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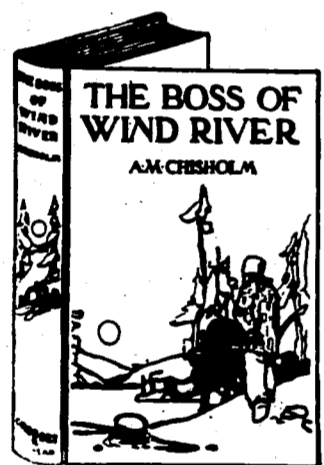
AT THE FOOT OF THE RAINBOW
by Gene Stratton-Porter (Author of "Freckles")

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



THE HOLLOW OF HER HAND

GEORGE BARR MCCUTCHEON



THE BOSS OF WIND RIVER

A. M. CHISHOLM

THE BOSS OF WIND RIVER
by A. M. Chisholm

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



CY WHITTAKER'S PLACE

JOSEPH C. LINCOLN

THE HOLLOW OF HER HAND by George Barr McCutcheon

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

CY WHITTAKER'S PLACE by Joseph C. Lincoln

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

The SABBATH RECORDER Plainfield, N. J.

The Sabbath Recorder

THE MISSION OF THE CHURCH

(From "Problems of Young People," page 50)

REV. EDGAR D. VAN HORN

More than anything else the church is a training-school for service. And I want to make this point very clear, if possible. The church is not a labor bureau, nor a hospital, nor an asylum, as our socialist friends would have us believe. Its work lies deeper than all these. Its business is to so foster and cultivate the spirit and methods of Jesus in human hearts as to render possible the building of hospitals, asylums, homes for the friendless, and the establishing of labor bureaus and all the other institutions intended for social uplift. These are the outward manifestations, the fruitage of that life and spirit which the church promotes in the community.

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"Therefore, Pray"

Who can look over a pile of old Christmas cards and New Year greetings without having his heart stirred by memories of loved ones whose messages have cheered him in other days. As the years go by, and these seasons of the "backward look" return, it would be well for us all if we could dwell less and less upon the annoyances, the trials, and the grief behind us, and in our memories cherish more and more the pleasant experiences. Happy is he who finds among the mementos of other days a large share of helpful and cheering expressions from friends who loved and trusted him, who helped to bear his burdens, and sympathized with him in all his troubles. The memory of such friends is blessed.

It was New Year's Eve. Some old messages among our keepsakes were brought out, and we enjoyed rereading them. One in particular touched the heart. It was the last message from an old-time friend who has since passed away. It is so good, and so suggestive of the kind of help and sympathy we all, at times, sorely need, that we give it here. It is a little poem by Marianne Farningham. Please read it over and over until you comprehend it fully. It may help you, and it may show you how you can help some others.

"I can not tell why there should come to me
A thought of some one miles and years away
In swift insistence on the memory,
Unless there be a need that I should pray.

"Old friends are far away; we seldom meet
To talk of Jesus or changes day by day,
Of pain, pleasure, triumph or defeat,
Or special reasons why 'tis time to pray.

"We are too busy even to spend thought—
For days together of some friends away;
Perhaps God does it for us, and we ought
To read his signal as a call to pray.

"Perhaps my friend just then has fiercer fight,
A more appalling weakness or decay
Of courage, darkness, some lost sense of right;
And so in case you need my prayer, I pray.

"Friend, do the same for me. If I intrude
Unasked upon you on some crowded day,
Give me a moment's prayer as interlude;
Be sure I need it, therefore pray."

Unkind, Untrue, Pernicious

Some reformers can let no opportunity pass to cast a jibe at the church by telling humiliating stories about the "deacon" or the "preacher." An illustration of this unkind habit lies before me in a little poem describing in sarcastic terms certain inconsistencies between some imaginary deacon's prayers in meeting, responded to by fervent "amens" from members of the flock, and the out-of-meeting daily life of the same deacon, as well as that of his church people. It is only a single instance of a most harmful habit, indulged not only by the ranting reformer, but too often by those who claim to be friends of the church.

All this story-telling at the expense of church leaders, this use of sarcastic jibes and jokes to bring the laugh of derision upon officials of the Christian congregation is, as a rule, unbecoming to the one who resorts to such methods, and in too many cases is unkind, untruthful, and full of mischief. Even though people laugh at the jokes and applaud the criticism, deep down in their hearts they must feel that such things are *unkind*. Then, when men take a second sober thought, they know from personal acquaintance with splendid Christians they call "deacons," that these unkind representations are *untrue*. And it requires no arguments to show that they are *pernicious*.

Anything that injures the church of Jesus Christ in the esteem of sinful men; anything that tends to widen the chasm between the church and the unchurched multitudes; that feeds the flame of bitterness against the best all-round organization for uplifting humanity, is certainly detrimental to the cause of human betterment.

Criticisms that unjustly besmirch Christian leaders must damage the cause of him who uses them, acting as a boomerang to defeat his purposes. Such things drive men away from the very institution that would do them the most good if they were only loyal to it. It is too bad to deepen human prejudices against the religion that would uplift men, enable them to under-

stand one another better, and engender those habits of industry, economy, and temperate living sure to bring peace and prosperity for the present, and hope for the future.

Salem College to Rebuild Immediately

On Monday evening, December 28, the Board of Trustees of Salem College voted unanimously to rebuild at once on the site of the old building. We are glad to read of the enthusiasm and unanimity of the Salem people in the matter, and wish it were possible for them to give the college its new building in time for the opening of the spring term. It certainly should be ready for use by the beginning of the next school year. We take the following from the Salem *Express*.

"Rebuild at once" was the advice of each and every member of the Board of Trustees of Salem College at their meeting last Monday evening. Besides the trustees, of whom a good majority were present, many interested townspeople attended the meeting. Expressions of optimism, enthusiasm, and encouragement were heard. The trustees took action for immediate rebuilding; and the prospects are bright for a new building in place of the one destroyed by fire early on the morning of December 17. A committee was selected to appoint committees from the trustees to take charge of the plans for rebuilding. The next meeting is to be held January 7.

A Friendly Word for the Kaiser

It is possible that we may be led to unfair judgment concerning the responsibility of the Emperor of Germany for the present devastating war in Europe. The case against the Kaiser is serious enough at best, and we confess to a tendency to join his critics in severe condemnation of his act in precipitating his armies into peaceful countries for a merciless war, without what seems to the world a sufficient reason.

In a recent explanation by Mr. Carnegie, the great champion of peace through The Hague, he speaks a word of apology for the Kaiser, on the ground of his being a victim to the irresistible military "caste" that surrounds the throne. These are Mr. Carnegie's words:

In this day of hostile criticism against him [the Kaiser] as favoring the present unholy war, let it never be forgotten that there is another side to this. Not seldom the hereditary ruler has to yield to the permanent officials, for such they

practically become under permanent crowned heads, a caste which in Germany is composed solely of military and naval officials who surround the throne. No one ignorant of its power can properly estimate its malign influence. The leading Germans of world-wide fame, who gave their country high place in the world in the realms of knowledge, invention, discovery and science, are of secondary rank and outside of the court. To assume that the Emperor has all power when war and peace are involved is a sad mistake. No country has today so commanding a military and naval caste. When peace or war is the question this should ever be borne in mind.

One Way to Secure Universal Peace

It is evident that the civilized world is thinking along the lines of peace among nations as never before in history. Every day brings new developments of the uprising sentiment against war, and the country is being flooded with peace literature. Great councils, representing the religious bodies of Christendom, special peace organizations, and reform societies are sending out petitions and resolutions, and publishing prayers, the burdens of which are always pleas for peace on earth. Some of these offer suggestions as to how permanent peace may be secured. Among these suggestions we find one by Andrew Carnegie, based upon the fact that, on September 5, the British, French, and Russian governments agreed that no one of them should make peace separately during the present war, and the conditions of peace must be approved by all three nations before any settlement could become effective. Mr. Carnegie says:

Here the allied nations combine and act as one. After the present belligerents agree upon peaceful settlement, Germany and Austria should be the first invited by the allies to join in forming a League of Peace. Should they accept, then some of the other nations might be invited. At the first meeting of the league some general principles might be formulated: First, one general World Peace Commission shall be established to which each member shall contribute toward expenditure in proportion to its population and wealth. Their respective fleets shall be merged, controlled and operated under such management as the league may direct from time to time. No war policy, or attack upon any nation or fleet shall be made except by a majority vote of two thirds of all the members of the World Peace League, and then only after timely notice to the nations threatened. The commission shall exercise undisputed authority, always provided it is sustained and its action approved from time to time by two-thirds of the total membership.

"Supplementary Notes"

Those who attended the General Conference at Alfred will not soon forget the addresses of Rev. Gerard Velthuysen, of Holland. It will also be remembered that, owing to his hasty departure for his homeland on account of the alarming war news, he handed over his notes and addresses for the editor to use as best he could for the good of the cause. The addresses have appeared in the SABBATH RECORDER, but with his manuscripts were found notes of some supplementary remarks which have not been published. From these are selected the items given on another page of this issue.

No Longer Treated as a Joke

Only a few years ago the triumphs of prohibition secured in 1914 would have been regarded as impossible. Men who prophesied such wonderful gains in the fights against John Barleycorn were regarded as dreamers, fanatics, and cranks, and were caricatured as long-haired, goggle-eyed reformers who deserved nothing but ridicule. That day has gone by. The very thing which the liquor men supposed to be too ludicrous for serious contemplation has actually come to pass, and a majority vote in the lower house of Congress has been recorded against the saloon. The idea that the movement could become an issue in the National Congress was scouted five or six years ago; but today liquor dealers, brewers, and distillers are becoming keenly alive to the fact that prohibition can no longer be treated as a joke.

They are alarmed over the world-wide temperance uprising. They see that where, twenty years ago, only about sixteen million persons were living in "dry" territory, today there are forty-nine millions so living. Instead of three prohibition States, we now have fourteen; and 75 per cent of the country's area has become dry territory.

With many great business corporations arrayed against the rum traffic; with brewery and distillery properties depreciating in value until they can hardly be given away; with the saloons being driven out of half a dozen States a year; with one hundred and six counties out of one hundred and twenty in the most noted whiskey-producing State in the Union already gone

dry; and now with a prospect of national legislation to prevent the shipping of liquor into dry territory, it does begin to look as though the prohibition movement had reached a point where it can no longer be regarded as a matter of ridicule. Everything indicates that the rum forces foresee their coming Waterloo.

Pray for "Second Courage"

There appears in one of the papers an account of how a British officer rallied a band of retreating soldiers who had endured a murderous bombardment in their trenches on a European battle-field. These soldiers were loyal to their country and had "fought a good fight" for the flag; but the foe was relentless and powerful, and it seemed to them that the battle was lost and they must give up. But when they met the officer who understood more of the real conditions on that field, they were checked in their retreat and, inspired by his heroic coolness, they followed him back into the trenches, where they did noble and effective service. The remark was made that what is known in battle as "second courage" came to their support, and by it they won.

In our struggles with the Tempter, we too sometimes feel that the foe is getting the better of us, and after one or two failures we are tempted to flee, defeated and disheartened. What a blessing it is when, at such a time, the Captain of our salvation, who knows all about the battle with Satan, meets his discouraged ones with the assurance, "My grace is sufficient for thee." Many a poor soul has found his "second courage" in this way, been saved for effective work in the army of the Lord, and led by the Master to victory. If the battle goes hard and we fear defeat, let us pray for the second courage.

Why Not Write in Prose?

Very few persons can write good poetry. Most of the attempts to do so are signal failures. It is said that poets are born and not made. We never knew of many "born" poets, but there are evidently a goodly number without any special poetic genius, who, nevertheless, are trying to become "made" poets by writing jingles. We know a friend who did have something of this

poetic genius, and who published a book of poems, but modestly named it "Just Jingles." Many would-be poets are not so modest as that, if one may judge by the piles and piles of "undesirable" copy to be found in almost any editor's sanctum. As a rule, editors are not poets, and it is impossible for them to patch up or remake some of the effusions sent them as poetry so as to fit them for the public print.

Unless one is filled with the real spirit of poetry, and has learned something of the rules applied to it, it would be far better for him to write in prose. Excellent thoughts can be thus expressed in a way to help men. But many a good idea is weakened and made ridiculous by an attempt to put it into poetry.

"How God Provides"

Our readers will be interested in the article with this heading, on another page, which is the first instalment in a story of the experiences of a lone Sabbath-keeping family with whom we have had correspondence for a year or two, and who found Seventh Day Baptists through officials of the Federal Council. For reasons which are apparent, the writer's name is withheld. The story is a true one, and can not fail to encourage the many lone Sabbath-keepers among our readers.

The Ministerial Fund Grows

A note from Treasurer Joseph A. Hubbard informs the SABBATH RECORDER that the money given to the Ministerial Fund during the year closing December 31, 1914, amounts to \$1,159.37. Of this sum Rev. G. M. Cottrell sent in \$216.20 as gifts from lone Sabbath-keepers.

So long as hearts are crushed under the burdens of sin, so long as prodigals wander from the Father's house into the far country, the world will need the story of Christ and him crucified. There is no remedy for sin, no relief for a guilty conscience, excepting that which Jesus brought to earth. Smitten with conscious guilt, human hearts will ever yearn for the gospel of peace, found only in the "Old, old story."

EDITORIAL NEWS NOTES

Puts Beer Under Ban

Word now comes from Russia that beer has been prohibited in the capital city of that country. The prohibitory orders cover even the fashionable clubs and restaurants. If the war shall show that the great Russian Empire is infinitely better off without intoxicants, so that the prohibitory laws there shall be made permanent, it may, in the long run, be worth all it costs. It needs no demonstration to prove that rum claims more victims during the centuries than war; and if this war were to do nothing more for Russia than to cause the absolute prohibition of the liquor business and of liquor drinking throughout the kingdom, it might yet come to be regarded as a blessing in disguise. Who can imagine the benefits to the entire world sure to come if this Russian prohibition movement proves to be an object-lesson to open the eyes of the nations, and lead them to world-wide prohibition!

