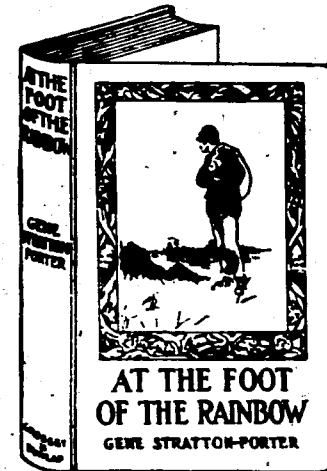


# YOUR CHOICE FREE

For One New Subscription  
to the SABBATH RECORDER

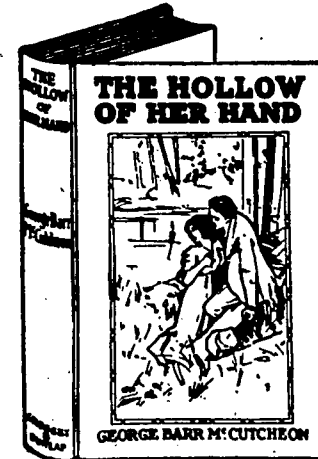
For a limited time we offer any one of the following popular novels free, postpaid, as a premium for one new subscription to the SABBATH RECORDER. If you are not a subscriber, send us two dollars and you will receive the RECORDER for a year and your choice of the books.

Send the RECORDER to your friends who do not have it, and add these books to your library. A book may be selected from former list published, if preferred.



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

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

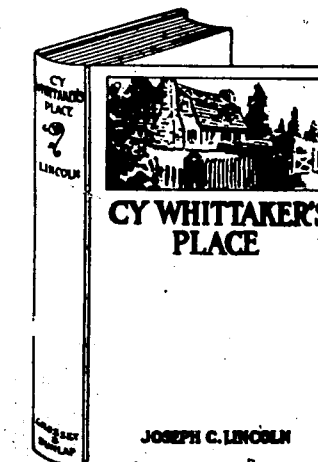
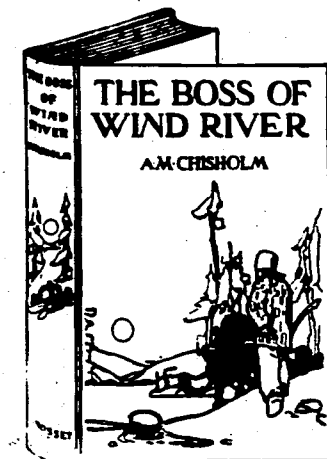


**THE HOLLOW OF HER HAND**

GEORGE BARR MCCUTCHEON

**THE BOSS OF WIND RIVER**  
by A. M. Chisholm

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



**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.*

## CONTENTS

EDITORIAL—"The Common People Heard Him Gladly"; Love That Reaches the Lowly; Give Your Better Self a Chance; Both Reasonable and Consistent; Education or Evangelism, Which? Why Say Christianity Has Failed? .....	65-67	Celebration of Peace Centennial .....	79
EDITORIAL NEWS NOTES—Philadelphia's Great Revival; Japanese Nurses Go to Europe; Misery at Home .....	67	YOUNG PEOPLE'S WORK—Begin With God (poetry); The Endeavorer's Quiet Hour; A Quiet Hour Catechism; Foreign-Mission Opportunities; The Law of Great Service; Meeting of the Young People's Board; Topic Cards; News Notes .....	80-86
The Peace Palace at the Hague: A Prophecy Biederwolf and Stelzle .....	72	CHILDREN'S PAGE—"Looking Indian"; The Eider Duck .....	87
MISSIONS—Missions and Optimism; Letter From Lieu-oo .....	73-75	An Explanation .....	87
Sayings of Billy Sunday .....	75	American Sabbath Tract Society—Treasurer's Report .....	88
WOMAN'S WORK—The Possibilities of the Cradle Roll; Worker's Exchange; Minutes of the Woman's Board Meeting; Treasurer's Report .....	76-78	SABBATH SCHOOL—Study Open Scriptures; The Home Department; Sabbath School Lesson .....	89-92
		HOME NEWS .....	93
		MARRIAGES .....	95
		DEATHS .....	95

# Alfred University

ALFRED, N. Y. Founded 1836

FOR PARTICULARS ADDRESS

Boothe Colwell Davis, Ph. D., D.D., Pres.

## Alfred Academy

COLLEGE PREPARATORY COURSES.  
GENERAL ACADEMIC TRAINING.  
TEACHERS' TRAINING COURSE.

For catalogue, illustrated booklet and further information, address

H. L. GILLIS, PRINCIPAL.

## Milton College

A college of liberal training for young men and women. All graduates receive the degree of Bachelor of Arts.

Well-balanced required courses in Freshman and Sophomore years. Many elective courses. Special advantages for the study of the English language and literature, Germanic and Romance languages. Thorough courses in all sciences.

The Academy of Milton College is an excellent preparatory school for the College or for the University.

The School of Music has courses in pianoforte, violin, viola, violoncello, vocal music, voice culture, harmony, musical kindergarten, etc.

Classes in Elocution and Physical Culture for men and women.

Club boarding, \$2.50 to \$3.00 per week; boarding in private families, \$4.50 to \$6.00 per week, including room rent and use of furniture.

For further information address the

Rev. W. C. Daland, D.D., President

Milton, Rock County, Wis.

## Salem College

SALEM West Virginia

Salem College offers six courses of study—three leading to diplomas, the college preparatory, normal and music; three leading to college degrees, the arts, science and philosophy.

The aim of the college is:

Thoroughness in all work.

Graduates who can "make good."

Soul culture as well as body and mind.

A helpful spirit.

Christian character.

For catalogue and other information, address

REV. C. B. CLARK, M. A., Ped. D., President.

## The Fouke School

REV. G. H. FITZ RANDOLPH, PRINCIPAL.

Other competent teachers will assist.

Former excellent standard of work will be maintained.

Special advantages for young people to pay their way in school.

Address, for further information, Rev. G. H. Fitz Randolph, Fouke, Ark.

## THE SEVENTH DAY BAPTIST

MEMORIAL FUND.

President—H. M. Maxson, Plainfield, N. J.

Vice-President—Wm. M. Stillman, Plainfield, N. J.

Secretary—W. C. Hubbard, Plainfield, N. J.

Treasurer—Joseph A. Hubbard, Plainfield, N. J.

Gifts for all Denominational Interests solicited.

Prompt payment of all obligations requested.

## American Sabbath Tract Society

EXECUTIVE BOARD.

President—Corliss F. Randolph, Newark, N. J.

Recording Secretary—A. L. Tittsworth, Plainfield, N. J.

Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.

Treasurer—F. J. Hubbard, Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

### THE SABBATH VISITOR.

Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at Plainfield, N. J.

TERMS.

Single copies per year .....60 cents

Ten copies, or upwards, per copy .....50 cents

Communications should be addressed to *The Sabbath Visitor*, Plainfield, N. J.

### HELPING HAND IN BIBLE SCHOOL WORK.

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price, 25 cents a copy per year; 7 cents a quarter.

Address communications to *The American Sabbath Tract Society*, Plainfield, N. J.

### A JUNIOR QUARTERLY FOR SEVENTH DAY BAPTIST SABBATH SCHOOLS.

A quarterly, containing carefully prepared helps on the International Lessons, for Juniors. Conducted by the Sabbath School Board of the Seventh Day Baptist General Conference.

Price, 15 cents per year; 5 cents per quarter.

Send subscriptions to the American Sabbath Tract Society, Plainfield, N. J.

### THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY.

President—Wm. L. Clarke, Ashaway, R. I.

Recording Secretary—A. S. Babcock, Rockville, R. I.

Corresponding Secretary—Rev. E. B. Saunders, Ashaway, R. I.

Treasurer—S. H. Davis, Westerly, R. I.

The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

### SEVENTH DAY BAPTIST EDUCATION SOCIETY.

President—Rev. W. C. Whitford, Alfred, N. Y.

Corresponding Secretary—Rev. Arthur E. Main, Alfred, N. Y.

Recording Secretary—Prof. Frank L. Greene, Alfred, N. Y.

Treasurer—Prof. Paul E. Tittsworth, Alfred, N. Y.

The regular meetings of the Board are held in February, May, August and November, at the call of the President.

### THE SEVENTH DAY BAPTIST GENERAL CONFERENCE.

Next session to be held at Milton, Wis., Aug. 24-29, 1915.

President—Rev. Lester C. Randolph, Milton, Wis.

Recording Secretary—Rev. Earl P. Saunders, Alfred, N. Y.

Corresponding Secretary—Rev. Henry N. Jordan, Milton Junction, Wis.

Treasurer—Rev. William C. Whitford, Alfred, N. Y.

Executive Committee—Rev. Lester C. Randolph, chairman, Milton, Wis.; Rev. Earl P. Saunders, Rec. Sec., Alfred, N. Y.; Rev. Henry N. Jordan, Cor. Sec., Milton Junction, Wis.; Dr. Sands C. Maxson, Utica, N. Y. (for three years); Dr. George E. Crosley, Milton, Wis. (for three years); Rev. William L. Burdick, Alfred, N. Y. (for two years); Ira B. Crandall, Westerly, R. I. (for two years); Roy F. Randolph, New Milton, W. Va. (for one year); Rev. Lely D. Seager, Farina, Ill. (for one year). Also ex-presidents and presidents of the Seventh Day Baptist Missionary Society, the American Sabbath Tract Society, and the Seventh Day Baptist Education Society.

Board of Finance.

Allen B. West, Milton Junction, Wis.; Dr. Geo. W. Post, Chicago, Ill.; Orra S. Rogers, Plainfield, N. J.; Dr. Albert S. Maxson, Milton Junction, Wis.; Frank Hill, Ashaway, R. I.; Grant W. Davis, Adams Center, N. Y.; Prof. A. B. Kenyon, Alfred, N. Y.; Dr. H. L. Hulett, Bolivar, N. Y.; Winfield S. Bonham, Shiloh, N. J.; Wm. M. Davis, Chicago, Ill.; Walton H. Ingham, Fort Wayne, Ind.

# The Sabbath Recorder

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

VOL. 78, NO. 3

PLAINFIELD, N. J., JANUARY 18, 1915

WHOLE NO. 3,646

## "The Common People Heard Him Gladly"

You can tell something of a man's worth in building up Christ's kingdom on earth by the way he is regarded by the poor and the needy, and the esteem in which he is held by the children. It is no cause for self-congratulation that, in a promiscuous assembly, the rich, the favored, and the popular go out of their way to shake your hand or to answer your friendly nod. "Be not puffed up" when such people crowd around to give you honor. This may be in your favor or it may not. But if the poorest, meanest ones dare say to you a respectful "good day"; if the poorly dressed, unfortunate man or woman seems just as eager to shake your hand as does the wealthy and prosperous; if the humblest speaks a kind word to you, assured of a genial word in return; if the boy, or girl, or the young child, rich or poor, well-favored or ill-favored, turns to smile into your eyes, then you may be glad; for these things give evidence that the Christ-spirit has been permitted to shine through you upon them.

\*\*\*

## Love That Reaches the Lowly

The pictures in the New Testament that show the common people thronging about Christ and hanging upon his gracious words are among the most beautiful in all the world's literature. They are so, not merely because the poor and the lowly were anxious to be with Christ, but also because he loved to be with them. He loved rich and poor alike. While he showed respect for the wealthy and the influential, he showed no less regard for the lowly. He was no more cordial with "Nicodemus, a ruler of the Jews," than he was with the Syrophenician woman, or the neglected blind man. He was just as ready to show sympathy for the poor woman in the house of Simon the Pharisee, as for the host himself. He made the humble peasants who followed him just as welcome as he did the beloved disciple. There was a true, loving,

cosmopolitan spirit among the people of God in Christ's day, that should prevail more than it does in his church today. It always does one good to see a church wherein dwells this spirit of common brotherhood. One of the best commendations for a church is that the humble and the poor are welcomed, and are made to feel at home there.

My brethren, hold not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come into your synagogue a man with a gold ring, in fine clothing, and there come in also a poor man in vile clothing; and ye have regard to him that weareth the fine clothing, and say, Sit thou here in a good place; and ye say to the poor man, Stand thou there, or sit under my footstool; are ye not divided in your own mind, and become judges with evil thoughts? Hearken, my beloved brethren; did not God choose them that are poor as to the world to be rich in faith, and heirs of the kingdom which he promised to them that love him?

\*\*\*

## Give Your Better Self a Chance

There is a story of one whose presence in a company of people always tended to inspire them with higher ideals. He had the faculty of bringing out the better self in those he met. Something in his personality, something in his eye, in his voice, in his kindly and charitable judgment of others, appealed to men and women, however hardened by the world, in a way that gave them visions of another and better self, which had, perhaps, been neglected and forgotten, or which had never been really discovered.

It is a great thing to be able to arouse the better self in others until they have visions of what they might be, or until they realize what they have lost.

Everybody has his better side. Happy is he who has a friend that is able to help him to see it, and that can inspire him to give it a chance. No matter how far from the right way a man has strayed, no matter though he may have given his baser nature the controlling power for years, there is still hope of regeneration if he will give



way to his better self. To the one who determines to do this, Christ offers encouragement, and the gracious uplifting power of his own presence.

\*\*\*

### Both Reasonable and Consistent

The strong plea now being made for the passage of the bill pending in both houses of Congress, to prohibit the shipment of war materials to belligerents, is both reasonable and consistent. The bill in question is the Hitchcock Bill in the Senate, and the Vollmer Resolution in the House. If it becomes a law, the shipment of ammunition and arms to any belligerent nation will be forbidden. When the United States takes a firm stand on this point, the excuse for disturbing our ships of commerce on the high seas by searching for contraband goods will be taken away. It is not consistent, neither does it seem reasonable, for the United States to protest against other nations' interfering with our commerce by searching American ships, while we continue to permit the shipment of arms and ammunition to belligerents.

To be consistent, the nation should have some respect for its own prayers. On October 4, practically the entire people of America were called to a day of prayer for peace. The surest way to make our peace-prayers effective is to stop supplying arms to nations facing each other in mortal combat. This is too much like praying to be delivered from the curse of rum, and then licensing the saloons! It is a shame for America to thwart the best efforts of her people for peace by trying to fill her coffers with the bloody dollars of war! So long as she does this, she must expect her commerce to suffer through restraint of trade on the seas. Congress should allow no dallying with this bill.

\*\*\*

### Education or Evangelism, Which?

This is a live question in these days. With the decline of spirituality in churches, and the increase of interest in social betterment work outside the churches, with the alarming reversion to barbarism among the nations, and with the drift of humanity toward worldliness, it is not strange that thoughtful men are seeking the causes. The pens of many writers for religious

papers have been set to work to solve the problem. Some think education is the main thing needed to lift the world to a higher life, while others decry education and exalt evangelism as the only means of human betterment.

As for myself, I would prefer not to ask the question, "Which?" rather affirming that both are essential to the highest well being.

Evangelism of the New Testament sort, gospel preaching, and religious appeals to conscience in the name of God have been blessed to the saving of sinful men through all the centuries from Pentecost till now. The church was born in a revival, and it has been replenished and kept a living power by revivals throughout its entire history. It is evidently true that, if conscience is ever awakened in the down-and-out masses of today, if the unsaved multitudes are to be aroused to a sense of their obligations to God, and to a desire for a nobler, purer life, it must be done by the evangelist. But this is not all. This is only the beginning of a truer, better living. The man thus awakened does indeed possess a spiritual power for good, and can do much to lead his fellow men to the fountain of cleansing which he has found. But if an all-round, substantial education will not augment this power, then all previous judgments of our people must be reversed, not only in the case of those heretofore honored ancestors who built the schoolhouse by the church, but also in regard to that colonial governor, until now held in more or less contempt by every student of American history, who praised God there were no free schools and hoped there would be none "these hundred years."

It must be granted that, now and then, a D. L. Moody, a Gipsy Smith, or a Billy Sunday rises almost phenomenally in the religious world; but over against one of these can be arrayed ten—twenty—a hundred men of the Phillips Brooks kind, or men like Charles J. Finney, men with souls filled with divine fire, and yet with well-trained minds that helped and not hindered them in their mission to the unsaved.

Education and evangelism should not be arrayed as antagonistic to each other. They should go hand in hand in the work of fitting men for a higher life. If the spirit of evangelism has failed in any case,

## EDITORIAL NEWS NOTES

### Philadelphia's Great Revival

When the wonderful meetings conducted by Billy Sunday in Philadelphia had run just a week, the papers of that city reported that sixty thousand people in three different meetings had thronged the great tabernacle in one day, five thousand had attended overflow meetings, and thousands had been turned away who could not get in at all! On Sunday evening, January 8, eleven hundred and forty persons are said to have responded to the call to start in the Christian life, and, crowding down the aisles, overwhelmed the ushers, who, not expecting such a rush, had not provided seats for so many. The manifestations of divine power, for which the people had long been praying, were so overwhelming they could hardly believe their eyes.

