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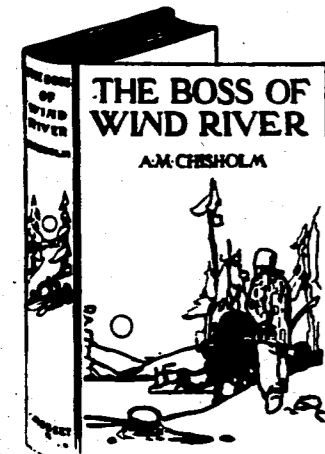
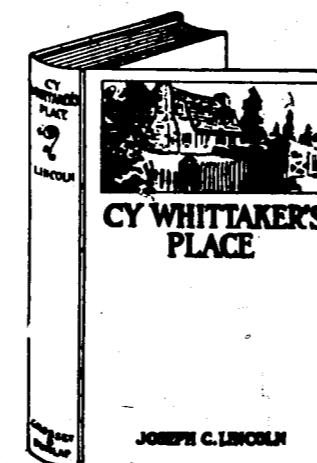
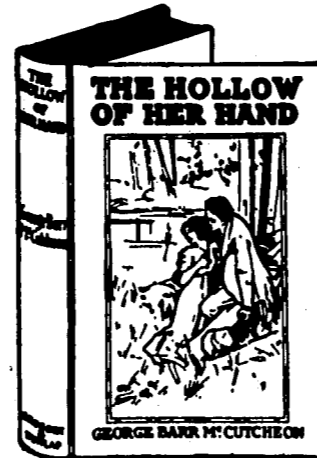
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**THE BOSS OF WIND RIVER**  
by A. M. Chisholm

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.

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# The Sabbath Recorder

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PLAINFIELD, N. J., JANUARY 25, 1915

WHOLE NO. 3,647

## Read "Choosing a Profession"

In the Young People's department of this paper will be found Rev. Edgar D. Van Horn's third article on "Problems of Our Young People." This time the writer takes up the question of "Choosing a Profession," and treats it in a clear and convincing manner. It is always a live question with Seventh Day Baptist young men and women, and we hope every one to whom this paper goes will read every word of Brother Van Horn's article. He who chooses his life-work from the standpoint of dollars and cents alone, ignores the grandest motive that can actuate men in their choices, and, by so doing, closes the door to the truest success in life. Don't make such a mistake! Whoever does so will be likely to learn, after it is too late to mend, that his life is empty and worthless so far as the real object of living is concerned.

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## What! Never Too Late to Mend?

In the last sentence of the preceding paragraph are the words, "after it is too late to mend," and some one may say, "Oh, it is never too late to mend!" In a certain sense this may be true, but in a very important sense it is misleading. This thought carried out in actions has proved disastrous to many a man who never meant to waste his life, but who dallied with the put-off spirit, choosing according to present inducements rather than for future good, hoping to be able, sometime, to change his course.

The law of growth toward permanency in habit and in character is too well fixed and too inexorable to be trifled with. A foolish or unwise choice persisted in, even for temporary expediency, tends to lead one to the point where it is too late to mend. With everything in nature impressing the truth that life once wasted can have no second chance; that a springtime trifled away makes a good harvest impossible; that in every part of the physical realm there must come a time when it is too late to

mend, what folly it is to trifle with the laws of our moral well-being! Moral laws are as inexorable as physical laws. Waste youth in vain pursuits, trifle away middle life in seeking the "lesser of two goods," or in gaining temporal advantage to the loss of spiritual manhood, and old age must be barren of all things most desirable. Who dares to hope for a rich harvest if his springtime has been wasted? God gives no new set of early years in which to secure an education that has been ignored in the molding period of life. Whoever goes forward in wrong-doing, or in unworthy ways of living, under the delusion that it is never too late to mend, must find in the end that, under the law of "permanency of growth," he can never make up for his loss.

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## Remarkable Sabbath Correspondence

In the Sabbath Reform department of this issue we give a letter on the Sabbath question that appeared in the *Homiletic Review*, and which shows how deeply some people outside our own ranks are thinking on the question of the true Sabbath. Without doubt there are many among the members of other churches who feel as the writer of that letter does regarding plain Bible teachings on this vital question. The letter is strong and clear and scriptural, just such a letter as any true Sabbath-keeper might write.

We can not say as much of the editorial reply. It is given as a fair specimen of the best arguments on the Sunday side to be found in these days. Read both, the letter and the reply, and judge between the two.

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## Our Veterans on the Borderland

A letter from Rev. Samuel R. Wheeler, of Boulder, Colo., tells of the feebleness of his old college classmate, Rev. Leander E. Livermore, of Kissimmee, Fla. Brother Livermore has serious attacks of dizziness, so the physician does not allow him to go out of the house without an attendant. His

wife, too, was ill in bed when the letter to Brother Wheeler was written. It took four or five days of effort to write the letter.

Brother Wheeler is an octogenarian, and if Brother Livermore lives until May, he, too, will be eighty years of age. Of the letter, Brother Wheeler says: "Praise the Lord for the last sentence, 'Heaven looks bright and attractive.'"

Dr. Lewis A. Platts is not far behind these veterans as to age. The three are all that remain of a class of six who were college chums at Alfred. The other three were Dr. A. Herbert Lewis, Rev. Oscar U. Whitford, and Rev. Charles A. Burdick.

All these men have done good work for the Master. No one of them was ever known to express regret for having chosen the ministry in the days of his young manhood. Every young man should be inspired and filled with holy purposes as he looks upon glad faces and hears the words of cheer from veterans like these, whose race is almost run, and whose feet stand on the border of "a better country, that is, a heavenly."

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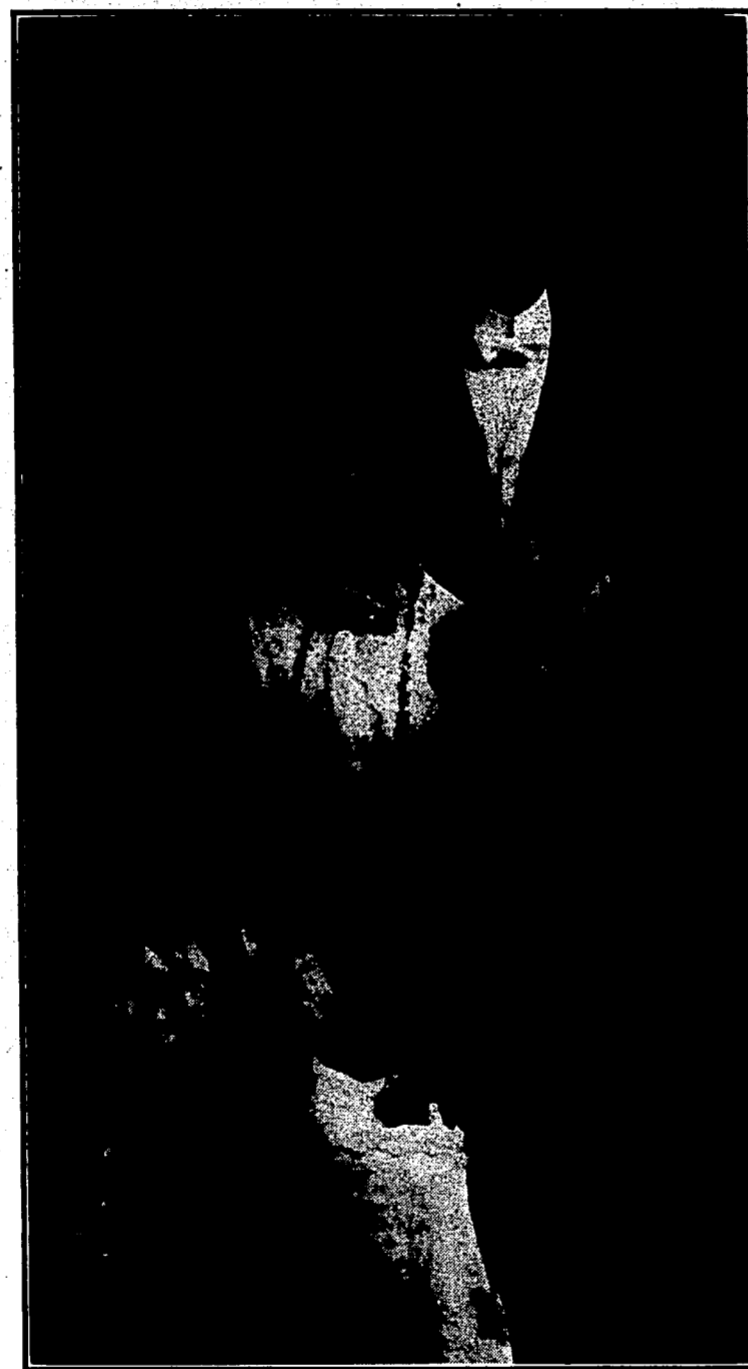
### Shiloh Has a New Pastor

On Sabbath Day, January 9, Rev. Erlo E. Sutton, late pastor of the church at Little Genesee, in western New York, was installed pastor of the church at Shiloh, in southern New Jersey. An account of the installation services is given by Rev. Jesse E. Hutchins, of Marlboro Church, who also acted as pastor at Shiloh during the interim between Pastors Skaggs and Sutton.

Mr. Sutton is the oldest in a family of eight children born to Francis Marion and Amanda Stalnaker Sutton, of Berea, Ritchie Co., W. Va. He will be thirty-six years old on April 25, 1915. Only those who have known what it means to support so large a family on a little farm among the West Virginia hills can fully understand the struggle required to feed and clothe the children and keep them in the public school until they could do something for themselves. After completing the district-school work, Erlo secured what help he could from a private school, called a "summer normal," and after a term or two in Salem College began teaching in the fall of 1900. For several years he attended the college a part of the year, teaching in coun-

try schools, winters, to pay his way. He had to earn every dollar for his college schooling, which, with the low prices paid for teaching, made uphill work for any West Virginia boy in those days.

In the autumn of 1892, during a revival in the Ritchie Church led by Rev. L. D. Seager, Erlo was converted and united with the church. From that time he was deeply interested in church work and was



REV. ERLO E. SUTTON AND FAMILY

active in the Sabbath-school and Endeavor services. On August 4, 1901, he was licensed to preach, and frequently spoke for his home church when it had no pastor. During his last winter in West Virginia, he was supply pastor at Ritchie. Besides occasionally working, of his own accord, among the pastorless churches in the Southeastern Association, he was employed during the summer of 1905 by the Young People's Board, for mission work on that field.

On October 5, 1905, he was united in marriage to Miss Blanche, daughter of Mr. and Mrs. Judson F. Randolph, of Salem, and settled at Berea, where he was principal of the public school. In the spring of 1906, he accepted the pastorate of the church at Rockville, R. I. Here he was ordained to the gospel ministry on October 6 of the same year. After serving Rockville four years and nine months, he accepted a call to the church of Andover, N. Y., in order to be near Alfred and enter the Theological Seminary for further education. In February, 1912, he entered upon his duties as pastor at Little Genesee, N. Y., and served that church and the church at Main Settlement until called to the work in Shiloh.

For nearly three years Mr. Sutton put the best of his life's energies into the work in Genesee; and by the help of faithful workers there, and the uplift of a revival by Rev. D. Burdett Coon, he was permitted to see forty members added to the church. Of Shiloh, the new pastor says: "If God can use me in this place to save souls, I shall be satisfied."

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### The Shiloh Church

Shiloh is historic ground. The old church stands in the midst of a beautiful level garden land stretching away for several miles on every side, and in summer time is surrounded by as fine cornfields, orchards, and gardens of berries and fruits as can be found anywhere. It is about twelve miles from the mouth of the Delaware River, and some thirty miles south of the city of Philadelphia.

In old colonial days, as early as 1716, Elder Jonathan Davis, himself a convert to the Sabbath, preached in old Cohansey and won converts, some of whom probably united, with him, with the Piscataway Church, remaining with that church until 1737, when the Shiloh Church was organized with eighteen members. It was called the Cohansey Seventh Day Baptist Church. Three good men, each bearing the name Jonathan Davis, ministered to the people, friendly relations with the Rhode Island churches were sustained through the colonial period, and faithful men held up the light of Sabbath truth to the world.

One of the old silver communion cups of Shiloh is held and used as a precious

memento of the Christian friendships of those far-away days. Its inscription shows that one Hannah Martin, of Newport, R. I., presented it to the church in 1751. Sixty-nine years later, a companion cup was made, and presented to the church by Jedediah and Amorilla Davis.