Another Blow to the Saloon

The *Blade* of Chicago, one of "Boyce's Weeklies," has made a unique convass among its six million readers regarding the effects of alcohol in shortening human life. On the ballot issued it was explained that, according to United States statistics, seven quarts of alcohol are consumed for every man, woman, and child in this country. Then it contained a request for the one receiving it to consult a physician or druggist as to the average shortening of life likely to come from the use of seven quarts of such poison in a year. This ballot was to be returned with the name and address of the physician or druggist giving an answer. From these returns the editors have arrived at the conclusion that alcoholic poison shortens the average life of the American people three years. The financial loss thus caused is estimated at \$45,000,000 a year.

After the balloting was done, and careful estimates made, these papers—the Boyce's Weeklies—came out with the announcement that their readers had, by their ballots, settled the alcohol question so far as the Weeklies are concerned; and that

henceforth no advertisement of whiskey, wines, beer, or other alcoholic beverages can find a place in their columns. Although these papers have hitherto realized \$50,000 a year from liquor advertisements, the editors have decided not to encourage in this way the use of a poisonous beverage that injures every one using it.

Whoever marks the change of sentiment in many of our great dailies and weeklies upon the liquor question, must feel that the public prints are rapidly coming to the front as champions of prohibition.

The President and the Immigration Bill

Before these lines reach our readers, President Wilson will probably dispose of the Immigration Bill which he strongly disapproves, and which has been thrust upon him by both houses of Congress with sufficient majority to carry it over his veto in case he refuses to sign it. His serious objection to the bill is the "literacy test" which it carries with it. For the first time since March 4, 1913, the majority in Congress has defied the President's leadership, and the country waits to see the result. It is practically the same bill that was vetoed two years ago by Mr. Taft, and which failed because there was not a two-third vote in its favor.

We sincerely hope President Wilson will let Congress take all the responsibility for the bill if it becomes a law. The people will approve his veto if he gives it. The conviction is widespread that the literacy test alone does not give a fair or just standard of eligibility to citizenship. Character, health, capacity for labor, sobriety are among the characteristics that make good and desirable citizens in this country. The man who can pass the literacy test may become a citizen, though he may lack in these other essentials. If the literacy test would exclude the knave, the idler, the parasite, there might be some sense in it. If this test would assure the country that the immigrant is industrious and respectable, a useful man in developing American industries, probably the President would give the bill his hearty approval. We do not object to requiring the literacy test before one can vote; but can see little wisdom in refusing to admit, as citizens, to our fields of labor and to our mechanical industries, the hundreds of dishonest, healthy, industrious, sweet-spirited

men and women who seek homes in America, simply because they can not read. The literacy test is about the easiest of any and would be inadequate as a sifter at Ellis Island to keep out undesirable persons, or to separate the desirable from the undesirable.

Billy Sunday in Philadelphia

Never since the days of Dwight L. Moody has the city of Philadelphia made anything like such extensive preparations for revival work as it has just made for the coming of Billy Sunday. An immense tabernacle, capable of holding some 20,000 persons, was built, a choir of 200 singers trained, and special meetings held preparatory to the coming of the evangelist. Places for mothers to check their babies and have them cared for were prepared. The city had been on tiptoe of expectation from the time that a delegation of two hundred Christian leaders from Philadelphia visited Scranton to investigate the evangelist's methods and to mark the results of his work. And when the first Sunday in 1915 arrived, the day on which Mr. Sunday was to begin his work, the great auditorium would not hold the crowds. Three meetings were held, and it is estimated that 10,000 persons were turned away after the tabernacle was full.

That Billy Sunday is a terror to the rumsellers' fraternity, to crooked politicians to scoffers at religion, to denizens of vice, to civic corruptionists, is clearly shown by the bitter antagonism on the part of these classes. There prevails in Philadelphia an almost universal belief that the revival is to have a tremendous effect upon the community. The motto in the tabernacle is "Get right with God," placed conspicuously before the audiences, and this exhortation rings out from the speaker's lips continually. He demands that men get right with their fellows, in order to be right with God.

Farmers in Jefferson County, Nebraska, have refused to sell horses for European war purposes. It is reported that, when met by a buyer who offered good prices for animals suitable for use in cavalry and artillery, the farmers admitted having horses for sale, but said they were too much attached to their horses to sell them knowing the animals would be subjected to the terrible treatment of the battle-field.

Supplementary Remarks

REV. GERARD VELTHUYSEN

(See editorial)

Let me conclude by telling you some facts dating from this last year. A couple of weeks before I left my country, unaware of the dark clouds that were approaching, we were visited in the church by an old lady. She had been a Roman Catholic. Many years my father's work had been instrumental in leading her out of the idolatrous Romish worship to the salvation in Christ and to the fellowship of our church. But her husband strictly forbade her all communication, either by writing or conversation, with our people. He had been an official and had got his pension, and he always moved to places where no Sabbath-keepers lived. So she at last for some time lost courage and forsook the Sabbath; but finding no peace thus, she returned to the way of obedience in her loneliness. In May last her husband died. She then searched out our people, and was exceedingly glad to be re-admitted into the church and to enjoy the communion of the saints.

In the month of July last, Brother Vroegop and I attended, as members of the Dutch delegation, the International Conference of the Federation for the abolition of the State Regulation of Vice, at Portsmouth, England. On our way to this conference we visited the little village of Breskens, where once a small Seventh Day Baptist church was organized by my father, — a little church doing good gospel work in that region. Only five members were left, men with large Sabbath-keeping families; but for personal reasons they did not longer come together on the Sabbath Day. We spent a Sabbath there, and after our meeting they were reconciled, and were very glad that the oldest of them, Brother Morgé, a man well versed in the Scriptures and able to teach, agreed to be their leader. We have since heard good tidings of this small brotherhood. We hope they will be a blessing to their village.

Some time before, an old sister in the island of Texel, the last surviving of a Sabbath-keeping family of three women, wrote us about her intention to come over to Haarlen, as she grew too old to care

for herself. She was stone-deaf. We gladly received her, and, as she was a woman of an industrious character, she soon found her livelihood in mending clothes. She felt very happy in the church. Suddenly, however, she fell ill, and died in a few days. She always had been an example of Christian joyfulness. She was very thankful for the least blessing, often not observed by other people.

At my home in Amsterdam, Brother Taekema, who still continues his studies at the Free University, leads every Sabbath morning the small meeting of our people there. I love very much our sisterhood in Amsterdam; they are all true witnesses of Christ in their simplicity. My wife and children, usually take part in these services. Sometimes they go with me to Haarlen only. The second Sabbath of the month I am at my home in Amsterdam.

The last Sunday night before my departure, we celebrated the Lord's Supper in Amsterdam with nine communicants. About twenty persons attended our meeting.

Brother Taekema will probably complete his studies and pass his examination as a theological candidate, next year. It is not yet clear to him where his future field will be, whether in Holland or Java, or in any of your pastorless churches in America.

In Rotterdam, on the Sabbath evening before my departure, we had a very interesting farewell meeting in the meeting-room Brother Ouwerkerk built there with the help of the Memorial Fund. The Haarlem Church, too, is very thankful to the Memorial Fund for the help she received from the board in the costs of the repair of her house of worship, which repair had become very necessary. But I was telling you about our farewell meeting in Rotterdam. It was attended by nearly all the old church members as well as by some of the leaders and members of our Midnight Mission from several places. But our greatest surprise was the presence of our dear Brother Lucky, who had just been attending a religious conference in Germany. He came over desiring to see me before my departure. He asked me to carry over his cordial salutations to our whole brotherhood in America. He has a very good memory and recollects you all very well.

It was a great privilege for us of the mission to hear the touching words of this brother out of Israel. Let us pray for this faithful witness in Israel.

Brother and Sister Andreae, for whom it pleased the Lord to use our work for their conversion to Christ and his holy Sabbath and whom I baptized in December last, have moved to Rotterdam now. We had hoped he might find employment where he could keep the Sabbath in Haarlem. There was some prospect opened for him, but, at the last moment, the man who promised appointed another man, a Sunday-keeper, and Brother Andreae then accepted a position in the office of young Mr. Ouwerkerk, whose business is closed on the Sabbath. We hope Brother Andreae's presence in Rotterdam will equally be helpful to the restoration of the church there.

During nine months he had been canvassing with the *Boodschapper*, but it appeared not possible for them to earn their livelihood that way.

There are still five small centers of Seventh Day Baptists in Holland: in Haarlem, Amsterdam, Rotterdam, Breskens, and the island of Terschelling. We pray the Lord may increase their number and power. We always have good courage. The seed of divine truth preserves its vital power. When the winter has past and the sun and the dew and showers of the summer appear, it renews its wonderful growth and produces its heavenly harvest. I should not despair, even if the remnant of the faithful in Holland should decrease in number.

Of no less importance, certainly, is the work in Java. Great changes have taken place there the last year.

Marie Jansz is growing old and very weak. Nothing would more rejoice us than that a consecrated man, a spiritual power, from one of your rural churches, such as Brother Cockerill, would devote his life to our mission there. The colony in Pangoengsen is getting on much better than formerly, and some baptized natives are moving to the better grounds of Bethel when they have earned the money to buy them. They provide in their own support. A man missionary might be al-

lowed by the government to administer baptism and take the spiritual care of the native churches, but probably he would not officially be allowed to reside there, as this district has been allotted to the Mennonite Missionary Society.

Marie Jansz is now alone again. You know that, formerly, when at a loss to know what to do, she gave over the colony to the Adventists to prevent her people from being delivered to a Sunday-keeping mission; but by the providence of God, it was returned into her hands and the work is going on better than before. We all would be exceedingly thankful if our people could send a man of God there to continue the work to which Marie Jansz consecrated her life. He would be heartily welcomed and would find a little band of true and faithful friends and a broad and useful field to work. It would not be a leap in the dark, as a good work has been done there for Christ's sake alone, and been preserved for our people by the Lord for these many years. We have four centers of Sabbath-keepers and six European Seventh Day Baptists now in Java. More than a scientific theological education, a heart full of love for Christ and the natives, and a practical sense to organize the colony on Christian lines is needed there. May the continual prayer now for many years of our dear sister in Java finally be heard, and the appointed time for its fulfillment draw near, as Marie Jansz is growing old and weak.

I certainly must close now. I hope I have not asked too much of your patience. May it please the Lord to bless my simple words for the good of his cause. I thank him from the bottom of my heart for the privilege of attending this conference, and hope you will not forget to pray for the church in Holland, which is probably in great distress in the time of this terrible war.

May the Lord bless all our churches in America, and especially the Missionary Board, with wisdom and all spiritual and temporal gifts, and may he pour out abundantly over all our people his Holy Spirit.

Do not be content with following good advice; catch up with it.—*The Youth's Companion*.

A Message From Africa

Rev. Edwin Shaw,
Plainfield, N. J.

DEAR PASTOR:

It is with a heavy heart that I take up my pen to add one more wail to the woe that has fallen upon this Eastern Hemisphere. The nations seem to have gone mad, and Christianity seems to have failed after these nineteen hundred years. Or, rather, I would say Christendom has failed. I do not wish to burden you with my troubles, as most every one must have troubles of his own at this time, and of course missionaries must expect some unpleasantness; but I will let you know what is going on here. I have been caught in this Armageddon and feel as though I were crushed between the forces of black heathenism and white barbarism.

I wrote you at Mzimba that the government here wished to keep the natives as quiet as possible, and I was suspected of being connected with Mr. Booth and the Ethiopian movement. I was deported from North Nyasaland and taken back to Blantyre, mostly at government expense. On the way I went to see the Governor, at his suggestion. About the only result of the interview was that the governor warned me that I was not to go back to North Nyasa, Angoniland, until after the war is over at least. So I am powerless to do much in this country at present unless I openly defy the government, which perhaps would not be good policy at this time. I am not in any financial difficulty, but I need help. You perhaps have received my letter asking for tracts and English Bibles. While in Angoniland I discovered that most of the people there understood the Zulu language. Now Angoniland is where most of our people are. Also the whole of the Scriptures have been translated into the Zulu language, and the Zulu Bible is the only whole or complete Bible in the Kafir languages that I have seen in this country. These Bibles are printed in New York City by the Foreign Bible Society. I would be very glad to have some of these sent here. Now you perhaps wonder why I wish Bibles and why our people do not seem to have many of them. I would like to explain many things, but I fear to burden you with matters which you may not be

interested in just now. But to make my position clear in this matter, I must explain a few things.

In the first place, you remember that a large consignment of text-books and school supplies with some Bibles (I do not know how many Bibles) was sent from Cape Town of North Nyasaland. This happened just as the Ethiopian movement was at full swing along the shore of Lake Nyasa. The natives were grabbing for this denomination and that,—anything to make them free from the Scotch and English missions. Foreign missions and especially American missions were popular, and more so if they had no white man representing them on the field. The Watch Tower doctrine won out, and its people have so far discouraged white teachers living among them. But when certain ones like Charles Domingo, Paulos Kamango, Hezekiah, Jim and Meshech Phiri, David Aphiri, Aron and Paulos Mhango, Alexander, and others saw that the Russellites, Canaanites, Watch Tower people, etc., did not keep the Sabbath as they were told Mr. Booth did and a sect in America, they withdrew and formed the Seventh Day Baptist Church of Christ in Nyasaland, which church I have been quite pleased to visit. As I understand it, this separation came about after the school supplies had been received on the lake shore, and most of the books and Bibles fell into the hands of the Watch Tower people, who kept them. These people were always in the majority, and the unprincipled pastors among them saw to it that they had most of our supplies in their hands. Also many of the Seventh Day pastors fell away (went to "following the woman," as the natives say), and then refused to give up their portion of the supplies to the church. Charles Domingo, however, kept his share and is making good use of it, only he needs more of certain kinds to make up the "sets."

This is what I have been told by different ones and it seems probable. In fact, what few Bibles I did see among the people had been obtained from the Scotch Mission stores. I was able to buy a few Bibles in native languages, but while I was in that country the Scotch Mission stores refused to sell me Bibles. It seems to me (and I have been told so by native teachers) that the Scotch Mission people are not anxious for even their own converts to

have Bibles. You would be surprised at the bigotry among the missionaries in this country. But as far as my opinion goes, those poor wretches up in that country do need Bibles.