Here is the introductory appeal of the evangelist, given when the meetings began a week ago. The message has the true ring and reveals something of the spirit and purpose of the leaders in this "Get-right-with-God" movement.

I have watched with increasing satisfaction and interest the thorough and business-like preparations that your various committees have been making for the coming campaign, which we hope and pray will be, under the blessing of Almighty God, the highwater mark in the religious history of the City of Brotherly Love, long ago dedicated by William Penn. to the worship of the only true God.

The way to get what you want is to want it. Does Philadelphia want the presence of Christ in her offices, shops, stores, factories, schools and homes?

Does Philadelphia want to see a "For Rent" sign hanging in the window of every brewery, saloon and house of ill-fame?

Does Philadelphia want to see thieves made to steal no more?

Does Philadelphia want to hear the blasphemer pray instead of curse?

Does Philadelphia want to see drunkards made sober?

Does Philadelphia want to see homes of squalor and want turned into abodes of peace and plenty?

Does Philadelphia want to see her churches become throbbing centers of spiritual life, instead of gorgeous religious clubhouses?

If she does, and if you and I are to realize our vision of a redeemed city, and to receive an answer to the unnumbered thousands of petitions that are bombarding the Throne of Grace on behalf of the surging, seething thousands of sin-cursed lives that are staggering under their load

and any one has gone adrift while obtaining his education, it can hardly be laid to the education as such, but to the man's neglect of the principal thing, the spiritual element in his nature. Neither education nor evangelism alone can lift humanity to a position where it can do its best for God and man.

\*\*\*

### Why Say Christianity Has Failed?

We notice that more than one writer assumes that the European War proves that Christianity has failed. Eleven nations, most of them claiming to be Christian nations, have risen up in brutal anger and shocked the world with their barbarous savagery. Straightway the cry is raised against the efficacy of the Christian religion. It is well known that five of these nations have long been exponents of highest culture. The scholars of the world have flocked to their universities to complete their education. Some of these nations were considered so enlightened and cultured that they had no need of missionaries or of evangelism, and the Edinburgh Conference seemed to share in this view. The sequel shows that few nations on earth needed evangelists more than they.

If the war proves anything, it shows that education *alone*, or culture *of itself* gives no sure guaranty of the moral and religious advancement of mankind. If the war proves anything against religion, it is that a state-controlled, formal, elegant Christianity, a Christianity that considers itself educated beyond the need of revivals, has failed. If the war proves anything in this line, it proves that what the warring nations most needed was not higher culture, not more education as the world counts education, not more perfect church organization, but the simple gospel of the New Testament, the gospel of God's love and of human brotherhood. What if all the great warriors of Europe and her great scholars had in genuine sincerity sought a new infilling of the Holy Spirit a year ago, and gone to work among their fellows as loyal, trusting, God-fearing evangelists of the Christ-pattern, to win men to God? The Europe of today, instead of being a veritable hell for mortal man, would be a peaceful heaven on earth.



of guilt, some one will have to sweat blood, and the faith and heroism and martyr spirit that made possible a Valley Forge, with its crimson snows, will have to be reproduced and repeated in tens of thousands of lives of those who claim allegiance to Jesus Christ.

Men and women of Philadelphia, the fight is on! Sin is entrenched in places high and low. The saloon and brothel, the gambling hells, political graft, extortion, trickery and deceit will not submit to extermination without a mighty struggle to maintain their hold upon the individual and body politic. The greed of man will yield to nothing less than the grace of God.

I appeal to all who believe that Elijah's God still lives, and who are anxious to see a tidal wave of the old-time religion that has warmed the cold world's heart for 2,000 years, to get right with God and be ready, in the name of Christ, to go to the last ditch, and plant the blood-stained banner of the Son of God upon the ramparts of sin, join hands and rally around the Cross, and sing

"All hail the power of Jesus' name."

#### Japanese Nurses Go to Europe

On January 13, twenty-two Japanese Red Cross nurses arrived in New York City en route to England for service in the war hospitals of Europe. They were in charge of Miss T. Yamomoto, and sailed on board the steamship *Megantic* for Southampton. The chief nurse wears upon her person a string of service medals for work in the Chino-Japanese War, the Boxer Rebellion, and the Russo-Japanese War. There are three Red Cross units of the Japanese Government en route for the battle front. The other two go by different routes,—one by the Indian Ocean to France, and one across Siberia to aid the Russians.

#### Misery at Home

We must not allow our sympathies for far-away Belgium to blind our eyes to the awful sufferings in our own home cities. It is just as horrible for homeless thousands to starve to death in New York City as in any other place. The papers say there are five hundred thousand unemployed people suffering in New York alone. Who can measure the amount of misery caused by such a condition in a great city? The demand upon the Charity Organization Society is double what it was in 1908, its heaviest year before this. Four thousand three hundred families, numbering twenty-one thousand persons, are now being cared for by the society, and it could care for double the number if it had the funds. Day by day the little savings of hundreds

of families are being swept away, and women and children are starving to death in the richest city in America, while officials and societies are handicapped for want of money to feed them. Strong appeals are being made by the great dailies for New York's rich and well-to-do ones to come to the rescue.

Austria is making a desperate effort to raise a new army. Thousands previously rejected are now being called to the colors. Only those actually unable to handle a rifle are exempt. Even partially disabled men are drafted. Failure to replenish her depleted armies will mean that Austria must sue for separate peace, or, owing to Germany that she is powerless, turn over the "Dual Monarchy" to the Kaiser.

The great revival in Watertown, N. Y., led by Evangelist Biederwolf, of the Federal Council committee, has been most thorough and sweeping, reaching all classes within the range of its influence. On the last evening alone, over four hundred penitents yielded themselves to the Savior.

The sermons on prohibition were telling, and the saloon business was given a setback. More than five hundred persons openly denounced the dance, and after preparations were under way for the annual high-school dance, the young people voted by a large majority to abolish it. A new spirit of fellowship and love has come to Watertown.

Marshall P. Wilder, author and humorist, died of heart-disease in St. Paul, Minn., last week, aged fifty-six years.

The long fight in New York City between the teacher-mothers and the Board of Education has evidently ended in victory for the teachers. The board insisted upon discharging, permanently, teachers who became mothers and who requested leave of absence for a time to care for their babes. This was considered a great hardship, and becoming a mother was not regarded as sufficient reason for turning a good teacher out to stay. The State Commissioner has settled the question by ordering the board to reinstate the teacher for whom a test case of appeal was made. From this decision there is no appeal.

### The Peace Palace at the Hague: A Prophecy

REV. FREDERICK LYNCH, D. D.

There it stands, majestic and beautiful, but its marble halls are silent and deserted. It was built to be the home of the nations, but the nations pass by its ever open doors. It fulfilled the hope of the centuries but that hope seems shattered to the dust. To its dedication all the nations came with their offerings, as of old they came to the birth of the Prince of Peace, bringing gold and precious woods and stones, and now they have deserted it. Its walls bear exquisite paintings of the reign of law, whereas all around it reigns fiercest, most savage war. From it was to have gone forth the law, but law has been silenced by the din of lawless strife. There it stands, sublime hall of justice, home of lasting peace, capital of the new world—while justice is forgotten, the angel of peace is trodden under foot, and the nations have turned their faces from that new world which only a few months ago seemed dawning.

There the Palace stands—waiting, but no one comes. All over the world men are asking, was it a delusion, a vain dream, an idle hope? Was it not simply a munificent testimony to an unfounded optimism, a fantastic vision, an impossible faith, an impracticable ideal, in the heart of its great donor? This is what many are telling us today. From England, Germany and America have recently come three books, one from each land, deriding all those beautiful hopes of which the Palace is eloquent symbol. Not only are the dreams of peace vain, but the ways of peace are undesirable, they say. In all countries the Palace has been the subject of the cartoonist. A favorite picture has been that of the building fallen into ruins, and he who conceived it and reared it, sitting despondent among its broken pillars. "A palace of impossible faith and shattered dreams" men are calling it, "a temple to an ideal too high for man." "I hope Mr. Carnegie is considering some practical disposition of his Peace Palace," said an army officer to us in Europe the other day.

To all of which we answer *wait*. To be sure its marble halls are empty, to be sure the nations now rush by its open doors heedless of its call. But its doors are open and we believe that sooner than men

now dare dream the tired and weary nations will seek its waiting halls. We believe, that, instead of its being the irony of history, as some have said, that it should have been dedicated just before the world repudiated all for which it stands, it is the great providence of history that it should have been finished just when it was. There it stands not only as a silent protest to all this folly of the nations, but as the only refuge left them when all else has failed. They are even now beginning to realize that all else has failed and soon they will say in their exhaustion: To whom else shall we go? Thou only hast the words of eternal peace.

We believe that the nations will some day, perhaps sooner than we think, run to its portals as a tired and perverse child runs home. For what are the things for which the palace stands? It stands for the establishment of civilization upon justice rather than brute force. But all Europe is learning with awful swiftness that civilizations based on force, fear, terror, subjugation, tyranny, might, power crumble into dust at the throwing of a bomb by a fanatic boy. All the might, all the invincible powers of Europe instead of making peace could bring forth nothing better than this awful chaos of primeval worlds. It is being fast discredited, forever even by those who have been its defenders. Every day of Europe is causing thousands to say: The old ways have failed, it is now time to try the new. Not by might, nor by power, but by my Spirit, saith the Lord of hosts. The old civilization based on force, has collapsed, the world is learning. It will some day be ready to try the new foundations of justice, righteousness, international good will, disillusioned of force forever. To the palace of justice will the nations come gladly.

The Palace stands for the character of nations, their fair-dealings with other nations, their friendly disposition, their desire to do justly by all peoples as the best defense and the surety of lasting peace. Europe for the last fifty years has said armament is the only defense of nations, armament is the only guarantee of peace, armament the only means of securing national stability or growth. So we have seen a civilization grow up fairly based on militarism. The nations have become

armed camps. The soldier has been chief among men. All the borders are lined with fortresses which bristle with guns. On the streets and on the ocean guns are everywhere in existence. Guns have been more in evidence than either churches or schools. Every boy has been reared to shoot to kill. All have been taught that by guns must the country be defended, must its advance be won, must the peace of Europe be maintained. And just when all this is at its highest, when Europe has become a powder magazine, a boy throws in a match and it all explodes. So has the fallacy that armament makes for peace exploded, and the world is seeing it. It is the nemesis of armament. Armament as a means of defense has failed absolutely. No sane man can ever again say, "The way to get peace is to prepare for war." Surely Europe has learned this lesson as well as has America. Surely great hosts of people in Europe will be ready to say: "The old way has failed; let us try the new way, the way of The Hague." The Hague idea is that the character of a nation, its reputation for justice and fair dealing, its desire to render help to all other nations is the best defense that it can have, the safest protection with which it can arm itself, against attack. To this idea the nations will soon be ready to listen. Indeed it looks as if they might be ready to try any new way since the old way has so miserably and utterly failed. To The Hague all nations that sincerely desire peace will be willing to go at the close of this war.

The Hague Palace stands for the substitution of law for war in the settlement of international disputes. It proclaims arbitration as better than battleships in securing national rights. It offers to the world a supreme court of nations as a surer means of justice than strife with guns. If the nations are ever going to learn anything out of the terrible experience through which they are now passing it is that war never settles anything except which nation is mightiest in brute force, or which has the better guns, or which has the greater power of endurance. War gives victories but it never gives justice. After the most appalling loss of life, most overwhelming cost in money and devastated lands, after the set back of industry and civilization a half a century the present conflicting na-

tions will emerge with nothing settled except a temporary predominance. All the old problems, the old rancors (intensified) will be left. Even the victorious ones will be impoverished. A serious conference of the nations for a month, costing a few dollars, would have given infinitely better results. The case between Austria and Servia, had it been sent to The Hague, would probably have been settled to the satisfaction of everybody two months ago and all this unnecessary upheaval of Europe prevented. Force can never settle a question of right or wrong. We believe Europe is learning this lesson in this war, and after the conflict is over the nations will see the foolishness of all this thing as well as the wickedness of it, and turn to The Hague with its court of arbitral justice, with its treaties of arbitration, with its foundation principle, "Law for War," saying: "Why did not we come here in the beginning? Let us be done with these old, outworn futile ways forever, and make this court of justice the field on which all disputes are settled."

The Palace of The Hague stands for internationalism as over against an excessive and exaggerated nationalism. It says to the nations: "Your interests are common and so wrapped up together that each nation serves its own interest best which seeks the interest of all." Twice the nations have come together at The Hague and discussed the welfare common to them all. It was a new thing in the world. It promised a new era for humanity. In the Palace is a beautiful chamber for these future meetings of the world. Here the idea of the co-operative world was growing, here a new patriotism was being born—a world patriotism, a love of humanity as well as love of country. The present war has many of its roots in a narrow patriotism and an exaggerated emphasis of nationality. Each nation has felt that its only hope of a voice in the world was in emphasis of its own individuality. Its patriotism has half consisted of contempt for other peoples. A book has recently been published with quotations from French and German school textbooks. When one sees what French boys are taught about Germans, and German boys about the French he wonders that war between France and Germany is not perennial. In each nation the advance

of that nation to a place in the world is emphasized a hundred times more than the general welfare of humanity. Each nation thinks its only development commercially must be at the expense of other nations. Each nation thinks of its own interests as separated entirely from the rest of the world. But the nations are learning through awful lessons that no nation can live to itself alone any more than can any man. The nations have learned that a quarrel between *two* nations means that ten have to pass through purgatory. They are learning that the welfare of one is not through the blind pursuance of a *national* ideal or the seeking of *national* rights. After this war is over they have got to come together—a group of maimed, crippled, impoverished nations—and sit around a table and settle *together* what *each* shall gain or lose\* How much better it would have been if they had held this meeting before the war! They would have accomplished all and even more than they now can gain individually at one millionth the cost. We believe they will see this. We believe that The Hague Conferences will go on, not only as before, but with greatly broadened scope. For we believe that the world is learning that an isolated and excessive nationalism is unworkable and impossible, and that it is also learning that the world is one.

In the same way The Hague Palace stands for mutual frankness and openness among nations. It calls them to come together in trust and confidence to openly discuss the common problems of the nations. Everybody has felt that one of the sources of the present war is the mutual distrusts and jealousies among the various European countries. Germany has been suspicious of Russia. France and England have been suspicious of Germany. Germany has distrusted England and England has been suspicious of German motives. Russia has been suspicious of Austrian designs on the Balkans, and so the eternal round of suspicion has gone on. The declaration of any one country has not been believed by the others. No disavowal of flagrant designs has been more than half believed. This suspicion, this fear of attack, this seeing of sinister motive in every word and act, has bred a

\*The meeting of the nations to discuss the terms of peace in the Peace Palace at The Hague is a possibility worthy of careful consideration.

state of panic and largely led to vast armaments. It is an atmosphere that breeds war—always will breed it. We believe that the nations will some day see the folly of it, and will say, "The Hague idea is better. Let us meet in frequent conferences. Let us be perfectly frank and open in our conversations. Let the ideals of every nation be frankly discussed at these meetings. Let us learn to trust each other as decent men trust each other." Indeed a frequent conference of nations at The Hague would make underhanded projects impossible. They would rise to the surface. But as a matter of fact half of the suspicions are ungrounded. Frequent conferences will make this manifest. We believe that the world will see that The Hague ideal is best, and will accept it.

Finally, The Hague stands for federation of the nations, some form of world organization and a League of Peace. A federation of the world lies as yet far off. World organization must be a gradual process. But we believe that some form of a League of Peace as originally suggested by Mr. Carnegie at St. Andrew's in 1905 would receive serious consideration by the nations at the close of this war. Each nation declares that it did not desire war. Each nation says that it was dragged into the war. Innocent nations have suffered from the war. A League of Peace would protect all of these protesting nations and perhaps now that they have seen that none of the present forms of diplomacy, none of the existing agencies, not even vast armaments, can protect them or save them from the war, they will turn to the League of Peace idea where the great nations—as many as will—can league themselves together to keep the peace, can all disarm to that point where a minimum extent of armament only is necessary as a police force, and have headquarters, a central bureau at the Peace Palace at The Hague. We believe the nations of Europe will be so sick of war forever that they will readily accept an invitation to gather at the Palace to consider this first step in the federation of the world for peace.