The third Jonathan Davis, from Welsh Tract, Del., was also a convert to the Sabbath, and served as pastor many years. After the Davises, came Nathan Ayars, Joseph Ayars, Jonathan Jarman, Moses Winchester, and Thomas Gates Jones, who in turn served the church as pastors or as supplies until 1807. This brings us to the pastorate of Rev. John Davis, who did a great work for thirty-four years, until 1841. The names of the pastors from his time on are more and more familiar to present-day RECORDER readers. They are Azor Estee, Sherman S. Griswold, Solomon Carpenter, Samuel Davison, Giles M. Langworthy, William M. Jones, Walter B. Gillette, Abram Herbert Lewis, David H. Davis, Theodore L. Gardiner, Ira Lee Cottrell, Edward B. Saunders, D. Burdett Coon, and James L. Skaggs.

It will be seen by looking over this list that Shiloh has been a strong missionary church. Three pastors have left its pulpit to go as missionaries to foreign lands, Rev. Solomon Carpenter and Rev. David H. Davis going to China, and Rev. William M. Jones to Palestine. Several of its pastors were released from duty for three or six months to go on home mission trips to Pennsylvania and West Virginia. It was a pastor from Shiloh who was instrumental in organizing the Ritchie Church in West Virginia—the church that has now given Mr. Sutton to the ministry. On one occasion, in 1821, Shiloh sent both her pastor and one of her deacons on a horseback journey through the wilderness as far as West Virginia and Ohio to visit and minister to scattered Sabbath-keepers. For three years Shiloh shared its pastor with the little church at Marlboro, giving him opportunity to preach there Sabbath afternoons. Marlboro was set off from Shiloh in 1811. During Elder Gillette's time, Brethren Joel C. West, George E. Tomlinson, Oscar U. Whitford, and Lucius R. Swinney were licensed to preach by the Shiloh Church. The first Seventh Day Baptist medical missionary to China, Dr. Ella F. Swinney, went from this church.



SHILOH (N. J.) SEVENTH DAY BAPTIST CHURCH

## EDITORIAL NEWS NOTES

### To Celebrate the Centennial of Peace

Great preparations are being made for services, on the fourteenth of February, in all churches, in honor of a hundred years of peace between the United States and Great Britain. The Federal Council of Churches has taken the matter in hand, and not only urges all churches, Bible schools, and Endeavor societies to hold special services on that day, but has also, through its committee, arranged special programs for the occasion. These programs are being printed by some of the denominational publishing houses in the principal cities of this country. All pastors are urged to preach sermons suitable for the occasion. Several denominations are preparing to observe the day.

It is certainly a wonderful thing that the United States and Canada have been able to maintain peace without fortifications or armies along thousands of miles of border lines, and with no gunboats on the lakes lying between. This of itself is a good object-lesson in the eyes of the world, and stands in striking contrast with conditions in Europe, where for a hundred years all borders have bristled with bayonets and maintained forts with siege guns frowning at each other.

### En Route to Japan

Professor Shailer Mathews and Rev. Sidney L. Gulick, now on the Pacific, are expected to reach Japan the twenty-fifth or twenty-sixth of this month as delegates from the Federal Council, with a message of good will and Christian sympathy from the churches of America. Their mission is regarded as of great and far-reaching importance. To carry it out requires wisdom from on high, and they make special request that the Christian people of this country remember them in their prayers, that God's blessing may attend their efforts. This is a part of the message they bear:

We are sending these, our brethren, to tell you, as no written word of ours can tell, the sincerity of our affection, the eagerness of our desire, and the steady persuasion of our hope that we all, of the East and of the West, shall be one in Jesus Christ.

In 1837, the church celebrated its one hundredth anniversary, assisted by Rev. William B. Maxson, of the Piscataway Church. As early as 1814, the church published a catechism of twenty-four pages, containing 109 questions and answers. This old booklet lies before me as I write, well preserved after a hundred and one years. It is entitled, "A Brief Summary of the Principles of the Christian Religion, Expounded by way of Questions, and Answers in the Words of the Sacred Scriptures." The Appendix contains an exposition of the Ten Commandments for the instruction of youth. The book is "recommended by the Sabbatarian Baptist Church at Shiloh, Cumberland County, West New Jersey."

Another little booklet of fourteen pages, published nine years later, 1823, by the Shiloh Church, is "The Constitution of the Seventh Day Baptist Missionary and Bible Society of Cumberland County, State of New Jersey." Aside from the Preface this booklet contains twelve Articles, the names of nine officers of this missionary society, and the names of forty-one subscribers to the constitution. Thus we see that ninety-two years ago old Shiloh was well organized as a missionary church.

The present house of worship, erected in 1851, is the third one built by this church. The picture on another page shows it in the winter with the fine grove of trees stripped and bare. In the summer, with these trees in full leaf, shading the yard and house, the old church affords a most restful and quiet retreat for the worshippers who assemble there.

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The need of more attention to religious education in the great universities was strongly emphasized in a recent conference of university pastors. Investigations show that sixteen state universities do not even have chapel exercises, and that there is but slight attention given to the teaching of the Bible in most of the large schools. Fifteen state universities have no Bible courses whatever, while twenty-two give some attention to the Bible as literature in connection with courses in English. Is it not time the Christian people of this land were awake to our needs? Schools usually yield to the demands when they find that the people really mean to be heard.

We pray that, in your land and in ours, faith shall have its satisfying vision of our Lord, that love shall be sanctified by his fellowship, and that our common life shall be broadened in its sympathies and beautified with his likeness.

May the God of love unite our hearts in the bonds of holy sympathy, and bring us all into the joy of fellowship one with another through that diviner fellowship which is with the Father and with his Son our Savior.

May peace and prosperity abide in all the homes of Japan. May your schools be centers of intellectual light and your churches centers of moral life and spiritual power. May believers be multiplied and all your land be blest by him who is the Light of the world, the Redeemer of men.

Now unto him that is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power both now and ever. Amen.

#### Proposed Religious Work at the Exposition

An appeal is out for funds to put up the necessary buildings for religious work at the Panama-Pacific International Exposition. It is proposed to erect two buildings. The cost of the one within the grounds when all furnished is not to exceed \$50,000. The outside building is to be a steel auditorium, independent of the exposition, capable of seating 8,000 to 10,000 persons, to cost not more than \$40,000.

In the inside building will be exhibits to show what Christianity is doing for human uplift and world betterment. It will contain also a lecture hall with sittings for 1,000 to 1,200 persons, where the great religious leaders will lecture during the exposition. The outside tabernacle will be devoted to great mass-meetings of a distinctly evangelistic character. Day and night, in this auditorium, some of the greatest evangelists of the world will be given periods of weeks, as each may require, for their work.

The opportunity afforded for sane, effective, far-reaching Christian work during the ten months in which the exposition is to be held, is regarded as the greatest ever offered. Religion is the biggest factor in civilization, and nothing could be more appropriate than to give it large attention in an exposition designed to celebrate the most wonderful engineering feat in the world's history. It would be almost criminal for America to ignore religion in the Panama-Pacific Exposition, when the eyes of the world are turned that way, and when the nations of earth are to be our guests.

Forty foreign nations will participate in the exposition. Some that hesitated at first are wiring for more space. It is estimated that not fewer than 15,000,000 persons will visit the grounds in the ten months. The usual stampede for Europe will probably be turned to California this year, on account of the war. Mormonism, Buddhism, and other religions will be amply represented, and nothing should prevent the Christian religion from doing its best to enlighten the world on this auspicious occasion.

#### Cargoes of Food for Belgium

The Commission of Relief for Belgium offers to assign a ship to any State asking for one to fill with foodstuffs for Belgium. If any State comes short of filling out a cargo from gifts bestowed for the purpose, the commission offers to purchase from citizens of that State sufficient to lade the ship, if money contributed for the purpose will permit.

Five cargoes have already reached Rotterdam with about 17,000 tons; five more are on the way to Holland bearing 33,950 tons; six are now loading in American ports with 36,450 tons; and eighteen steamers are in transit to America, capable of carrying 116,500 tons to the starving ones.

The Southern people have been especially generous. Many of them remember too well what it means to suffer from war's devastations not to sympathize with Belgians. America is Belgium's only hope, and unless she can tide some 7,000,000 of starving people over several months of fearful winter, most of them must perish. The commission is located at 71 Broadway, New York. The following is a message to this commission from the King of Belgium:

The magnificent generosity of the American people in forwarding immense quantities of gifts of foodstuffs to my suffering people affords me intense satisfaction and touches me very deeply.

In this my country's hour of trial nothing has supported me more than the sympathy and the superb generosity of those who have assisted in materially lessening the same, and I desire to offer my deepest thanks and at the same time to convey a message of good will for the new year.

Albert, King of the Belgians.

"Time is the golden casket that holds all jewels. To value time aright is to prize everything else at its true worth."

### The New Pastor's First Sabbath at Shiloh

DEAR DR. GARDINER:

I have been asked by some of the Shiloh people to write to the RECORDER, telling of Mr. Sutton's first Sabbath at Shiloh. He began his work January 9. It was arranged to have installation services that day in order that he might be made to feel at once the interest of the people in him and his work. An invitation was extended to the Marlboro Church to unite in this service; and since I had had the privilege of supplying at Shiloh for a few months, they gave me the honor of extending the welcome in behalf of the churches and community. Following this, welcome was given by all the organizations of the church in the order of their organization. Dea. J. B. Hoffman spoke in behalf of the deacons in a most fitting manner, making a beautiful and touching reference to the death of one of the senior deacons, Artis C. Davis, who was buried just the day before Mr. Sutton came. Following this there was a welcome given by the Mite Society, the oldest organized missionary society among Seventh Day Baptists. This was followed by the other departments of the church work, among which was the W. C. T. U., whose welcome was given by the president of the county work, Mrs. Belle Bowden, who told us something of the work of temperance in Cumberland County. By the way, this is the "whitest" county in the State, there being left only two saloons and these trembling.

After all these welcomes were given, Mr. Sutton responded in appropriate words, telling us something of his history, which had all been from his earliest recollection in the associations of the church and Sabbath school, out of which he had been influenced to give himself to the highest calling—that of the gospel ministry. When he had concluded, the church letters of himself and wife were presented and accepted and the new pastor was launched on his task of "straightening out" the Davises—and others. In the opening services of the church, Rev. T. W. Evans, of the Roadstown Baptist Church, was present and offered a most fitting prayer.

But the end is not yet. In the evening one hundred and thirty people of the community gathered at the parsonage for an

informal reception and donation. It was a very pleasant occasion and a fitting close to the work of the first Sabbath. After a few songs, a clever speech by the principal of the high school, and another by Mr. Sutton, the guests began to depart, but not taking with them more than they had brought. They left behind, instead, many packages of various descriptions; but no pumpkins, which I am sure will come later. (This refers to a donation story about pumpkins which I shall not attempt to repeat.)

J. E. HUTCHINS.

Bridgeton, N. J.

### That Report

REV. E. ADELBERT WITTER

I read with much interest the report of the Committee on Revision of Tracts, as it appeared in the SABBATH RECORDER of November 2. As time passed and I meditated upon the various items of the report, I was moved to write a short article for the RECORDER. I believe such articles, expressing the heart-pulsations of our people, not only from the educators and pastors, but from those who think upon those questions that have to do with our denominational life, are vastly important and would have much to do with a just settlement of some of the questions that come before us and are vital to our life as a people.

I wish first to commend the thoroughness of the work done and personally to thank the committee for the full, comprehensive manner in which they have placed their thought and recommendations before the people. Certainly this report, in the main, looks toward a step of real progress. I wish, however, to raise two or three questions about certain of the recommendations found in that report.

From a highly educational and purely historical point of view, it would certainly be delightful to have added to our collection of denominational literature three such books as those included under *a*, *b*, and *c*, of said report. I can well realize that they would be a valuable addition because of new developments since the writing of the books referred to. They could not fail to be a helpful source of information, and by some would be cherished as a real acquisition. This is all well, but I am inquiring if this is the most necessary work for the

strengthening of our denominational life, both among ourselves and among the men of the world whom we hope, in some way, to bring to consider and accept the teachings of Scripture concerning the Lord's Sabbath.