Now for another thing, many people in the homeland and many more in this country would like to give you to understand that Mr. Booth was wholly responsible for this Ethiopian movement in Africa. It is seemingly true that he was unfortunately connected with the movement. What his motive was I do not know. But this I do know, that the movement was started long before Booth ever came to Africa, and those very people who accuse Mr. Booth of starting it are themselves responsible for its origin. The real cause of Ethiopianism can be traced to the Free Presbyterian Mission of South Africa, and the Lovedale Institution, so long under the charge of the late Dr. Stewart, who also founded the Livingstonia Institute on the west shore of Lake Nyasa. The natives were taught independence by this mission. On Stewart's appointment to Lovedale in 1866, the committee drew up a minute as to its future management, in which this passage occurs: "So soon as native congregations are formed, the care of them ought, as speedily as possible, to be consigned to a native pastorate, . . . in time to be supported by natives themselves, while the Europeans should be free to press on to the regions beyond."

I may as well give you a brief history of the movement, although many books are written about it. Between 1854 and 1861 two large school systems were started in South Africa, in addition to the French missions; namely Lovedale, established by the Free Church of Scotland; and Healdtown, in connection with the Wesleyan Church. I am of the opinion that this latter mission was supported mostly by America, at least some American ideals must have been taught there. The Ethiopian Church took a definite form in the early eighties. The schism began in the Wesleyan Church at Pretoria in 1892, and in 1896 the Rev. James Dwane, a Wesleyan evangelist, colored, became the leader of the movement.

Many missionaries admit that "the avowed aim of the Ethiopian movement was good, but premature." Then the Rev.

P. I. Mzimba, colored, one of the leading pupils of Lovedale, and ordained minister of the native congregation for twenty-two years, seceded from Dr. Stewart's authority, taking two thirds of the school with him. The American Methodist Episcopal Church then sent over Dr. Turner, a colored bishop, who toured the country with great flourish and gave a great impetus to Ethiopianism. He did his best to foster race prejudice and disloyalty to the government. It was an anti-white crusade. This explains many things, but I found that our people in Angoniland wished white supervision. Will close now in Christian love.

Your fraternally,

W. B. COCKERILL.

Blantyre,
Nyasaland.

Another Word to L. S. K's

REV. G. M. COTTRELL

With one or two exceptions I have sent out the printed cards for the L. S. K. state secretaries. If you have not received yours, let me know at once. These should all be sent promptly to the scattered L. S. K's and as promptly filled out by them and returned to their respective secretaries. Then the secretaries should make out a summary report from these cards and send to me. Don't send me the cards. Keep them. This report should contain all the points on the card: name, address, place of church membership, RECORDER subscribers, those who promise to be, total amount pledged to Seventh Day Baptist causes, and those who are or will become S. S. Home Department members.

Also let me urge the L. S. K's to be prompt and definite in filling out these cards. If you are not an L. S. K., if you've deserted and don't want to be counted, better say so; we can pray for you, but we don't want to carry you on our list if you don't want to be, and don't belong there. We want a new directory next summer and wish to eliminate the errors. Give a definite sum that you will contribute to the finances. If uncertain as to amount, better guess at it as nearly as you can. You can do this better than the secretary. God bless every one of you, and help you to know and do what he would have you.

MISSIONS

Observations on Opium in Shanghai

REV. J. W. CROFOOT

For the past month or more, according to my wife's statement of the case, I have been eating, drinking and sleeping opium. I am sure that I have neither eaten nor drunk any, but I have been so much interested in the subject that it has not entirely left me even in my sleep.

In order to make the situation in Shanghai clear, a little history is necessary. In 1907 an agreement was made between the British and Chinese governments for the purpose of closing the trade entirely in 1917, ten years after the agreement was made. It was also agreed that, as fast as the production of Chinese opium is prohibited in any province, the British Government would prohibit the importation of Indian opium. The Chinese have made more progress than was expected, and all but seven of the provinces have been declared closed to the importation, after a careful investigation by the officers appointed by the British Government. In view of the great progress made by the Chinese in the prohibition of the growth of the poppy the Indian Government stopped the exportation of opium to China at the end of 1912.

In the meantime the dealers in opium had accumulated immense stocks in Shanghai hoping of course to be able to sell them at a high profit after the prohibition of further importation. Recently the Chinese Government has prohibited the importation, which the dealers claim is a violation of the treaty. This is perhaps true if the Chinese Government was a free agent in making the treaty. In any case the British Government has not lately seen fit to compel the Chinese to admit the importation, and the dealers are anxious to sell all their remaining stocks in Shanghai since it is impossible to sell them elsewhere. When opium is smuggled into the interior it is confiscated at once if found.

The Shanghai Municipal Council in 1908 promised to co-operate with the Chinese Government in its efforts to stop the opium habit. It gradually closed the divans where opium was smoked during the years 1909

and 1910, but continued to license the shops where opium is sold to be smoked at home. In 1910 it promised to undertake a gradual reduction of the shops also, but the reduction has not begun yet! The council has several times raised the license fee for the shops, but in spite of this the number of shops has steadily increased from 231 in 1909 to over 600 this year.

The attention of the public was drawn to this state of affairs largely by a pamphlet by Arnold Foster of Wuchang, an English missionary of over forty years' experience. He scored Shanghai severely for its lagging behind the Chinese in this moral reform. The matter has been taken up rather vigorously by the Shanghai Missionary Association of which I happen to be president this year. Several letters on the subject have been printed in the daily papers, one long one written by Mr. Lockwood, secretary of the Y. M. C. A., and two long ones from my pen, as well as several others. A committee of the Shanghai Missionary Association has been working at the subject for two months and has held five or six meetings. This committee appointed two of its number to interview the chairman of the council.

We had our interview with the chairman and another member of the council, the latter one of the principal opium dealers. We learned that it was the intention of the council to continue to license the shops for two to three years yet, in order to give time to dispose of the stocks on hand. When we asked why this should be so, we were told of many of the difficulties of investors, and of the banks which have lent money on the opium stocks, and in short that if the sale were to be prohibited now it would mean "absolute ruin to a large number of people," who had bought the goods in the usual order of trade. As the price of opium is now more than twice what it was four years ago, we are not convinced that it would work such hardship to the innocent investors. Whether it would or not, of course the question from our point of view is the moral question.

We presented a report at the meeting, December 1, pledging our support to the movement for total suppression at the earliest possible date, and the report was adopted with enthusiasm. Very likely no definite action will be taken by the council

before the annual meeting of rate-payers in March, but we intend to continue our activity in the hope for an early complete closing of the shops. Shanghai has been notorious in this matter long enough. The present stocks must be worth nearly \$20,000,000 in United States money, and the price is sure to go higher, for the combine has it all its own way. Many people see the rights of vested interests so clearly that they fail to see the moral aspect of the question, but on the other hand there are not a few who are eager for the end of the traffic which is doing so much harm to so many Chinese, both rich and poor.

Though this is not what one thinks of, as a rule, when he hears mission work mentioned, I think no one will deny that it is proper work for missionaries. Certainly it is work in which we are anxious for the help of God in the accomplishing of our purpose.

*West Gate, Shanghai.
December 3, 1914.*

P. S.—The editor of the RECORDER better stop writing about the beauties of the autumn foliage in Allegany County, or I may have to go right over there to see it.

J. W. C.

Monthly Statement

December 1, 1914, to January 1, 1915

S. H. DAVIS, Treasurer,	
In account with	
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY	
Dr.	
Balance on hand December 1, 1914	\$ 264 28
Sergeant and Mrs. Elmer Kemp	20 00
"A. Friend, Wisconsin"	5 00
Churches:	
First Alfred	50 84
Milton	14 91
Welton, Medical work at Lieou-oo	18 75
Welton, General Fund	15 75
First Westerly	5 80
Plainfield	15 32
Dodge Center	5 00
Farina	14 27
First N. Y. City	20 00
Little Genesee	35 42
Syracuse	1 00
Battle Creek	5 95
Berlin Sabbath School	4 00
Plainfield Sabbath School:	
General Fund	9 96
Education of Chinese children	5 72
Young People's Board, Dr. Palmberg's salary	25 00
Income from Permanent Funds	500 00
Washington Trust Company Loan	1,000 00
	<u>\$2,036 97</u>
Cr.	
J. J. Kovats, November salary	\$ 20 00
D. B. Coon, November salary	75 00
W. D. Burdick, November salary	75 00
Angeline Abbey, November salary	10 00
J. G. Burdick, Italian appropriation for December	29 16
T. L. M. Spencer, December salary	50 00
E. B. Saunders, Nov. salary, clerk hire, trav. exp.	94 71

Rev. Geo. B. Shaw, acct. Dr. Davis' salary	10 00
Rev. J. W. Crofoot, salary Sept. 1-Dec. 1	287 50
Susie M. Burdick, salary Sept. 1-Dec. 1	150 00
Anna West, salary Sept. 1-Dec. 1	150 00
Dr. Grace Crandall, salary Sept. 1-Dec. 1	14 00
Dr. Rosa Palmberg, salary Sept. 1-Dec. 1	110 00
Dr. D. H. Davis, salary Sept. 1-Dec. 1	165 00
Incidentals and Evangelist, China Field	75 00
Girls' School	75 00
Joy Champlin, acct. Dr. Crandall's salary	106 00
Walter L. Greene, salary July 1-Sept. 30	30 00
A. S. Babcock, 1 record book	2 00
Washington Trust Company, int. and rev. on loan	60 43
Treasurer's expenses	20 00

Balance on hand January 1, 1915	\$1,638 80
	<u>398 17</u>
	<u>\$2,036 97</u>

Bills payable in January, about	\$1,000 00
Notes outstanding January 1, 1915	2,500 00
E. & O. E.	S. H. DAVIS,
	Treasurer.

The Difference

Spiritual Suggestions of the War

One of the old truths is that hate is death and love is life. We have heard this so often that we accept it almost as a platitude; but we rarely have it driven home with the force of a Sinai revelation. Those who looked on during the early days of the war had a new sense of this great truth; it came out so clearly against the dark background of the war as to seem something entirely new and strange, as if before we had always uttered it with our lips only and never once conceived it with the mind or felt it in the heart.

Three weeks before the war broke out, I traveled in leisurely fashion up the Rhine from Mainz to Strassburg. It was gay with the light-hearted summer wanderers; there was such laughter and songs as only the Germans know how to bring into vacation days. They were tramping, plainly clad and carrying their luggage on the backs, over the roads that wind among the vineclad hills and through the fertile valleys. They were singing the songs of their poets and glorying in the history of their own land; and all with a simple, sincere love of beauty and freedom that gave the onlooker the certain sense of abounding life and vitality. Now and then I joined a group of these trampers and walked with them for an hour or two. Their talk was always of the delight in summer liberty, of the beautiful nature about us, of pride in home or country. Sometimes curiosity prompted questions about my land, but my devotion and loyalty were always outdistanced by theirs.

Two weeks after the cannons began to speak the hate of the nations, I came down this same beautiful Rhine. But it was now a very different river, for all the laughter and song were gone, the freedom and light-heartedness, and guns were there instead, and the heavy tramp of horses and men, and the tears of women. Instead of the ballad and the gay guitar, I now heard the tales of death at Liege, and stories of hate of the cruel Belgians, the jealous French, and the perfidious English; hate everywhere. I thought I could even see with my very eyes the black cloud of hate resting over that whole land, where only a few days before I had so delighted in its shining brightness.

During the early days of the war I heard men in the streets of Frankfurt, in shops and in street-cars speak kindly words of England and of England's friendly feeling for Germany. As one man remarked to me, "England has been our friend; she will never fight against us." On the day England declared war, there was a terrible solemnity and a heavy sadness in the face of every man and over the whole city. But after that, the very mention of the English name brought the black cloud of hatred into almost every face, and to speak the language of England on the street was to be suspected. The whole countenance and attitude came under the dominance of the passion that had risen to control, and it was a passion for destruction, for revenge, for death.

On the other hand, there was as often the picture of the life-giving power of a love made stronger and clearer by the war, of the glow on the face from the readiness to lay down life for home and country. A divine ordering it must be that hate seldom comes alone and takes full possession of the soul, or destruction would be the swift result. No, love usually walks on one side and whispers in the ear, while hate holds the attention of the other. So I saw the illuminating power of love in the face of the mother sending her young, strong sons to almost certain death, and likewise in the eyes of the sons who were filled with a great vision of winning salvation for the land they loved. It thrilled in the steady tones of the many farewells between fathers and sons, brothers and sisters, husbands and wives. It was self-forgetting love that was bringing them such

an abundance of life as they had never known before. Selfishness and self-seeking had disappeared; the surrender of personal hopes and desires to a great cause was complete, and the glory of it shone in their faces. The student of life seldom has an opportunity to see and feel these two mighty passions at work among men as they were there and then. Hate seemed more awful, more destructive than I had dreamed it could be, more blackening and consuming. Men's faces expressed with restraint their feelings, because there was the answering emotion in all other faces; if they hated and were ready to turn into deeds the desire for revenge, these dark thoughts found no check in other eyes. But usually this was followed as quickly as the bright lightning flashes through the dark night, by the gleam and glow of this burning, all-consuming love of fatherland.

The heights and depths of human possibility lay open to view; the saint and the devil seemed almost bodily visible as they by turns mastered and ruled over human hearts. I could see as never before ground for the belief in the personal angel that keeps charge over each soul and the personal devil that goes roaring about to devour it. But the strongest feeling was a startling awakening sense of what a nation it would be if such love, such unselfishness, such noble self-denial were the daily life habit of this people.—*Laura E. Lockwood, in the Christian Advocate.*

How God Provides

ONE WHO KNOWS

Fourteen years ago this first Sabbath of 1915, on a farm on a quiet New England country hillside, a widow with eight children, the oldest nineteen years of age, the youngest four, commenced observing the Seventh Day Sabbath.

This step was surely a call of God, as evidenced by its being occasioned through study of the Word of God, and a determination in the mother's heart to obey it as its truths were revealed to her. No other Sabbath-keepers were known to this family at this time. No human minister of the gospel was present to offer his encouragement. No earthly friends or relatives witnessed this compact between God and these few; but the holy angels ministered, as God led the way.