No, do not worry over the fate of the Peace Palace. It is a great thing that it is there. It will yet be the home of the nations. Far back in the middle ages great hordes from the north overran Italy. On one of the hills near Orvieto stood a



great monastery. The story goes that the armies swept down upon the monastery and demolished its walls and drove its inhabitants far and wide. Only the altar was left standing, and at night after the armies had gone on their way, one solitary monk who had concealed himself among the rocks, one who loved the place and had great faith, crept forth, and poured oil into the lamp before the altar which had not gone out. Day after day, year after year, he found his way up to the ruined temple and filled the lamp. In after years the monks came back. The chapel rose again in beauty around the altar. The lamp had never once gone out. Year after year it waited burning. Around its eternal fire the new structure rose. The light of The Hague is there, burning. To it the scattered nations will come back and around it rear the new temple of the nations.

*The Church Peace Union,  
70 Fifth Avenue, New York.*

### Biederwolf and Stelzle

That social service may be emphasized in an evangelistic campaign to the advantage of both was clearly demonstrated during the Biederwolf meetings in Watertown, N. Y., in November and December.

Mr. Charles Stelzle was invited by Dr. W. E. Biederwolf and the local committee to conduct a social service campaign during the fourth week of the six weeks' evangelistic meetings. Mr. Stelzle opened up his campaign with a great men's meeting on Sunday afternoon, the larger part of the audience crowding the Tabernacle being workmen from the mills and factories. Scores of men responded to the appeal to surrender to Jesus Christ.

On Monday night Mr. Stelzle gave his address on the question: "Will the working man lose his job and his personal liberty if the saloons are closed?" Although Monday is an off night during the regular evangelistic campaign, the Tabernacle was again crowded, mostly by men, although women had also been invited. Entire sections were occupied almost solidly by workmen. "There wasn't a leg left for the saloon men to stand on," said one of the local ministers at the conclusion of the address.

Every day at three o'clock, from Monday to Friday, a popular meeting was held in the heart of the city, when the large aspects of the social question, as they are related to the church, were discussed. These meetings were immediately followed each day by conferences for special groups, including ministers and church officers, social workers, school teachers, women workers, and one period was open to all interested citizens. During the conference four local problems were presented, and practical problems suggested.

Mr. Stelzle also spoke to several organizations of men in the city at their regular meetings. While in Watertown Mr. Stelzle made a study of local conditions and social and educational agencies and institutions. An investigation was made of the public library, public schools, the health department, the police department, charities, recreational life, and work among immigrants.

Suggestions with reference to increased efficiency were made regarding each of these departments of work. As a further result of this study, pledge cards were prepared upon which were indicated ten different kinds of work which needed to be done by the rank and file in the churches and the city. These cards were used in the closing meeting conducted by Mr. Stelzle and were signed by more than five hundred individuals. Many of those who signed the cards were new converts in the evangelistic meetings who were eager for service in behalf of their fellow men. It is believed that, through the Social Service program submitted, many converts have been given tasks which will keep them interested after the close of the evangelistic meetings because they will find increased joy in personal service.

Another immediate result of the Social Service campaign was its effect upon men and women who are prejudiced against evangelistic work. Many of these came to see that Christianity is as wide as human life, but includes the intensely spiritual as well as the ethical aspects of religion.

The breadth of the Social Service appeal in no way marred the direct evangelistic appeal. Indeed it strengthened it at every point as the entire Social Service campaign was conducted in complete harmony with the evangelistic meetings. SCRIBE.

## MISSIONS

### Missions and Optimism

REV. EDWIN SHAW

I attended the meeting partly from a sense of duty. No other member of the Seventh Day Baptist Denomination was present. I live near New York and the Plainfield Church gives me a good salary. It cost something for car fare and the supper, but I counted that a privilege to represent our people in so great a gathering of missionaries and officers of missionary organizations.

It was the fourth annual banquet of the Foreign Missions and Home Missions Councils, of the United States and Canada. These councils, representing the missionary enterprises of almost all the evangelical denominations, hold their meetings in, or near, New York City, early in January of each year, and on Tuesday evening of that week a general meeting with a banquet is held.

The former meetings have been in the Hotel Astor, but this year it was held in the Fifth Avenue Restaurant, where a supper was served at one dollar a plate, whereby the attendance was largely increased. My place was No. 352, and I saw numbers almost to 500, and so I think that there were fully that many people present.

Six men, great leaders in the greatest work of the world, spoke to us after the supper. All brought messages of encouragement and hope. They told how in the stress and strain of these terrible times the missionary leaders had dared to go on, and not retrench. They told of greater gifts for missionary work this year than last year. A man from the South told of financial troubles there, especially because of the cotton trade, and yet the great missionary interest which he represented had fallen off in its finances the past year only a little over 3½ per cent, a marvelous showing when compared with losses in other lines of enterprise. The man from China told of the wonderful change in the attitude of the educated classes of that country towards Christianity. To attain the power of Western civilization China had tried militarism, and failed, had tried education, and failed, had tried a republic, and

failed. Now, saying that the great and only problem of China was righteousness, the leaders were turning in sympathetic attitude to Christianity.

And so in all the messages given at the banquet there was a tone of optimism, of encouragement. In the crisis of these days the people of the Lord are not forgetting his work, the boards are being supported.

I want our churches to have a part in this optimism. I want our boards and societies to take no step of retrenchment. As Robert Speer said in his address to us at the banquet, in times of great crises it is human to contract, to retrench, to shrivel, but it is divine to expand, and to pour out, and to spend. Let us as a people in these times of great tribulation make no mistake in hesitating, and narrowing, and waiting, but let us take our place with the great army of Christian workers in larger effort, in more generous giving, in more loving sacrifice.

### Letter From Lieu-oo

DEAR RECORDER READERS:

I have been writing short letters to a number of friends, promising that I would continue in a letter to the RECORDER.

The RECORDER containing my last letter has just arrived. First of all, I want to correct a mistake in that. It is a little word, but makes a serious difference in the meaning. In speaking of the woman who had her eyes injured by her husband, it says: "We made them pay for her board," etc. It should be "He," and it means the official who had charge of the case, here the head of the police.

That woman's eyes recovered nicely—only one of them left with any bad effect, which is a surprise to most people. She put her name down as an enquirer and comes to church nearly every Sabbath. After she went, we took in another woman, suffering from a very serious disease, and had the pleasure of seeing her go out greatly improved, though she thought she could not stay long enough to be quite cured.

A short time ago, on Thanksgiving Day, I went to Shanghai for a few days. I had to forego some of the Thanksgiving festivities, as I had a slight attack of indigestion, but I enjoyed meeting with the friends. I

was pleased to find Miss West's health so much better, and hope it will continue. Dr. Davis, who was not well when I was there before, also seemed to be feeling well.

When I came back, Mrs. Chow, the friend I visited in Peking in February, came back with me for a two weeks' visit. She has a home in Shanghai, too, and is now staying there, but expects to go back to Peking after the Chinese New Year. I am so glad she doesn't go to stay definitely, for we all love her and are glad to have her come back occasionally. Her husband is still working for the government, and has a higher position than before. She just now tells me that she thinks they can give \$200 toward our hospital, instead of \$100.

She has two small children with her, a boy of two and a half years, and a baby of five months. The boy is an active little fellow, very intelligent, and the baby very pretty and bright. The house will seem quiet when they return to Shanghai.

We are pleased over the effort being made to raise money for the hospital, and hope it will be successful. How thankful our American people must be that they are spared the horrors of war under which Europe is suffering! May she ever be spared, we pray. We pray the same for China, but fear. The Japanese have a foothold and are making it stronger all the time and also showing great activities in other parts of the country. Had it not been that the government realized its helplessness, surely there would have been an outbreak of hostilities before this, for it seems as if the Japanese were doing their best to provoke them.

You may be interested in knowing that Mr. Waung, the husband of our old helper, who was married a little over a year ago, has gone to America, in connection with the Chinese exhibit at the Panama Exposition. Perhaps some of our friends may meet him there. Mrs. Waung writes that, were it not for her little baby, she would be very lonesome. Evidently her husband is very good to her.

Some merchants are much interested in one of the exhibits, that of a sort of oil made of beans and spices, which the Chinese use constantly in their cooking. They, in connection with large firms in other places, have sent an immense quantity to

the exposition under the name of "sanitary sauce," with a pamphlet giving directions for its use, hoping to sell samples and thus introduce it into America. One of the merchants—an old friend of mine—brought us a couple of bottles, such as were sent to America. We have never used it in our own cooking before, but as this was supposed to be especially fine we tried it and find it excellent to give added flavor to soups, fish, or even meat. We hope it will be adopted by many American housewives.

We have recently organized a Sabbath school. Heretofore I have taught the Sabbath-school lesson to all in one class, but now we have five classes: the men, under our evangelist; the women, taught by Mrs. Koeh; the young women, by Dr. Crandall; older children, by Miss Su, the day-school teacher; and the wee tots by her sister, our medical helper. I think it will prove quite a success. There are always from thirty to over fifty present.

Speaking of Sabbath-school work reminds me of an experience in Shanghai the last time I was there. On Sabbath Day all the girls who usually teach the little day-school children had gone to some special meeting, and younger schoolgirls were taking their places as teachers. I was asked to stay in the room and help keep order, and I was well surprised! The children are rather small, but of the ragamuffin variety, and they acted as bad as the children in the Jewish Mission in Chicago used to. They were really irrepressible! They were certainly very different from what Chinese children of the same class used to be some years ago. I couldn't help but feel that it was only a sign of what is taking place in the Chinese people, as a whole, in this day of the republic, when they feel they need obey no one.

Our paper reports, daily, armed robberies and murders in the Shanghai foreign settlement, and an article in yesterday's paper explained it as being due to the sale of opium in the English settlement, saying it was now the only city in China where it was openly sold, and that is because it is under English control. It makes us blush for the white race. Indeed, many things in these days make it hard to boast of our civilization.

We are having benches made to fit out a room in the day-school building as a street chapel, and Dr. Crandall and I have bought a baby organ to use in the day school and in the evening meetings, which we hope to begin very soon.

I am sure this letter is long enough. With wishes for all good things for our beloved America, and our own people especially, in the new year of 1915, I am, as ever,

Your sister

ROSA PALMBORG.

Lieu-oo, China,

December 8, 1914.

### Sayings of Billy Sunday

For Everybody—Specially Fathers and Mothers

(Selected, with Mr. Sunday's permission, by Henry W. Adams, Chicago)

The launching of a boy or girl to live for Christ is greater work than to launch a battleship.

I tell you, if you give God a chance, he will fill your heart to overflowing. Just give him a chance.

There is no power on earth that can lift to heaven, or shove to hell, like the touch of a mother's hand.

What's the use of trying to keep your boys from becoming cigarette fiends, when their fathers smoke a pipe or a cigar?

Where did Moses get the nerve to say, "Excuse me, please," to the pleasures of Egypt? He got it from his mother. You can bank on it he didn't inhale it from his dad. He got it from his ma.

The only way on God's earth you will ever solve the problem of reaching the masses, is by getting hold of the children. You get the boys and girls started right, and the devil will hang crepe on his door.

To plant a thought in the mind of a child that will stay there and grow, is greater than putting in a big crop. Building character beats building a sky-scraper, or a battleship, or a railroad.

I tell you, women, fooling your time hugging and kissing a poodle dog, caressing a spitz, drinking a society bran mash or cock-

tail, and playing cards is mighty small business, compared to molding the life of a child.

Mothers and teachers of children, whether in public school or Bible school, fill places so great that there isn't an angel in heaven that wouldn't be glad to give a bushel of diamonds to come down here and take their place.

A young man joined a church and the preacher asked him, "What was it that I said that induced you to become a Christian?" Said the young man, "Nothing that I ever heard you say, but it was the way my mother lived."

There is power enough in a word or act to blight a boy or girl, and through them curse a community. There is power enough in a word or act to influence the life of a child, so it will become a power to lift the world to Jesus Christ.

I tell you, the devil gets many a boy by getting his daddy first. The mother may be doing all she can to train the children for the Lord, and the father is doing all he can to counteract her influences and train them for the devil.

When God throws a world out into space, he is not concerned about it. The first mile that world takes settles its course for eternity. When God throws a child out into the world, he is mighty anxious that it gets a right start.

### The Preacher That Came Back

He preached the glorious gospel  
Of God's great, living truth;  
He preached the Bible story  
Of heav'n and hell, forsooth!  
He let alone the novels  
And frenzied stories of the day;  
He came direct from study,  
And preached the good, old way;  
And, then, the sermon ended,  
He gave his heart in prayer  
And asked the Father's blessing  
On the message given there,  
That souls might see the Kingdom  
And God's great mercy seat;  
That he be always faithful  
And, like the Master, sweet!  
And when his year was ended  
(No word of praise they lacked)  
The people all insisted—  
So the preacher came right back.

—Bert Morehouse.



## WOMAN'S WORK

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

"God bless you!"  
O how cheery  
This tender speech doth steal  
Unto all hearts grown weary,  
God's deep love to reveal.

"God bless you,  
And possess you!"  
O message potent, sweet!  
"God bless you, and God bless you!"  
Soft doth this heart repeat.

"God bless you!"  
Blessing boundless!  
How like the mighty sea,  
Upon our hearts all boundless,  
Beats God's love ceaselessly. —Selected.

### The Possibilities of the Cradle Roll

E. L. GREENE

Read at the Annual Meeting of the Berlin (N. Y.) Church, January 1, 1915

Proof of great possibilities of the cradle-roll lies in the fact that it is the offspring of the Sabbath school. Yes, "blood will tell."

As the parent loves the child for whom he labors, prays and sacrifices, so the Sabbath school should cherish its cradle-roll. Love begets love; and, in turn, the cradle-roll child will love the Sabbath school.

I think it was Shakespeare who said, "More is wrought by prayer than the world yet dreams of"; and thus reared in the lap of the Sabbath school, guided and guarded by the church, the possibilities of the cradle-roll are far-reaching and incalculable.

The help and encouragement possibly rendered through this department is important. The mother is helped to keep in touch with the Sabbath school; the little one's birthdays are remembered, and he is entitled to the same privileges as those attending Sabbath school. Thus the child is easily won, and, like Hannah of old, the mother early starts the little footsteps lovingly toward the right. "And a little child shall lead them" has many times been verified since the shepherds left their flocks to worship the Babe of Bethlehem.

"No home," it is said, "is quite complete without a grandmother and a baby." So no Sabbath school is quite complete without a church book and a cradle-roll. Perhaps there is now sleeping, in some obscure Seventh Day Baptist cradle, an Ella Swinney, a Jonathan Allen, or an A. H. Lewis. Who can estimate the influence radiating from one such life! Yet each began as *only a baby*. Then let us cherish, by our love and prayers, the precious cradle-roll.

"Something to live for, came to the place,  
Something to die for, maybe;  
Something to give even sorrow a grace;  
And yet, it was only a baby."

### Worker's Exchange

Milton, Wis.

The women of our Benevolent Society, seventeen in number, are asked to give an account of themselves through the columns of the RECORDER.

Although many of us are well advanced in years, our forms bent and our steps slow, yet our fingers are nimble, and our eyes sharp enough to thread a No. 9 needle, which we dexterously apply in bringing out a great variety of designs on the beautiful patchwork quilts sent us from various quarters of the globe. In the year just closed, we quilted nine quilts. The price for work gave an average of a little over seventeen dollars apiece. Just now we are working on a "rose" quilt, the material being entirely radio-silk. For this we are to receive thirty dollars.

Come and sit with us in our garden of roses, and we will show you our flowers—easter lilies, day lilies, pond lilies, roses, sunflowers, pansies, daisies, and ferns—placed like a jewel setting in the midst of fine checking. Best of all, with each day's labor, there comes a thought, or a prayer, that the seed we may help to scatter may bring forth a rich harvest of souls to Christ's kingdom.

By request of the society.

L. A. CLARKE.

Circle No. 2, of the Milton Church, has raised \$345.17 since December 1, 1913. The expenditures have been \$317.93, of which the Missionary Society has received \$25, the Tract Society \$5, and the Education Society \$60; special work \$195.60, of which \$182.10 has been used for our own

church; current expenses \$10.85, and miscellaneous \$21.48.

The largest amount has been raised by giving suppers and socials, while a goodly sum has been earned by tying comforts, quilting, and other sewing, and by an annual sale of aprons and fancy articles. We have also received over \$50 in dues.

We have lost one member by promotion, and have gained three.

The interest and enthusiasm in our circle seems to be increasing, and we are looking forward to greater usefulness in the coming year.

H. VINE CLARKE.

Circle No. 3, of the Milton Church, has used the same ways of earning money during the year 1914 as in the past, having given banquets, held the annual apron sale and cafeteria supper, and done sewing at the regular meetings.

At the beginning of the year it was voted to pay \$200 toward the new basement on or before the end of three years. During the year \$120 of this amount was paid. We have also contributed toward the chairs for the basement and toward the repairs in Goodrich Hall of the college. We have joined the other circles in buying dishes and gas stoves for use in church work.

We have kept up our annual payment on the parsonage debt and also for missions and educational work. Money has been appropriated for a Sunshine and Flower Committee, who visit and take flowers to the sick among our members.

