group, and they made a welcoming stir, and licked it with their soft tongues, for they had feared never to see it again. The fawn that had escaped lay quietly in the sun, looking as if it felt very grateful that its New Year had not been brought to a close by the fierce deerhounds—*Francis Sterne Palmer, in Western Recorder.*

Not So Fast

"O mamma," cried Blanche, "I heard such a tale about Edith! I did not think she could be so naughty. One—"

"My dear," said her mother, "before you tell it we will see if your story will pass three sieves."

"What does that mean, mamma?"

"I will explain. In the first place, let me ask you about your story; is it true?"

"I suppose so. I heard it from Grace White, and she is a great friend of Edith's."

"And does she show her friendship by telling tales of her? In the next place, though you can prove it to be true, is it kind?"

"I did not mean to be unkind, but I am afraid it was."

"And is it necessary?"

"No, of course, mamma; there was no need for mentioning it at all."

"Always ask these three questions first when you are tempted to tell something about others."—*Selected.*

SABBATH SCHOOL

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

What an inspiring year of Bible study in the Sabbath school 1914 has been! We have followed the Savior from his birth in Bethlehem of Judea until we saw him disappearing in the clouds above Olivet, with the promise from the heavenly messengers that "in like manner" he should return to claim his own. Glorious promise! Let Christ's Church lift up her heart with joy! No dangers can daunt us. No hardships can quench our joy. Jesus is coming again.

* * *

A group of people gathered to study the Bible are bound together by peculiar ties. There can be no true brotherhood without a common father. Here is where real fellowship has its source. The Bible is our text-book, and all human life is our field. On December 12 our class read from the opened Scriptures, in chronological order, accounts of the different appearances of Jesus to his disciples after his resurrection. Here were stalwart men who were doing things in the world. For an hour that Sabbath day we were in the school of Christ together. When we meet each other on the street during the week, there is a special feeling of kinship. It helps us to live bravely and happily.

* * *

With the first of the year we go back to the Old Testament. I am looking forward to these lessons with keen anticipation. We shall be studying the history of God's people as they develop their national life and their moral and religious consciousness. I have never understood this period as I want to. Have you? Let us take up this study in real earnest, and we shall find the year rich in lessons for personal living as well as public policy. The whole Bible is intensely human and practical.

Everybody studying the Bible together. Let this be our goal for 1915. Let each class get busy in its own field. Bring in new members. Give them such a cordial welcome that they will be glad they came. Study the lessons. Follow some line of

collateral reading. Make this a course in liberal culture as well as in spiritual uplift. If the young mother can not be present in the Sabbath school just now, she can keep along with the same lessons at home. Husband in the Men's Class, wife in the Home Department, and baby on the Cradle Roll—all members of the Bible school.

* * *

There are lots of mothers, though, who go to the Sabbath school and take the babies right along. I have very pleasant memories of the Bethel Class at Alfred with anywhere from one to six children keeping busy in different parts of the room, while the parents were discussing Bible problems. Best students in the world too! Show me a nobler picture than a mother holding her baby by one arm and reaching up with the other to get a safe hold on the Cross.

Sabbath School Lesson

LESSON II.—JANUARY 9, 1915

DEBORAH AND BARAK DELIVER ISRAEL

Lesson Text.—Judges 4: 4-23; 5: 1-22

Golden Text.—"The righteous cried, and Jehovah heard and delivered them out of all their troubles." Psa. 34: 17.

DAILY READINGS

First-day, Exod. 15: 1-18

Second-day, Psa. 106: 1-25

Third-day, Psa. 106: 26-48

Fourth-day, Judg. 3: 7-31

Fifth-day, Judg. 4: 1-24

Sixth-day, Judg. 5: 1-22

Sabbath Day, Judg. 5: 23-31

(For Lesson Notes, see *Helping Hand*.)

Wanted

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

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

THE SABBATH RECORDER,
Plainfield, N. J.

"Whether life to me is good and joyous depends more upon what is in my heart, than upon what I have in pocket."

"The Hebrews were never more spiritually glorious than when they languished in captivity."