As the shadows of this anniversary day's close begin to gather, and the fifteenth year in this service to God opens, it seems fitting to commence this pen-offering of praise to the divine Leader for his faithfulness in performing his promises to the most obscure believer who calls upon him in truth; and at the same time comply with the request of the RECORDER editor, by giving a brief account of the experiences of these Lone Sabbath Keepers, for the encouragement of others who walk the narrow way that leads unto life eternal. It must be a brief account, in comparison with the occurrences it passes over. Each life is a book with pages full. Christ's brethren and sisters know in part the fullness of his life by the fulness of their own; and as John said of Christ, "Many other signs did Jesus, . . . but these are written that ye might believe that Jesus is the Christ," so these few paragraphs are written that others may believe, and take courage, may be strong and faithful in the work of evangelization the Holy Spirit has given into the hands of devoted Sabbath-keepers.

Today, fourteen full years after the institution of Sabbath worship in that home upon the hillside, the work of the six days ceased, and prayer and praise ascended to the God who created the day and its blessings. The choppers came not to their work in the woods. The teamster came not for his loads. Sabbath rest prevailed in stable and home, where confidence that this is the day God ordained remains unshaken by persecution or lack of fellowship with others of sympathetic faith.

During these years the Tempter has hovered about and, like a stealthy bird of prey, caused sad losses, but though the winds blow—as they frequently do about this hillside home—though rains descend and floods come, God will sustain the structure as long as it adheres to the Rock Christ Jesus.

The prospect life holds before a widow with a large family of small children is not often a gold-filled one. But what is the prospect when the usual avenues of income are closed by the failure of the earners to work Saturdays, when all in the community work and want work done on that day? In such a case the eye of the world sees only dark prospects, and

in its perversity makes the darkness deeper; but the eye of faith sees glory celestial, more brilliant than gold, and aims for that "hid" treasure. This was the aim of that mother.

Such a high aim God never leaves nor forsakes. He has filled nature about such quiet homes with rich and beautiful lessons that nourish the soul and inspire the spirit. Rocks, hills, valleys, water-streams, wild and domestic creatures teach lessons not found elsewhere. He blesses the tree of the field, the garden harvests, the kine and the fowl of those who are on his side, thereby nourishing their bodies. He blesses a sincere honesty that deals with a just measure and a just weight, by sending to the honest dealer those who wish to buy.

So in this quiet town, those who wished to purchase milk, fruit, vegetables, etc., made a ready market for what these Sabbath-keepers might produce. Sometimes customers came to buy on the Sabbath, and did not understand the principle that kept this one family from selling on that day, often occasioning troublesome dilemma for both parties.

Several factors helped smooth out these difficulties. A sign advertising items for sale was hung out six days and taken in the Seventh. A business card stating, among other things, "No business Saturday," in small letters, made plain the hours of business, if the higher reason could not be discerned by the would-be customer. Care was taken to see that customers did not find themselves in need of cream or milk, eggs or vegetables, on Saturday morning; their needs were anticipated. The mother of this household encouraged and exercised a kind spirit of accommodation which would furnish necessities in emergencies, in order that the fruits of love to neighbor might not be obscured by zeal.

Thus did God provide the "wherewithal." Before they called he answered.

(To be continued.)

Booker T. Washington, the negro educator, regards as unjust the provisions of the Immigration Bill passed by the Senate, excluding immigrants of African descent. He points to the service of West Indian negroes in building the Panama Canal, and says that the exclusion of such a race would be an unwarranted discrimination.

WOMAN'S WORK

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

To Our Pastor

(Contributed)

Our pastor and gentle shepherd,
Our counselor and our friend,
Preceptor and "good time" genius,
Our comfort when griefs attend.

No allurements of sycophant phrasing,
But that largeness which best things comprise
Is the tenure that holds all who know him
Or sit in the pew, as he tries—

Tenderly, patiently, faithful,
The book of truth to unfold,
Till each word, like an angel of mercy,
Has a burden from some heart unrolled.

With a heaven-born gift of discernment
He measures men not by man's code,
But the arm is the arm of a brother
That assists the wayfarer to God.

* * * *

Lead onward and upward, O Herald,
Where God has illumined thy stair;
Walk still in the Light, while we follow
In service, in praise, and in prayer.

The Duties of the People to the Pastor's Wife

MRS. LIZZIE RANDOLPH

The pastor's wife comes to us a stranger to most, if not to all. Possibly she has come into an entirely different environment from that to which she has been accustomed; the manner of living and the habits of thought in our community may be quite new to her. There may be miles of separation between her and any of her kinsfolk. If she is a young woman, the demands of a growing family may be constantly upon her, as well as those of a busy housewife.

Remember! She is—a *human being* with no more than one woman's share of physical and mental strength; with her own personal tastes—and a right to have them; her likes and her dislikes—with a corresponding right to have them like the rest of us.

"The rights of those who dislike us," was once the subject of a talk given by the late Dr. Gamble. He emphasized the

fact that no person has the distinction of being liked by every one; that everybody is disliked by some one or more than one; and that those people by whom we are disliked have a perfect right to dislike us.

Now the pastor's wife must like everybody! Think what this means. Or, be more correct, she must not show her dislike—provided she has it—for any one of us.

Cultivate the pastor's wife; do not leave it to her to make all the advances. Call upon her and make her feel welcome to our town. Do not wait to do this until she has been with us a long time; make it a point to call upon her very soon, that is, within a few weeks after her arrival, and then do not consider your duty done for the rest of her stay.

Arrange purely social functions where the pastor's wife will be entertained instead of having to entertain. Do not wait to do this until she has been in the place a long time; make it a point to do it very soon, and then do not consider this enough; repeat these occasions periodically. One of the best ways to become acquainted with people is to forget their official capacity on occasions, and meet them as you would meet any new friend. Forget, now and then, that the minister's wife is such, and I have no doubt that she will thoroughly appreciate it. Do not expect her to be on hand at every public gathering. Her excuse for her absence may be as reasonable as any other member's and it should not be open to criticism.

Comparisons are always odious. Do not suggest comparisons with former pastors' wives. It is a difficult situation to place any one in.

The parsonage should not be looked upon as a public thoroughfare for visitors. A committee should be appointed to canvass the community and find out who would be willing to assist in entertaining strangers who come into the place. Then, when one or more comes, this or some other committee should look out for such strangers and see that they are properly sent to one of these places. A chart or schedule could be kept or a record of such entertainment, so that this duty would be rightly distributed and not always fall upon the same few people, especially the pastor's wife. Possibly some one or more persons could be selected to entertain such people,

and a certain sum, agreed upon by the society, appropriated to take care of them. Of course, there would always be exceptions to this rule, and this need not interfere with individuals entertaining where they choose to do so. This is intended only as a suggestion of a means to distribute the responsibility of entertainment. The life of the pastor's wife is a public life at best, and she needs all the private life she can get.

A person can not always be giving out without an opportunity to think quietly and to do creative work. One can not do justice to her duties as a pastor's wife, if she has the constant drain of entertaining upon her. Think what it means to you and to your work, to have one or two unexpected guests in your home during the week. This is what is very likely to be happening to the minister's wife nearly every week, and often the majority of us know nothing about it.

In summing up let me emphasize the following points: (1) Let us make our pastor's wife at home. (2) Do not demand too much of her. (3) Respect her rights as an individual. (4) Cultivate her. (5) Adjust the problem of entertaining in order to help her to have time to be actively interested in church and society affairs; to have time to keep up with current events and conditions; to have time to be "the pastor's pastor."

Shiloh, N. J.

Worker's Exchange

Shiloh, N. J.

A recent meeting of our Ladies' Benevolent Society was of unusual interest. The attendance was large and a spirit of sisterly friendship pervaded the meeting. A program had been prepared on "The Duties of the People to the Pastor and to the Pastor's Wife." We felt that the subject was opportune because it could be treated in an impersonal manner, as, at the present time, we are without a pastor. Appropriate selections from the SABBATH RECORDER, published concerning the ordination of Rev. Herbert L. Polan, at New Market, were read by Mrs. Abbie Harris. Mrs. Lizzie Randolph presented an original paper on "The Duties of the People to the Pastor's Wife." This was followed by a general

discussion in which many of the sisters took part, speaking not only of our duties to the pastor and his wife, but of Christian friendship towards all. It was voted that we request the publication of Mrs. Randolph's paper in the Woman's department of the RECORDER.

JULIA M. DAVIS.

Annual Report of the First Alfred Church

In the annual business meeting of the First Alfred Church the special features brought out in the reports were the excellent interest taken during the year in the work of the kingdom, the large addition of members, and the good financial showing.

There have been 83 additions: 55 by baptism; 25 by letter; and 3 by testimony. The losses were: by death, 16; by letter and certificate, 10; total, 26; net gain, 57. The Sabbath school has had an average attendance of 154. A live Christian Endeavor Society has been faithful in its home work, and during the summer and fall it held preaching services every Sunday evening at Five Corners. Ira S. Goff did the preaching. It has given \$36 to the Young People's Board and the county and state conventions.

The Pastor's class and the Intermediate Society have pursued a regular course of study during the year; and 26 members were graduated from the Junior Society into this class, making its present membership about 45. Six members of this class passed into the Young People's Society.

The Ladies' Aid Society, besides its ordinary work, has secured funds to paint the church, and has on hand a small sum for inside repairs. The old carpets have been made into rugs, several of which have been sold, and cash has been realized in various ways amounting to \$618.25.

The Woman's Evangelical Society, with its Sunshine Committee, has held interesting meetings, in which a study of evangelical topics has been greatly enjoyed. It has interested itself in missions and benevolent work of various kinds. A barrel valued at \$65.00 was recently sent to the Home of the Friendless. Their treasurer's report showed that more than \$200.00 had been expended, mostly for denominational work.

The envelope system is in use in the church and is recommended to all the members, some of whom have not yet adopted it. The budget for 1915, submitted by the trustees, calls for the raising of \$2,300.00. We give here the pastor's report in full, as found in the *Church Bulletin*.

PASTOR'S REPORT

In this annual report the pastor wishes first of all to say that as a church and community we have many and great reasons for gratitude to the Giver of all. It has been a year in which the Father has signally blessed the efforts of his people, and for this praise and thanksgiving should be continually in our hearts and on our lips.

Turning to the work of the pastor for the year it has been unusually varied and heavy. In addition to the usual duties and upon the call of the Tract Society, he spent six weeks in visiting and addressing the churches of this association upon denominational interests. Also he has served as a member of a committee appointed by the Tract Society to revise our denominational literature, spending nearly two weeks in session with the committee and considerable time outside its sessions in investigation pertaining to its work. Another item in the year's work outside the usual routine was the attending the Central Association at Leonardsville, in October, as delegate from this association and as the representative of the Education Society.

The *Church Bulletin* has been published each quarter as soon after the church meeting as possible. The cost of printing and postage has been \$46.79. Beside being sent to resident members outside the village it has been mailed to about two hundred non-resident members, thus serving as a quarterly communication to them, and it has been put into nearly every home in the village, bringing the work, needs and interests of the church to the entire community each quarter. Under the same cover as the *Bulletin* and without extra expense two important letters have been sent out by officers of the church during the year; one was a letter by the superintendent of the Bible school regarding the work of the school, and the other was a letter by the treasurer of the church and the chairman of the Soliciting Committee regarding church finances. The money sent in response to the last letter by one non-resident member alone was more than enough to cover the cost of the *Bulletin* for the year. The Good Literature Committee of the Young People's Christian Endeavor, together with other young people, have helped the pastor in mailing the *Bulletin*.

As the clerk's report will show, many members have been added to the church during the year. This has come about in no small measure through the evangelistic campaign last March. Under these circumstances an increased responsibility of tremendous moment rests upon the church in the nurture of the converts. This is to be done by the example and spirit of our lives and by instruction pertaining to the Christian life; a failure here is nothing less than

criminal. The last year has been a marked one on account of the increase in members, the coming year ought to be made markedly great because of increase in Christian growth as well as members; we need to broaden our plans and redouble our efforts to this end.

A part of the pastor's routine work for the year is shown in the following statistics: visits and calls, 805; sermons, 78; addresses, 61; funerals, 23; baptisms, 65; and marriages, 6.

Respectfully submitted,

WILLIAM L. BURDICK,
Pastor.

The Noble Failures

The world emphasizes success; the Lord Jesus emphasizes faithfulness. If there is one idol in our time that rears itself higher and prouder than others, I think it is the idol of success. In one way or another we all bow down to it. "There is nothing succeeds like success." The world has no use for the unsuccessful, and they just lie bruised and broken by the way. But, blessed be his grace, that is not the way of the Lord. "It is required in a steward that he be found faithful." I am glad and grateful that the word does not say "successful." In the holy scales of the Lord Jesus the only success is fidelity. So James Gilmour was successful in Mongolia, even though after many years of faithful labor he did not introduce a single convert into the home of his Lord. And there are multitudes of men and women who, because of their unfaltering rectitude, are reckoned by their Master to have been gloriously successful, even although at the end of the days their purse is almost empty. When we become the friends of the Lord Jesus, his scale of values becomes ours, and the noble failures are reckoned among the aristocratic sons and daughters of glory.

There is great need in our time of "a new applause for the noble failures." And we shall find both the spirit and the eulogy in the companionship of our Lord. In the revised price list of the Christian life, the supreme value is not given to worldly success, but to the grand faithfulness that remains constant through the dread and winter day. "Because thou hast kept the word of my patience, I will also keep thee." "Him that overcometh will I make a pillar in the temple of my God."—From *"The Young Man."*

"When you come to the parting of the ways, take the uphill road."

YOUNG PEOPLE'S WORK

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

Favorite Bible Characters

ETHLYN M. DAVIS

Christian Endeavor Topic for January 23,
1915

Daily Readings.

Sunday—Abraham, the faithful (Gal. 3: 1-9)

Monday—David, the singer (2 Sam. 23: 1-7)

Tuesday—Ruth, the immigrant (Ruth 1: 6-18)

Wednesday—Mary, the mother (Luke 2: 41-52)

Thursday—Martha, the servant (Luke 10: 38-42)

Friday—Daniel, the noble (Dan. 1: 8-16)

Sabbath Day—Favorite characters of the Bible, and why (Ps. 105: 1-45). (Led by the Sabbath-school superintendent.)

THOUGHTS ON THE LESSON

In order to study any subject, proposition, or character, we must have some standard by which we may reach a just conclusion. In our lesson for this week, therefore, we must have a standard by which we may judge Bible characters, and fortunately that standard is given us in the person of Christ.