Eight members have been added to our roll during the year. Several non-resident members keep up their dues and also show their interest in other helpful ways.

Amount given to missions \$25, to educational work \$35, current expenses \$12.50, special work \$181.85, and miscellaneous \$3.05; total \$257.40. Number of members 47; average attendance 14.

BIRD C. COON.

### Minutes of the Woman's Board Meeting

The Woman's Executive Board met with Mrs. Babcock on Monday, January 4.

Those present were Mrs. West, Mrs. Clarke, Mrs. Morton, Mrs. Babcock, Mrs. A. E. Whitford, Mrs. Crosley, Mrs. O. U. Whitford, Mrs. W. D. Burdick, and Mrs. Maxson.

Mrs. West read the twelfth chapter of

Zechariah and prayer was offered by each one present for the interests represented by the Board and the Denomination and especially for the evangelistic meetings in progress in the towns of Milton and Milton Junction.

The minutes of December 7 were read.

The Treasurer's report for December was read and adopted. The receipts were \$470.85; disbursements, \$403.10.

The Treasurer's report for the quarter ending December 31 was read and adopted. Mrs. Whitford read some of the letters received with funds.

The Corresponding Secretary read several letters. One was from Mrs. Abbey, who is at work with the Seventh Day Baptist church recently established at Exeland, Wis.; another was from Mrs. Knox, of the Federation of Woman's Boards of Foreign Missions; a third, from Miss Phoebe Coon, N. W. Associational Secretary, enclosed a program for the Day of Prayer for Foreign Missions, January 8. Arrangements for a joint meeting of the women of Milton and Milton Junction on Friday afternoon, January 8, in the Seventh Day Baptist church parlors, had already been made by the Corresponding Secretary.

On motion it was voted that the President and Corresponding Secretary act as a committee to arrange the program for that meeting. It was also voted that this committee have power to select other members to assist them.

Mrs. Crosley was asked to act as third member of this committee.

Mrs. West reported the gist of an interview with the women of Salem, W. Va., during her recent visit there, especially mentioning the suggestions made by Mrs. M. G. Stillman, S. E. Associational Secretary, in regard to raising funds for the Lieu-oo Hospital.

The Corresponding Secretary was requested to ask Pastor Davis, of Walworth, to write the substance of the talk given by him at the quarterly meeting held in Albion, concerning the needs of the mission at Lieu-oo; and she was authorized to have mimeograph copies of this paper made for distribution.

Mrs. Crosley and Mrs. O. U. Whitford read portions of letters received from Dr. Palmberg.



After the reading and approval of the minutes the Board adjourned to meet with Mrs. Crosley in February.

DOLLIE B. MAXSON,  
Recording Secretary.

### Treasurer's Report

For three months ending December 31, 1914

Mrs. A. E. Whitford, Treasurer, In account with THE WOMAN'S EXECUTIVE BOARD	
<i>Dr.</i>	
To cash on hand September 30, 1914	\$ 293 79
Dodge Center, Minn., Mrs. E. L. Ellis: Unappropriated	2 00
Milton Junction Church: Miss West's salary	18 00
Milton Junction, Wis., Ladies' Aid Society: Miss West's salary	50 00
Plainfield, N. J., Woman's Society for Christian Work: Retired Ministers' Fund	\$ 2 00
Tract Society	25 00
Missionary Society	25 00
Miss Burdick's salary	20 00
Board expenses	5 00
Walworth, Wis., Circle No. 2: Unappropriated	\$10 00
Fouke School	5 00
Independence, N. Y., Collection at Western Association: Twentieth Century Endowment Fund	9 00
Plainfield, N. J., Arthur J. Spicer, Treas., 1/3 col. of E. Assoc.: Twentieth Century Endowment Fund	2 04
Gentry, Ark., Ladies' Aid Society: Unappropriated	6 00
Nortonville, Kan., Ladies' Missionary Society: Miss Burdick's salary	25 00
Shanghai, China, Dr. Palmberg: Miss West's salary	10 00
Fouke, Ark., Ladies' Aid Society: Unappropriated	3 50
New Auburn, Wis., Missionary Society: Board expenses	\$10 00
African Mission	2 56
Milton, Wis., Mrs. L. M. Babcock: Miss West's salary	\$ 5 00
Unappropriated	5 00
Alfred, N. Y., Woman's Evangelical Society: Board expenses	8 00
Wausau, Wis., Mrs. Emma Coon Witter: Retired Ministers' Fund	5 00
Milton, Wis., Circle No. 3: Miss Burdick's salary	15 00
Little Genesee, N. Y., Woman's Board Auxiliary: Miss Burdick's salary	\$ 5 00
Board expenses	3 00
Brookfield, N. Y., Missionary Aid Society: Miss Burdick's salary	\$20 00
Miss West's salary	20 00
Marie Jansz	2 00
Board expenses	5 00
Adams Center, N. Y., Ladies' Missionary Society: North Loup Church	\$15 00
T. L. M. Spencer, Georgetown, S. A.	10 00
Milton, Wis., Ladies' Benevolent Society: Miss Burdick's salary	5 00
Milton, Wis., Circle No. 2: Home Missions	10 00
Welton, Iowa, Woman's Benevolent Society: Tract Society	\$ 5 00
Miss West's salary	2 00
Alfred Station, N. Y., Mrs. A. P. Hamilton: Miss Burdick's salary	7 00
	3 00

Cowen, W. Va., Ozina and Maggie Bee: Marie Jansz	\$ 3 00
African Mission	2 00
	5 00
	\$ 671 89
Received for the Lieu-oo Hospital Fund	981 93
	\$1,653 82

Davis Printing Co.: Letter heads	\$ 3 95
Missionary Review	2 50
Charles Barber, Treas., North Loup Church	15 00
S. H. Davis, Treas. Missionary Society: General Fund	\$ 25 00
Home Missions	10 00
African Mission	2 56
Miss Burdick's salary	150 00
Miss West's salary	150 00
	337 56
F. J. Hubbard, Treas. Tract Society	30 00
J. A. Hubbard, Treas. Memorial Board: Twentieth Century Endowment Fund	\$ 11 04
Retired Ministers' Fund	7 00
	18 04
	\$ 407 05
Cash on hand December 31, 1914	1,246 77
	\$1,653 82

### LIEU-OO HOSPITAL FUND

<i>Dr.</i>	
To cash on hand, September 30	\$110 00
Dodge Center, Minn., Mrs. E. L. Ellis	5 00
Wausau, Wis., Mrs. Emma Coon Witter	6 00
Davison, Mich., Lucius Sanborn	10 00
Fouke, Ark., Ladies' Aid Society	5 00
Inwood, Iowa, Fern Crosley	2 00
Earlville, N. Y., Mrs. J. D. Washburn	2 00
New Auburn, Wis., Missionary Society	5 00
Hartsville, N. Y., Ladies' Aid Society	10 00
Westerly, R. I., Woman's Aid Society	79 00
Wellsville, N. Y., Ladies' Evangelical Society	10 00
Berlin, N. Y., Ladies' Aid Society	10 00
Milton, Wis., church and society	191 75
Appleton, Wis., Peter Hamil	10 00
Exeland, Wis., Mrs. Angeline Abbey	5 00
Albuquerque, N. M., Reta I. Crouch	10 00
Farina, Ill., ladies of church	40 00
Walworth, Wis., ladies' societies	50 00
Andover, N. Y., ladies of church	5 00
West Edmeston, N. Y., Anvernette A. Clark	5 00
Albion, Wis., church and society	43 75
Milton, Wis., church and society	100 00
Westerly, R. I., woman of First Westerly Church	15 00
New Market, N. J., Ladies' Aid Society	15 08
DeRuyter, N. Y., Ladies' Aid Society	5 00
Plainfield, N. J., Woman's Society for Christian Work	37 00
Nile, N. Y., ladies of Nile	16 50
Providence, R. I., Mary and Maria Stillman	20 00
Little Genesee, N. Y., Woman's Board Auxiliary	50 00
Hammond, La., Ladies' Missionary Society	3 00
Riverside, Cal., ladies of church	6 00
Brookfield, N. Y., Missionary Aid Society	10 00
Adams Center, N. Y., Ladies' Aid Society	15 00
North Loup, Neb., Young Woman's Missionary Society	10 00
Leonardsville, N. Y., Woman's Benevolent Society	41 50
Nortonville, Kan., Woman's Missionary Society	4 35
Independence, N. Y., "A Friend"	5 00
Independence, N. Y., Mrs. W. R. Crandall	3 00
Independence, N. Y., Mrs. L. C. Livermore	1 00
Alfred Station, N. Y., Mrs. A. P. Hamilton	10 00
	\$981 93

"A year dedicated to the highest uses may redeem character from its proneness to pettiness and selfishness. If next year be solemnly set aside to the service and glory of Christ it will mean that permanent exaltation of life."

### Celebration of Peace Centennial

The following appeal has been sent us for publication:

TO THE PEOPLE OF THE UNITED STATES:

One hundred years ago today there was signed at Ghent, in Flanders, the treaty of peace between Great Britain and the United States, which marked the close of what has happily proved to be the last war between English-speaking peoples of the earth. Today the city of Ghent is at the very center of the terrible conflict that rages in Europe. The American Peace Centenary Committee can not permit this anniversary to pass without inviting the thoughtful attention of their fellow citizens to the contrast presented by the century-long period of peace which English-speaking peoples have enjoyed among themselves on the one hand, and the appalling destruction of life, property and great monuments of civilization which the European war involves on the other. It had been our confident hope that the example which the English-speaking peoples have set in their relations with each other would be followed by the other great nations of the earth in their several international relations. It had been our earnest desire that the spirit of peaceful and friendly co-operation which each of these peoples manifests toward the people of the United States would also mark their dealings with one another. Unfortunately this was not to be, and we are sorrowfully called upon to mark our centenary celebration in the midst of the most terrible and destructive war that history records.

Even at such a time, we must avow once more our emphatic faith in the supremacy of justice over force, of law over might. We rejoice in the peaceful relations of a hundred years among all English-speaking peoples, and particularly in the undefended and unfortified line, nearly four thousand miles in length, which divides the territory of the United States from that of the Dominion of Canada. The mutual trust, forbearance and helpfulness which make that undefended boundary a link and not a barrier between two peoples, we offer as an example to our warring brothers across the sea.

It had been our purpose, when our committee was organized in 1910, to plan for a great celebration of the centenary anniversary by various methods which have

now, because of the terrible war which is still convulsing Europe and disturbing the whole world, become impracticable until the close of the conflict.

But we appeal to the people in all the States and to all civic bodies to mark this notable anniversary by suitable exercises in the churches of all denominations on the 14th of February, the day agreed upon for that purpose with our associate, the Canadian Committee; by formal addresses at the Capitals of the respective States on the 17th and 18th of February, the dates of the ratification and proclamation of the treaty; and also by appropriate exercises in all the schools on the 22nd day of February, or on such later date or dates in the spring of 1915 as may be locally deemed preferable.

By which all the children of America should be instructed on the significance of this great event, and of the happy prospect which is assured to us, in spite of this horrible war, of another century of continued peace between all the English-speaking peoples of the world.

The signers are:

Joseph H. Choate, Chairman, New York; William Howard Taft, New Haven; Thomas F. Bayard, Wilmington; George W. Burleigh, New York; Nicholas Murray Butler, New York; Andrew Carnegie, New York; William A. Clark, New York; John D. Crimmins, New York; Rt. Rev. James H. Darlington, Harrisburg; William Curtis Demorest, New York; Henry S. Drinker, South Bethlehem; J. Taylor Ellyson, Richmond; Woodbridge N. Ferris, Lansing; John H. Finley, Albany; Austen G. Fox, New York; Albert Eugene Gallatin, New York; James Cardinal Gibbons, Baltimore; Samuel Gompers, Washington; W. O. Hart, New Orleans; Job E. Hedges, New York; Andrew B. Humphrey, New York; Harry Pratt Judson, Chicago; Theodore Marburg, Baltimore; Henry C. Morris, Chicago; Robert C. Morris, New York; William Church Osborn, New York; Alton B. Parker, New York; Elihu Root, Washington; Frances Lynde Stetson, New York; John A. Stewart, New York; Oscar S. Strauss, New York; Frank S. Streeter, Concord; Wardner Williams, Denver.

COMMITTEE.

December 24, 1914.

A good conscience is to the soul what health is to the body; it preserves a constant ease and serenity within us, and more than countervails all the calamities and afflictions that can possibly befall us.—Addison.

## YOUNG PEOPLE'S WORK

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

### Begin With God

Begin the day with God!  
He is thy sun and day;  
His is the radiance of thy dawn;  
To him address, thy day.

Sing a new song at morn!  
Join the glad woods and hills;  
Join the fresh winds and seas and plains,  
Join the bright flowers and rills.

Sing thy first song to God!  
Not to thy fellow man;  
Not to the creatures of his hand,  
But to the Glorious One.

\* \* \* \* \*  
Take thy first walk with God!  
Let him go forth with thee;  
By stream, or sea, or mountain path,  
Seek still his company.

Let thy first transaction be  
With God himself above.  
So shall thy business prosper well,  
And all the day be love.—*Horatius Bonar.*

### The Endeavorer's Quiet Hour

DEAR ENDEAVORERS:

This morning about twelve of our people met in the upper room of our church building just as the sun was rising above the horizon to usher in the first day of this new year. There we turned our thoughts Godward and pledged ourselves individually to more loyal devotion to our Master. As I experienced the inspiration of that early morning prayer service, I wondered what it would mean to us as a denomination, if every person on our church rolls would this coming year spend the first half-hour—yes, even the first fifteen minutes—of every day in communion with God, and in quiet consideration of those things that have to do with character. I wondered what it would mean to our Endeavor societies, if all its members would observe the Quiet Hour. I wondered what effect it would have on the people with whom we are to associate in our every-day tasks during this coming year. I'll tell you, no one would need to be told that we were followers of Jesus Christ.

Will you not, Endeavorers, determine

now to accept the Quiet Hour covenant and to try for one year the effect of this practice on your Christian life?

A little haziness exists in the minds of some as to just what the covenant involves. Hence I am asking the editor of this page to print the Quiet Hour Catechism, in order that all may become familiar with the plan.

Yours in His service,  
EMMA ROGERS,  
*Quiet Hour Superintendent.*

Farina, Ill.,  
January 1, 1915.

### A Quiet Hour Catechism

REV. FRANCES E. CLARK

The following questions and answers will perhaps help some to a better understanding of the Quiet Hour.

*Question.*—What is the Quiet Hour?

*Answer.*—It is the time set apart each day for personal communion with God.

*Ques.*—Why should we keep the Quiet Hour?

*Ans.*—Because our souls need it. Because our work demands it, and the larger our work and the busier our lives, the more we need it. Because otherwise God is likely to get crowded out of our busy lives. Because Christ's example commends it. Because every eminent saint has practised such quiet communion. Because we should take time to talk with God, as well as for business, school, or pleasure. Because we must listen to God before we can do his will. Because it will give a new meaning to prayer, and make of the Bible a different book to us. Because all who have practised it faithfully tell us it has brought joy and sweetness into their lives, and power for service. Because they all unite in saying that when faithfully observed it makes life infinitely fuller and richer.

*Ques.*—How should the Quiet Hour be kept?

*Ans.*—Each one must decide for himself. Part of it will be spent in reading, with meditation, devotional passages of the Bible; part, perhaps, in reading some devotional book; part in petition for special blessing; but some part should also be spent in sitting quietly before God, realizing, "practising" his presence; opening the soul to him; listening to his voice.

*Ques.*—Is there not danger that it will cultivate a morbid introspectiveness, or separate life into sacred and secular periods?

*Ans.*—This is not the experience of those who have practised it. It has made all of life more wholesome and better worth living, and has brought the presence of God into every humble daily task.

*Ques.*—Does the "Quiet Hour" mean a literal hour of sixty minutes?

*Ans.*—No, it means "at least fifteen minutes," better still, half an hour; enough time genuinely to realize the presence of God, and quietly to commune with him. We believe that fifteen minutes a day is the least time that should be given.

*Ques.*—Must the Quiet Hour always be observed in the morning?

*Ans.*—No, the title "Quiet Hour" was deliberately chosen rather than the "Morning Watch" to give liberty in the time of its observance; but we very strongly advise the first morning hour immediately on rising and before breakfast. Busy men and women will find this almost the only time of which they can be sure.

*Ques.*—Can others besides Endeavorers become "Comrades of the Quiet Hour"?

*Ans.*—Yes. Any one who will, young or old. We hope Endeavorers will get as many other Christians as possible to join them as "Comrades."

*Ques.*—Can one ever withdraw from membership?

*Ans.*—Yes, at any time, by sending word, and asking to have the name taken from the list of the Comrades.