I am wondering if the interest of our people is sufficient to give needed support to such an elaborate work as is comprehended in this part of the report. Many of our churches have been really staggering under the burden imposed by publishing the "Historical Volume," and the end is not yet. In this report the committee say, "Our rapidly depleting numbers since the beginning of the present century, together with the widespread loose observance of the day," is cause for anxiety; and yet to support and carry out the letter of their recommendations would, it seems to me, "bind burdens grievous to be borne" upon those who are already overburdened.

I find that the committee had its attention called to the devotional spirit of our people and seemed to recognize the need of a quickening along this line, as is set forth in paragraph *d* of the report in these words: "Your committee is impressed with the need of a book which may serve as a guide to prayer in private (personal and family) devotions."

I am satisfied that that person would be a dullard indeed who in considering our denominational life failed to recognize a want of real devotional warmth and glow of spirit. Many of the spiritually minded of our people have, for a long time, felt that there was a manifest smothering of the devotional spirit by too much of formalism. With increased attention to the matter of education, with an ever present effort on the part of some of our leaders in recent years to hold the mind of the people to the supreme importance of education, there has been growing up a marked indifference to real spiritual manifestation in prayer in social meetings or in the gatherings of the larger congregations. Warmth, earnestness, and a glow of spiritual power such as used to manifest itself in the prayers of C. M. Lewis, J. L. Huffman and others, when they lifted all in spirit as they poured forth their souls in prayer to God, seem to be lost in the more scholarly and esthetic approaches to the divine Ruler of the universe that come to us in these days. I may be wrong, but it has seemed to me,

and I know it has to others, that there is a real loss of life power among us as a people because of a holding in reserve the spiritualized emotional nature.

I am wondering if the committee and our people at large really believe that a remedy for this loss will be found in the preparation and use of a prayer book in our "private (personal and family) devotions." I am wondering if we really believe that the tide of no-Sabbathism among us, the drifting away from the Sabbath on the part of our children, will be stayed, and a returning to "the faith of our fathers" will be insured by putting a book of printed prayers into the hands of our children.

We hear much these days about the ethics of religion. We are continually exhorted to consider all questions from the standpoint of their ethical bearing upon the life of the individual. This is well to a certain degree; but is there not a possibility of sacrificing the spirit while in the pursuit of ethics? I am a devout believer in the place and value of ethics in our study of life and its work, but I fear there is an inclination to lose sight of the real ethical nature of prayer as a revealer of the spirit of devotion when we wish, in any way, to encourage the study and use of printed prayers in our "private (personal and family) devotions."

To the highly esthetic mind there may be something in the rounder periods, the completed sentences, the scholarly arrangement of the printed prayer that is pleasing and gratifying, but to me it is the putting of chaff in the place of the life-giving kernel.

The Bible says, "The prayer of the righteous man availeth much." Where is the child of God who has not found this to be true when that prayer came burning hot from a soul that was seething like a caldron with longing desire for that for which it prayed, or when it was the tremulous out-breathing of a soul subdued in the presence of a great need, but electrified with a vision of a loving, compassionate God? Twice have I seen our General Conference at white heat in the midst of controversy over very perplexing questions. There seemed to be a forgetting that they were brethren made nigh by the blood of Jesus Christ. On both these occasions A. H. Lewis, of sacred memory, arose and getting recognition from the president said, "Brethren, let us pray." As he prayed,

those who listened became conscious of the fact that he was lost to all around, only the thought of the need of the Spirit's presence. His own voice became mellow till, almost choked with emotion, he ceased to pray. The whole audience was lifted out of the atmosphere of controversy into the spirit of real devotion. This is the legitimate mission of prayer, and no amount of reading the most elaborate of printed prayers will accomplish this result.

Brethren, is it not possible that in this desire for a book of prayer we are seeking more the form than the spirit? I am of the opinion that what is more needed is a culturing of the souls of our children in the personal expression of their heart-longings. In a recent conversation with the pastor of one of our influential churches he said: "I believe it will be a sorry day for us as a people, when we prepare a book of prayers and train our people in its use." God help us to realize that ritualism is not a wholesome food for the development of the highest type of spirituality and uplifting devotion.

*Hopkinton, R. I.,  
January 13, 1915.*

### The Federal Council and Sunday Observance

REV. EDWIN SHAW

As a member of the Commission on Sunday Observance of the Federal Council of Churches of Christ in America it was my privilege to attend a meeting of the commission at Richmond, Va., December 10, 1914.

As a representative of the Seventh Day Baptist Denomination I felt that it was also my duty to attend. Had I known that Dean Arthur E. Main was to be present, my sense of duty in the matter would not have been as keen; but I had heard that he was in Florida.

Representing the thirty denominations there are nearly one hundred members of this Commission on Sunday Observance. Only twelve men were present, but letters were read from two others who did not attend.

Two sessions of the commission were held, morning and afternoon. The Executive Committee of the Federal Council was in session at Richmond at the same

time, and the day before and the day after. The commission was supposed to make some sort of a report to the Executive Committee the next day. Because of duties at home I could not stay to that meeting, and I do not know what was done, or what report was made. I had hoped that Dean Main who was there would make some report to the SABBATH RECORDER.

At these two sessions the time was occupied largely by informal talks by such men as Wilbur F. Crafts, of Washington; M. D. Kneeland, of Boston; W. P. Swartz, of New York; and W. W. Davis, of Baltimore. An attempt was then made to formulate some sort of resolutions to present to the Executive Committee endorsing some of the things which had been suggested by these speakers, who are executive officers in various organizations for the promotion of Sunday observance.

Some of these resolutions favored what appeared to Dean Main and to me to be direct Sunday legislation, and Dean Main, on invitation from the chairman of the commission, the Rev. Peter Ainslie, stated very kindly, but very clearly and definitely, our position, and why we could not support such resolutions. Some time was then spent in trying to change the wording of the resolutions. In the meantime members of the commission began to retire for other appointments, and when finally we adjourned there were three persons present beside the chairman and Dean Main and myself. The wording of the resolutions was so indefinite that we could not approve, and we stated before the vote was taken that we could not vote for the motion. I have not learned whether they were ever presented to the Executive Committee or not, and if they were presented I doubt very much their approval by the committee.

There seems to be very little activity in the Federal Council along the lines of promoting Sunday observance, as a religious matter, or even as a civil rest-day. Other organizations, Lord's Day Alliances, and the like, are doing some work, but not in the Federal Council. Just how much of this is due to the balance of having two Seventh Day Baptists on the commission is a matter of conjecture.

"He is the freeman whom the truth makes free."

## SABBATH REFORM

### "Bible Teaching and the Sabbath"

The following letter and editorial comments appeared in the *Homiletic Review*, February, 1914.

EDITOR OF THE HOMILETIC REVIEW:

Too frequently your columns are devoted to the falling off in church attendance, the growing disregard for the Sabbath, and the growth of social diseases, which indicate that religion is not the force it ought to be.

Do you not think it is the result of the subconscious reasoning within our very souls which tells us that if divine commands can be set aside by human beings, why shall we heed the commands or opinions or recommendations of human beings? I mean this: When I went to Sunday school I was taught the Ten Commandments and one of them declared that the "seventh day is the sabbath." I was taught that this is a divine command like all the others of the Ten Commandments. But I find that, 325 years after Christianity was born, a council of human beings, called the Council of Nice, convened by a human being, named Constantine the Great, instituted the first-day Sabbath to displace the seventh-day Sabbath. Even if the members of that council and Constantine also were saints—and they were not, for the clergy in those days were ignorant and immoral, and Constantine was the murderer of his wife, son, and nephew, and was a political weathercock—even if they were saints, they were only human beings.

Why should any Christian keep a Sabbath which is man-made, when the seventh-day Sabbath which was God-made, is set aside? And why need any Christian show any respect for Christianity when the personal example of Jesus is deliberately disregarded? He kept the seventh-day Sabbath. His example is, or ought to be, surely, good enough for his followers. He would keep the seventh-day Sabbath if he were alive today.

A yet deeper subconscious thought is this: If religion can be altered by human beings, why respect the religion? I believe that the falling off in church attendance, the growing disregard for the Sabbath, and

the gradual permeation of society with unreligious and irreligious poison, are due to the subconscious thought that human beings may interpret even the plainest and most direct and the most unmistakable divine declarations as they please.

The Protestants declare that they are not bound by the declarations of certain councils. Therefore they revolted from Catholicism. Why, therefore, do they not refuse to be bound by that Council of Nice?

I believe that Christianity would be all the stronger if it returned to Bible teachings. I believe it would be considered more binding if it did not set aside divine commands by human councils. I believe that numberless Christians feel that they can take any liberty they please with what is called religion if human beings in council assembled may refuse to follow the highest example of implicit obedience, and may besides set aside, by human reasoning, a divine command.

"Back to the Bible!" I say. "Back to first principles!" "Back to the seventh-day Sabbath!" It required moral courage for Wycliff, Luther, or Calvin to declare themselves against council-made or man-made doctrines and innovations. Is there no modern Wycliff or Luther or Calvin?

One other point. If Sunday is the Sabbath, then, to follow the precedent of those days, Saturday night after sunset should be observed as a Sabbath, in every Christian city. Is it? It is these inconsistencies, these human settings aside of divine commands, this unchristian refusal to follow the personal example of the very founder of Christianity, that make us subconsciously reflect that we need not trouble ourselves with the demands of Christianity as now interpreted. That is to say, all that we need do is live a moral life, and if we choose, never set foot in church, disregard the Sabbath, and observe only those social amenities which we, in our human and therefore superdivine reason, approve.

May I ask for an expression of your own opinion on the restoration of the seventh-day Sabbath?

H. P. LAMCAR.

The task of sloughing off the hindrances to the development of human life is naturally a slow process. The nature of these hindrances may be physical or psychical,

or both, and, since they are usually held with as great (if not greater) tenacity as convictions which have the sanction of the best experience and intelligence, it is not an easy matter to uproot them.

It is unfortunate, to say the least, that so many readers and would-be champions of the Bible seldom go far beyond the first part of what may be regarded as a general principle of interpretation—"The letter killeth, but the spirit maketh alive." With interpretation, as with everything else pertaining to man's highest welfare, it is safe to commence with considering what the nature of man is. Man, we are told, is made in the image of God. He is spirit; man must therefore be essentially spirit.

While there must of necessity be many passages of Scripture that should be interpreted literally, because the truth and experiences recorded there are common to humanity everywhere—for example, "Whatsoever a man soweth that shall he also reap,"—there are also many other passages for which only a spiritual interpretation can be entertained,—for example, "If thy right eye causeth thee to stumble, pluck it out and cast it from thee."

It is always helpful to the Bible student—and it is only fair to the Bible writer—to ask at least two main questions. First, what does the writer mean, and, secondly, what were the conditions governing the time he wrote. It must be obvious why these questions should be asked, for most of us bring to our studies certain preconceptions which becloud our vision and bar us from getting what is so desirable—a sympathetic view of what the writer teaches. Each writer, then as now, acted and reacted to the stimuli of his particular environment. With the Hebrew mind there was much in his environment (accepting that term in its largest sense) that was conducive to the play and use of the imagination, and that faculty, so much absent in the writing of our day, was freely used by Bible writers to express and portray their conception of the truth of God and the universe. Literalists should remember that the Bible, with its varied literature—the variety, by the way, should always be considered—is not an end in itself, but a means to an end. The Sabbath is not an end, but by its proper observance a means to an end. It is an institution to serve men, as Christ expressly taught.

Christ "kept the seventh-day Sabbath, . . . and would keep the seventh-day Sabbath if he were alive today," says our correspondent. The first statement is fact, the second is speculation. (By the way, is Jesus Christ not alive?) Jesus kept the Hebrew Sabbath because he was a Hebrew in a Hebrew environment. But were he on earth today, in a Christian environment, which is the more likely, that he would keep the "seventh-day Sabbath" in a Hebrew synagogue or the first-day Sunday in a Christian church?—always supposing that he must do one or the other. Is it probable that he who was intent upon the spirit would in literalness of interpretation of a law made for man's welfare reverse the Christian honor paid to his victory over death, and would go counter to a usage nearly universal, in which also the spirit of obedience to the fourth commandment is manifest?