HOME NEWS

DERUYTER.—The annual meeting of the Woman's Benevolent Society of our church was held at the parsonage, December 2. The officers of last year were all re-elected. They are as follows: President, Mrs. Stephen Parker; vice-president, Mrs. H. B. Ames; recording secretary and treasurer, Mrs. L. A. Wing; corresponding secretary, Mrs. W. W. Ames.

We have held one meeting each month during the year. We have sewed several times for a poor woman with little children, have made, and sold, one quilt, and are piecing more. Early in November a barrel and a box of clothing were sent from this town to the Santa Claus ship. Our society sews two afternoons on little garments for this purpose. We have raised a little more than forty dollars, of which twenty-five was used for repairs on the parsonage, and fifteen was sent to the Woman's Board. Occasionally we have a reading; but as there are so few to work, we have not much time for that.

To the large societies this may seem a small showing; but several of our members are too far away to get here often, some are kept at home to care for others, and still others are unable to work. We have only seven or eight active members, but these few are faithful. The money is all raised by pledges, and the members of the society are regular contributors to church expenses; so, on the whole, we feel we are doing the best we can. E. M. A.

HOPKINTON, R. I.—It is a long time since there has appeared anything from here in the RECORDER. Perhaps it would not be amiss to say that the appointments of the church are well attended. There is a good interest in the prayer meeting held the night after the Sabbath, as is shown by the fact that we often have thirty at the meeting and that was about our average during the summer, with an occasional forty-five. The Junior is an interesting little meeting of from twelve to fourteen of the children.

Under the lead of this church there has been organized a community social, the object of which is to foster the spirit of real sociability among the families of the com-

munity and encourage the community in an effort for social and intellectual improvement. This social is held at some home once in two weeks. A part of the evening is given to social visitation. A part of it is given to a program that has been prepared of music, recitations, essays, or reviews of books. But two meetings have been held as yet, but there is a growth of interest.

An offering was made by this church for the Ministers' Fund. While it may seem very small to some, it will, nevertheless, show that we are seeking to be in line with the general and special work of the denomination. E. A. W.

Our Votes

ELEANOR C. BURDICK

[Written for, and spoken by, the members of classes Nos. 2 and 3, of the DeRuyter Sabbath School, at the temperance exercises, November 7, 1914.]

First boy—

I'll soon be a man and voter;
Now, I pray, what do you think?
That I'll ever sell my vote for
A glass of poisonous drink?
Oh, no! I surely will never,
But will vote for thoughtful men
Who we know are pure and noble,
Always honest and true; and then,
Whatever may come, with true courage
They will ever stand for right,
And Rum, that terrible demon,
Will forever sink from sight.

Second boy—

I'll also soon a voter be
And I'll vote for men who dare
To call sins by their own right names,
No matter when or where.
Rumseller, a murderer they will call,
At least he's an accomplice,
And his deed of murder foul
He'll soon or late accomplish.
If he asks our nation's license,
A murder license it shall state,
And not such power will he e'er get—
He will hear that quick and straight.

Third boy—

I know I'll be a voter too
In a few short happy years,
And I'll vote to dry forever
Whiskey orphan's sorrowing tears.
For Pone Catholic I'll not vote,
Nor King Alcohol—Oh, no!
Also President Tobacco
From our land must surely go.
These three, our National Air, I'm sure,
Could never sing quite clear.
With no foul smoke or whiskey breath
We will sing it always here.

Fourth boy—

A voting citizen, I shall vote
For men who'll think of the poor,
And give them wages that will keep
The wolf from every door;
And not pay to some men thousands,
Or a million, yes, mayhap,
Who for the poor day-laborer
Will never care a rap.
And I'll never vote for liquor
While there are dear boys in the land;
And if you will vote the same way,
I'd like to take your hand.

Fifth boy—

I'll vote for kindness to animals,
They add to the comforts of men,
And not one drop of rum shall go
To those having charge of them.
All who risk their lives in any car,
Or in ship or any shop
Should know the dangers caused by rum
Must now forever stop.
And no "blind tiger" is so blind
As are those who let it stay;
And so for temperance backbone
We will work and hope and pray.

First girl—

Soon I'll also be a voter,
A temperance worker I will be;
I'll vote to make our land in truth
A land of liberty.
I'll never vote for one who drinks,
And not ashamed of anything
Except to say his prayers.
Ah, the whiskey and tobacco slaves!
And the wives are slaves with such;
With impure air their children's lungs
Are poisoned overmuch.