*Ques.*—But supposing I should forget, or oversleep, or be taken delirious, or for some reason I should fail to keep the Quiet Hour, should I not be perjuring myself if I sign this covenant?

*Ans.*—No, because we promise to make it "the rule of our life," and a "rule" allows reasonable and necessary exceptions. But, when we once learn the blessedness of the Quiet Hour, we shall find that there will be very few exceptions to the rule.

*Ques.*—Will subjects be given for meditation, and directions for making the most of the Quiet Hour?

*Ans.*—Yes; suggestions of this sort will be made, which can be followed or not as each one pleases. The *Christian Endeavor World* will take special pains to give many hints and helps for the Quiet Hour from

the most eminent writers, like Murray, Meyer, Cuyler, Miller, Chapman, Moody, and many others.

*Ques.*—How can laboring men, who have to be at their work at seven o'clock in the morning, and perhaps walk two miles to get to it, keep the Quiet Hour? How can busy, tired mothers, who have little or no privacy, keep it?

*Ans.*—I have the fullest sympathy with these classes. My own labors are exhausting, and often keep me up until midnight or later, and the morning nap is sweet; but I have found the Quiet Hour invaluable, and I believe that there are very few who can not, if they will, get this quiet fifteen minutes, and none who will not find vast profit in it. It will mean fifteen minutes less sleep, but ten times fifteen minutes of refreshment and physical, mental, and spiritual tonic.

*Ques.*—What is the covenant of the Comrades of the Quiet Hour?

*Ans.*—*Trusting in the Lord Jesus Christ for strength, I will make it the rule of my life to set apart at least fifteen minutes every day, if possible in the early morning, for quiet meditation and direct communion with God.*

*Ques.*—How can I become a Comrade of the Quiet Hour?

*Ans.*—Send your name and address and the church to which you belong, with a stamp to cover postage, to Rev. Frances E. Clark, Tremont Temple, Boston, Mass., and your name will be enrolled and a covenant card will be duly sent you to sign and keep.

Will you not interest your friends in this most important movement, and send to the above address a list of those who desire to become "Comrades"?

### Foreign-Mission Opportunities

REV. WILLARD D. BURDICK

*Christian Endeavor Topic for January 30,*  
1915

#### Daily Readings.

Sunday—The need (Matt. 9: 35-38)  
Monday—The call (Acts 16: 9, 10)  
Tuesday—Dying cities (Jonah 4: 1-11)  
Wednesday—A medical mission (Matt. 4: 23-25)  
Thursday—The open door (Rev. 3: 8)  
Friday—Preaching brotherhood (Acts 17: 22-31)  
Sabbath Day—Foreign-mission opportunities the world around (Acts 16: 6-18)



At the Student Volunteer Convention at Kansas City, January 2, 1914, John R. Mott, chairman of the Continuation Committee of the World Missionary Conference, gave an address on

"AN UNPRECEDENTED WORLD SITUATION"

His acquaintance with modern missionary work and the conditions of the nations of earth admirably fits him to speak with authority concerning the present missionary situation, and makes it worth while for us to listen.

The report of the address, from which I now quote, is found in the February, 1914, *Missionary Review*.

"Recent visits to many of the principal battle-fields of the Christian Church have impressed me with the strong conviction that the forces of pure Christianity are facing an absolutely unprecedented world situation in the non-Christian world.

"It is unprecedented in point of opportunity, for there has been nothing like it in the annals of the Christian religion. . . .

"It is unprecedented also in point of danger. . . . The world has become a dangerous place in which to live, and nothing save the expansion of Christianity in its purest form can make the world a safe home for man. . . .

"The situation is unprecedented also in point of urgency. This is true because so many nations are now in a plastic condition, and must soon become set like plaster. . . .

"More urgent than ever is the situation because of the rising tides of nationalism and of racial patriotism sweeping over the continent of the non-Christian world. Everywhere I have gone I have become conscious of the thrill of a new life—nations coming to their own, peoples being re-born. . . .

"The situation is more urgent than ever because of the rapid spread of the corrupt influences of so-called Western civilization. The blush of shame has come to my cheeks as I have seen how these influences from North America and the British Isles and Germany, not to mention other countries, are eating like gangrene into the less highly organized peoples of the world.

"Again, the situation is more urgent than ever because of the spread of the cancerous and leprous growths of the non-Christian civilizations that are eating with

great deadliness into the very vitals of Christendom. . . .

"The situation is also more urgent than ever because of the process of syncretism, spreading not only in the non-Christian nations, but even in our Western nations, as the result of this impact."

WHAT ABOUT THE WORLD SITUATION TODAY?

Doubtless the terrible war that is now raging in Europe is proving disastrous to foreign-mission work, but while it complicates the situation on foreign fields it emphasizes the need of sustaining pure Christianity among the heathen, many of whom now are doubtless sizing up Christianity by England and Germany and other nations now engaged in this unrighteous war.

And so we may say that the world situation is unprecedented today in that with mission stations and forces throughout the world, and with hosts of Christians in the United States and in war-ravaged Europe we have opportunity to give moral, and financial support, and unselfish service, such as will show the world that there is a genuine Christianity. The nations *must* estimate Christianity by missionary effort rather than by this European war.

THE SEVENTH DAY BAPTIST FOREIGN MISSION SITUATION

Is there less need of Seventh Day Baptist work and influence today than there was last year?—or ten years ago?

I am confident that, in these days of sifting of men and of creeds, Seventh Day Baptists have the best of opportunities to show the world the pure Christianity.

We have no reason to talk of dropping out of the world's work for lack of opportunity to do missionary work in heathen lands.

Can you remember a more favorable time for missionary help to go to the aid of Marie Jansz and our other missionaries in Java?

It appears to me through reading about this work and the failing health of some of our missionaries that unless we reinforce this mission within a short time we shall lose both in numbers and in the opportunity to get most valuable information from those who now are on the field and acquainted with the work. Are there not among our young people those whom God is calling to go to the Java mission field?

And what can we say about *our foreign-*

*mission opportunities in Africa?* Many of us do not know what to say—and some of us do not even like to think about the African situation. But the people there need our sympathy, prayers, and instruction—at least some of them keep telling us that they do. What shall we do with the problem? Shall we—can we—throw the burden over upon the shoulders of Brother Walter Cockerill, and ease our conscience? Young people, shall we as a denomination give up the work in Africa? Will you in a generation or two look back with gratitude to the day when your fathers and mothers in the Seventh Day Baptist Denomination abandoned the work in Africa? Which shall it be,—abandon, or reinforce the African mission? Help us to make the right decision, young people.

Probably that which most concerns us now in connection with our *China Mission* is the raising of sufficient money to build the hospital at Lieu-oo. That the hospital is greatly needed and that our missionary doctors deserve it, I think all will agree. But only about one half of the \$2,000 that has recently been called for to complete the hospital fund has been subscribed, I understand. Now there certainly is plenty of money among us to raise the other \$1,000 in a very short time. I know that times are hard because of the war,—“But look at Europe. Great nations have risen to the height of an unlimited sacrificial devotion. Is the church to show less loyalty to Christ and his honor? And what warrant have we in a time of distress for making Christ and his causes suffer first? . . . The war which now shadows the world and the sacrifices which are willingly made in it should shame our timidity and our tame trifling with duty, and call us to deal with life as a reality and with the work of Christ in the world as worth more devotion than national honor or commercial advantages or racial pride” (Robert E. Speer, in “The War's Challenge to Foreign Missions,” *Sunday School Times*).

If the rank and file of our people really want the hospital at Lieu-oo we can raise the rest of the money in a short time. Young people of the denomination, take a fast of a week from moving-pictures, confectionery, and the like, and turn the money into the hospital fund. Do you think that it would add much to the hospital fund?

A lone Sabbath-keeper writes this: “If so many who *have* to have eggs, coffee, sugar and meat, would go without them for one week and send the money to the hospital, wouldn't it help, when eggs are eggs?”

But if you wish to learn more about foreign-mission opportunities for Seventh Day Baptists keep reading the RECORDER, the *Missionary Review*, the *Medical Missionary*, the *Sunday School Times*, the *Christian Endeavor World*, all of which have information that can be relied on.

SUGGESTIVE THOUGHTS

Still in most lands the terrible needs of sick bodies afford the most open of missionary opportunities, and the medical missionary is the most invincible herald of the Cross.

The increasing contact of all lands has shown to heathen nations the vast superiority of Christian civilization in most matters, and has made them ready for mission schools.

Advancing education in mission fields has opened the Bible to millions who before could not read, and with the entrance of God's words has come light.

The preaching of the simple story of God's love in Jesus Christ opens most doors to the missionary, meeting as it does the deepest needs of the human heart.

Foreign-mission doors open outward, and worldly forces pressing against them only close them the more tightly against the gospel.

Missions are seed-sowing, and we must not be like little children, digging up the seed to see if it is growing.

—*Endeavorer's Daily Companion*.

A black man with a white heart is acceptable to God, a white man with a black heart is an abomination to him.—R. A. Torrey.

The Law of Great Service

MRS. MARTHA H. WARDNER

CHAPTER III

As Mabel bade Grace adieu, she said: “I think it is a great service to be the Savior's undershepherd to one soul, and you are that to many. I must have caused you great anxiety, but I trust it is not in vain.”

Mabel hurried home and going directly

to her room closed and locked the door, that she might not be disturbed; and there, in the light of what had been said to her that afternoon, she began a most critical self-examination. The result was not pleasant, but it paved the way for something better. She shuddered as she saw how self was enthroned in her heart, and thought of the struggle it would cost to dethrone that personage; but speaking to herself she said: "I've entered the race, and with divine assistance, I'll persevere until I reach the goal. I have been wishing I could enter upon some great service for God, and, lo, the call for service is within my own heart."

She set apart Monday evening on which to visit Mrs. Brown. For a time she saw nothing but pleasure in these visits. Mrs. Brown had grown old gracefully and had many interesting experiences of her own to relate; and her gratitude to Mabel for bringing to her something of the outside world was so sincere that Mabel could find no self-denial in going there. But gradually the novelty wore away, and then there came an evening when she wanted so much to remain at home and read a fascinating story that "the whole town had gone wild over." She rebelled at the thought of going out. Why should she go? She was under no obligation to Mrs. Brown. The still small voice whispered, "Go; it means so much to the lonely old lady." But oh! how self clamored and how near it came to getting the victory. She turned on her light, took her book and sat down to read; but when it was opened, she could see nothing but the words, "For even Christ pleased not himself." She closed the book resolutely and made the accustomed visit to Mrs. Brown.

Many opportunities in the home came to test Mabel's new resolve and to reveal to her more and more the utter selfishness of her heart. Sometimes she failed thoughtlessly, but on the whole she made remarkable progress. Her attitude toward her mother became more tender and thoughtful, with the result of a perceptible change for the better in Mrs. Willard's health.

One morning Mabel awoke bright and early. Springing out of bed she dressed hurriedly. On looking out of the window she exclaimed, "Oh, what a glorious day! I think it was made on purpose for our young people's picnic." The country

had been suffering from the effects of an early drought, but an electric shower on the preceding evening had purified the air, and all nature was rejoicing in the change that had come to the material world.

Mabel ran down-stairs to do a little necessary work, but upon reaching the living-room she found that her father had been called to another city on consultation and would not return until evening. William and Ralph were away on their vacation. Leroy had been sick in the night and, although the sickness had passed and he was sleeping quietly now, her mother was looking very pale from lack of sleep and was also suffering from headache. The maid who had served the family faithfully for years had been compelled unexpectedly to close her term of service a few days before. Guests were expected on the morrow and there was a day's hard work to be done. Mabel saw her duty at once and flew back to her room. She had passed through some severe skirmishes, but now she was face to face with a real battle; moreover, the enemy was strongly entrenched and in good fighting order. Over and over came the words of her early playmate, "You're under no obligations to that woman," rapidly succeeded by the thought, "If you are under no obligations to the woman who came into the home when you were a mere child and has carefully guarded your interests all these years, pray, to whom are you under obligations?" For some time the battle raged as she stood looking out of the window upon a scene whose beauty made no appeal to her soul. Finally she turned from the window, saying as she did so, "I shall go to the picnic. It is mother's guests who are expected tomorrow and not mine. If this were an ordinary picnic I wouldn't mind giving it up, but there are to be several special attractions and I've worked so hard to make it a success that I can't and I *won't* give it up." But at this moment she heard Grace's sweet voice saying, "One's cross may not be another's. . . . 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—'For even Christ pleased not himself.'" These words were clothed with the all-conquering grace of God and won the battle.

Mabel dropped down upon her knees

and thanked God that he had given her a new vision of the Cross; that she clearly saw now, if she were going to follow Jesus, it meant something real, yea, even the transforming of her life in the home; that she had chosen Jesus' way and would "go with him through the garden," if need be. She arose to her feet, her soul flooded with the peace that flows down from the Father above "in fathomless billows of love."

After putting her room in order Mabel hurried down-stairs, where she found Mrs. Willard packing her picnic dinner. "Oh," she said, "I'm sorry you've gone to that trouble, for I'm not going to the picnic. I'm going to remain at home and do the work."

If a cyclone had struck the city, Mrs. Willard would probably not have been more surprised than she was at Mabel's words, but she said quietly, "That is very kind in you, but I would not think of asking you to make such a sacrifice. I will get through the day in some way."

"Of course you wouldn't ask me to do it, for you are too unselfish," replied Mabel, "but this is a very small sacrifice to make for one who has made so many for me. No one can boast of a better mother than I, and henceforth I am going to act the part of a daughter. I could not enjoy the picnic knowing that you were doing this work without help." So saying she took Mrs. Willard's arm, led her to the bed, carefully arranged the pillows, and after drawing down the shades withdrew quietly to the kitchen, where she put on her working apron and took hold of the day's work with energy.

When Mrs. Willard awoke from a long refreshing sleep she heard Mabel's melodious voice, clear and strong, singing, "There is sunshine in my soul today"—sunshine generated by self-sacrifice.

If the reader of our little story is expecting to hear that some great temporal blessing came to Mabel as a reward for her sacrifice, he is doomed to disappointment, for the reward was purely and wholly in the realm of the spiritual.

After Mabel had finished the day's work she put on a simple white dress and went to the library to wait with her mother and Leroy the coming of her father.

After Dr. Willard's return a pleasant conversation followed. When there was a

lull Mabel turned to Leroy and said, "Brother, knowing that you would not be well enough to go to the concert this evening, upon which your heart was set, I planned a little surprise for you. I have a capital story for boys. Father and mother have writing to do, and if you'll go with me to the nursery I'll read you the story."

"Three cheers for sister Mabel and the story," said Leroy, rising and taking Mabel's hand, who led him from the room. Reaching the door Mabel looked back and said, "We'll be through in time for devotions, daddy."

After the door closed the doctor said to Mrs. Willard, "Wife, I have always thought Mabel was beautiful, but I have never seen her face so radiant as it is this evening. What has produced such an effect upon her?"

"I don't know, my dear," Mrs. Willard replied. "Mabel is greatly changed. She is so thoughtful of every one and especially of those of her own home. She has given me today a wonderful proof of her love for me." Mrs. Willard then related the circumstances so far as they were known to her and added, while the crystal tears sparkled in her eyes, "She is getting so good I'm almost afraid she's going to die."

"Ha, ha, ha! Calm your fears, wife," replied the Doctor. "Mabel is a strong, healthy girl and I think there is enough of my blood in her veins to hold her in this world for some time yet; but, seriously, where are good people needed more than in this world? I think there are many years of service awaiting Mabel."

"I presume you are right," replied Mrs. Willard. "She is certainly exerting a fine influence over the boys. Leroy said to me yesterday, 'Mabel is a jewel, mama. She makes me wish I were a Christian.'"

"If I were not a happy man," said the Doctor, "what an ungrateful wretch I would be. God has given me a successful profession, a happy home, a devoted family, and, last but not least, I notice your health is greatly improved."

"Yes," replied Mrs. Willard, "as soon as we secure a maid, I shall be able to take up my work of ministering to the needy, which I laid down with so much sorrow of heart."

As Mabel laid her head upon her pillow that night she said to herself: "What a day



this has been! the hardest and the happiest of my life. I never dreamed before that a human spirit could enter into such sweet fellowship with the divine Spirit, but today's experience has taught me that the pathway to fellowship with the Savior's joy lies through self-sacrifice. I wish I could tell the beautiful story to the whole world." And the recording angel wrote opposite her name, "All is well; she is 'treading the path the feet of the Master have trod' before—'For even Christ pleased not himself.'"