"Divine commands set aside by human beings" are by our correspondent contrasted with "the Sabbath which is man-made." These commands, so far as we have them in the Bible, God has chosen to reveal through men. Man has been the great vessel (the Psalmist refers to him as "a little lower than God") to make known God's will and his righteousness. Why depreciate a man-made "Sabbath"? Wherein is it different from a man-made house or church? Is not God in them all? The important thing in all institutions and all agencies, and concerning Sunday as a day of worship, so generally observed by the great majority of Christian denominations, is this: What does it contribute to the economy of human life when properly observed? Our correspondent seems to think that the observance of a particular day constitutes religion, and that religion is but a static affair. Such a conception is neither biblical nor common sense. Religion is an attitude of mind. It is a life, calling out the finer qualities of the soul. Micah gives us some idea as to what these qualities are, "do justly," "love kindness," "walk humbly with thy God"; see also Matthew 22: 37-40; James 1: 27. We commend to our correspondent the wider outlook and vision and a consideration of Christ's view of personality.—[THE EDITORS.]

"The first freedom is freedom from sin."

## How God Provides

ONE WHO KNOWS

(Continued)

Fourteen years affords ample time for many interesting experiences, even in a quiet country location. Like other Lone Sabbath Keepers, this family has met, during these years, a variety of vicissitudes. A few of these occurrences may serve as examples to show that God always supplies the necessities for the way he has commanded. He not only provides food and raiment, but with every temptation provides a way of escape.

One summer day a young man applied, on the Sabbath, for the horse and carriage he had been hiring on other days. He received a reply after this order:

"Do you remember I told you our team never goes out on Saturday, unless in an emergency? We believe it is God's Sabbath, and give our beasts of burden rest, as well as ourselves. Did you forget, or is this an emergency?"

The young man admitted it was not an emergency, and that he did not forget, but wanted to go to a certain place very much, and "thought you might let me have the team." In fact, he wanted to see if these people would really reject "good money" for conscientious scruple. When his persuasion failed to secure the horse for his pleasure trip, his last appeal was made in these words:

"Never mind if you do think it is wrong to let me have the horse. Do it, and then go and repent of it."

The young man was an educated Roman Catholic, and the good-natured suggestion of a way out of the difficulty lent an amusing color to the occurrence, but did not procure him the horse; and he seemed to bear no grudge, coming for the horse on other days, but never again on the Sabbath.

One summer, in the time of sweet corn, a wealthy summer-resident neighbor found the ears from the Lone Sabbath Keeper's garden satisfied his epicurean taste better than any others. For several days corn was delivered at this home of wealth. Saturday they received none, but wanting corn as usual, the housekeeper at the rich man's home went to the farm to ask for some. None was ready, of course. The housekeeper was greatly disappointed, but no more so than the Sabbath-keepers. At last,

after explanations that they did not sell on that day, met by insistent entreaties from the housekeeper, the housekeeper said:

"They must have corn for dinner. Is this what you pick, growing here by the roadside? Let me pick it myself, and I'll take it up," and she did so, the bewildered owner uncertain what was the right step to take.

God, in his mercy that endures ever, would not condemn a Sabbath-keeper for such an outcome of an unforeseen contingency; but if foreseen, and then continued or habitually allowed, he would surely condemn it. This occurrence, and others of kindred nature, led those selling produce from this farm to inquire of the purchaser near the end of the week:

"This will be all this week?" or "Will this last you till Sunday or Monday?"

Nehemiah could not have traders coming to Jerusalem on the Sabbath Day, and God prepares the way so that the conscientious Sabbath-keepers of these days need not be compelled to attend to buyers and sellers on that day. These Lone Sabbath Keepers have various crops to retail to customers each year. With asparagus, arrangements work to advantage, whether purchasers wish for the vegetable for Saturday or Sunday. The stalks can be marketed Friday for either day, and then be fresher than those the same customer could secure at the village or city markets. Or it can be cut and delivered Sunday morning, according to the pleasure of the purchaser. Similarly with cream, berries, or other products. Prudent forethought and discretion meet with approving patronage; and where once it would have been considered scandalous to have orders delivered on Sunday for dinner or tea, now it is tolerated, and even encouraged in case of especially delectable fruits. This laxity in the observance of Sunday has aroused agitation for Sunday legislation among the puritanic, but it is God's way of providing that those who keep his Sabbath may get firmly rooted physically and spiritually, in anticipation of the influence they are destined to have in future Sabbath reform.

Another interesting occurrence was the sale of a lot of standing wood. A lumberman was found who desired to purchase, and the deal was about consummated when the owner "remembered the sabbath," and said:

"I must require one thing of you, and that is, that you do not do any work on my premises on the Sabbath (Saturday)."

The lumberman's reply in part was: "I never let any one dictate to me in my business, and I am not going to do so this time." He was a man of violent temper, and no bargain could be made with him; but another purchaser appeared soon, and another deal was made, in which a more reliable set of choppers were secured, who were willing to keep out Saturday, if they could have the work to do, the dealer saying,—

"I haven't any religion myself, but I respect them that have."

Thus these Lone Sabbath Keepers encounter both anger and respect. In apparently adamant hearts sometimes this respect is found. Among men of a godless training, respect for the godly seems to spring up spontaneously and yield fruit that puts to shame the well-taught pharisee. More than others, the Lone Sabbath Keeper seems to be one who reaps unexpected harvests of increase and blessing, especially if he has been faithful to sow good seed beside all waters.

Sometimes the harvests of this widow's family have been so bountiful that some worldly ones have hinted at a mercenary motive in Sunday activity, with a comment something as follows:

"You sell more Sunday than you do other days, don't you?"

The answer often is after this manner: "The demand seems to be more on that day, but we have this advantage over many who engage in Sunday labor: we do not overtax our systems by working seven days a week, but rest on the day God has ordained."

Thus difficulties and pleasures combine. Christ's yoke makes the burden easy, though the way be a strait and narrow one. Persecutions have had to be met, and still baffle earnest efforts. It seems an anomaly, but it is true that the hardest to contend with are those directed by persons of differing religious convictions. The infidels and atheists seem more willing to acknowledge "the seventh day is the sabbath" than are the orthodox puritans, the First Day Adventists, the Christian Scientists, the Mormons, the Roman Catholics, who, with the Seventh Day Adventists, have directed their ammunition against this isolated Sab-

bath-keeping home. As an angel of light the Tempter masks, but character built on the Rock Christ Jesus is the material God is preserving for his eternal structure.

The deeds of persecutors do not come under the list of the "whatsoever things are lovely," which Christians are enjoined to think about. It is not healthy for the soul to feed upon the unpleasant experiences hostile neighbors have caused, but the trials, when passed over, make the kind Providence more appreciable. Deliverance from the power of the enemy, and providential supplies for all need, are indeed lovely themes for thought; and God's methods of providing establish, strengthen, and settle the participants in the way to the Eternal Throne.

## This War is Against Every Producer

Herbert Quick, editor of *Farm and Fireside*, the national farm paper published at Springfield, Ohio, contributes to the current issue of that periodical the following editorial showing how this war is against the interest of every producer in the world:

"The people of Belgium are often said not to be self-supporting, since they do not produce from their own acres more than a fraction of the food they consume. Yet up to the time when the Germans invaded the kingdom they lived in much comfort, consuming as much food as most people.

"As a matter of fact, they were just as truly self-supporting as are the farmers of America. They were engaged in taking coal and iron and other minerals from the earth, and producing from them and from the products of the farms and forests articles just as essential to civilized life as food.

"They are now reduced to poverty merely because they are not allowed to work and dispose of the fruits of their labors.

"In this scattered nest, before the German tempest struck it, work went on in which we as Americans were being served in a thousand productive ways. The tempest struck, and the Belgians ceased to work for us and with us.

"This shows the intimate way in which all of us are interested in the prosperity of each of us. This is a war, not of the nations actually engaged in it, but against every producer."



## MISSIONS

### Italian Seventh Day Baptists

W. H. MORSE, M. D.

In the course of an experience of a quarter of a century with Italian immigrants, I have become convinced that *it is natural for the Italian Protestants to become Seventh Day Baptists.*

Permit me to say that this is a matter of the greatest importance to all Seventh Day Baptists, and should be the incentive for doing more strenuous missionary work among the Italians.

Is it not legitimate that this should be so? May I quote Dr. A. H. Lewis as saying, "How can any one help being *rationaly religious* if the Bible is read *rationaly and religiously*?"

By the prudential policy of the Roman Catholic Church the Italians are not permitted to enjoy the possession of, and the acquaintance with, the open Bible, and so suffer a famine of the word.

They come to this country famished, without a lamp to their feet, and although nominally Catholics, remain indifferent to the obligations of worship as prescribed for them at Rome.

Arrived in this country their indifference all too soon turns to infidelity. The Irish and French Catholics give them scant welcome, and comparatively few of the thousands ever go to Catholic services.

The opportunity and responsibility is that of the Protestants, and under divine grace, Protestant missionary work among these people has been blessed in a large, hopeful, and increasing measure.

It is not my purpose to find fault, but of nearly or quite four hundred Italian missions and churches in the United States and Canada, how many are Seventh Day Baptist? Try and answer.

The Italian is readily reached by Protestant effort, and his heartiest welcome is given to the Scriptures in his vernacular when placed in his hand, and introduced into the warmest of hearts.

No one prizes the Bible more than he, and if he reads it himself, or as he hears it read, he is quick to discern its white rays as they shine along his path, and save him from stumbling.

To quote Dr. Lewis again: "It does not require that one should be a theologian or a higher critic in order to understand and appreciate the fundamentals of the faith as revealed in the Scripture."

The Italian appreciates. It does not take him long to realize that baptism is by immersion. "The Bible says so!" That is enough. To his mind why should any one dare to make any other interpretation?

The Italian who is thus baptized, enters upon the new life the happiest of Christians. If you want to see Christian happiness, witness the baptism of an Italian. Nothing is more pleasing.

But this is not all of his happiness. With "the Bible and the Bible alone" claiming his veneration, he is not slow to see that the observance of Sunday as the Sabbath is Catholic in entirety.

With his love and esteem for the Bible, he has foresworn that which is Roman Catholic, and the adoption and observance of Sunday as enjoined by Rome, is nauseating to his very soul.

If he keeps Sunday as the Sabbath, he realizes that he is doing as the Latin Church enjoins, and contrary to that which he has found out from the word that he so much esteems.

Upon this realization he takes his stand squarely and fully upon the written word only; and acknowledging no authority but God's, and wearing no sign but his, he does not question obedience to him.

"What? You keep Saturday?" one was asked. "I keep Sabbath!" was the reply. This man has been one of the most zealous in carrying the Bible to Italy to relieve the famine among his friends.

"Listen," he said, "if I do not keep Sabbath, I may as well give up the Bible, for in keeping Sunday, I accept the tradition of the Roman Catholic Church and deny the authority of the Scriptures."

His argument is that he can not be a Protestant and stand on Catholic ground; or respect and esteem the Bible, and yet deny its authority as to the day of rest and worship.

Here is where the Romanist insults the Italian Protestant. "Aha! Keep Sunday? That is according to our faith. Reverence the Bible, heigh! And yet, not observe that which is one of its plainest teachings!"

One man was heard to say: "Though I have abandoned the Roman Catholic

Church, and am a Protestant, still, in observing Sunday as the Sabbath, I am wearing the sign of Roman Catholic authority."

Asked to define the word "annoy," a little Sicilian said: "You get annoy when you have to make Sunday to be Sabbath, and you know better because the Bible says it isn't so!" Pretty good.

Some Italian Methodists of whom I know, are wont to say that the custom of the Saturday half-holiday is "giving us a real half-Sabbath to be attached to that other day that we call Sabbath!"

What can Seventh Day Baptists learn by this attitude of these people? What can be learned other than that it is incumbent on *all* who bear the faith, to do more missionary work among the Italians.

*The opportunity is for Seventh Day Baptist effort.* Recognizing this to be an incontrovertible fact, is the neglect to meet this opportunity anything that can be defended as obedience to our Lord?

Hartford, Conn.

### Tract Society—Meeting of Board of Directors

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, January 10, 1915, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, J. A. Hubbard, Edwin Shaw, Asa F. Randolph, F. J. Hubbard, J. D. Spicer, H. M. Maxson, T. L. Gardiner, Esle F. Randolph, M. L. Clawson, J. B. Cottrell, Iseus F. Randolph, J. G. Burdick, F. A. Langworthy, F. S. Wells, H. L. Polan, R. C. Burdick, C. P. Titsworth, H. W. Prentice, I. A. Hunting, Arthur J. Spicer, A. L. Titsworth.

Visitors: C. L. Polan, Jackson Center, Ohio; S. F. Lowther, Salem, W. Va.

Prayer was offered by Esle F. Randolph. Minutes of last meeting were read.