Abraham was great because he was obedient and trustful. When God said, "Go," he went without questioning or hesitation, and was ready to sacrifice the dearest thing on earth at God's word, just as Jesus came and willingly gave his life at the Father's bidding.

Joseph is always a favorite character because he was true to God, although tried by being exiled from home, bound in slavery, tempted, and imprisoned. He did not hesitate to speak when the word of the Lord came to him; and from this suffering and obediently speaking the word of the Lord, he arose to power and became ruler of the people. Jesus Christ was tempted, sold, imprisoned, and through suffering and death rose to be King of kings and Lord of lords.

Moses was a great character because, in his meekness, he served God so faithfully that God ceased to consider him as a servant and called him friend, even so great a friend that he was permitted a place on the Mount of Transfiguration. So Christ, in his meekness and humility

pictured by Isaiah "as a sheep dumb before its shearers and opening not his mouth," was great in loving service and was the chief figure on the Mount.

If we as young people would aspire to greatness, let us keep our Pattern before us, striving to attain to Christ-likeness in all things, deciding all questions as we believe he would, were he in our place.

OTHER FAVORITES

Gideon was great because through his faith he did as he was bidden.

"Elijah dared to stand alone against the king and all his kingdom, and did not even know that six thousand were with him."

Paul stands high because, when God opened his eyes, he was willing to step down from his exalted position to that of meekness and humility, confess his sins and proclaim the truth to the world. He also became all things to all men that he might win them to Christ.

Ruth became famous because of her loyalty to Naomi and because she chose the path of duty and love rather than stay in her native country.

We like Daniel for the reason that he feared not to worship his God in the open, although he knew he was endangering his life. He held that "a religion that is good enough for the closet is good enough for the open window and the open court."

David was called "a man after God's own heart." When he found he had sinned and fallen, he repented and asked God's forgiveness. We love him, too, for his beautiful songs of love and praise.

TO THINK ABOUT

"What is the secret of the greatness of great Bible men and women?"

"What are we to think of the faults that are recorded of the great men of the Bible?" How were they overcome?

"What elements are there in the lives of our favorite earthly friends that make us love them?"

QUOTATIONS

From Peter we may learn that a man's usefulness often springs out of some recovery from sin.—*W. M. Taylor.*

Joshua may be compared to the man of two talents, while his great master was dowered with fire; but he was true to the great trust committed to his care.—*F. B. Meyer.*

Jonathan was one of the sweetest souls that have ever breathed. He was a rainbow in a storm.—George Matheson.

SUGGESTED HYMNS

- "Dare to be a Daniel."
 "Loyalty to Christ."
 "More like Jesus would I be."
 "Saved to Serve."
 "More like the Master."

ONE MINUTE SPEECHES

"Try giving out topics for one-minute speeches on the theme of the prayer meeting. Tell each that he is to be strictly limited by a timekeeper to one minute; that he may write what he has to say, but he is not to read it, but to speak without notes. Urge this as a matter of training for religious speaking." Be sure to include the younger members in this, asking some of the older ones to pave the way by doing their part promptly.

The Problems of Young People

The Relation of Our Young People to the Church

REV. EDGAR D. VAN HORN

No. II

In the first of this series of talks to the young people I called attention to the different stages of the development of our religious ideas with special emphasis on the value of the Christian church in giving shape to Christian character. Seven reasons were given why every young man and woman should belong to the body of Christian believers. There may be other and more important reasons, but these are important and are worth fixing in memory and testing in actual experience.

In this short sermon I want to talk about the special place which our young people should take in the activities of the church.

I suppose we all have a more or less clearly defined idea of what the church exists for in the community. To some it is essentially a social club where one may enjoy congenial and helpful friendships. As such it meets a real and vital need in their lives. To others it is a place where their moral and religious ideals are clarified and strengthened, a place of spiritual edification. To still others of a practical turn of mind, the church is a body organized for Christian service. But in addition

to all these the church is a *school*. And this is what makes it of special value to young people. If you and I are to have a share in the maintaining of God's kingdom of truth and righteousness in our day, if we are to be "workmen that needeth not to be ashamed," then we need some training for this noble work. Now is the time when the mind is pliable and character is more easily formed. This is the natural training period of life, and in most cases the church as a school is open to us.

I. THE VALUE OF PUBLIC WORSHIP

The training of mind and heart that comes to us in the act of divine worship can not be overestimated. The fact that God has set apart and sanctified the Sabbath Day for this special purpose; the fact that we adorn ourselves with appropriate apparel and come reverently to the house of God where he is accustomed to being worshiped; the fact that we feel the call of God in our hearts to lay aside our earthly cares and duties and in an especial way seek God's presence and favor; the act of lifting our hearts to God in unison with others in the singing of hymns, in the reading of the divine word; the lifting of our souls in prayer, and the meditation upon sacred things, all tend to bring us into tune with the infinite and prepare us for the special blessing of God. How many souls have found the fires of love and worship kindling in their own souls as they have come to the house of God; and before they left, the human dross has been burned out of their lives and they have gone out cleansed and made fit for the Master's use.

Then, again, the preaching of the divine truth is no small influence in the shaping of our religious ideals and the strengthening of character. The church through its minister is helping to build the consciences of men. And there is nothing so much needed in these times as a conscience, in business, in politics, in fact wherever there are human ills, whether in private life, in the life of the nation, or in the international relations. And the church of God, which for the last two thousand years has been a divine agent in bringing men into the presence of God where they, like Isaiah, have been cleansed not only in lips but in conscience, is still, under the blessing of God, able to accomplish like results. The preaching of the divine truth, exalting as it does the Bible as God's message, not to

the past, but to human souls in action today, encourages men to find there the strength and comfort and courage to go forth as good soldiers of Jesus Christ and to be brave and clean and true.

In the ordinance of Baptism we are reminded of the beauty and power of the new and cleansed life. Public confession is made that the old life of sin is buried and from henceforth we walk in a new life with Jesus as Lord and Master.

In the Lord's Supper we are reminded of the love which the Master bore for the world, and as we enter into communion with him we are quickened in our desires to live as he lived and be the blessing he was to humanity. It will do us good to think of these things and realize more fully what the world would be if it were not for the church to lead us to these blessings.

II. OUR RELATION TO THE SABBATH SCHOOL

But even of greater importance is the training we get in the Sabbath school. If all the influence which our Sabbath school training has effected in our lives could be taken from us, the loss would be tremendous, and yet with many of us the knowledge of the Bible is woefully inadequate.

These things, at least our training in the Sabbath school, should furnish us: A definite idea of the purpose and contents of the Bible. We should be familiar with the development of the religious ideas of the Hebrew people through whom God gave to the world the most *spiritual conception of himself and human relationship*. We should be familiar with its great poems, its great prophetic utterances, its great passages. We should be familiar with the life and teachings of Jesus, and from these gems of truth learn the greatest of all lessons, *the lesson of how to live*. This after all should be the goal after which all our effort should strive, not mere knowledge of the Bible, valuable as that is, but how to so relate ourselves to the great truths of God that we may face and solve our everyday problems aright. This is what the Bible has been helping men to do all the centuries, when they have rightly apprehended the truth, and that is what it will do for you and me if we let it. Do we know our Bibles, young people? If not then we have a solemn duty before us to make these great truths our possession.

III. OUR PLACE IN THE MINISTRIES OF THE CHURCH

More than anything else the church is a training-school for *service*. And I want to make this point very clear, if possible. The church is not a labor bureau, nor a hospital, nor an asylum, as our socialist friends would have us believe. Its work lies deeper than all these. Its business is to so foster and cultivate the spirit and methods of Jesus in human hearts as to render possible the building of hospitals, asylums, homes for the friendless, and the establishing of labor bureaus and all the other institutions intended for social uplift. These are the outward manifestations, the fruitage of that life and spirit which the church promotes in the community. The relation of the church to the community may be illustrated by the relations of the heart and lungs to the rest of the body. They are not eyes, ears, hands and feet, they are not bone and muscle, but they are the organs which make it possible for eyes, ears, hands and feet to do their work well. Their function is *life giving*. Through the medium of the blood they are constantly supplying new life to the organs and making it possible for them to carry out their activities. Not only is there the constant flow of new life, but the worn-out tissues and the impurities that get into the blood are carried back to the heart and lungs where they are renewed or cast off from the body.

So the church is not the public school, the hospital, the home for the friendless, the charitable organization; but it is the institution which makes it possible for these to render effectual service to men. The church is constantly gathering up the lives that are worn out or poisoned with sin, and imparting to them new life and power to go out and fill their place in the world's work. Were it not for the spirit and life which the church engenders and imparts to human lives, we would have no charitable institutions to minister to the needs of men.

Therefore, when I say the church is a training-school for service, I mean it is the place where we are prepared in thought and heart to go out and bear fruit for the Master. In this school we learn something of God our Father; for what ends he has created us; how we should treat our fellowmen, in social life, in business, in the affairs of state; how we should use our

talents, our wealth, and all the blessings which life brings to us; what are the ideals of the home and married relationships. But we learn more than this:—we learn not only how to live, but we learn how to have our lives cleansed and renewed every day as we come to experience the cleansing and keeping power of Jesus our Savior. In this school we are prepared to go out and work out the great things of God and his kingdom.

While it is true that Jesus said, "The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor; he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord," and while it is true that he said, "As the Father hath sent me, so send I you," it is also true that he regarded this work of sufficient importance to require special preparation. Accordingly he gathered his first disciples into a Christian body and taught them both by word and example the wonderful things of divine life. While he said, "Go ye into all the world," he also said, "Come, learn of me," "Tarry ye in Jerusalem until ye be indued with power from on high." We can not and must not underestimate the value of this period of preparation, in which we master the fundamental principles of the Christian life. Jesus spent thirty years of his life in *getting ready* for his public ministry.

If, during these preparatory years, there comes to us the opportunity to do the little ministries of love, helping the tempted, by relating the victories in our own experience (speaking in testimony meeting), of showing special friendliness to the less fortunate, helping some one to get a job, showing special thoughtfulness to the aged or the poor in the community, welcoming strangers to the church, or teaching in the Sabbath school or Junior societies, then we should seize upon these opportunities to show in a practical way the spirit of the Master whose pupils we are and for whose service we are preparing; but we must not overlook the value of "learning," of "tarrying," of preparing in a special way for this great work. Jesus has requested of us that we do as he did, that is, face the work of life, intelligently, with a full grasp of the meaning of life; with a knowl-

edge of its needs, but above all with a knowledge of God's love and power to work in and through us. S. D. Gordon has drawn a very vivid picture in which he imagines Jesus talking with one of the angels in heaven as to the manner of the coming of his kingdom of heaven on earth. And the angel asks him how this great work is to be accomplished, and Jesus replies it is to be done through James and John and Peter, who tell others, who in turn go and tell others and bring them to Jesus, and so on until all the world comes to hear of him and join his kingdom. "But," suggests the angel, "what if James or John or Peter fail?" To which Jesus in sadness replies, "I have no other plan." They did not fail him. Why? Because they were prepared. Let us be equally wise and improve *our* opportunities.

The Law of Great Service

MRS. MARTHA H. WARDNER

CHAPTER II

But Mabel had a friend in her Sabbath-school teacher, who saw with alarm this growing trait of selfishness which seriously threatened the overthrow of her pupil's usefulness in the world. Mabel had come into her class when a child, and a very strong attachment had sprung up between them which deepened as the years passed by.

It was very fortunate for Mabel that she came under the watch-care of a teacher whom God had called to fill this most important place in his vineyard—a teacher who felt that she was personally responsible to God for each pupil that came into her class. Early in life she had made an intelligent, heartfelt consecration of herself to God. She yearned for a large field of usefulness, but felt that she was not qualified to assume its duties; so she eagerly embraced the little opportunities for service that came to her. Into the homes of sorrow and suffering she went, carrying material or spiritual help as needed. Gradually her influence increased until it was felt throughout the city, although she knew it not. Perhaps God drew a veil over her eyes that he might surprise her at the last great day with the results of her work. She was universally called by her first name, Grace, for people felt that

the name represented her many graces of mind and heart. At one time she earned her livelihood in an office; but after the day's work was done she donned her wraps and went forth on her ministrations of love—a heaven-appointed, self-sustaining home missionary. Her own life had felt the keen edge of sorrow again and again, but each storm that beat in merciless fury upon her brought cleansing power and left her soul bearing still more clearly the impress of the Master's touch. The class of little girls she took in Sabbath school had grown up into beautiful young womanhood. With the exception of Mabel all were active Christians. Day by day she presented Mabel's name at the throne of grace, feeling that she could not rest until she saw her safely within the fold.

At length an evangelist came to the city, and a mighty revival crowned his efforts. Under the influence of his appeals Mabel surrendered and knelt at the foot of the Cross.

When the pastor led Mabel into the baptismal font a peculiar radiance rested upon Grace's countenance, though, like Moses, she wist not that her face shone. Those who looked upon her felt that she was upon the Mount with Jesus.

When Jesus came down from the Mount of Transfiguration he found a poor demoniac waiting to be healed; and in all the ages since then, when God has given his servants a mountain-top experience, he has tested the genuineness of that experience in the valley of service or trial. Grace was no exception. She came down from the mountain top to find a hard duty laid upon her which she might not pass by.

When Mabel surrendered to Jesus, Grace expected her selfishness would be checked as a natural result of that surrender, and great indeed was her sorrow when she found that it was not, although Mabel was active in the work of the church.

Grace took her sorrow to the Lord, and, as a result, became convinced that upon her devolved the difficult duty of making a personal effort to break the shackles that bound the soul of her beloved pupil and of which she was confident that Mabel did not realize the power. After much careful, prayerful thought she invited Mabel to her room for a heart to heart talk on the Christian life.

Ah, Mabel! favored indeed of heaven

art thou to have a friend with vision clear enough to see thy faults, and love strong enough to reprove thee in the spirit of Christ. Such friendship has its source in God.