A decade has passed since that crucial day in Mabel's life, bringing many changes to her and to the world. William, who has lately claimed a lovely young lady as his bride, is associated with his father in the medical profession. Ralph, who is soon to be married, is a professor of mathematics in a well-known college. Leroy expects in another year to enter a theological seminary. The schoolmate who tried so earnestly to induce Mabel to enter upon the path of disobedience followed in her own way and is notorious in the underworld. Mrs. Brown has passed on to her heavenly home. Her death was peaceful, but as long as she recognized anything in this world she clung to Mabel's hand, who gave her the last loving care she needed in this life.

The closing scene of our story is laid in Greater New York. It is a September day and already nature is taking on some of her autumnal glow. On the Brooklyn pier stands Dr. Willard. Time has touched lightly his locks and the courtly bearing of his earlier years is still more prominent now. At his side are Mrs. Willard, William and his bride, Ralph, Leroy and Grace. All are watching with quickened heartbeats the *Red Cross* as she weighs anchor and sails out of port. On her deck Mabel is calmly waving adieu to friends and home and native land. A war unparalleled in the history of the world is being waged in foreign lands, and the hour of *great service* for which she so earnestly longed in her early Christian life has come.

When Mabel's form could no longer be discerned, Dr. Willard raised his hat and, in a deep reverential tone, said: "God speed the *Red Cross* as she bears over the bosom of the waters to hosts of suffering men a second Florence Nightingale.

THE END.

### Meeting of the Young People's Board

The Young People's Board met December 20, 1914, at one o'clock, at the home of Prof. A. R. Stringer.

Those present were Prof. L. H. Stringer, W. D. Burdick, A. L. Burdick, George Thorngate, C. B. West, Zea Zinn and Ethel Carver.

In the absence of the President the meeting was called to order by the First Vice-President, C. B. West.

Prayer was offered by Professor Stringer.

Treasurer's report was read.

The minutes were read and adopted.

Brief reports of the various committees on special work were given.

Voted to allow \$5 to Miss Rogers for the Quiet Hour Work.

Voted to instruct the Treasurer to send our apportionment for the hospital in Lieu-oo as soon as possible.

Voted to allow bill for postage.

Adjournment.

ETHEL CARVER,  
*Recording Secretary.*

### Topic Cards

The Young People's Board will not publish Christian Endeavor topic cards this year. They may be secured at The United Society of Christian Endeavor, 405 Association Building, Chicago, Ill., or at Christian Endeavor House, Boston. We would suggest that you try the booklets containing Quiet Hour topics.

### News Notes

NORTH LOUP, NEB.—The Christian Endeavor officers are: president, Herbert Johnson; vice-president, Oscar Babcock; secretary, Paul Van Horn; treasurer, Horace Crandall; Lookout Committee, Vera Thorngate; Music, Albert Babcock; Social, Myra Thorngate; Missionary, Marianne Rood; Good Literature, Mary Davis; Sunshine, Marcia Rood. According to a long-established custom, the chairman of each committee chooses his assistants. No superintendent for the Juniors could be found, so no election. Mrs. Louisa Barber is assistant superintendent of the Juniors.—*North Loup Loyalist.*

## CHILDREN'S PAGE

### "Looking Indian"

Aunt Alice dropped a stick-pin in the hall the other day and had hard work to find it. She hunted high and low, and even went down on her hands and knees and looked for it with a candle, but it was of no use. The pin was very small and insignificant, its value being rather that of association than of size or brilliancy. Finally Aunt Alice, after a last shake of the rugs, was about to give up the search, when her little nephew, Harold, who lives in the West, happened to come down-stairs.

"Why don't you 'look Indian' for it?" he asked, when he knew what the trouble was.

And before Aunt Alice quite realized what was meant, he was down on the floor, his head and body lying sidewise, and just as nearly level with the carpet as possible. In this position his eyes quickly took in the whole floor surface.

"I have it!" he shouted; and, sure enough, right in the middle of the floor, in so plain a place that the wonder was that it had escaped notice, was the missing stick-pin. Harold then explained that "looking Indian" meant putting the head level with the ground in order to catch sight of the smallest object between one's self and the horizon.

"The Indians and plainsmen always do it," he said; "that is why they can always tell when any one or anything is coming. But it works just as well indoors as on the plains; and whenever we lose anything in our home we just 'look Indian' and find it right off."—*Author unknown.*

### The Eider Duck

The name eider comes from Iceland, and is pronounced as if spelled ider. The eider is an ocean duck. In size it is between our common duck and goose. It is a bird that lives in arctic regions. If you look on the map of Europe, and find Spitzbergen, which lies beyond Norway, you will see where many of these ducks, or eiders as they are called, live. In America, they are found in Labrador, Greenland, and other far northern regions.

The eider is valuable because of its very

fine, soft down. The mother plucks this from her breast, and makes her nest of it. Then when she is sitting upon her eggs and has to leave them to find food, she covers the eggs with more down, to keep them warm. The father eider never feeds the mother when she is sitting on her eggs, but lets her hunt her meals for herself. When eider hunters rob the nest again and again, and the mother has used all her own down, the father will pluck that from his breast to give for the nest.

The down is a soft gray in color. It is so very light that three fourths of an ounce will fill a very large hat, while two or three pounds may be crushed into a ball that one can hold in the hand. Since an eider's nest yields only one-half pound in a whole year, you can readily understand why a real eider down quilt costs a good deal of money.

The men who raise eiders for money dig holes in rocks facing the ocean, and in large numbers the eiders make their nests in these. Before the eggs are laid, the owner robs the nest of its soft lining. The mother makes another and another, and she is robbed every few days. The owner knows when to cease, and at last he allows her to lay her eggs and raise her young eiders.—*Our Dumb Animals.*

### An Explanation

Some weeks ago Brother Socwell, through the RECORDER, took some exceptions to a part of our Conference paper which refers to his work in the Southwest during the summer, claiming that we gave a "wrong impression" as to the "purpose" of that trip. He now claims that "more than three fourths of this work was among First Day people," and that work among our people was an "insignificant part" of his trip. This is the first time that such statements have been made. We based our remarks, in our paper, on his field articles, none of which, he says, would give such ideas as we expressed, i. e., that the work was chiefly for our people, and very expensive because of their scattered condition. If RECORDER readers will turn to those articles, you will find nearly every one headed, "Among the Scattered Sabbath Keepers of the Southwest," and he mentions many names very familiar to our people. We took it that the heading meant

what it said and wrote accordingly. It was these same "scattered ones" that we had in mind when we said, "The whole number would make only two fair-sized churches." True, we are all glad that Brother Socwell incidentally or accidentally came in touch with many First Day people, and we trust the good seed sown may bring forth fruit.

But none with whom the writer has conversed got the idea that the main "object and purpose" of the trip was to visit First Day people. We are all glad for the bulk of his article dated December 7. It is so much fuller and clearer than his unwritten Conference address. It is but due the writer that this explanation be made even at a late hour, for no one is more anxious than he to have First Day people taught the whole truth. But very many through the denomination supposed till the December article appeared that the work done by Brother Socwell was chiefly for our "scattered ones," as is done once or twice a year on the Pacific Coast.

G. W. L.

Jackson Center,  
January 7, 1915.

**American Sabbath Tract Society—Treasurer's Report**

October 1, 1914, to December 30, 1914

F. J. HUBBARD, Treasurer,  
In account with  
THE AMERICAN SABBATH TRACT SOCIETY

To balance cash on hand October 1, 1914 .....\$2,185 18  
To funds received since as follows:

Contributions as published:  
October .. \$172 63  
November .. 117 81  
December .. 225 18

Income from Invested Fund:  
October .. \$543 74  
November .. 90 00  
December .. 150 00

City National Bank, interest on Bank Balances 783 74  
Publishing House Receipts: 19 37

RECORDER .. \$447 68  
Visitor .. 83 19  
Helping Hand .. 224 13  
Tracts and books sold .. 10 50

765 50  
\$4,269 41

Cr.

By cash paid out as follows:  
G. Velthuysen, appropriation .....\$151 50  
George Seeley:

Salary .. \$75 00  
Postage .. 30 00

Joseph J. Kovats, salary ..... 105 00  
Marie Jansz: 60 00  
Appropriation .. \$37 50  
Special contribution .. 25 00

T. W. Richardson, salary ..... 62 50  
Los Angeles, Cal., church appropriation 75 00  
87 50

Ch. Th. Lucky, Rotterdam .....	25 00	
Italian Mission, New Era, N. J. ....	87 50	
T. L. M. Spencer, Georgetown, appropriation for printing .....	20 00	654 00
T. L. Gardiner, balance of expenses to associations .....	48 07	
Edwin Shaw, Corresponding Secretary: Expenses to Westerly, Missionary Society Board meeting .....	7 55	
Postage, paper and printing .....	13 86	
M. E. McLaughlin, typewriting for Treasurer, July 1-Dec. 1, 1914 .....	23 00	21 41
Expenses Committee on Revision of Tracts: Corliss F. Randolph .....	8 56	
N. J. Business College .....	3 50	
Benjamin F. Langworthy, Atty., 1/3 expenses of Master and of Lewistown, Atty. in re. Estate of Marilla B. Phillips .....	20 00	12 06
Norman Carr, Surrogate's Clerk, Norwich, N. Y., copy of will of Agnes F. Barber .....	1 30	
James S. Scott, Surrogate's Clerk, copies of inventories, Estates of Wm. D. and Rhoda T. Green .....	1 50	
Publishing House Expenses:		
RECORDER .....	\$1,412 49	
Visitor .....	273 39	
Helping Hand .....	7 10	
Tracts .....	20 64	
Tract Society, postage, envelopes, paper and printing .....	23 97	
Business Manager's expenses to Westerly for new press .....	8 49	
		1,746 08
		\$2,547 42
By balance cash on hand December 31, 1914 ..	1,721 99	
		\$4,269 41

E. & O. E. F. J. HUBBARD,  
Treasurer.  
Plainfield, N. J., January 7, 1915.  
Examined, compared with books and vouchers and found correct,  
ASA F. RANDOLPH,  
THEODORE G. DAVIS,  
CHARLES POTTER TITSWORTH,  
Auditors.  
Plainfield, N. J.,  
January 10, 1915.

Until the obstacles to Christian unity are removed by that thorough appreciation of each other by the Christian communions of the world and the consequent destruction of the prejudices and misunderstandings which are so largely the cause of the continuance of their divisions, their separate and often hostile efforts to preach to the world Christ and his law of love and righteousness and peace will continue to be only feebly effective.

One of the first and greatest lessons of this dreadful war which is convulsing half the world is that only by unity in the one Lord Jesus Christ, the Prince of Peace, can Christians help to make the kingdoms of the world the kingdoms of the Lord and of his Christ, and surely the terrible destruction which the war will cause, whatever else may be its issue, will make Christians see more clearly the need of a reunited Christianity.—*Faith and Order Commission.*

**SABBATH SCHOOL**

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

The Bible is not to be used as a fetich. I used to know a man who carried a horse-chestnut in his trousers pocket to ward off rheumatism. Most folks like to have a Bible in the house. They give it a place of honor and prominence on the center table. In the canning season when the housewife is too busy to wipe up the parlor, the dust settles on the Bible so that you could write your name on the lid. But the man likes to know the Bible is there. It gives him a sense of satisfaction, though he never studies to get the Bible's message. Now there must be something more than that. The Sacred Book upon the lodge desk, or on the center table, or in your library does not touch you. It must reach your life through your mind and heart.

\* \* \*

Charles Ernest Scott, my seat-mate in the dining-room for two months on the Palestine cruise ten years ago, is now a missionary in China. In a recent *Sunday School Times* he tells a very interesting story. A certain Chinese village was heathen, but the handful of Christians there had the brains, education, the property and the push that made them a target for mean and envious men in the early days of the Boxer movement. Everybody in the community apparently had become either a member of the "Big Knife Society" or an active, spying sympathizer. At this time, the German Government thought best to send out a punitive expedition in the interests of law and order. As the soldiers approached this village, the Boxer warriors, rendered bullet-proof as was commonly believed by their incantations, mounted the village wall. When the German commander heard the Chinese call to fire, he commanded his soldiers to drop flat on the ground for sharpshooting. The Boxers, seeing their foes prone and motionless, sallied forth in wild jubilation. Everybody silhouetted against the sky fell dead or wounded. The charm was broken.

Terror spread. The surviving members of the Boxer army were held for public execution. The idols in which they trusted were hauled out of the temple and buried or flung into the lake.

But the cry arose for vengeance. The secret edict went forth that the second degree devils (the local Christians) must all die, their buildings be burned and their land divided up. The church in flames and the torch applied to each of their homes, the Christians were all gathered in the walled yard of the elder, while crowds of demons danced outside by the lurid light. At this moment one of the members poked the muzzle of a rusty old flintlock over the wall and fired at random. The "invulnerable" Boxer chief, panoplied in his apron of magic characters, fell dead. Without waiting to rescue his bleeding body, his followers ran pell-mell to escape the doom which they saw approaching in the light of their memory of the German soldiers. Their incantations were worthless. There was no reality back of them. From that day no man dared touch this group of Christians. The church of the "Big Bitter Village" rested in a security and peace that was the marvel of all.

\* \* \*

The Bible is not a charm to protect a household from disease, nor to stop a bullet, nor to give immunity and good luck to its possessor. Only so much of it is ours as we make our own in character. Canaan was given to the Israelites, but only so much of it became theirs in reality as was trod by the soles of their feet. We have a vague notion that our nation honors the Bible and therefore God will fight its battles. But only as the Bible is incorporated into the blood and fiber of our national life has it any saving quality. We are superficial. We speak well of the Bible—but we read the newspaper and the magazine and the "best seller." Let us acknowledge our superstition and get down to business. When the time of test comes, we shall not be saved by the name we bear, nor by our wife's church membership, nor by the dust-covered book in the front room, nor by incantations and charms. We shall be saved by the word become incarnate in our lives. Let 1915 be a year of Bible searching.



### Study Open Scriptures

This is Home Department Week on this page. The fine article by Rev. Edgar Van Horn follows below. What a splendid thing it would be to have every member of the Seventh Day Baptist family, who is not in some Sabbath-school class, studying the lesson at home. It is not asking much, but the results would be large. I believe a thorough, persistent, friendly, hearty, loving canvass in all our communities would yield surprising results. We need not confine ourselves to the members of our own faith. Whenever we find some one who is not otherwise looked after, he falls under our loving watch-care. Can we not double or treble the number of members in the Home Departments this year? If your school has none such, start one at once. If you have one, make a fresh and energetic canvass. When you build upon personal Bible study, you build on the Rock. His word shall *not* return unto him void.

#### SPEAK OUT STRAIGHTWAY

I hereby call upon all members of the Home Department, especially Lone Sabbath Keepers, to send on a testimonial as to the value of this home study to you. Let us have a sort of exchange of experience, a clearing-house of suggestions. How can we make this work more effective? How can we stimulate it throughout the denomination, and throughout the world? How can we get the people everywhere to studying the word which is "a living and active power, sharper than any two-edged sword, piercing its way till it penetrates soul and spirit—not the joints only, but the very marrow—and detecting the inmost thoughts and purposes of the mind."

#### SMILES OF SOUTHLAND

The V's are away in the lead. The Van Horns are all right. Here is another one who comes forward from out in Arkansas. According to the geography I used to study, old "Arkansaw" is only a few inches from southern tide-water, and, as E. D. V. is in New York City, we have the Gulf of Mexico shaking hands in this number with the Atlantic Ocean.

Our friend Columbus, like the great discoverer for whom he was named, is on the job early. He says: "Your 'S. O. S.' was caught at Fouke and the call stirred our sympathies to the extent that we will *Send on Something, Smiles of Southland* per-

haps. The Sabbath school at this place elected officers the first of the year as usual: S. J. Davis, formerly of Salem, W. Va., superintendent; Miss Eda Davis, secretary; and to conduct the service of song, your humble servant. The Sabbath school is struggling for better position on higher ground.

"Your cry 'Save our Sons' is being echoed in hearts in this place, and we hope and pray that 'Save, oh, Save' will soon be the cry of every one that is not *Standing on Safe* ground with Jesus the *Savior of Souls*. I write 'S. O. S.', to *Scatter our Sunshine*."

### The Home Department

REV. EDGAR D. VAN HORN

The Home Department has come to be one of the most efficient and indispensable agencies in the modern Bible school. No Bible school is fully equipped without it, no matter how well organized it may be. For until it is making an effort to reach every home in the community and bring that home into helpful relation with the Bible school, it is not doing all it can and ought to do.

#### WHAT IT IS

The Home Department of the Sabbath school is that department which seeks to enrol all those who are not able to attend the regular session of the school and yet are at least willing to take up a systematic study of the Bible as followed by the school. In every community there are those who could not, if they desired to ever so much, attend the regular sessions of the Sabbath school. There are mothers with little children, invalids, shut-ins, doctors, nurses, traveling salesmen, and laboring men who are so situated they can not attend. Then there are those who live so far from the church that it is impossible for them to attend regularly. And in this connection my attention has been called to that splendid group of Sabbath-keepers known as the "L. S. K's" (Lone Sabbath Keepers) many of whom might be glad to be connected up with some Sabbath school through its Home Department if the invitation were given. Indeed I am told that Mr. G. M. Cottrell, the wide-awake shepherd of these scattered ones, is making an effort to bring about such relation of the Lone Sabbath Keepers and the Sabbath

schools of the denomination. This is a splendid ideal and should receive the heartiest co-operation of all concerned.