The Advisory Committee presented an outline of field work for the balance of the year, and on motion the Treasurer was authorized to pay the bills of the committee in executing the work, on the audit of the Corresponding Secretary.

The Joint Committee reported that a meeting of the two committees of the

Boards had been arranged for Sunday, January 17.

The Committee on the Italian Mission presented the following report:

In addition to the monthly statistical report of Pastor Savarese, the committee would mention the following item concerning the work of the Italian Mission.

At the Christmas time the Ladies' Society and several individual members of the New York City Seventh Day Baptist Church sent a contribution of two barrels and two packages of clothing for those who are in need among the members of the mission. One member sent a substantial check to be used where in the judgment of those in charge of the work it was most needed.

The Sabbath school of the New Market Seventh Day Baptist Church held a Christmas giving service on Christmas Eve, the proceeds of which were donated to the needs of the Italian Mission. These consisted of clothing, groceries, and four dollars and seventy-five cents in money.

The Ladies' Aid Society of the New Market Church gave a donation of three dollars, which was used to purchase new shoes for some of the children at the mission. The money contributed by the New Market Sabbath School will be used to provide Sabbath-school supplies for the mission. The various articles of clothing and groceries were put into Pastor Savarese's hands for him to distribute where he and his wife thought they were most needed.

On Sabbath evening after Christmas the workers at the mission gave for the benefit of members of the mission both old and young a Christmas entertainment to an audience of about fifty Italians, who gave very appreciative attention to the program. The exercises consisted of Scripture reading and prayer, recitations, and songs by the Italian children, songs by the workers at the mission, an address by Pastor Polan, and a solo in Italian by Pastor Savarese. A Christmas tree was also provided, and candy and apples were given to the children. All of this combined made, we trust, a pleasant and helpful Christmas time for the people of this mission, and the workers of the mission wish through this report to express their thanks to the kind friends who by their thoughtfulness helped to make this possible.

JESSE G. BURDICK,  
I. F. RANDOLPH,  
R. C. BURDICK,  
Committee.

A vote of appreciative approval was extended to the committee for their interest and labors in connection with the Italian Mission.

The Committee on Revision of Tracts presented the following special report:

*To the Board of Directors of the American Sabbath Tract Society:*

Your committee, as requested at the December, 1914, meeting of the Board, would report a recommendation of an appropriation of a sum not to exceed one hundred and fifty dollars for the

first six months of 1915 for the expenses of the Committee on the Revision of Tracts.

On behalf of the committee,  
EDWIN SHAW.

Recommendation adopted.

The Treasurer presented his report for the second quarter, duly audited, which on motion was adopted.

Voted that the Treasurer be instructed to send another remittance of \$25.00 to Ch. Th. Lucky.

The Corresponding Secretary reported on his attendance at a meeting of the "Committee on Sunday Observance" of the "Federal Council of the Churches of Christ in America," recently held at Richmond, Va.

Voted that the Recording Secretary be requested to express to Rev. George Seeley the good wishes and brotherly love of the Board, on the occasion of his eightieth birthday, which occurs on the fourteenth of February next.

Action on the correspondence from C. R. Clawson relating to the RECORDER Index was deferred to the next meeting of the Board.

Voted that the Corresponding Secretary be requested to instruct the Business Manager to discontinue the title "Recorder Press" in the commercial or financial transactions of the American Sabbath Tract Society.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,  
*Recording Secretary.*

### Home News

SALEM, W. VA.—The decorators are at work on the beautifying of the Seventh Day Baptist church in preparation for the installation of the new organ. A new choir loft has been constructed at the left of the pulpit to make room for the organ back of the desk.—*Express.*

MILTON, WIS.—The interest in the services at the Seventh Day Baptist church at Milton is such that they are being continued five nights more, closing Sunday night, January 17. Rev. W. D. Burdick is being assisted by the student quartet and others. Let everybody lay aside other engagements as far as possible and join in

this good work. Special music each night. A cordial invitation to all.

Dr. L. C. Randolph is lecturing tonight at Tomahawk, Wis. He will then spend three days preaching at Exeland. Next week he will lecture at Thorpe, Withee, and Oostburg, returning home Thursday.

President Wm. C. Daland and Professor A. E. Whitford attended the eighth annual meeting of the association of presidents and deans of Wisconsin colleges, at Milwaukee-Downer College, Milwaukee, last Friday. President Daland and Dean Ray led the discussion in the afternoon on "A Schoolmaster's Club in Wisconsin."—*Journal-Telephone.*

ALBION, WIS.—The Milton College Glee Club was greeted with a good audience at their entertainment Monday evening. An excellent program was given. The club is well drilled and renders music of a high order.

NORTH LOUP, NEB.—The Building Committee of the Seventh Day Baptist church let the contract for heating the church to Hutchins Brothers of our village. We are glad of this action taken by our committee, since we are glad to have home men secure all such work. Their bid was considerably lower than any other bid submitted.

Again we are glad to say that work is progressing very nicely on the Seventh Day Baptist church. The side walls are completed and the roof is being put on this week. It will be but a short time before the building will be enclosed.—*Loyalist.*

Judging from the vote of 38 to 40 in the Senate, on the bill of appropriations for the District of Columbia with a prohibition rider attached, defeating the rider by two votes; we may be sure that, had the "dry" bill been a separate issue, it would have been easily carried. Making it a rider, and so making it necessary to suspend the rules to carry it, was a serious mistake. We are assured that the prohibitionists will start again and push matters for a dry capital.

Don't live in the cloudland of some transcendental heaven; do your best to bring the glory of a real heaven down, and ray it out upon your fellows in this work-day world.—*William Punshon.*

## WOMAN'S WORK

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

### A Prayer

"Stir me, oh! stir me, Lord—I care not how,  
But stir my heart in passion for the world;  
Stir me to give, to go, but most to pray,  
Stir till the blood-red banner be unfurled  
O'er lands that still in heathen darkness lie,  
O'er deserts where no Cross is lifted high.

"Stir me, oh! stir me, Lord, till all my heart  
Is filled with strong compassion for these souls,  
Till thy compelling 'must' drives me to pray,  
Till thy constraining love reach to the poles  
Far north and south, in burning, deep desire,  
Till east and west are caught in love's great fire.

"Stir me, oh! stir me, Lord, till prayer is pain,  
Till prayer is joy—till prayer turns into praise;  
Stir me till heart and will and mind, yea, all  
Is wholly thine to use through all the days;  
Stir, till I learn to pray 'exceedingly,'  
Stir, till I learn to wait expectantly.

"Stir me, oh! stir me, Lord! Thy heart was  
stirred  
By love's intensest fire, till thou did'st give  
Thine only Son, thy best-loved One,  
E'en to the dreadful Cross, that I might live;  
Stir me to give myself so back to thee,  
That thou can'st give thyself again thro' me.

"Stir me, oh! stir me, for I now can see  
Thy glorious triumph day begin to break;  
The dawn already gilds the eastern sky;  
Oh! Church of Christ, arise, awake! awake!  
Oh! stir us, Lord, as heralds of that day!  
For night is past—our King is on his way!"

### Day of Prayer

The afternoon of Friday, January 9, was observed by the women of Milton, and Milton Junction (Wis.) churches in accordance with the program arranged by the Federation of Women's Boards of Foreign Missions in the United States.

The meeting was held in the Seventh Day Baptist church at Milton. Mrs. A. B. West, of Milton Junction, president of the Woman's Board, was the leader for the afternoon.

The general subjects for consideration were: (1) For nations at war; (2) That the love of Jesus may overcome the strife; (3) That the social forces may be recognized, and made effective in Christian missions.

There were four one-half hour topics, each of which was assigned to a leader.

A goodly company of interested women listened to the opening Scripture reading by Mrs. West, who read the ever wonderful account of the birth of our Savior, as given in Luke's Gospel. The reading closed with the great commission of Jesus to his disciples,—“Go ye therefore, and teach all nations.”

Miss Lucy E. Walker, of the Congregational church, was the leader for the first half-hour. Her topic was “Prayer for peace, and prayer for the church at home; a deeper realization of responsibility and opportunity; every member redeemed to have a part in giving the gospel of peace through Jesus Christ to all the world.” She emphasized the need of personal consecration of our women to the work of evangelism.

Mrs. A. S. Maxson, of Milton Junction, had charge of the next topic, which was “Praise for the great company of women who publish good tidings, and prayer for young women, and for the ‘Child in the Midst.’” Mrs. L. A. Platts was asked to speak on the first part of this topic. She said, in substance, that the women who are so consecrated to the cause of foreign missions as to gladly give up home with all the comforts and pleasures the homeland affords—so consecrated as to go to foreign lands to give the gospel of light to those sitting in darkness, are far beyond and above any praise of words we can give them. She gave examples of admirable devotion to missions.

Mrs. R. H. Saunders, of the Methodist church of Milton, led the topic next in order,—“Prayer for evangelistic work in the mission field, and for educational, medical, and industrial work, that through these forces Christ may be manifest, and souls won to him.” Mrs. M. A. Drew spoke briefly of work young women may do by way of preparation for service. She said, further,—“In these we need not so much to pray that laborers may be raised up for the waiting harvest; for young men and women are ready, even now, to go when the necessary means are provided to send them forth.”

These topics all led up to the final consecration hour, over which Mrs. W. D.

Burdick presided,—“A personal giving of oneself to the Lord Jesus Christ and his service of love.” She asked each one present to think seriously, and then to tell just what “consecration” means to the life. Many earnest testimonies were given, and reconsecrations solemnly made during the closing half-hour of this remarkable service.

A Scripture reading, appropriate to the subject, introduced each one of the topics, and singing, and many fervent prayers were interspersed throughout the entire program. One prayer that was especially affecting was for the millions of Christian women who are *not* interested in missions.

We can but wonder if the name Christian is not a misnomer in such a case. Another prayed that, as women, we may be impressed with the thought that we may be led to make a sacrifice of some personal gratification for the cause. “Do without the new hats, and gloves, and give the money to missions.” Just here our thoughts turned to our own Lieu-oo Hospital Fund, that still calls for more consecrated giving.

What are we giving up, that the hope of the hospital may become a reality?

All through the service we were greatly inspired by the thought that many other women of our land were speaking, singing, and praying at the same time, and for the same purpose. After the closing hymn, “My faith looks up to Thee,” we looked into one another’s faces for a moment, and, recognizing the leading of the Holy Spirit, felt that the afternoon was well spent, and that strength had been gained for better living and more efficient service in the days to come.

METTA P. BABCOCK.

Milton, Wis.,  
January 13, 1915.

“More things are wrought by prayer  
Than this world dreams of. Wherefore, let  
thy voice  
Rise like a fountain for me night and day.  
For what are men better than sheep or goats  
That nourish a blind life within the brain,  
If, knowing God, they lift not hands of  
prayer  
Both for themselves and those who call them  
friend?  
For so the whole round earth is every way  
Bound by gold chains about the feet of God.”

**Worker's Exchange**

North Loup, Neb.

The Young Women’s Missionary Society, North Loup, Neb., was organized in November, 1912, with a membership of twenty-six. For a while in 1913 no meetings were held on account of the whooping-cough; for a good many of our members have from one to three little folks—in fact, at some of our meetings the little ones, I think, predominate.

At the beginning of the year 1914, the society divided into two parts, for the purpose of raising money and getting new members. One division was under the leadership of Mrs. Mabel Nelson. Mrs. Estella Babcock was leader of the other division. For a while during the spring and summer, the former conducted a tea-room one afternoon of each week. Through the kindness of Mr. R. N. Bee, these were served in his ice-cream parlor, with the use of his kitchen and dishes. Those having it in charge were at first allowed only \$3.00 each for the expenses, but later this sum was increased to \$3.50 or perhaps a little more. A simple but substantial menu was served, so that one for a small sum could get a good meal or for a smaller sum a nice lunch. We also sold ice-cream; Mr. Bee allowing us a percentage on all we sold. The first division cleared \$38.13. The second division then took it up, clearing \$31.76. Each division served also a 10-cent supper, bringing the total amount up to about \$65. On our annual pop-corn celebration days, the two divisions united and served lunches, selling hamburger sandwiches, coffee, doughnuts, pie, fruits, etc. The pies were the only things donated. We cleared \$59.63.

This fall we have held three all-day meetings, at the homes of Mrs. Estella Babcock, Mrs. Ollie Webb, and Mrs. Minnie Davis. We are making an album quilt, charging 10 cents for every name put on it. We have also tied some comforters. All our energies are now turned toward paying for our new church building. Our membership has increased to forty-one, a few of these being non-residents.