Mabel accepted the invitation and when they were seated she said: "I'm so glad you asked me to come here for this heart to heart talk on the Christian life. I don't believe in a half-hearted way of doing things. I have long had the feeling that whatever is worth doing at all is worth doing well. I contended long with my convictions before I became a Christian, because I was unwilling to take the step until I was ready to make a full surrender. I'm trying to be faithful in my Christian work, and I do not find it a burdensome task. I love the appointments of the church, and count it a joy to testify for Jesus in the prayer meeting. I hear others speak of it as a cross and tell of the severe conflicts they have with themselves, and I wonder what it all means. I have no conflicts with myself." And looking out of the window, she added: "My life flows along as quietly and peacefully as that little brook in yonder meadow. I long to enter upon some great service for the Lord. I would love to be a foreign missionary or a Florence Nightingale; but as I can be neither, and there is nothing special for me to do in this little city, I don't allow that longing to make me unhappy. However, I wish there was something for me to do aside from contributing to the cause from the very generous allowance given me by my father."

Grace knew that Mabel was the soul of candor, and as she listened to this recital of her inmost feelings she felt assured that the Holy Spirit had been preparing Mabel's heart to receive the all-important lesson of her life. Silently praying for guidance, she replied:

"Well, my dear Mabel, a great service for God seems to appeal to the hearts of all Christians, and I fear that too often their minds are fixed so intently upon it that they pass by, as unworthy their notice, the little opportunities for service that God sends them. This is not Christlike. He who spoke the matchless words of the Sermon on the Mount and stilled the tempest, washed the disciples' feet. I have come to believe that the world is suffering more for the little daily acts of love than it is

for the so-called great sacrifices. Blessed indeed is the one who is called to a great service, but thrice blessed is the one whose soul responds to the call, whether that service be great or small. Christ's object in saving you was to mold you into his likeness and thus make you fit to sit down with him in the kingdom of his glory. Many people have no greater conception of salvation than that it is a means whereby they may escape eternal punishment. To escape eternal punishment is a blessing that comes with salvation, but it is not the prime object. When man fell, through disobedience, he became un-godlike and the Son of God became incarnate in order to win him back to holiness and to restore in him the image of God. The cross in Christian experience is sacrifice or self-crucifixion. One's cross may not be another's, but if you are going to be a whole-hearted Christian you will find your cross and be led into conflicts with yourself. The spiritual life is developed through conflict. If you really desire work, I am confident that God will give it to you, even in this little city; and without doubt, if you are watchful, you will find opportunities to glorify God in your own home by sacrificing yourself for the welfare of the other members of the family. I have in mind something I would like to have you do. Mrs. Brown, an elderly lady who lives on First street, needs some one to come in often and cheer her up. I have so many people on my hands who need care that I seldom get to see her, and it will relieve my anxiety if you can arrange to visit her frequently."

"I know who she is," said Mabel, "although I never saw her. Father gives her what medical aid she needs, and mother often sends her flowers and dainties for her table. Father often speaks of her lovely Christian character and of her lonely life, but it had not occurred to me that I could do anything to relieve that loneliness. My life has been so sheltered that I fear it has made me thoughtless of others, but there shall be an immediate change. I presume the conflicts of a Christian life are before me, but, God helping me, I'll face them and not look back."

"One thing more," said Grace, "before we close this conversation. Temptations to swerve from the path you have chosen will come, and if you withstand them you

must be armed with the sword of the Spirit, which is the word of God. Therefore study your Bible earnestly and prayerfully, believing that its teachings are as enduring as the throne upon which the Eternal is seated. I speak emphatically on this part, as a result of my own experience. I feel that if everything else was taken from me save my belief that the Bible is the word of God, I could plant my feet upon that rock and stand; but if any doubts on that point should obtain a foothold in my heart, all would be lost. In some of the trials I have met, I know that reason would have been dethroned if I could not have clutched Romans 8: 28 with a drowning man's grip, and held onto it while the billows rolled tumultuously over my soul. You may never encounter such trials, but nevertheless you need God's word, and I'm going to give you a text that has brought me safely through many conflicts with self—"For even Christ pleased not himself."

"Why, Grace," Mabel exclaimed in surprise, "you would find it hard to make people believe that you have ever been in any severe conflicts with self, your life is so fully given over to others. Surely the conflicts are past now."

Grace replied: "The heart knoweth its own bitterness. Even now I often blush over the clamorings of self in by own soul, but I am persuaded that Jesus who has begun a work in my heart will continue it until he reigns there without a rival."

But the twilight hour was drawing on, so Grace and Mabel knelt side by side while Grace invoked Heaven's benediction upon this young life in whose soul a new purpose had been born.

(To be concluded)

News Notes.

FOUKE, ARK.—Christmas afternoon our society had a Christmas tree at the home of S. J. Davis. A holly tree was procured and beautifully decorated by the Social Committee. A good many of the presents were sent by friends at Walworth, Wis. To these were added fruits, candy, and a number of other presents. After the tree was unloaded, about sunset, a Christmas prayer meeting was held, instead of the usual Friday night prayer meeting at the church.

CHILDREN'S PAGE

The Wooden Shoe Twins

Our home was a willow tree in the row between the canal and the driveway. The tree was nearly ten inches thick, and that, you know, is quite a size for a willow. One day, while we were feeling as happy as larks, my brother and I, a man came along with an ax and struck each tree in the row. It scared us a bit when he first hit the bark, but we grew more confident when we remembered that he could never fell us if he kept using the blunt side of the ax.

The fact was, he did not want to strike us down—not yet. He was only tapping us to find out whether we were healthy and strong, or whether we were hollow. Often worms get inside of trees and start to eat them. The trees look on the outside exactly as they did before, but on the inside they start to decay and soon become good for nothing except firewood.

After striking a tree a blow, the man listened sharply and if satisfied, cut away a little piece of bark and went on to the next tree. Those marked trees were the ones which early in the winter the wood-cutter felled to the ground. We shivered when he came near us; but after all we knew God had made us grow just to give warmth to people's feet, and keep them dry and protect them against the danger of road and field, which is far better than to be burned to ashes, or eaten by worms. And so we awaited the ax contentedly.

After our tree was down it was cut into sections from four to ten inches in length, according to the size of people's feet. My brother and I were loaded on a wagon and delivered at the klompenmaker's. You see, our name in Holland, our native land, is "klomp," perhaps because each time we hit the ground we say "klomp," or something very like it. Two or more of us are called klompen. Mynheer De Klompenmaker took hold of my brother and me, laid us on a block and, smash! with one stroke of the ax we were thrown so far apart that I wondered if we should ever meet again. Soon, however, we were lying beside each other; for since we had grown up together,

we were best suited to stay together, for a pair of shoes.

Next my brother was picked up from the floor and put in a vise at the work-bench. The klompenmaker screwed the sides of the vise up so tight against my brother's sides that he groaned. "His ribs are breaking," I thought. But they were not. How could we be of any use with a broken body? While my brother was thus held tight, the klompenmaker, with a drawer knife, carved my brother's body into the shape of a shoe. It made him look much better, and so, even if it did hurt a little, I was glad when my own turn came.

But the worst was yet to come. Mynheer De Klompenmaker took a crooked knife and scraped out our insides. How he dug into us! It makes me shiver every time I think of it. Still, Mynheer was very careful, and every now and then he blew the shavings and dust out of us to see how we were getting along. At one spot he would leave a little elevation, at another a hollow to fit the foot. Finally he shaved us all over with a piece of glass, bored a little hole in the sides near the instep, tied us together and placed us on the saleboard.

Several days we hung there without any one caring to buy us. Once or twice parents brought their children to try us on, but we did not seem to fit. We really should have felt discouraged, had not the master of the shop taken us gently in his hands and said, "We never made you for those folks. The feet for which we made you are somewhere; only they have not come." So we calmly waited.

Not many days after, a mother came in with her boy Roelof. Apparently there was not a pair of shoes in the whole shop that suited Roelof. Some were too big, some too small. Then the klompenmaker showed us to him. No sooner did he try us on than he shouted that he had found his klompen. We fitted his feet as though we had been made for them without rubbing or overheating a single spot.

Roelof wore us for a week. Then his mother told him to wear his old klompen while Kaatje, the girl, gave us a thorough scrubbing, for by that time we had become pretty dirty. Before we had a chance to dry, she whitewashed us, too. So we stood on the shelf, white and clean, all

during Sunday, while Roelof wore his leather shoes to church.

It was great fun to go running with Roelof. Klomp, klomp, klomp, we raced. If he wanted to run extra fast, he took us one in each hand and went in his stocking feet. But his mother did not like that.

Our best time came in the winter, when the dyke was covered with snow. The boys made regular sleds of us, and squatting down, slid down the dyke on us from top to bottom. No mirror could be smoother than our path, and we ourselves got polished to perfection.

There was one thing that made me cross until I understood it. Roelof was never allowed to walk into the house with us. "Niet met de klompen," his mother would say, and that meant that we had to stay outside, like the dogs. But after awhile I saw the reason. We were always dusty or muddy, underneath, and no matter how carefully he might scrape, Roelof could never get the dirt all off. No wonder his mother wouldn't have us in her clean house!

A few weeks ago a fearful accident happened to us. Roelof hit my brother against a piece of board and, clap, off sprang the top. The lad took him to a blacksmith, who fastened a band around him, so that he lasted a couple of weeks more. But finally Roelof had to give him up. Of course, that was the end of me, too, for we can serve only in each other's company. Another pair of shoes is taking our place now, and I hope they will enjoy their life as well as we have enjoyed ours.

As I think back over it all, I am glad to have had this chance to help. Often, when the dewy grass would make Roelof's feet drenching wet, we kept them dry; and when the cold might have frozen them in leather shoes, we kept them warm. The Sunday shoes used to hurt him, and I fear, when he stops wearing wooden shoes altogether, he'll get into serious trouble. He always felt so free with us.

Last week was Christmas. Roelof took me from the shelf and hung me on a string near the chimney. In the morning he found me filled top-full with candy, marbles and a top. How glad I was to be of use to him!

My brother has been taken from me, but I am not worrying. They filled him with black earth and planted a bulb in him.

That means that by and by a beautiful tulip will be growing from him. Before long I hope they will fill me with earth, too, and give me a bulb. Then I can stand beside my brother in the window, growing a beautiful flower. It makes me very happy to think of it, and that I can keep on being useful.—*Gerrit Verkuyl, from The Continent, by permission.*

Our Money Power

REV. G. M. COTTRELL

(Secretary Lone Sabbath Keepers).

Two or three corrections to the contributors' list published last week: For California, the name of Mrs. Mary S. Maxson should have appeared with that of C. N. Maxson. In Kansas, instead of Mrs. Ellen C. Robinson, it should have been Mrs. Ellen F. Robinson. In Nebraska, in place of Mrs. F. M. Van Horn, it should be Mrs. S. M. Van Horn.

We have the following additional to report:

Indiana:	
"L. S. K."	\$ 5 00
A. Cora Clark	2 00
California:	
Mrs. Lottie Lutz	85
Florida:	
Mrs. O. Ware	1 00
C. W. Threlkeld	1 00
Mrs. D. C. Main	5 00
Hawaii:	
Mr. and Mrs. Elmer Kemp	2 50
Michigan:	
Lucius Sanborn (previously sent)	10 00
Minnesota:	
George F. Truman	3 00
Mrs. Carrie E. Green	1 00
Miss Ivy Green (promised)	5 00
South Dakota:	
Mrs. Christina Swedin	1 00

\$37 35

Adding \$37.35 to \$207.35 reported last week makes a total of \$244.70.

Let us analyze these figures a little and see what we find.

Here is a list of 78 contributors. As several of these names may stand for both heads of a household, let us be liberal and call it a total of 90 individual contributors. They were asked to give to this fund but one day's income. Some gave more; probably some gave less. But we will call it an average one three-hundredth part of their annual wage or income, and we get a total amount of \$244.70.

HOME NEWS

DODGE CENTER, MINN.—Possibly this church may have a correspondent; I am not sure. Like other matters it may be left to the pastor, and if O. K., all right; if faulty, he takes blame. Relieving the pastor of all responsibility for blame, we will take all consequences for this contribution to this department of the RECORDER.

In the first place, we have had "some" weather. Minnesota has weather, but of the right kind usually. People do die in the North State occasionally, but government statistics tell us that the death-rate is the least in this State of any in the Union. So whether it is wet or dry, warm or cold, it is the healthiest State of any. Come up and buy a farm! Land has advanced greatly by the past three years; soon be as high as Illinois or Iowa.

Rev. D. B. Coon held five or six meetings here in the fall and it was rather expected that he would return from the Chicago council and continue them; but circumstances were changed, and he felt it his duty to go to the First Brookfield Church. We rejoice with that church in his labors in connection with its excellent pastor, whose loyalty to truth and the churches he has represented we know to be true. Whether the church should extend an invitation to other evangelists to assist our pastor, was an open question and not unanimous. This was greatly to be regretted, as the meetings which were held lacked the unity that has power. There was, however, sufficient grounds for inviting Sec. E. B. Saunders, who was on the western field at the time; and at his suggestion, Rev. J. H. Hurley was also invited to come and assist, which he did.

The sermons were evangelical and most earnest. They endeavored to avoid the modern sensational methods for "roping in converts." The Methodists also commenced a much shorter series of meetings during ours, with an evangelist from St. Paul. All the pastors of the village, and the evangelists held early morning prayer and co-operation meetings at the Seventh Day Baptist parsonage; there was no rivalry, and a good spirit prevailed. The attendance at both churches was small throughout, but ours was much

Now the most of us believe, do we not, that the Lord and his cause is entitled to our tithe, or one tenth of all our earnings or income? We will therefore multiply this one day's income by thirty, as thirty days is one tenth of three hundred (in round numbers) working days of the year, and we have \$244.70 x 30 = \$7,341 as the grand total of our tithe. But these are the gifts of only 90 of our Lone Sabbath Keepers, and we have over 900 of them on our list, or ten times as many as the 90 who have thus far contributed. So let us again multiply this \$7,341 by 10, and we have the magnificent sum of \$73,410 as the hypothetical, possible financial working force of our Lone Sabbath Keepers Association. For the whole denomination, which is about ten times the number of the L. S. K's, we again multiply these last figures by ten, and we have \$734,100 or nearly three fourths of a million dollars yearly for the Lord's work.