Second girl—

Missionaries to the heathen
Of all lands must ever take
The gospel light, to stem the tide
Of dark ignorance and hate.
Shall the same ships carry heathen rum
To every foreign shore,
To make men still more heathen
Than they ever were before?
O that this cruel work may stop,
We will ever pray and hope,
And so to aid in all the good
I will land my voice and vote.

Third girl—

When I'm a voter, I'll not aspire
Political office to hold;
But if to the White House I am sent
I will fearless be, and bold
To right the wrongs, and banish sin,
And our country free from graft,
And cities cleanse from dens, at which
Ruler's have winked and laughed.
You men and women, and I, will make
Laws that will help to save,
Till our own land shall truly be
"Land of the free, and the home of the
brave."

"The best gift we can offer our friends
is the best in ourselves."

A Smile

Nothing on earth can smile but man!
Gems may flash reflected light, but what
is a diamond-flash compared to an eye-
flash and a mirth-flash? Flowers can not
smile; this is a charm that even they can
not claim. It is the prerogative of man;
it is the color which love wears, and cheer-
fulness and joy—these three. It is a light
in the windows of the face, by which the
heart signifies it is at home and waiting. A
face that can not smile is like a bud that
can not blossom, and dries up on the stalk.
Laughter is day, and sobriety is night,
and a smile is the twilight that hovers
gently between both—more bewitching than
either.—*Henry Ward Beecher.*

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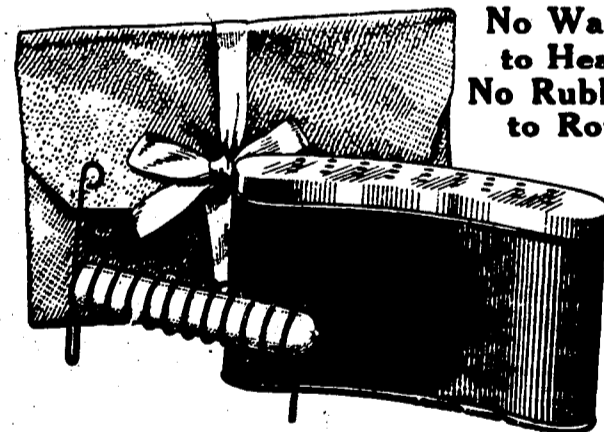
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DEATHS

WILLIAMS.—Martha Miriam was born in Watson,
N. Y., October 25, 1873, and died after a
serious operation, in the hospital at Utica,
N. Y., December 15, 1914, aged 41 years, 1
month and 20 days.

When about twelve years of age she confessed
her Lord by being baptized by Eld. B. F. Rogers,
and uniting with the Seventh Day Baptist Church
of Watson, N. Y. In January, 1900, she joined
the Seventh Day Baptist church at West Ed-
meston, N. Y., and continued a faithful mem-
ber till death. She was greatly beloved and will
be sorely missed, not only in the home, but in the
church, the Sabbath school, and the Ladies' Aid
society. She was a willing worker and did
what she could for the Lord and for those with
whom she came in contact.

Funeral services were held on December 17,
in the church to which she belonged, in the pres-
ence of a large company of relatives and friends,
and were conducted by the pastor, A. G. Cro-
foot, assisted by a former pastor, Rev. J. T.
Davis. A. G. C.

PALMITER.—Albert H. Palmiter was born in Al-
fred, N. Y., April 28, 1845, and died in Al-
bion, Wis., December 16, 1914.

At the age of ten years he moved with his
parents to Albion, Wis., and settled on the farm
that afterwards became his, one mile west of
Albion, where he lived until 1900. Then he
moved to his new home in the village of Albion,
from which he passed to the other world.

Brother Palmiter was converted and united
with the Albion Seventh Day Baptist Church in
1861, under the labors of Eld. James Summer-
bell, and held that fellowship to the day of his
death.

On September 19, 1860, he was united in mar-
riage to Miss Harriett V. Babcock, of Westerly,
R. I., and to them were born four children—
Fred, Mae, Louis, and Sada. All survive him.