#### ITS OBJECT

The purpose of the Home Department is not primarily for the benefit of the school, nor yet to build up a strong organization in itself, but to secure in the home or elsewhere, through concerted effort with the Sabbath school, a systematic study of the Bible. It is not to secure financial aid to the support of the church as some are led to believe by the item, "Amount of your offering" printed on the record envelope. This is purely optional with the pupil. Forget this, if you wish, but never forget that the aim of the Home Department is to make you a member, in a fraternal way, of that splendid body of men and women, boys and girls, who are earnestly, prayerfully, and systematically seeking wisdom and strength from the Bible, which Ian MacLaren called "God's Message to the Human Soul."

Surely this is a great aim, one which should appeal to every honest man and woman and child who can not, for any rea-

son whatsoever, meet with the Sabbath school in regular session. To so many people the Bible has remained a closed book, it is no wonder they have not come to know the real joys of life and the comfort and blessing that flow from a real knowledge of God. But a chance for the better is taking place. In increasing numbers men are coming to examine with fresh and deep interest the truths of the Bible. Never were sold so many Bibles as last year. Notwithstanding the fact that we are simply flooded with books and magazines and there is much in these to poison the mind, we have this to encourage us—an increasing number are coming to read and study the Bible as never before. And God knows there is need of it. Strong characters are not grown in the sensational scandals which fill the columns of the average newspapers, and we need something to counteract these demoralizing influences. *Good* books and literature will help, but we need the tonic of the Bible. For it is this which will build up our young people in righteousness, purity, and reverence. Studied in the home it will sweeten and purify our lives as no other literature can do. It is a divinely appointed means to this end. "And these words, which I com-

mand thee this day, shall be upon thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." We are in no less need of exalting the word of God today than God's people were centuries ago. And the purpose of the Home Department is to secure to the home the guidance and comfort which the Holy Spirit will bring through a concerted, systematic study of the Bible.

#### ORGANIZATION EXPLAINED

The superintendent of the Home Department is appointed by the Sabbath school the same as other officers are appointed. And this superintendent in turn selects his callers or visitors. The parish having been divided into districts, a visitor is assigned to each district, who assumes responsibility for the work in that district. The duty of such visitor is to visit the members of the class quarterly, distributing the new quarterlies and record envelopes and receiving the records and contributions for the past

quarter to report to the superintendent. The visitor also assumes a special care for the needy ones in her district, giving sympathy, aid, and advice where needed and in every way seeking to bring the blessing of a personal friendship into hearts and homes otherwise untouched by the activities of the church. In those districts where the wide-awake Sabbath school has prayerfully conducted the work of the Home Department, thousands of testimonies are gratefully given as to the blessing which has come to those brought into touch with Christian men and women who are seeking to be a comfort and help to others. Nor should the school feel that it has done its duty when it has appointed an anxious pastor as superintendent of this department, unless there are consecrated workers who can and will assume the responsibility of visitors and workers in the various districts. There is a double blessing here—a blessing for the visitor as well as the visited. Members of the Home Department are enrolled members of the main school and are entitled to the fraternal blessings of a wider acquaintance than an occasional call from the pastor. No school can hope to discharge its duty to the entire community unless it is willing to undertake the

work which the Home Department is designed to do.

#### REQUIREMENTS

The member of this department is not required to do anything unreasonable—to study the lesson one half-hour at least each week. That's all. Could anything be more reasonable? There are 336 half-hours in each week and, just think of it, you are asked to spend at least one of these in the study of God's word, for your own good, that you may gain the needed strength to keep your own heart and life clean both for your own sake and the sake of those around you.

A visitor was once soliciting new members to the class when she called upon a mother of two boys. These boys were causing her no little anxiety. They were neglecting their studies in school and falling behind their grade. They were so interested in baseball that it was the all-absorbing topic of conversation with them. While baseball in itself is all right, they were neglecting everything else for this and were fast drifting beyond the control and interest of home. The mother was very much worried and not being a Christian woman could not give the kindly interest and advice which they needed. The visitor invited her to become a member of the Home Department. She declined, saying she was so busy with her home and social duties she did not have the time to study the Bible. The visitor replied: "If I were the mother of two magnificent boys like yours with wonderful possibilities, and was so busy with social cares that I did not have time to read the Bible half an hour a week and on my knees ask God to give me wisdom to guide aright my boys, if I did not care enough about their destinies to make use of the means that God has given us to guide ourselves and our loved ones in the way of life, I tell you what I would do, I would let them go to hell and then in the judgment day I would dismiss the matter by saying, Lord, when my boys were growing up and needed my Christian example I was too busy with my social duties to give attention to such trivial matters as this."

No, there is nothing unreasonable about the requirements; and if we have problems as the most of us have, if there are children under our care, if we feel the need of wisdom in guiding them aright, no excuse will

stand now that will not stand in the judgment.

This work is worthy your earnest thought, study and support. If you are a member of a school without a good active Home Department, study into the matter and see at once that such a department is at once organized and put on an effective basis. Offer your services as a visitor and make this extension work a vital force in your community for home betterment. If you are one who is deprived of Sabbath-school privileges I suggest you write to your home church and ask for membership in the Sabbath school through its Home Department and then by the aid of the *Helping Hand* which will be furnished you join with the wide-awake men and women of the denomination who are seeking intelligently to know what God expects of us in the way of righteousness and purity and efficient service in his kingdom. Do it now and see what a blessing will come into your life and how much better fitted you will be to fill your place in life.

New York City,  
January 6, 1915.

#### Lesson V.—January 30, 1915

BIRTH OF SAMSON.—Judg. 13: 8-16, 24, 25

Golden Text.—"Beware, I pray thee, and drink no wine nor strong drink." Judg. 13: 4.

#### DAILY READINGS

1. The birth of Samson (Judg. 13: 8-16, 24, 25)
2. Wine forbidden the Nazarite (Num. 6: 1-12)
3. Faithfulness of the Rechabites (Jer. 35: 1-11)
4. Obedience and its rewards (Jer. 35: 12-19)
5. Drunkenness condemned (Isa. 28: 1-13)
6. Self-denial for the sake of others (1 Cor. 8: 1-13)
7. Walk in the Spirit (Gal. 5: 13-24)

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

"Not a day without its line," the scholar's old Latin motto, is a good one to write over the portal of 1915. At sunset we should be able to look back upon a fence mended, an article written, a loaf baked, a book read, a flower planted, a sermon preached, a friend helped. Some productive deed done every day builds up a year that is worth while.—*Exchange*.

When you find a man with a great deal of religion displayed in his shop window, you may depend upon it he keeps a very small stock within.—*C. H. Spurgeon*.

## HOME NEWS

MILTON JUNCTION, WIS.—The annual church dinner, Sunday, was well attended by the people of the Seventh Day Baptist church and much enjoyed. The routine business of the annual meeting was transacted, and the church also for the first time elected two deaconesses, Mesdames A. S. Maxson and R. C. Maxwell.—*Journal-Telephone*.

HOPKINTON, R. I.—At the roll-call of the church last Sabbath there were 42 responses, 7 of which were from absent members. Aside from these there were several visitors in who took part. We wish every member of every Seventh Day Baptist church would feel about the importance of such a service as one of the absent sisters expressed herself when she said, "I am glad to send this response to my name as it is called. I would be neglecting an important duty if I failed to send a response."

At the annual church meeting held last Sunday all the officers of the church were re-elected and some new ones added. A home department was added to the Sabbath school with Rev. E. Adelbert Witter as superintendent. The treasurer's report showed all bills paid and a little left with which to begin the new year. The interest in the "community social," organized for mutual improvement, is increasing, and people are asking to entertain the social for some weeks ahead of the time for the meeting. The organization has been completed with Pastor Witter as president. We are hoping this will prove to be an entering wedge for a new social life throughout the whole community.

There is need for the quickening of the hearts of God's people in this section and we would kindly ask that the friends of Zion pray for us that the winter shall not pass without a gracious outpouring of the Master's Spirit.

SCRIBE.

ADAMS CENTER, N. Y.—As it has been a long time since any items of Home News have appeared in the RECORDER, some may be wondering if we are still on the map. To all such we would say that we are and that we intend to stay. We have not been

idle during this interval. Although we have been without a pastor since April 1, when Rev. E. A. Witter left us to accept the pastorate at Hopkinton, R. I., yet the attendance and interest in the services of the church have kept up well during this time. Rev. Mr. Stolz, of the Baptist church, has occupied the pulpit on Sabbath morning most of the time; other neighboring pastors have preached occasionally. The Sabbath-night prayer meetings have been kept up, different ones being appointed from week to week to take charge of the same.

We were glad to have two of our own ministers with us for a short time. Rev. Clayton A. Burdick was with us one week in June in the interests of the Tract Board, and our former pastor, Rev. E. A. Witter, spent a few days with us on his way to Conference and preached for us on Sabbath morning.

During the summer, repairs and improvements costing about eight hundred dollars have been made and paid for on our church and parsonage property. The church building has been painted both inside and out and the audience-room newly decorated. A new carpet has been laid and electric lights put in. The Ladies' Aid paid for the carpet and the wiring of the church. It may be of interest to former residents to know that the streets of our village are now lighted by electricity.

That silent reaper, Death, has also been busy during this time and has gathered a rich harvest. Since Conference four of our aged members have passed over to the homeland: Mrs. Louisa Spicer, aged seventy-five; Mrs. Amy Maxson, eighty-one; Mrs. Abigail Jones, eighty; and Deacon George W. Gardner, eighty-four. They have left us, but the influence of their lives is still with us, for—

"They never quite leave us, our friends who have passed  
Through the shadows of death to the sunlight above;  
A thousand sweet memories are holding them fast  
To the places they blest with their presence and love."

We are looking forward with a great deal of pleasure to the time when we will again have a pastor. Some time ago Brother A. Clyde Ehret accepted the call



of the church and is to be with us the first Sabbath in February.

The Sabbath school held an entertainment on New Year's Eve, which was well attended. The program as presented was new to us here—"White Gifts for the King"—and was very much enjoyed by all.

Mr. and Mrs. Grant W. Davis leave soon for Milton, Wis. On Monday evening, January 4, nearly a hundred and twenty-five of their friends gathered at their home for a farewell reception. Their many friends regret their departure.

At the annual church meeting held recently officers were elected for the ensuing year. The annual dinner usually held in connection with this meeting was postponed until after the arrival of our pastor.

W. P. J.

MILTON, WIS.—About 335 people partook of the annual dinner, Sunday, at the Seventh Day Baptist church. In the spacious basement dining-room, used the first time for this annual event, 181 people were seated at once. The day's program was well planned and admirably carried out. Excellent organ and violin music was provided, which sweetened the hum of conversation and uplifted the heart.

The church and the society are now merged into one incorporated organization, and under the new charter officers were elected as follows: president, Dr. A. L. Burdick; secretary, W. K. Davis; treasurer, B. I. Jeffrey.

These officers are ex officio members of the Board of Trustees. The four other members of the board of seven chosen were Dr. G. E. Crosley, J. H. Coon, Prof. D. N. Inglis, and J. D. Clarke.

Other officers elected were: pastor, Rev. L. C. Randolph; chorister, Prof. A. E. Whitford; organist, Mrs. Katherine Rogers.

Ushers: J. H. Coon, L. A. Babcock, E. D. Bliss, Loyal Hull.

Reports were received from officers and from the affiliated organizations of the church, showing a satisfying condition of activity. A budget of \$2,000 was voted for the coming year, and an apportionment plan adopted as recommended by the Board of Finance.—*Journal-Telephone*.

SALEM, W. VA.—The Board of Salem College met last Wednesday evening and

took definite action toward a new building in place of the one destroyed by fire. The campaign was divided between two committees: the Finance Committee, of which M. H. Van Horn is chairman, and the Building Committee, of which Jesse F. Randolph is the head. The plans for the building and the securing of the funds are both to be begun at once.

The Seventh Day Baptist church at its business meeting, Sunday, granted its pastor, Rev. A. J. C. Bond, an eight-months' leave of absence, to be used in educational pursuits at Louisville, Ky. The pastor plans to take this leave in periods of two months each at some time during the next two or three years. His work will be in preparation for the degree of doctor of theology.—*Express*.

DERUYTER, N. Y.—The annual dinner and business meeting of the church and society was held Sunday, January 3, at the home of Dea. C. J. York. The attendance was larger than usual, and all were heartily welcomed by host and hostess.

After an excellent dinner, served by the committee appointed for that purpose, we proceeded to business, with Deacon York as chairman of the meeting. Miss Minnie Hayes, who has served faithfully as church clerk for the past year, was re-elected, and nearly all the other officials were asked to serve another year.

Much that we desired has not been attained, but we are hoping for larger and better things in the year to come.

Two families of Sabbath-keepers from the West have recently come to live among us, and we are glad to welcome them to our church and to our homes.

The last Sabbath in December we had our annual election of officers for the Sabbath school, and Brother Julian Craft, who has served as superintendent for the past two years, was unanimously re-elected. He has been making some changes in the school which will, we believe, increase its efficiency. Miss Jennie Maxson is the new secretary.

Several weeks since, Brother D. B. Coon stopped over with us one Sabbath, on his way to Leonardsville, and preached to us very acceptably.

The tabernacle meetings which were held

(Continued on page 96)

## MARRIAGES

BLISS-HURLEY.—At the home of the bride's parents, Mr. and Mrs. John G. Hurley, in Welton, Iowa, December 30, 1914, by Rev. George W. Burdick, Mr. Robert Leslie Bliss, of Center Point, Iowa, and Miss Iva May Hurley.

VLET-BAKKER.—At the home of the bride's parents, Rev. and Mrs. F. J. Bakker, 1401 Bellevue Avenue, Plainfield, N. J., January 9, 1915, at 7.30 p. m., by Rev. Edwin Shaw, Mr. Pieter Vlet and Miss Afien Bakker, both of Plainfield, N. J.

## DEATHS

PLACE.—In Alfred, N. Y., December 17, 1914, William Orlando Place, in the seventy-fifth year of his age.

William Orlando Place was born in Milton, Wis., and was the son of Truman C. and Almira M. Place. At the age of seven he removed with his parents to Alfred, N. Y., where he has since made his home. He enlisted in the Federal Army, August 14, 1862, and served three years with Company H of the First New York Dragoons, being discharged at Clouds Mills, Va., June 30, 1865.

February 27, 1866, he was united in marriage to Weltha DeEtta Baldwin, of Brookfield, N. Y. To them were born five children: Mrs. F. W. Howard, of Alfred; Mrs. H. E. Hakes, of Edelstein, Ill.; F. G. Place, of Alfred; E. W. Place, of Buffalo; and Neva Mae Place, of Alfred. Beside the wife and children he is survived by one sister, Mrs. S. C. Ryno, of Hornell.

Since about the time of his marriage he has engaged in farming. The work he had in hand, whatever it might be, he pushed with vigor; work had become the fixed habit of his life, and his joy as well.

Funeral services, conducted by Pastor William L. Burdick and the B. Frank Maxson Post, were held December 19, and interment took place in Alfred Rural Cemetery.

W. L. B.

STILLMAN.—At the home of his daughter, Mrs. W. V. Robinson, in Lowville, N. Y., December 30, 1914, B. F. Stillman, at the age of 83 years, 2 months and 21 days.

The deceased had been in failing health for a long time, and death was due to the infirmities incident to old age. For many years Mr. Stillman was engaged in business in Watson, and later in Lowville. His wife died August 10, 1891. Surviving are two children, W. I. Stillman and Mrs. W. V. Robinson, both of Lowville.

The funeral services were held from the home of Mrs. Robinson, January 2, at 2 o'clock, Rev. J. Morris Evans, pastor of the Baptist church, officiating.

W. V. R.

WITTER.—In Wellsville, N. Y., January 1, 1915, Mr. Lorenzo Witter, aged 75 years, 11 months and 15 days.

Lorenzo Witter was the son of Luke G. and Ruth J. Witter and was born in the town of Alfred, N. Y. When six months old he removed with his parents to the Genesee River Valley, four miles above Wellsville, N. Y. When he came to manhood, he owned and successfully conducted the old homestead. Fourteen years ago he retired from the farm and has since lived in Wellsville.

In 1872 he was united in holy wedlock with Miss Martha A. Sisson. To them were born four children, two of whom, Mrs. E. M. North and G. Clifford Witter, of Wellsville, remain. Beside the wife and children he is survived by one brother, Mr. C. Z. Witter, of Corning, N. Y.