Our money has been paid out in various ways: some to the Woman’s Board; \$10 to the Lieu-oo Hospital Fund; and we have bought new collection plates for the church.

At present we have \$137.74 in the treasury. We hope to pay for lighting our new church.

Although our efforts are rather feeble, we hope to grow stronger in faith and love, and we pray that we may work unitedly, and always show the true missionary spirit. Our officers for the following six months are: president, Mrs. Jessie Comstock; vice-president, Mrs. Florence Van Horn; secretary, Mrs. Ethel Hamer; treasurer, Mrs. Bertha Davis; chorister, Mrs. Celia Moulton.

J. W. C.

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

Receipts for October, 1914

Contributions:	
Churches:	
New York City .....	\$ 16 54
Plainfield, N. J. ....	12 52
Farina, Ill. ....	16 62
Riverside, Cal. ....	1 65
Blystone and Hickernell .....	63
Los Angeles, Cal. ....	5 00
Salem, W. Va. ....	8 50
Farina, Ill., S. S. ....	7 83
Cumberland, N. C. ....	2 25
Milton Junction, Wis. ....	13 05
Piscataway, N. J. ....	20 00
New Auburn, Wis. ....	5 05
Stone Fort, Ill. ....	15 00
Individuals:	
T. A. Saunders, Milton, Wis. ....	5 00
Mrs. E. J. Hill, Brookfield, N. Y. ....	1 00
Mrs. J. D. Washburn, Earlville, N. Y. ....	50
Dr. Rosa Palmberg, Lieu-oo, China ..	15 00
Collections:	
1/3 Western Association .....	8 04
1/3 Eastern Association .....	7 87
1/3 Central Association .....	10 58
City National Bank:	
Interest on deposits .....	19 37
Income on Invested Funds:	
Eugenia L. Babcock Annuity .....	\$125 00
George H. Babcock Bequest, Int. S. D. B. Memorial Fund .....	164 92
D. C. Burdick Bequest, Int. S. D. B. Memorial Fund .....	30 78
D. C. Burdick Farm, Int. S. D. B. Memorial Fund .....	04
Sarah E. Saunders Bequest .....	2 00
Mary A. Burdick Bequest .....	1 20
Mary S. Stillman Bequest .....	5 00
Sarah A. Saunders Bequest .....	40
Mary Saunders Bequest .....	40
Reuben D. Ayres Bequest .....	5 00
Charles Saunders Bequest .....	1 00
Benjamin P. Langworthy 2d Bequest ..	1 00
Villa Ridge, Ill., Church Fund .....	2 38
Susan E. Burdick Bequest .....	72
Sarah Elizabeth Brand Bequest .....	90
George S. Greenman Bequest .....	125 00
Orlando Holcomb Bequest .....	30 00
George Greenman Bequest .....	30 00
Joshua Clarke Bequest .....	9 00
Russell W. Green Bequest .....	4 50
Miss S. E. Saunders, in memory of Miss A. R. Saunders .....	4 50
Publishing House Receipts:	
RECORDER .....	\$118 97
Visitor .....	25 10
Helping Hand .....	21 84
Tracts .....	7 75
\$543 74	

**Receipts for November, 1914**

Contributions:	
Churches:	
Plainfield, N. J. ....	\$ 17 15
Nortonville, Kan. ....	17 75
Milton, Wis. ....	52 56
Leonardsville, N. Y. ....	14 35
Individuals:	
J. H. Coon, Milton, Wis. ....	10 00
Lyle E. Maxson, Los Olivos, Cal. ....	1 00
S. G. Burdick, Cuba, N. Y. ....	5 00
\$117 81	
Income on Invested Funds:	
I. H. York Bequest .....	3 00
George Bonham Bequest .....	3 00
Greenmanville, Conn., Church Fund ..	4 50
Mary P. Bentley Bequest .....	4 50
Relief A. Clarke Bequest .....	24 00
E. Sophia Saunders Bequest .....	3 00
Susan E. Burdick Bequest .....	3 00
George Greenman Bequest .....	15 00
Sarah C. L. Burdick Bequest .....	75
Lois Babcock Bequest .....	37
Eliza M. Crandall Bequest .....	7 50
Martha G. Stillman Bequest .....	75
Elizabeth U. Maxson Bequest .....	38
A. Judson Wells Bequest .....	37
Deborah Randall Bequest .....	12 00
John G. Spicer Bequest .....	1 50
Parsonage Fund, Berlin, Wis. ....	1 69
George S. Greenman Bequest .....	94
Mary Rogers Berry Bequest .....	3 75
90 00	
Publishing House Receipts:	
RECORDER .....	\$140 55
Visitor .....	13 39
Helping Hand .....	21 09
Tracts .....	1 50
176 53	
\$384 34	

**Receipts for December, 1914**

Contributions:	
Churches:	
First Alfred, N. Y. ....	\$ 40 12
Milton, Wis. ....	14 46
Plainfield, N. J. ....	14 11
Berlin, N. Y. ....	4 00
Second Brookfield, N. Y. ....	7 10
Welton, Iowa .....	13 60
DeRuyter, N. Y. ....	8 93
First Westerly, R. I. ....	3 20
Dodge Center, Minn. ....	5 00
Plainfield, N. J., S. S. ....	10 10
Plainfield, N. J., S. S., <i>Boodschapper</i> Farina, Ill. ....	3 26
Farina, Ill. ....	12 43
New York City .....	17 76
Little Genesee, N. Y. ....	28 15
Battle Creek, Mich. ....	1 95
Collections:	
1/3 Northwestern Association .....	7 29
1/3 Southeastern Association .....	6 02
1/3 Southwestern Association .....	1 80
R. J. Davis, Farnam, Neb., for Marie Jansz .....	25 00
225 18	
Income on Invested Funds:	
I. D. Titworth Bequest .....	12 50
Sarah E. V. Stillman Bequest .....	12 50
Eugenia L. Babcock Annuity .....	125 00
150 00	
Publishing House Receipts:	
RECORDER .....	\$188 16
Visitor .....	44 70
Helping Hand .....	181 20
Tracts .....	1 25
415 31	
\$790 49	

E. & O. E. F. J. HUBBARD,  
Plainfield, N. J., Treasurer.  
January 1, 1915.

Some temptations come to the industrious, but all temptations attack the idle.  
—C. H. Spurgeon.

## YOUNG PEOPLE'S WORK

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

### Missionary Progress During the Past Year

Every year now marks an advance in the work of foreign missions which would have amazed and rejoiced the brave men and women who began the enterprise in the face of opposition and ridicule and who had nothing but obstacles to overcome at every step. They would have thanked God if they could have seen in a whole lifetime the progress we see now each twelve months.

How William Carey and Henry Martyn and Alexander Duff must marvel if they see, as we must believe they can see, the missionary progress which the results of the India Census of 1911, just published this year, have revealed:

The total number of Christians in India at the time of the census was 3,876,203, or twelve per mille for the population. During the decade since the previous census, the increase was thirty-two and six-tenths per cent, and the number of Christians has more than doubled since 1881. The proportional increase, by the way, is by far the greatest in the Punjab, where there are now three times as many Christians as there were in 1901; in the Central Provinces and Berar the increase is one hundred and sixty-nine per cent, and in Hyderabad, Assam and the United Provinces, the increases are one hundred and thirty-six, eighty-nine and seventy-five per cent, respectively. Lutherans, chiefly found in Madras and in Behar and Orissa, have increased by forty-one per cent, and Methodist adherents are two-and-a-half times as numerous as a decade ago. Presbyterians have achieved even more remarkable results. With one hundred and eighty-one thousand adherents, they are more than three times as numerous as in 1901. The Punjab has shown a phenomenal increase in Presbyterians, whose numbers have grown from five thousand to ninety-five thousand in the last ten years.

As to the effect of Christianity on the converts, Mr. Blunt, the United Provinces

census superintendent, draws attention to the greater cleanliness of dress and habits among converts as compared with the classes from whom they are drawn. "The new convert, maybe, is no better than his predecessors; but a new generation; the children of the first generation of converts is now growing up. . . . The children of the converts, born in Christianity, are very different to their parents; their grandchildren will be better still. It is this which provides the other side to the black picture so often drawn of the inefficiency of Christian conversion. . . . The Hindu fellows of these converts have now to acknowledge, not only that they are in many material ways better off than themselves, but that they are also better men." The Mysore superintendent, himself a Hindu, says that missionaries work mainly among the backward classes, and that "the enlightening influence of Christianity is patent in the higher standard of comfort of the converts, and their sober, disciplined and busy lives."

In Japan there has been an equally notable change. For years the leading men of Japan have declared that religion was mere superstition and that the nations and men were happiest which had emancipated themselves from its bondage and shadow. In accord with this view, the Department of Education discouraged all religious influences among students and displayed special hostility toward Christianity. But now a new mind has come to the men who guide opinions in Japan. Dr. Ibuka, president of the Meiji Gakuin, the college of the Presbyterian and Reformed churches in Tokyo, reports that during a recent visit to southern Japan, he was greatly impressed by the marked change in the attitude toward religion on the part of those engaged in education. The president of one of the government colleges invited him to address the faculty and students, and not only presided, but introduced Dr. Ibuka as a Christian minister. So wonderful was the change that it seemed to him like a miracle.

His conclusion is: "The present conditions in Japan are full of promise for faithful, intelligent endeavors in Christian work. It may be said that the time to sow the seed has come, and if the good seed is now sown, in due time there will surely be a harvest."

In an address by the new Premier of Japan, Count Okuma, at the dedication of a Christian building in Tokyo, he said: "The fatal defect in the teaching of the great sages of Japan and China is, that while they deal with virtue and morals, they do not sufficiently dwell on the spiritual nature of men; and any nation that neglects the spiritual, though it may flourish for a time, must eventually decay. The origin of modern civilization is to be found in the teachings of the sage of Judea, by whom alone the necessary moral dynamic is supplied."

At a gathering of three hundred officers of the army at Himiji, Count Okuma said to them that the strength of a nation was not to be measured by the size of the army or the number of its battleships, but by the moral power that is supplied in the religion of Jesus Christ.

A meeting to commemorate the thirty-fifth anniversary of the establishment of the Y. M. C. A. in Tokyo was held on June 6. The president of the association is the Hon. S. Ebere, who is one of the leading members of the House of Peers. In his address he said: "The progress of materialism must be met with a strong spiritual power, or we shall be drowned in a sea of crass materialism. The Young Men's Christian Association is an institution which strengthens one with spiritual conviction. If we firmly arm ourselves with faith in Christ, we need not be afraid of spiritual shipwreck, however great the obstacles that meet us."

The Minister of Education said, "I congratulate you on this auspicious occasion, and hope that all men of the association will strive more and more to promote the public well-being, and contribute much toward the advancement of society."

The Premier, Count Okuma, said, "The expressive aspect of young men, with ideals in the teachings of Christ, assembled together in a strong organization, gives me hope and joy for the future of the Japanese nation."

And missions have gone onward and not back in China. Crowds fill the churches both in city and country. The Rev. Du-Bois Morris, of Hwai Yuen, writes of a recent country trip and the wide-open doors which he found everywhere. From this trip he came back with an overflowing heart:

"As I look back over the trip, the one thing which remains most clearly in my mind is the new eagerness on the part of these many people to listen. I have often been in crowds during my life in China, but never before in such listening crowds, never where there were so many who seemed to come, not because of curiosity, but because they wanted to hear about God. It is a very inspiring memory, and a very sobering memory, for how are we meeting this opportunity? How are we entering into these new doors which God has so wonderfully opened for us? Perhaps we should meet it with the same prayer that was overheard among the women in Meng Chen—a roomful trying to memorize the Lord's Prayer. There was much noise and confusion, and one faithful old soul trying in vain to keep up, finally went off to a corner and she was heard there repeating a little prayer of her own. It was short, and she said it softly, again and again, 'O Lord, thankful and unworthy.'"

Most wonderful of all, perhaps, is the way in which the doors have opened into the Moslem world. Edgar F. Cook, who has recently visited his son, a medical missionary in Persia, writes of the profound impressions which the work there and its unprecedented access to the Moslems made on him:

"The American schools located at Teheran are doing missionary work, not only in training the children, but also in educating the mature men to provide larger opportunities for their boys and girls. It is manifestly impossible for American money to support a school system for a country so vast in extent as Persia.