Splendid, wonderful, and yet not so far out of the reach of what might be, what perhaps ought to be. What couldn't we do with so much money? Then the great lack would be for consecrated men and women for the work. But we shall not get this consecration of money without a like consecration of heart and life. The one goes with the other. And if we have such financial power when we give the Lord his own, what *spiritual* power may not be ours if we give him our entire heart and soul and mind and the strength, which by right belong to him? At the beginning of this new year, let us joy in giving ourselves, body, soul and spirit, to him in total surrender and service.

"John, have you solved the problem?" asked the teacher. "No, sir," replied the boy. "How old are you, John?" "Sixteen," was the answer. "Sixteen!" repeated the instructor. "Sixteen, and can't solve that? Why, sir, at your age George Washington was surveying the estate of Lord Fairfax!" After the class was dismissed John said to a classmate, "Washington was a surveyor when he was as old as I am; but when he was as old as Mrs. C—," referring to their teacher, "he was president of the United States.—*Watchman-Examiner.*

the larger. Brother Hurley was "loaned us" by the Garwin Church, for two weeks, in return for the two weeks our pastor labored there at one time. Secretary Saunders continued the meetings several days after Brother Hurley went away. It is safe to say that the church has a better appreciation of the Missionary Board's operations, resulting from its secretary's presence, than before, though there has been seeming harmony all the time. Brother Saunders gave one sermon on the Sabbath question, for the express benefit of our people.

Time alone can tell the results. A few of the young people expressed their determination to lead Christian lives, and the pastor is now giving some of them Bible readings in preparation for advancement in the divine life. It was a source of regret to some that the meetings closed so abruptly after growing interest seemed to be observed, though not from any increased attendance. It was expressed by the ministers of all the churches here, that past "revival methods" have so greatly prejudiced people against them that the business men, as a rule, and the mass of people—even those who believe the gospel—would not attend. Had they done so, they would have seen a marked difference between these services and the sensational stuff that was given the people on various past occasions in the name of "Union Meetings."

The Sabbath school held its annual holiday entertainment on the evening of December 24, and a fine program was rendered, consisting of the usual readings and dialogues, vocal and instrumental music. Two trees were filled with presents, and "piles" of them on the stands. The church received a new pulpit Bible from the D. D. Class, of which Mrs. Van Horn is teacher. The old Bible, according to custom, went to the oldest member of the church, which happened to be our beloved deacon, Joel Tappan, still strong and active though in the "eighties."

H. D. Clarke was re-elected superintendent, with Walter Bond as assistant, Amy Van Horn, secretary, Reginald Langworthy, treasurer, and all the other officers as usual.

The sad part of this news is the resignation of our pastor. He has been most faithful, sweet-spirited, optimistic and

earnest. Few laymen know the anxieties and heartaches, the responsibilities of a pastor. Unlike those in all other professions, he is expected to drag along into the kingdom the backslider who is determined to go to destruction; to keep all the young people from going to ruin; to make up for the lack of spirituality where the family altar is lacking, and to put life and light into every dark place in human hearts. He must not be a Jeremiah and tell the people the exact truth about their lives, and as a result be "put in the pit",—though he usually is put there in some way by those whom he can not please. Our pastor has passed through the greatest of afflictions the past year. His wife has suffered the loss of a father, the pastor has twice been ill, and the last illness nearly unto death in the hospital. But the dear Lord will open up a field for him, and care for him, and reward him for his labors. But the Lord have mercy on us "miserable sinners," as the Episcopal Prayer Book states it.

This is not "by order and in behalf of the church," but on the responsibility of "Your truly,"

H. D. CLARKE.

PLAINFIELD, N. J.—Last week we spoke of the "Giving Christmas" at the Plainfield church. The great pile of gifts spoken of as lying on the platform at the close of the evening meeting were examined the next day and handed over to the Association of Organized Charities for distribution among the needy and suffering ones of the city. Last Sabbath a letter from the association was read, expressing sincere thanks for the large number of gifts placed at its disposal. We have not a complete inventory of the things, but among them were 29 outer garments, 65 dresses and suits, 27 pairs of shoes, 81 undergarments, mostly woolen, 41 waists, shirt waists, etc., 27 pairs of hosiery, bedding, toys, groceries and \$5.50 in cash.

MILTON JUNCTION, WIS.—December has been very cold from first to last, with good sleighing the last two weeks.

Pastor Jordan, Carroll West, and Wayland Coon were present at the executive committee meeting of the local Christian Endeavor Union, which is composed of the Albion, Milton, and Milton Junction

Seventh Day Baptist Christian Endeavor societies, also the Congregational society of Milton. The name of this union is Perseverance, and among its objects are an increase of members, "Comrades of the Quiet Hour," "Tenth Legion," and that every member take an active part in every Christian Endeavor meeting.

The Missionary and Social committees joined in a social, December 19, in the church parlors. Much interest was shown in our different fields of missionary work. Lunch was served. A free-will offering amounting to \$5.00 was sent to the Young People's Board for the hospital at Lieuesoo.

We had a tree on Christmas Eve, and exercises were held which were enjoyed by all, even by Santa, who came to help get the presents to the right ones.

On December 27, the Brotherhood band delighted a good-sized audience with its fine music. This band was organized something like six weeks ago, with Mr. I. B. Clark as leader. It is under the direction of the Brotherhood, though not made up entirely of members of the Brotherhood. After the concert the members served lunch. Their treasury was enlarged by \$11.00, and the public made aware of the existence of a good band in our own town.

December is closing with everything beautifully decorated with snow, and the bright sunshine to make it sparkle. The heart of the pastor is made glad by the interest taken by the several societies in the work to be done this next year.

We bid you all a Happy New Year.

M. E. G.

LOS ANGELES, CAL.—The Los Angeles *Tribune* publishes a photograph of Rev. George W. Hills and the Seventh Day Baptist house of worship. The *Tribune* has on foot a prize contest, called the "Million Point" contest, in which prizes are offered to the churches that secure the greatest number of subscriptions. This is what that paper says about our church in Los Angeles and its pastor:

Members of the Seventh Day Baptist church hope to make up in zeal what they lack in numbers in trying for one of the grand prizes in the Million Point contest.

This is one of the latest churches to enter the contest. The members also are among the most enthusiastic of those who are working to benefit the treasury of their house of worship. Under the leadership of their pastor, Rev. George W.

Hills, they have organized into committees and will carry on a vigorous campaign for subscriptions and points.

The pastor thinks that "the idea of inaugurating this contest is excellent. The papers are bound to benefit, and the spirit shown in wanting to share with the churches is commendable. Our church is entering with a view to winning one of the big prizes."

The members of the Seventh Day Baptist church have worked hard and given generously to build up their church home. Now they see a way to raise some more money by their individual efforts and have accepted the opportunity gladly. Even if they don't win one of the large offers, it is safe to predict that they will add a considerable sum to their treasury through commissions gained by obtaining subscriptions to the *Tribune*.

BERLIN, N. Y.—The annual New Year's dinner passed with its usual fund of social enjoyment. After the groaning table had been somewhat relieved of its burden of chicken, beef, vegetables, jellies, cakes, pies, etc., the "family" adjourned to the audience-room, where was served a program, well sprinkled with spice and garnished with music, which greatly added to the day's enjoyment. These annual gatherings have become very dear to this old church, and truly add strength to the "tie that binds our hearts in kindred love."

E. L. G.

"There is many a half-formed man who has no fixed habits of life, and in whom sometimes one part of his nature gets momentum and comes into the ascendancy, and sometimes the other part. Sometimes those faculties which are seeking to do good govern, and sometimes those that are seeking to do evil govern. And to a greater or less extent there is a state of conflict between the upper and the lower nature, between the manhood and the animal, in every one of us. Then comes that state in which, by the power of God's Spirit, and by the discipline of life, complete ascendancy is gained by our supersensuous nature. And all the other parts of our being are brought into obedience, as it is said, to the Lord Jesus Christ. Or, if you choose to follow out the psychological figure, the superior faculties in our souls assume control. And then there is peace. Then there is rest."

Knowledge is folly unless grace guides it.—George Herbert.

SABBATH SCHOOL

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

Minutes of the Sabbath School Board

The regular meeting of the Sabbath School Board was held in Whitford Memorial Hall, Milton, Wis., Sunday afternoon, December 20, 1914, at 2.30 o'clock.

The following Trustees were present: A. E. Whitford, H. N. Jordan, D. N. Inglis, Mrs. J. H. Babcock, L. M. Babcock, L. C. Randolph, G. E. Crosley, R. V. Hurley, W. H. Greenman, E. M. Holston, and A. L. Burdick. Visitor, Rev. E. B. Saunders.

The meeting was called to order by the President, and prayer was offered by Rev. E. B. Saunders.

The minutes of the last meeting were read and the Secretary reported that notices of this meeting had been regularly sent out to all members of the Board.

The Committee on Publications reported that Rev. H. E. Davis had consented to act as associate editor of the *Helping Hand*, taking the place of Rev. A. L. Davis, who finds it impossible to act longer; also that all others who had been asked to assist on our publications had consented to do so.

The Committee on Finance reported, recommending the placing of the permanent funds in savings-banks, drawing 4 per cent interest, for their present investment. The report was adopted.

The Committee on Field Work presented the following report, which upon motion was adopted.

The Committee on Field Work has held three meetings since the last regular meeting of the Board.

At these meetings matters pertaining to the different departments have been discussed.

In the Teacher Training Department it was suggested that a series of leaflets covering the points to be emphasized be issued for distribution among Sabbath-school workers.

In the Adult Department it was the general opinion that an effort should be made to secure a more general attendance of the adult members of our societies in the Sabbath schools, and the organized class is urged as being one of the best ways to secure interest and regular attendance in the schools. This is also urged for the Senior group in the Sabbath school, or for those of the teen age.

The committee recommends more active work

in the Home Department, with the idea of securing not only the Lone Sabbath Keepers for our rolls, but all those who are within reach of our schools but who are prevented from meeting with the schools.

The Secretary was instructed to write to the Vice Presidents of the associations, asking them to direct the field work in their respective associations. Several of these officers have replied, offering valuable suggestions. The committee makes the following recommendations to the Board:

1. That the Committee on Field Work be authorized to publish and hold for distribution a list of questions for discussion, to be used in institute work.

2. That emphasis this year be placed on the questions of Teacher Training work, Home Department, and organized classes, especially among those of the teen age.

3. That the Board authorize the preparation of a special program for Children's Day and Rally Day, to be used by the schools.

Material was submitted for leaflets in the Teacher Training Department and the Home Department by the superintendents of these departments, and a suggested program for institutes was presented by the Chairman of the Committee on Field Work.

The Treasurer, W. H. Greenman, presented his quarterly report as follows:

Treasurer's Report

From September 20, 1914, to December 20, 1914

GENERAL FUND

Dr.		
Sept. 20	Balance on hand	\$390 00
" 20	P. R. Simpson, Jackson Center, Ohio, S. S.	15 00
" 27	C. M. Barber, North Loup, Neb., Church	2 00
Oct. 1	I. F. Randolph, New Market, N. J., S. S.	2 50
" 6	Dr. E. S. Maxson, Syracuse, N. Y., S. S.	1 14
" 6	Edward E. Whitford, New York, N. Y., Church	8 41
" 6	Wm. Stillman, Plainfield, N. J., Church	17 36
" 6	Mrs. F. J. Greene, Berlin, N. Y., S. S.	5 00
" 8	Irving A. Hunting, Plainfield, N. J., S. S.	2 17
" 8	Mrs. E. J. Crumb, Brookfield, N. Y., S. S.	10 60
" 8	Eva Frair, Brookfield, N. Y.	2 50
" 10	P. B. Hurley, Riverside, Cal., Church	65
" 10	Mrs. A. E. Whitford, Milton, Wis., Woman's Board	2 00
" 15	Mary T. Greene, Plainfield, N. J., Catechisms	25
" 15	Edwin J. Babcock Jr., North Loup, Neb., S. S.	8 81
" 15	A. S. Childers, Salem, W. Va., Church	1 80
" 15	Dr. A. L. Burdick, Janesville, Wis., collection from N. W. Association ..	4 75
" 15	George E. Murphy, Ashaway, R. I., S. S.	15 00
" 25	Agnes Babcock, Leonardsville, N. Y., collections from Central Association ..	4 24
" 25	Arthur J. Spicer, Plainfield, N. J., collections from Eastern Association ..	2 04
Nov. 11	Carroll Oakley, Milton Junction, Wis., S. S.	6 84
" 11	J. W. Crosby, Nortonville, Kan., Church	25
" 20	Rev. H. N. Jordan, Milton Junction, Wis., returned on expense to S. S. Con., Grand Rapids, Wis.	1 56

Dec. 1	Curtis F. Randolph, Alfred, N. Y., Church	6 85
" 1	B. I. Jeffrey, Milton, Wis., Church	4 70
" 13	I. F. Randolph, New Market, N. J., S. S.	2 50
" 13	Edwin J. Babcock Jr., North Loup, Neb., S. S.	7 75
		\$526 67

Cr.

300	Reports to Conference, 1914	\$ 15 30
Sept. 20	Prof. A. E. Whitford, Milton, Wis., 125 postals	1 25
" 20	Davis Publishing Co., Milton, Wis., 1,000 folders, 4 pages, and 125 postals	4 50
Oct. 12	Mrs. C. M. Burdick, Central Islip, L. I., editing <i>Visitor</i> , July, Aug., Sept., Oct.	40 00
" 19	Prof. W. C. Whitford, Alfred, N. Y., editing <i>Helping Hand</i> , 1915	25 00
" 19	Rev. H. Eugene Davis, Walworth, Wis., Associate Editor <i>Helping Hand</i> , 1915	25 00
" 19	Rev. Jesse E. Hutchins, Marlboro, N. J., Associate Editor <i>Helping Hand</i> , 1915	25 00
Nov. 4	Rev. H. N. Jordan, Milton Junction, Wis., expenses to S. S. Con., Grand Rapids, Wis.	10 00
" 14	Mrs. C. M. Burdick, Central Islip, L. I., editing <i>Visitor</i> , Nov., 1914 ..	10 00
Dec. 13	Mrs. C. M. Burdick, editing <i>Visitor</i> , Dec.	10 00
" 19	Höcker Permanent Fund	97 94
		\$263 99
Balance on hand December 20, 1914		262 68
		\$526 67

JUNIOR QUARTERLY FUND

Dr.