About 1875 he made a public profession of religion, was baptized and joined the Seventh Day Baptist church at Stannard's Corners, N. Y. Ten years later he became one of the constituent members of the Seventh Day Baptist church of Wellsville, N. Y., and of this little church he remained a loyal member till his death. His life has been marked for its calm energy, thrift, and order; he was honest and honorable in all the relations of life.

Funeral services, conducted by Pastor William L. Burdick, were held at his late home, Monday afternoon, January 4, and interment took place in Woodlawn Cemetery, Wellsville, N. Y.

W. L. B.

DAVIS.—Theodocia Davis, daughter of Stillman C. and Keziah Davis, was born near Long Run, W. Va., May 31, 1860, and died at the home of her parents, on Greenbrier Run, January 5, 1915.

She was baptized, April 2, 1874, by Rev. Jacob Davis, and joined the Greenbrier Seventh Day Baptist Church, and remained a consistent member to the end of life. She lived with her aged parents, to whom she rendered kindly ministry until disease so wasted her body that she was unable longer to serve them as she desired, but in turn became a care for them. Though feeble, they gave her such care as they were able to give, and it was rendered in tender love.

Funeral services were held in the Greenbrier church, and burial in the cemetery near by. In the absence of Pastor Wilburt Davis, Pastor Bond of Salem conducted the services.

A. J. C. B.

MCWHORTER.—Mansfield McWhorter was born near Lost Creek, Virginia (now West Virginia), September 7, 1826, and died at the home of his daughter, in Philippi, W. Va., January 5, 1915.

He was married to Sarah Ann Francis, January 8, 1852, who died July 30, 1855. September 11, 1856, he was married to Sarah Ann Davis, who was a sister of the Rev. Samuel D. Davis, for many years a Seventh Day Baptist pastor and missionary in West Virginia.

Uncle Mansfield was converted in early life and joined the M. E. church. He later became a local minister of that faith, and was ordained deacon in 1882. He never had a regular charge, but he often preached, not only in Methodist

churches, but in others as well. Being highly respected and loved by the people of his wife's family and faith, he often preached to congregations of that faith. His last sermon was preached in the Lost Creek Seventh Day Baptist church, Sabbath morning, November 7 of last year.

Uncle Mansfield thought a great deal of his relatives, and his wife's relatives were his own. He was a welcome visitor at their homes, and the children, too, loved him.

A good man is gone, ripe in years, and ripe in friendships. Multitudes have come under his influence. No one has been the worse for it, and very many have been cheered and blessed.

He leaves a daughter, Mrs. E. R. Dyer, of Philippi, twelve grandchildren, and many relatives and friends who will miss him.

Funeral services were held in McWhorter chapel, near his old home, conducted by Rev. W. J. Sharpes, a retired Methodist minister, assisted by the pastor, Rev. H. B. Workman, and Rev. A. J. C. Bond, his grandnephew. A. J. C. B.

(Continued from page 94)

here in town in October and November did not result in as much good as was hoped for, but some very plain truths were given to us which could not help but make people think, and many felt that they were strengthened and built up in their Christian life as a result. Quite a number of young people made a start, and some have joined the church; no additions to our church as yet. Our people helped bear the expense, and many of them attended the services almost constantly.

E. M. A.

### Misplaced Blame for the War

Is God responsible? The rulers of all the Powers now engaged in war have all, with a single exception, laid the responsibility upon God. Thanks to the unspeakable Turk for unsheathing his sword without crying, "Allah il Allah!" It is unthinkable that God should be the author of war, since his other name is Love. He came all the way from heaven to say so. On the slopes of Olivet he taught it: "Love your enemies; bless them that curse you; pray for them that despitefully use you." On the cross he exemplified it: "Father, forgive them; for they know not what they do."

No; war is of the Prince of Darkness. By very name he is the adversary of both God and man. The dripping sword is bathed in hell; the burning brand is kindled in hell.—*The Christian Herald.*

## The Sabbath Recorder

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

Entered as second-class matter at Plainfield, N. J.

#### TERMS OF SUBSCRIPTION

Per year ..... \$2.00  
Per copy ..... .05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Subscriptions will be discontinued at date of expiration when so requested.

All communications, whether on business or for publication, should be addressed to the SABBATH RECORDER, Plainfield, N. J.

Advertising rates furnished on request.

### Wanted

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

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

THE SABBATH RECORDER,  
Plainfield, N. J.

### The Ladies' Home Journal

The woman's magazine by which all others are measured. Monthly circulation, 1,800,000.

### The Saturday Evening Post

The great American weekly for men and women everywhere. Weekly circulation, over 2,000,000.

### The Country Gentleman

The oldest and best farm journal in existence. Weekly circulation, over 300,000.

\$1.50 each; \$3.00 for any two.

Send your orders to  
**SABBATH RECORDER**  
Plainfield, N. J.

### WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President—Mrs. A. B. West, Milton Junction, Wis.  
Vice-Presidents—Mrs. S. J. Clarke, Mrs. J. B. Morton, Mrs. W. C. Daland, Mrs. A. R. Crandall, Milton, Wis.

Recording Secretary—Mrs. A. S. Maxson, Milton Junction, Wis.

Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.

Treasurer—Mrs. A. E. Whitford, Milton, Wis.

Editor of *Woman's Work*, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.

Secretary, Eastern Association—Mrs. Edwin Shaw, Plainfield, N. J.

Secretary, Southeastern Association—Mrs. M. G. Stillman, Lost Creek, W. Va.

Secretary, Central Association—Miss Agnes Babcock, Leonardsville, N. Y.

Secretary, Western Association—Mrs. E. A. Wells, Friendship, N. Y.

Secretary, Southwestern Association—Miss Phoebe Stillman, Hammond, La.

Secretary, Northwestern Association—Miss Phoebe S. Coon, Walworth, Wis.

Secretary, Pacific Coast Association—Mrs. G. E. Osborn, Long Beach, Cal.

### SABBATH SCHOOL BOARD.

President—Prof. Alfred E. Whitford, Milton, Wis.

Recording Secretary—Dr. A. Lovelle Burdick, Milton, Wis.

Treasurer—W. H. Greenman, Milton Junction, Wis.

Vice-Presidents—Rev. Herbert C. Van Horn, Ashaway, R. I.; Rev. W. L. Davis, Brookfield, N. Y.; Rev. Willard D. Burdick, Milton, Wis.; Prof. S. B. Bond, Salem, W. Va.; A. Clyde Ehret, Alfred, N. Y.; Rev. R. J. Severance, Riverside, Cal.; Rev. G. H. F. Randolph, Fouke, Ark.; Rev. Geo. B. Shaw, North Loup, Neb.

Board of Trustees—Prof. A. E. Whitford, Milton, Wis.; Dr. A. Lovelle Burdick, Milton, Wis.; W. H. Greenman, Milton Junction, Wis.; Rev. H. Eugene Davis, Walworth, Wis.; Mrs. Mabel C. Sayre, Albion, Wis.; Rev. Lester C. Randolph, Milton, Wis.; E. M. Holston, Milton Junction, Wis.; R. Vernon Hurley, Milton, Wis.; Dr. Geo. E. Crosley, Milton, Wis.; Prof. D. N. Inglis, Milton, Wis.; Mrs. J. H. Babcock, Milton, Wis.; Dr. L. M. Babcock, Milton, Wis.; Rev. Henry N. Jordan, Milton Junction, Wis.; Allen B. West, Milton Junction, Wis.; Rev. Edgar D. Van Horn, New York City.

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

YOUNG PEOPLE'S EXECUTIVE BOARD.

President—Rev. H. Eugene Davis, Walworth, Wis.

Vice-Presidents—Caroll B. West, Milton Junction, Wis.; George Thorngate, North Loup, Neb.; William D. Burdick, Milton, Wis.; Miss Marjory Bliven, Albion, Wis.; Allison L. Burdick, Janesville, Wis.

Recording Secretary—Miss Ethel Carver, Marion, Iowa.

Corresponding Secretary—Miss Zea Zinn, Farina, Ill.

Treasurer—Prof. Leman H. Stringer, Milton, Wis.

Trustee of United Society—Rev. William L. Burdick, Alfred, N. Y.

Editor of *Young People's Department of SABBATH RECORDER*—Rev. R. R. Thorngate, Verona, N. Y.

Junior Superintendent—Mrs. H. Eugene Davis, Walworth, Wis.

Field Secretaries—Miss Edna Burdick, Dunellen, N. J.; Rev. Royal R. Thorngate, Verona, N. Y.; Miss Mabel Jordan, Nile, N. Y.; Miss Ruby Coon, Battle Creek, Mich.; Mrs. Bernice A. Hurley, Welton, Iowa; Miss Lucile Davis, Salem, W. Va.; C. C. Van Horn, Gentry, Ark.; Miss Luella Baker, Riverside, Cal.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

President—Mr. Ira B. Crandall, Westerly, R. I.

Recording Secretary—Mr. Frank Hill, Ashaway, R. I.

Corresponding Secretaries—Rev. E. B. Saunders, Ashaway, R. I.; Prof. E. E. Whitford, 180 Claremont Ave., New York, N. Y.; Rev. William C. Whitford, Alfred, N. Y.; Mr. W. K. Davis, Milton, Wis.; Mr. F. J. Ehret, Salem, W. Va.; Mr. W. R. Potter, Hammond, La., and Dr. H. C. Brown, Brookfield, N. Y.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

President—Mr. Ira B. Crandall, Westerly, R. I.

Recording Secretary—Mr. Frank Hill, Ashaway, R. I.

Corresponding Secretaries—Rev. E. B. Saunders, Ashaway, R. I.; Prof. E. E. Whitford, 180 Claremont Ave., New York, N. Y.; Rev. William C. Whitford, Alfred, N. Y.; Mr. W. K. Davis, Milton, Wis.; Mr. F. J. Ehret, Salem, W. Va.; Mr. W. R. Potter, Hammond, La., and Dr. H. C. Brown, Brookfield, N. Y.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

President—Mr. Ira B. Crandall, Westerly, R. I.

Recording Secretary—Mr. Frank Hill, Ashaway, R. I.

Corresponding Secretaries—Rev. E. B. Saunders, Ashaway, R. I.; Prof. E. E. Whitford, 180 Claremont Ave., New York, N. Y.; Rev. William C. Whitford, Alfred, N. Y.; Mr. W. K. Davis, Milton, Wis.; Mr. F. J. Ehret, Salem, W. Va.; Mr. W. R. Potter, Hammond, La., and Dr. H. C. Brown, Brookfield, N. Y.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

President—Mr. Ira B. Crandall, Westerly, R. I.

Recording Secretary—Mr. Frank Hill, Ashaway, R. I.

Corresponding Secretaries—Rev. E. B. Saunders, Ashaway, R. I.; Prof. E. E. Whitford, 180 Claremont Ave., New York, N. Y.; Rev. William C. Whitford, Alfred, N. Y.; Mr. W. K. Davis, Milton, Wis.; Mr. F. J. Ehret, Salem, W. Va.; Mr. W. R. Potter, Hammond, La., and Dr. H. C. Brown, Brookfield, N. Y.

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 vice 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.

Plainfield, N. J.

PUBLISHING HOUSE OF THE  
AMERICAN SABBATH TRACT SOCIETY.  
Babcock Building.  
Printing and Publishing of all kinds.

WILLIAM MAXSON STILLMAN,  
COUNSELLOR-AT-LAW.  
Supreme Court Commissioner, etc.

Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY.  
First Semester began September 16, 1914.  
New catalogue sent upon request.

FREE CIRCULATING LIBRARY.  
Catalogue sent upon request.  
Address, Alfred Theological Seminary.

BIBLE STUDIES ON THE SABBATH QUESTION.  
In paper, postpaid, 25 cents; in cloth, 50 cents.  
Address, Alfred Theological Seminary.

THE TWENTIETH CENTURY ENDOWMENT FUND.  
For the joint benefit of Salem, Milton, and Alfred.  
The Seventh-day Baptist Education Society solicits gifts and bequests.

New York City.

HERBERT G. WHIPPLE,  
COUNSELLOR-AT-LAW.  
220 Broadway. St. Paul Building.

HARRY W. PRENTICE, D. D. S.,  
"THE NORTHPORT,"  
76 West 103d Street.

ORRA S. ROGERS, Metropolitan Manager,  
Phoenix Mutual Life Insurance Company,  
149 Broadway, New York City

Chicago, Ill.

BENJAMIN F. LANGWORTHY,  
ATTORNEY AND COUNSELLOR-AT-LAW.  
1140 First Nat'l Bank Building, Phone Central 360.



# YOUR CHOICE FREE

For One New Subscription  
to the SABBATH RECORDER

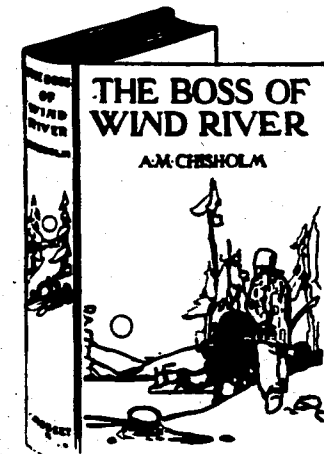
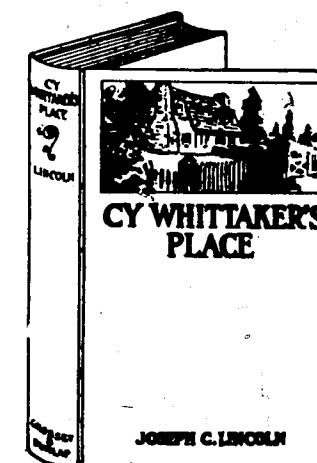
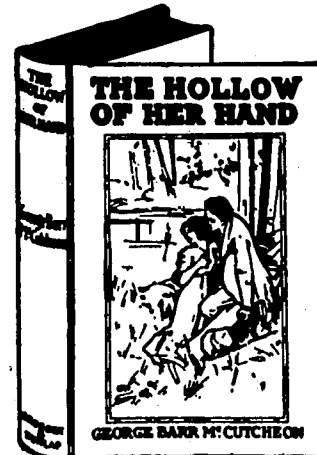
For a limited time we offer any one of the following popular novels free, postpaid, as a premium for one new subscription to the SABBATH RECORDER. If you are not a subscriber, send us two dollars and you will receive the RECORDER for a year and your choice of the books.

Send the RECORDER to your friends who do not have it, and add these books to your library. A book may be selected from former list published, if preferred.



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

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



**THE BOSS OF WIND RIVER**  
by A. M. Chisholm

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

**THE HOLLOW OF HER HAND** by George Barr McCutcheon

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

**CY WHITTAKER'S PLACE** by Joseph C. Lincoln

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

The SABBATH RECORDER Plainfield, N. J.

# The Sabbath Recorder

WE believe that the religion of Jesus makes its largest possible contribution to the peace and uplift of the world, not when it undertakes by ecclesiastical utterances and activities to solve the complex intellectual and practical problems of civilization, but rather when it leads men to the inner life of spiritual self-mastery and self-devotion, helps them to learn the privilege and joy of absolute trust in Christ our Lord, and enables them to appreciate the obligation of such loyal devotion to him as finds expression in holy and unselfish service of humanity.—Charles S. Macfarland.

## CONTENTS

EDITORIAL—Read "Choosing a Profession"; What! Never Too Late to Mend? Remarkable Sabbath Correspondence; Our Veterans on the Borderland; Shiloh Church Has a New Pastor; The Shiloh Church . . . . .	97-101	WOMAN'S WORK—A Prayer (poetry); Day of Prayer; Worker's Exchange . . . . .	113-115
EDITORIAL NEWS NOTES—To Celebrate the Centennial of Peace; En Route to Japan; Proposed Religious Work at the Exposition; Cargoes of Food for Belgium . . . . .	101	American Sabbath Tract Society—Treasurer's Report . . . . .	115
That Report . . . . .	103	YOUNG PEOPLE'S WORK—Missionary Progress During the Year; Problems of Our Young People—Choosing a Profession; Christian Endeavor Week; Endeavor That Counts; News Notes . . . . .	116-124
The Federal Council and Sunday Observance . . . . .	105	Revivals . . . . .	124
SABBATH REFORM—"Bible Teaching and the Sabbath" . . . . .	106	CHILDREN'S PAGE—The Wishing Girl (poetry); The Orange Secret . . . . .	125
How God Provides . . . . .	108	SABBATH SCHOOL—A Day With the Exeland School; Sabbath School Lesson . . . . .	126
MISSIONS—Italian Seventh Day Baptists . . . . .	110	MARRIAGES . . . . .	127
Tract Society—Meeting of Board of Directors . . . . .	111	DEATHS . . . . .	127
Home News . . . . .	112		