"Under the exceptionally able management of Mr. Jordan, the Persians are gradually learning to appreciate the benefits of such schools. They are illustrating in every practical way what should and can be done by the Persians themselves. The greatest encouragement is found in the fact that the demand for enrolment exceeds the capacities, and that there are long waiting-lists. This popularity enables Mr. Jordan to demand tuition fees for day pupils, with additional charges for fifty or more boys provided with board. All fathers having the means are called upon to pay certain amounts. Arrangements are made, however, for boys whose parents can not pay for their tuition, so that all kinds are pro-

vided for. I was impressed with the large percentage of boys wearing the fez, indicating that they came from Mohammedan families."

Even in the Latin-American world there has been great progress, and representatives of mission boards at work in Mexico speak encouragingly of the work.

God is not limited or hindered in his plan, and each year shows the forward movement of his kingdom.—Robert E. Speer, in *Forward*.

## Problems of Our Young People

### Choosing a Profession

REV. EDGAR D. VAN HORN

#### No. III

One of the most difficult problems that our young people have to face is the choosing of their life's calling. The great majority of them are young people with very limited means and in many cases find themselves forced into the stern struggle for existence with little or apparently no opportunity to *choose* their profession. The opening that promises the quickest returns financially is usually the one accepted, not because it is the work for which we seem best fitted or which offers the greatest opportunity for service, but because stern necessity seems to dictate that course. And this is the pity of our modern industrial conditions—that the pressure of necessity leaves little chance to *choose* and *prepare* for life's work. Immediate needs overshadow the larger work of the future and we plan only for the present. In other words the deciding factor is too often a *financial* question rather than the question of choosing a place in the world's work where one can render the greatest service and thus help in the coming of Christ's kingdom.

How different would be the careers of thousands of young people if instead of *drifting* into some occupation or occupations by the pressure of a temporary need they should settle the matter on their knees before God, knowing their choices involve eternal consequences not only to themselves but to others.

I like to think of the way Isaiah settled the question of his calling. He was in the temple. Naturally he was in a *thoughtful*

mood. He was not thinking, "What can I do that will bring me the largest and quickest financial returns? How can I get the most out of my fellow men with the least possible expenditure of time and energy, or how can I live in luxury and ease?" Instead, his thoughts were of his country's need. He saw his beloved city in the hands of corrupt men, his country was fast crumbling away under the disintegrating influence of evil powers. Her glory was a waning glory. The king whom he had once looked upon as a hero had miserably failed. Drunk with the intoxication of flattery his heart had been "lifted up with pride," and in an insolent mood he had usurped the prerogative of the priest and invaded the sacred presence of God in the temple. Isaiah saw that not only the temporal affairs of his country but religion itself was being defiled. National disgrace and calamity were swiftly falling on his beloved people. Feebleness, folly, and wickedness everywhere characterized its life, and by these conditions he was sorely disturbed, he was prostrated. What more fitting time and place for God to speak to this thoughtful and reverent soul than here in the temple with such longings for the welfare of his nation filling his heart. He says: "I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above him stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory. And the foundations of the thresholds were moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people with unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he touched my mouth with it, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me."

Here was definite call from God to a

life's work and it is repeated in many lives. There comes a time in every life, under normal conditions, when one awakens from the vagueness of childhood and there comes the conviction that God has laid his hand upon one and is calling him to some definite service. It may not be in the midst of the awful majesty and glory which Isaiah experienced, but it will be none the less distinct and imperative. God wants men and women of purity and nobility of heart to fill a thousand places in the world's work,—not alone the calling of the minister, or the missionary, but of every profession from the humble toiler to the great statesman. The world is full of great jobs and splendid duties and God is calling *men* and *women* to these positions of trust and responsibility. God might send his angels to do earth's work, but as a matter of fact he does not. He employs human agencies and through these accomplishes the work of his kingdom. Time was when we made a distinction between sacred and "secular" duties, but I believe all *duties* are *sacred*. Anything which ought and must be done is God's work and he who does it should feel that God has called him to it and then dedicate himself to that task. The supreme need of the world today is not money, either in religious or philanthropic work, but men and women who will do their work in the consciousness that it is divine and therefore calls for the best in them. Especially is this true in the making of homes and the training of children. Who but true men and women are worthy for such a task? But whatever the profession one chooses, he should feel that his call comes from God and not man, that the task is God-appointed and that to him we are accountable and by him will be held responsible when it is done. If we could look upon our work in life in this way what a dignity would be lent to our future calling. To think that God has singled us out to do this particular task would bring a great reformation into the methods of all professions and cast a halo of glory over all life.

If young people were to remember that they are to serve the kingdom of Christ through their professions, I think this would be an added incentive and guide in the choosing of their professions. Every young man and woman about to choose a

profession should ask this question, How can I use my talents to the best advantage in establishing Christ's kingdom on earth?

Some time since, I was pleased to hear a certain young man whose Christian devotion and influence was very pronounced, say, "My purpose is to educate myself for the profession of law because there is demand for men of Christian character in the profession and especially is there need of Christian statesmen." I commended him for his ambition because he saw that as a Christian lawyer there was an opportunity to help bring in the kingdom of heaven.

I have a college friend, now supervising principal of schools in a town in the Middle West, who looks upon his profession as involving more than the mere development of the intellects of his pupils. He feels responsible in a large measure for their moral and religious development, and has accordingly set himself to the task of looking after this phase of their growth. In his school, as in all others, there are so-called "bad boys" who are ringleaders, and so carefully has this superintendent organized his forces that for every boy needing a special friend he has appointed a teacher whose business it is to make a special study of that boy's needs. Having discovered them and the boy's better qualities and the particular line of activity for which he evinces qualifications, this teacher sets himself to the special task of encouraging the boy along these lines. In other words this superintendent and his teachers regard their profession not simply as a means of livelihood, but an opportunity to advance Christ's kingdom of righteousness.

The Christian physician or Christian nurse likewise has unlimited opportunities of sharing in the joys of this higher calling. His question to humanity is the same question that Jesus asked, "Wilt thou be made whole?" And if like Jesus he has an interest in healing the broken spirits of men as well as their broken bodies, he may have a large share in the coming of the kingdom of heaven on earth. Few enjoy the opportunity of getting closer to the hearts of men and their homes than the physician and the nurse, and their labors if rendered in the spirit of the Great Physician would greatly hasten the coming of his kingdom.

So I might go on through the whole cate-

gory of occupations and point out how men might regard themselves as collaborators together with God and help to usher in the time when the earth would be filled with his glory, when there would be peace on earth and good will towards men, when there would enter into our lives nothing that maketh abomination or a lie.

This time will come when we come to regard ourselves as ambassadors of Christ. You know an ambassador from one country to another tries to increase the honor, the prosperity and the influence of his country. He represents the chief authority of his country and is responsible to that authority. And if we should choose our professions in life with this fact before us, that we are the representatives of Jesus, that we are sent into the world as the Father sent him, that what he is to say to men today he must say through us, what he is to do he must do through us, I am sure that we would choose our professions and go to them with a new sense of the sacredness and dignity of life and do all we do as unto the Lord. The light that was shed upon his laborers would lighten our own and bring new meaning to every deed.

As his ambassadors we must not bring dishonor upon his name by our actions or by what we say. We must guard carefully the reputation which he gave to his king, the Father, and which he has entrusted to us. For all this we shall be held accountable, whether our place is in the most humble and obscure places of life or before the public.

To the younger people, who may not as yet have felt the call of God to some definite occupation, I wish to make these suggestions:

We should try to discover ourselves. In so doing we must be sure to have open minds, especially concerning the nature and scope of our talent. This process of self-discovery is a gradual one and we may not definitely make up our minds what God wants us to do until we are men and women grown. Herein lies the value of an all-round education, an education in which we test out all our powers by patient study and experience. And we shall do well if we hold ourselves to certain prescribed courses of study, even in the face of dislike, either for our study or teacher, for it often turns out that, in the preparation for our definitely chosen profession, studies for

which we took a disliking in our earlier school life were absolutely essential for the fuller development of those talents which we must use in our chosen professions. Therefore it is quite essential that we develop *all* our talents to the utmost in order that we may intelligently choose our profession when the time comes. If we are deficient at any one point, we should strengthen ourselves at that point. And if you seem slow in some particular, do not be discouraged, for it may be that you will be strong in some other later. We should regard all our talents as divinely given and to be enlarged and increased just so far as possible. Sometimes we shall have to render account of our use of them and we must not lay them away in a napkin but develop them.

Let me remind you in closing that the supreme duty of every young man and woman, no matter how brief or extended his period of preparation, is to pray earnestly and labor unceasingly to enter into the largest opportunities and fill with credit the position in earth's harvest field to which God may call us.

### Christian Endeavor Week

How generally our own societies may observe Christian Endeavor Week, February 7 to 14, will largely depend upon the enthusiasm of each individual society.

Suggestions for its observance are contained in a little booklet entitled, "Christian Endeavor Week," and issued by the United Society of Christian Endeavor, Boston, Mass., or Chicago, Ill.

In many respects the plans will have to be adapted to each society. For instance, it is planned to begin the week's observance on Sunday and continue it till the following Sunday, making a week of eight days. With our own societies this would not only be inconvenient, but would be both unfitting and inconsistent with our avowed beliefs.

In adapting the week's program to our societies, it would seem fitting to begin the week's observance with the Friday night prayer meeting and terminate it on the afternoon or evening of the following Sabbath Day.

The little booklet referred to above says in an introductory way:

No development of Christian Endeavor in all the years of its splendid and fruitful history has in it so much of promise and helpfulness as Christian Endeavor Week, which was first observed last February.

Although it was an absolutely new idea, and announced so late that there was but little time to advertise and promote it, yet it was observed by thousands of societies with most encouraging results.

It brought a new vision and revealed unthought of possibilities in Christian Endeavor.

This year tens of thousands of societies ought to observe the week and reap the benefit from it.

#### THE PLAN

The observance of Christian Endeavor Week will bring Christian Endeavor into larger notice than ever before, thus drawing to our societies new members, and increasing the interest of the members we already have. It will strengthen the zeal of our workers. It will mean a stock-taking, showing the societies just where they stand. It will lead to larger planning, and that will lead to larger accomplishment. It will become an institution within an institution, and one well worth honoring and perpetuating. For it will be a week set apart in a peculiar manner for the advancement by young Christians of Christ's kingdom among the young.

Let it be perfectly clear that we are not laying down a hard-and-fast program, but one that may be adapted to local circumstances, and improved upon in any way that consecrated thoughtfulness may devise.

In some particulars, obviously, the following program must be changed in many churches. For instance, there is no uniform day for the midweek prayer meeting, but some churches hold it on Wednesday, others on Thursday or Friday. We select here the commonest day of the three, Wednesday, with the understanding that if your church uses any other day, that day will be chosen by the Endeavorers, and the program will be shifted to correspond. Thus with any other changes that local circumstances may dictate.

Eight days of special activities are planned, namely, Christian Endeavor Day, Enlistment Day, Local-Union Day, Church Day, Entertainment Day, Extension Day, Junior and Intermediate Day, Decision Day. Since with our societies the week will begin on Sabbath, Christian Endeavor Day will be Sabbath Day, Enlistment Day will be Sunday, and so on. Accordingly, the closing day of the week will fall on the following Sabbath Day, as the week is to include two Sabbaths.

#### DECISION DAY

The closing day has been designated as Decision Day, as noted above. It would seem that all our societies might appropriately specially observe this part of the

week's program, even though local circumstances might make it hardly expedient to attempt to carry out the whole of the week's program.

The little booklet issued by the United Society makes the following suggestions regarding the observance of that particular day, and offers the program which follows:

The closing Sabbath of Christian Endeavor Week, which, for good measure, is to be a week of eight days, may be observed as Decision Day. On this day an effort should be made to bring about many decisions on all kinds of Christian matters, the chief point, of course, being the all-important decision for Christ. Special stress should be laid upon decisions for church-membership.

Pastors may wish to make their Sabbath morning sermons harmonious with the purpose of the day. In any event, pastors should be prominent in the evening session, which may well be the regular Christian Endeavor prayer meeting, not a union meeting this time.

The meeting may suitably take the regular Christian Endeavor topic, "The Solid Foundations of Life" (1 Cor. 3: 9-15), and be made a consecration meeting, as the uniform topics suggest. The roll-call, however, may be omitted, its place being taken by the signatures to the Decision Card.