Sept. 20	Balance on hand	\$ 4 77
Oct. 10	Mary T. Greene, Plainfield, N. J., <i>Junior Quarterly</i> receipts	5 41
" 25	Mary T. Greene, <i>Junior Quarterly</i> receipts	12 27
Nov. 26	Mary T. Greene, <i>Junior Quarterly</i> receipts	5 86
Dec. 13	Mary T. Greene, <i>Junior Quarterly</i> receipts	8 10
		\$36 41

Cr.

Nov. 27	Mrs. T. J. Van Horn, Dodge Center, Minn., editing <i>Junior Quarterly</i> , first quarter, 1915	\$17 56
Balance on hand December 20, 1914		18 91
		\$36 41

Outstanding Bills:

July 1	To Tract Society	\$70 26
Sept. 29	To Tract Society	61 43

HÖCKER PERMANENT FUND

Dr.

July 1	Balance on hand	\$ 9 25
Oct. 6	New York Church	1 20
Dec. 19	General Fund	97 94

W. H. GREENMAN,
Treasurer.

Upon motion the report was adopted.

Correspondence received since the last meeting was read and considered.

It was moved and carried that Prof. D. N. Inglis and Mr. E. N. Holston be a committee to prepare a suitable program for use in the Sabbath schools on Peace Day, February 13, 1915, and have it published in the SABBATH RECORDER.

It was voted that the superintendents

of the different departments attend to the printing of 1,000 copies of the leaflets suggested by the Committee on Field Work.

It was voted that the preparation of the program for Children's Day and Rally Day be referred to the Superintendent of the Elementary Department.

It was voted that the Secretary of the Board be appointed a delegate to the meeting of the Sunday School Council of Evangelical Denominations, to be held in Cleveland, Ohio, January 26 and 27, 1915.

It was voted that the Secretary be instructed to write to the Publishing House, calling attention to complaints received by Board that the *Sabbath Visitor* and *Quarterlies* often arrive too late for distribution on the proper date.

Pastor H. N. Jordan made a report of his attendance at the Wisconsin State Sunday School Convention, which upon motion was accepted.

It was voted that the Board request the American Sabbath Tract Society to make the payment of \$200 for the *Junior Quarterly*, provided for in their annual budget.

It was voted that the Treasurer be instructed to purchase and have printed 150 postal card receipts.

Rev. E. B. Saunders, secretary of the Missionary Society, was called upon, and made some encouraging remarks.

After reading and adopting the minutes, the Board adjourned.

A. L. BURDICK,
Secretary.

From Committee on Field Work

DEAR SABBATH SCHOOL WORKER:

The Sabbath School Board is trying to make itself the active, efficient servant of our Sabbath schools. It aims to work along definite lines and to help those who are in need to work out real problems. It stands ready to bring to the aid of every school the best of helps for school betterment. Three definite lines of work will be pushed during this year, namely, Home Department; Teacher Training; and the Organized Class. Other lines of Bible-school work will not be neglected. These will be emphasized as occasion demands.

Last year, the Sabbath School Board endeavored to promote institute work in different parts of our denomination. Encouraging reports have been received from

the churches where these institutes were held. Requests have come from some of our able Sabbath-school workers for departmental literature; for suggestive outlines for institutes and local conferences; and for suggestive topics to be worked out in these meetings.

In accordance with these requests and with the endorsement of the Sabbath School Board, the Committee on Field Work has prepared the following suggestive program, with suggestive topics for the assistance of institute conductors, pastors, superintendents, and for interested Sabbath-school workers. As the Sabbath is often a more convenient time for holding an institute or conference, the outline is prepared accordingly, with the thought that it will be adapted to local conditions.

Sabbath Morning

Address—"Relation of Bible School to Church";

or

"Bible School and the Great Commission"; or
"Debt of Church to Its Developing Youth."
Address to be given by conductor.

Sabbath School Hour

We suggest three ways for using this hour:
(1) Let the school meet in its regular study session. The conductor will observe proceedings and use a short time at the close of the hour for making helpful suggestions to the school; or (2) If it seems best, the lesson study may be omitted, and the time used in a general discussion of local problems. Short addresses or papers may be prepared and presented by local workers; or (3) The elements of a model school may be illustrated by the presentation of the Sabbath-school lesson in the form of a model class exercise with a class of Primaries or Intermediates.

- (10 min.) Approach to the Lesson. By the conductor or some other capable person.
(20 min.) Lesson taught by conductor of model class.
(10 min.) Closing exercises. Blackboard employed.
(20 min.) Discussion of the principles employed by conductor in teaching the class.

Afternoon

Christian Endeavor devotional meeting. Conductor.

Address—"Bible Study and the Formation of Life's Purposes"; or

Address—"The Age of Spiritual Awakening."
Round Table discussion, using list of questions prepared by the Sabbath School Board.

Evening

Departmental Work session. Points to emphasize:

- (a) Teacher Training. Topics:
"Training and Developing Teachers."
"The Workers Trained."

"Inefficient Teaching. An Inefficient, Defective School."

- (b) Organized Class. Topics:
"Teen Age and the Spiritual Life."
"The Sabbath School and the Adult."

- (c) Home Department. Topics:
"Possibilities of the Home Department."
"Message of Home Department to Sabbath School."

- (d) Elementary Department. Topics:
"The Teacher and the Child."
"The Army of the Future."
"The Child Taught. The Child Caught."

The committee would urge that use be made of local talent so far as that help is available. Of course, the plans will be laid, the whole situation be worked out with the co-operation of the local pastor and superintendent.

The Sabbath School Board will defray the necessary traveling expenses of an experienced worker who will assist the local school in the conduct of the institute. It also stands ready and anxious to lend assistance in meeting any needs of our schools and their workers.

The committee also urges that our schools make greater use of, and share in, the advantages of state and county associations.

In behalf of the Sabbath School Board.

THE COMMITTEE ON FIELD WORK.

Milton, Wis.,

December 20, 1914.

Lesson IV.—January 23, 1915

GIDEON AND THE THREE HUNDRED. Judges 7

Golden Text.—"Not by might, nor by power, but by my spirit, saith Jehovah of hosts." Zech. 4: 6

DAILY READINGS

1. Gideon and the three hundred (Judg. 7: 1-8)
2. Defeat of Midian (Judg. 7: 9-23)
3. Gideon refuses to be king (Judg. 8: 22-28)
4. Israel's folly (Judg. 9: 7-21)
5. Death of a wicked king (Judg. 9: 41-57)
6. Sin and repentance (Judg. 10: 6-16)
7. A foolish view (Judg. 11: 29-40)

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

What to Look For

Don't look for flaws as you go through life,
And if you happen to find them,
It is wise and kind to be somewhat blind,
And look for virtue behind them.

For the darkest night has a hint of light
Somewhere in its shadow hiding,
And 'tis better far to hunt for a star
Than the spots on the moon abiding.

—Ella Wheeler Wilcox.

DEATHS

CLARKE.—Jeremiah Clarke was born in Brookfield, Madison Co., N. Y., April 11, 1825, and died at his home in the village of Andover, November 26, 1914.

When a babe of two months he was brought to Allegany County by his parents, Mr. and Mrs. Samuel Clarke, who settled in the township of Andover, about four miles south of the village. Here he lived until about twenty years ago, when, because of rheumatism, he retired from active farm life and settled in the village, where he lived until his death.

When a young man, he united with the Seventh Day Baptist church of Independence and continued as an active member all his life. On October 4, 1851, he married Miss Catherine Crandall, of Andover, who died about ten years ago. To them were born four children: one daughter, Miss Alice, with whom he lived and who faithfully cared for him until his death, and three sons—Edson Clarke, who preceded his father nine months, and Clarence and Ellsworth, both of Andover. Besides his three children, he is survived by one sister, Mrs. Emily Wells, of Little Genesee, N. Y., seven grandchildren, and five great-grandchildren.

We remember him, not with sadness which always accompanies one's departure, but with joy. The ninety years that he lived were years of blessings to himself, to his family, and to his friends who were many. His mental faculties were with him until his final sickness, and we are still blessed with the many good things he had to give. God took him, but left to us his influence and his example.

Funeral services were conducted, Sabbath Day, November 28, at 10.30, by Pastor A. Clyde Ehret, in the Seventh Day Baptist church of Andover. He was laid at rest in the Independence Cemetery.

A. C. E.

DAVIS.—Mrs. Cora Davis was born on Buckeye, near Salem, W. Va., April 6, 1870, and died at her home, near the place of her birth, December 13, 1914.

She was the daughter of Deacon Martin Van Buren Davis and wife, and was the wife of Chesley G. Davis, to whom she was married April 4, 1906. She leaves her husband and two small children, Thelma and Delberta, besides five children of her husband by a former wife, to whom she has been a good mother. Her father and mother, three brothers, and two sisters survive her.

At the age of twelve years she was baptized by Rev. S. D. Davis and joined the Salem Seventh Day Baptist Church. And all her life she was a consistent Christian. She was a faithful daughter, and a kind and loving wife and mother. She enjoyed the church and Sabbath school, and was a faithful attendant, driving with her family on Sabbath mornings from their country home. She appreciated the Sabbath school, not only for herself, but for the sake of the children. She was a member of the T. E. L. class (Timothy, Eunice, Lois). The class provided white car-

nations, mother's flower, and also the class flower, for the funeral.

Funeral services were conducted by her pastor, who was also her Sabbath-school teacher, and the body was laid away in the old cemetery by the church. The husband has the sympathy of all the church and many other friends.

A. J. C. B.

WEBSTER.—Sarah Lucina Davis, daughter of Jedediah and Harriet Henshaw Davis, was born February 13, 1852, in Green Lake County, Wis., and died at Omro, December 30, 1914, at the home of her daughter, Mrs. Grace Cleveland.

She was married at the age of twenty-three to Charles F. Webster. Of their eight children five are living. She has been for forty years a member of the Milton Seventh Day Baptist Church, and lived in the village for several years. She was tender-hearted and kind, always willing to do what she could for her children and others who needed her help.

The funeral services were conducted at the home by Rev. C. P. Andrews.

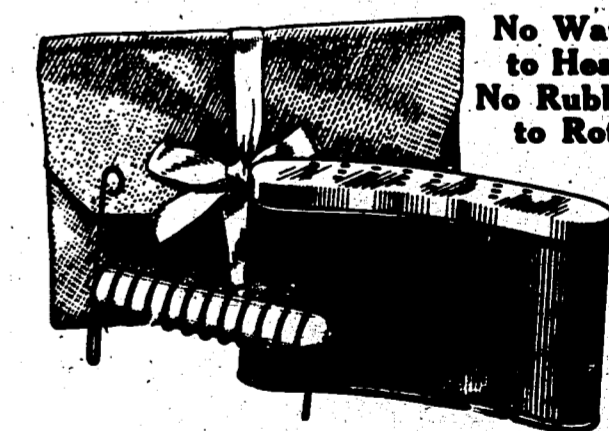
L. C. R.

Educate men without religion, and you make them but clever devils.—*Duke of Wellington.*

Humility is, of all graces, the chiefest when it does not know itself to be a grace at all.—*St. Bernard.*

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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. Parsonage, 198 N. Washington Ave.

Services are held at the home of Mr. and Mrs. W. H. Saunders, 14 South Grant Street, Denver, Colo., Sabbath afternoons, at 3 o'clock. All interested are cordially invited to attend.

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.

At the railway station a nice old lady left the train and got into a cab. The cabman said, "Gimme your bag lady, I'll put it on top o' the cab."

"No, indeed!" answered the dear old lady, "that poor hoos has enough to pull. I'll jist hol' it on my lap."—*Our Dumb Animals.*

The Sabbath Recorder

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

L. A. Worden, Business Manager

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The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.

The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.

The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Association, and give whatever aid and counsel they can.

All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries will be strictly confidential.

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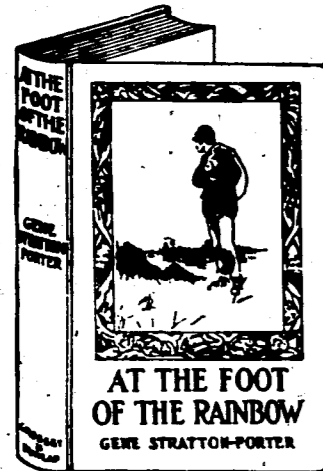
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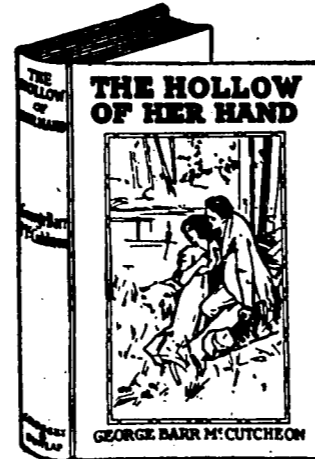
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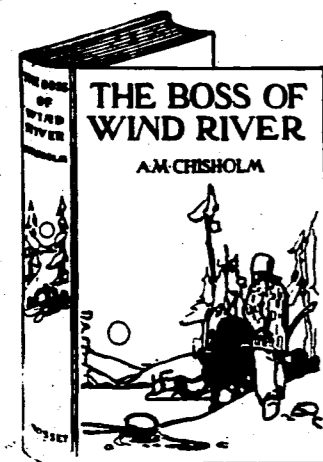


THE HOLLOW OF HER HAND

GEORGE BARR MCCUTCHEON

THE BOSS OF WIND RIVER
by A. M. Chisholm

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



THE BOSS OF WIND RIVER
A. M. CHISHOLM



CY WHITTAKER'S PLACE

JOSEPH C. LINCOLN

THE HOLLOW OF HER HAND by George Barr McCutcheon

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

The Sabbath Recorder

"GOD IS MY STRENGTH"

The Lord will give strength unto his people; the Lord will bless his people with peace.—*Psalm 29:11.*

What time I am afraid, I will trust in thee.—*Psalm 57:3.*

For thou hast been a shelter for me, and a strong tower from the enemy.—*Psalm 61:3.*

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.—*Psalm 91:1.*

Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.—*Isaiah 41:10.*

When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.—*Isaiah 43:2.*

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