Brother Palmiter had a strong personality, but
was of a quiet, retiring disposition. He was kind,
mild, and loving to all. He was very unselfish,
looking always to the comfort of others, and in
his illness showed great patience, and wonderful
resignation to what was in store for him. In
talking of the life beyond, he expressed strong
hopes for a home in glory.

The whole community feels the loss of such
a citizen, and sympathizes with the family, who
will miss him most. We commend them to the
care of him who said, "Come unto me, all ye
that labor and are heavy laden, and I will give
you rest." C. S. S.

"Faith rests upon immovable founda-
tions; it employs agencies that human rea-
son can not trace."

"A housekeeper is known by the trump-
ery she keeps."

A Pastor's Prayer

Our Father, we thank thee for letting
us go over into the new year and for leav-
ing our unfruitful tree still standing in the
field. We thank thee for thy patience to-
ward us and thy care over us. Forgive us
our poor requitals for thy love. Give us
grace to pass through today's open door,
facing the clean canvas with a consecrated
brush, to meet the new opportunities with
a clear vision, and to greet the untraveled
pathway with faith's cheerful dare. Help
us to forget what we ought not to re-
member and to remember what we ought
not to forget of past years. Give us, first
of all, thyself, and add what else may bring
us more of thee. If the way is to be a
pleasant one, keep it from making us sel-
fish; if it is to be a toilsome one, speak to
us more often, that so we may learn to love
it. Give us to understand whatever we
need to know and before thy veil of mys-
tery patiently to wait. Make our lives so
evidently sincere that our defects may not
turn others from thyself; and may our lit-
tle deeds be so free of self as to glorify
only thee. Decide thou for us how much
of prosperity and happiness we may safely
be intrusted with; and, if thou must chast-
en, remember how little we can bear alone.
Above all, use us in this world as much as
thou canst, and teach us to use thee as
much as thou dost desire. Plan for us
how far down the years we shall go and
show us how to make the allotted time
worth while. Father, help us to view our
life here as the gift of thy love; and, when
thou shalt interrupt it, may we be glad to
run home to thee and to him whom thou
didst send to be the Way. Amen.

—*J. E. Bushnell.*

The monks on Mount Sinai, in the mon-
astery of St. Catherine, are criticized by
Dean Stanley because they have won no
converts from the surrounding Bedouins,
have not impressed the scattered inhabi-
tants of the Sinai peninsula. The stricture
is warranted. "The light that shines farth-
est, shines brightest at home." With all
large plans for life and service there is
danger that the near at hand may be neg-
lected. No life is truly effective which is
not affecting its immediate environment.
The new year, to be the best year, will
count most right where we are.—*The Con-
tinent.*

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.

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.

"If we are to do anything worth while we must stop saying, 'I wish,' and say, 'I will.'"

"The problem of satisfactory living is not one of getting something, but one of becoming something."

"The angel child never lives in your neighbor's house."

The Sabbath Recorder

Theo. L. Gardiner, D. D., Editor

L. A. Worden, Business Manager

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For the gift without the giver is bare;
Who gives himself with his alms feeds three—
Himself, his hungering neighbor, and me.

—James Russell Lowell.

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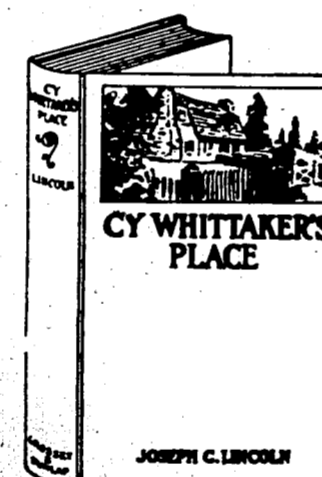
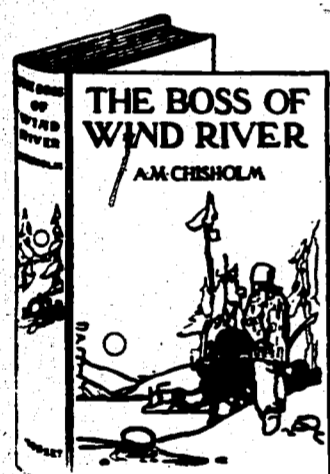
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