The following program is given as a suggestion, to be followed in whole or in part:

1. Opening hymns, on decision for Christ.
2. Opening prayers for the meeting, by three committee chairmen.
3. Bible-reading and opening remarks, by the leader. The pastor may very suitably lead this meeting, and his talk may be on the importance of making decisions on important questions and not procrastinating.
4. A hymn on love to Christ.
5. "A Decision for Generous Giving." A five-minute talk on the Tenth Legion.
6. "A Decision for Faithful Communion with God." A five-minute talk on the Quiet Hour.
7. "A Decision to Support the Church Prayer Meeting." Emphasize the vital importance of the prayer meeting to the spiritual life of the church. A five-minute talk.
8. "A Decision for Church-Membership." A five-minute talk by the pastor.
9. "A Decision for Christian Ministry" (including the preaching of the gospel, missionary work at home and abroad, deaconess work, Young Men's Christian Association and Young Women's Christian Association work, Young People's field-secretaryships, and so on). A five-minute talk.
10. Presentation of the Decision Card for signatures. The card is explained, and a copy is handed, with a pencil, to every one present. Have an earnest prayer; then let all sign the card, with bowed heads.
11. Closing song, prayer, and benediction.

The following is the Decision Card. Copies may be obtained from the United Society of Christian Endeavor, Corner of Mt. Vernon and Hancock Streets, Boston, Mass., at the rate of fifty cents a hundred.

## MY DECISION

How many of these decisions will you make to please your Savior, strengthen yourself, and bless the world?

If you have already made any of these, signify that fact by a cross in its section.

To those that you have not made before and wish to make now you will sign your name, prayerfully and heartily.

1. I decide henceforth to give at least one-tenth of my income to the Lord's work.

2. I decide henceforth to make it a rule of my life to spend at least fifteen minutes a day, preferably in the early morning, in religious meditation, reading, and prayer.

3. Recognizing the vital importance of the prayer meeting to the spiritual life of the church, I decide to attend the midweek prayer meeting unless prevented by some other duty.

4. I decide to accept Christ as my Savior and to make public profession of Christian faith by uniting with the church.

5. I decide that I will strive so to shape the plans of my life that I may give myself to the ministry, missions, or some other form of definite Christian service as my life-work.

Upon all these decisions I humbly ask God's blessing, and pray for his help that I may keep them.

### Endeavor That Counts

ETHLYN M. DAVIS

*Christian Endeavor Topic for February 6,*  
1915

#### Daily Readings

Sunday—Prayerful Endeavor (1 Thess. 5: 14-23)

Monday—Unselfish Endeavor (Rom. 15: 1-6)

Tuesday—Spirit-filled Endeavor (Luke 4: 16-21)

Wednesday—Worshipping Endeavor (Heb. 10: 19-25)

Thursday—Faithful Endeavor (Num. 12: 1-8)

Friday—Persistent Endeavor (Heb. 12: 1-4)

Sabbath Day—Christian Endeavor that counts (1 Cor. 15: 57, 58). (Christian Endeavor Day.)

#### THOUGHTS ON THE LESSON

This is Christian Endeavor Day. Thank God for our victories! Take a backward look on the progress made by the Christian Endeavor movement. Let us not give the glory to man but to God. It was he who gave "Father Endeavor" Clark the idea that young people must have an organization which should serve as a school preparatory for larger work in the church.

What success has been achieved! How many young people have found their Savior through the medium of the Endeavor Society! How rapidly we have learned to shoulder the duties which are preparing us for greater duties by and by. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

See how widely over the world this movement has spread. It is said that the churches in Japan have adopted Christian Endeavor methods and principles until they have practically become Christian Endeavor churches. Not a bad plan for any nation or any church, for it will utilize every member.

"Therefore, my brethren, be ye steadfast, immovable." Those are Christian Endeavor qualities. We may fail in certain respects at times, but we are not endeavoring if we do not gather ourselves together and try again. Immovable? Yes; when temptation smiles in our faces, true Endeavorers say, "Get thee behind me, Satan; thou art an offense unto me."

Amos R. Wells says that "abounding" is also a Christian Endeavor word. "Endeavorers ask not how little they can get off with doing, but how much they will be allowed to do." Let each of us prove that to be a lasting quality in our characters. What a transformation there would be in some of our churches!

"For as much as ye know that your labor is not in vain in the Lord." If whatever we do, we do it as unto the Lord, it will never be in vain. A dear old man of nearly eighty years went, day after day, and week after week, to plead with some friends to accept salvation and make public acknowledgment during the evangelistic meetings being held in their village. Five weeks passed and his prayers and pleadings were granted. Oh, the joy that filled all hearts! He labored in the strength of the Lord and it was not in vain. We may not see our prayers answered in five weeks though, possibly not in five years, nor fifty; but our labor is not in vain, even if we do not live to see the fruits. So let us hold fast our faith in God.

#### SUGGESTIVE THOUGHTS

"Christian Endeavor counts at once in the present world, making us stronger, happier, and more influential; and it goes on counting all through eternity." However,

it will never count if done grudgingly or unwillingly; for we remember "the Lord loveth a cheerful giver" of all our faculties as well as our money.

There is much of our Christian Endeavor work that is done alone: daily prayer, Bible-reading, preparation for prayer meeting, and much of committee work; and it is through this hidden work that we gain spiritual strength for the public work.

We often hear a man spoken of as a very successful person. Generally people mean by that that he has gained much wealth, has become famous, is a learned man, or has won a high position in politics. When the end comes, which will count the most—all these attributes or a true Christian character?

#### ILLUSTRATIONS

"An enterprising merchant likes to take account of stock and go over his book accounts. So an enterprising Endeavorer need never fear to take account in his life; his balance will be found on the right side."

"If our Christian endeavors were paid in gold—\$10 for a piece of committee work, \$20 for a testimony, \$30 for a prayer—how eager we should be in our society work! But they are paid in the gold that lasts forever."

"A counting-house is where accounts are kept, and money counted out. Every Christian Endeavor society is a counting-house, where the highest values are counted out and the best exchanges are made."

"We talk of real estate, but what is our real estate? Only what we can take with us to heaven, only what is part of our souls."

#### TO THINK ABOUT

How do you define Christian Endeavor? What kind of Christian Endeavor does not count?

How can we make our society work count?

#### SOME QUOTATIONS

Christian Endeavor is one of those movements that rescue the church from outworn methods, calling it back to first principles.—*T. T. Munger.*

"He that winneth souls is wise." It is a wise thing to win a soul, because the soul alone, of all created things, is destined to abide.—*F. B. Meyer.*

Be strong!  
We are not here to play,—to dream, to drift.  
We have hard work to do and loads to lift.  
Shun not the struggle,—face it; 'tis God's gift.

Be strong!  
Say not the days are evil. Who's to blame?  
And fold the hands and acquiesce,—O shame!  
Stand up, speak out, and bravely, in God's name.

Be strong!  
It matters not how deep entrenched the wrong,  
How hard the battle goes, the day how long;  
Faint not,—fight on! Tomorrow comes the song.  
—*Maltbie D. Babcock, D. D.*

### News Notes

JACKSON CENTER, OHIO.—Our usual holiday festivities were observed in the following way: (1) On Thursday eve, December 24, the younger members of our Sabbath school, assisted by the choir, rendered a prepared program to a full house, greatly to the pleasure and edification of all present. (2) On New Year's Day the church and society gathered for their usual annual dinner, and social pastime. The occasion was a marked success, both in numbers and interest. The count at dinner table showed that 86 persons, large and small, had reported for recognition, including some invited guests.

On December 26 our Sabbath-school officers and teachers were elected for the coming year, with Prof. W. G. Polan as the chief executive.

On the evening after the Sabbath, January 2, the Christian Endeavor Society elected its officers and committees, giving Mrs. Rosa McWhorter the presidency for the next six months. Mrs. Ida Stout will serve us hereafter as corresponding secretary.

We are in hearty sympathy with the work undertaken by our Young People's Board, and deeply regret that our "budget" for general work during the coming year will necessarily be small, occasioned by several removals, a low state of our treasury, and imperative calls for other work.

At the annual business meeting of the church, on January 3, Brethren H. M. McWhorter and L. B. Davis were elected trustees for three years. Also Brother O. G. Davis and wife were elected as chorister and organist. During this service Pastor Lewis was unanimously invited for the fifth year of service as spiritual overseer and instructor.

Though a small society, limited in means, and living remote from our sister churches, we are endeavoring to hold up the Seventh Day Baptist banner, as the only organized representation in the great Buckeye State.

G. W. L.

### Revivals

REV. S. R. WHEELER

Praise the Lord! Evangelists, great evangelists, are abroad in the land.

William A. Sunday, in 1909, and E. J. Bulgin, in 1914, revealed to the citizens of Boulder the greatest value of such extensive, co-operative evangelism.

Christians came to know each other better and learned to work together more efficiently. A more genial spirit prevails among all the citizens, and the membership of nearly all the churches has encouragingly increased.

Evangelistic work continued in the individual churches—special services by pastors and helpers. Dr. Bulgin left the city fully two months ago, but there has been baptism in the Baptist church every week since, until last week. Other churches make similar reports.

### THE PREACHING

Our evangelists pointed straight to sin and the sinners and emphasized the great truth, "Christ in you, the hope of glory," as the only remedy.

The sinner is made to feel the importance of immediately accepting salvation; the backslider and the lukewarm are stimulated to immediate repentance and activity.

The Bible is explained in a straightforward way, unencumbered with the special interpretations of higher criticism.

The moral life, Christian science, millennial dawn, etc., are set aside as having no power to wash away the sins of the soul.

### PROHIBITION STATE-WIDE

This was a very prominent question for months preceding the November election. Evangelists in different cities worked successfully with full vigor to have the State voted "dry" and to elect a governor who would enforce the dryness. Dr. Bulgin was a power. He did not spare President Wilson for requiring Secretary Bryan to evade the temperance question on his Western political tour. Nor was he subdued by the presence and speech of Secretary

Bryan, who occupied the tabernacle one afternoon, talking about temperance being a state question, and urging the election of an opposing governor.

Through the favor of God, the work of the evangelists, and all other human agencies, Colorado becomes a sober State, January 1, 1916.

### THE DANCE CRAZE

This received its share of attention from both evangelists, Sunday and Bulgin. The result is much the same as in Watertown, N. Y., reported in the SABBATH RECORDER, January 4, page 11.

Dr. Bulgin went from Boulder to Greeley. Since then the dance has there been denounced by both city and school authorities. In Boulder the school board recently unanimously denied the petition for the high school students to use the building for dancing.

One reason given was that some parents do not want their children to dance, and the board did not think it right to tempt children to do what their parents conscientiously objected to. Another reason was that the board did not think it right to place its official approval of the act of dancing.

It is greatly to be hoped that all denominational schools will keep fully up to the views of the Boulder School Board.

The dance in a denominational school causes Christian parents, friends, and patrons to blush with shame, feel sick at heart, and brings a reproach upon the denomination whose name the school bears.

Undoubtedly the number of great evangelists will increase. It does seem to be God's way to bring the world to him.

As Sabbath-keepers it belongs to us to call earnestly upon God to open the eyes and hearts of these great workers to see and proclaim the Sabbath commandment in its true light.

Who will name the day for such especial prayer?

Boulder Colo.,  
January, 1915.

Harbor no thought, neither do any act you would be unwilling the whole world should know.—*Albert Matthews.*

The more we learn what humility is, the less we discover in ourselves.—*La Combe.*

## CHILDREN'S PAGE

### The Wishing Girl

She wished she were a princess—  
Or, better still, a queen;  
She wished to see strange countries  
That she had never seen.

She saw the wealthy ladies  
And wished to take their place;  
She wished for their fine jewels,  
Their satins and their lace.

She wished that all their duties  
Were changed to play and fun,  
Or that, by merely wishing,  
Her duties could be done.

But strange, with all her wishing,  
She never wished to be  
The helpful and unselfish child,  
That others wished to see.  
—*Morning Star.*

### The Orange Secret

It was told me by Maritza, a little Greek girl in faraway Turkey, and I am going to tell it here and now, to every one, because I never have found an American child who had discovered it.

I was finishing my breakfast one morning when I heard a little sound at my elbow. It was Maritza, who had slipped off her shoes at the outer door, and come so softly through the open hall that I had not heard her.

After I had taken the parcel of sewing her mother had sent, I gave Maritza two oranges which were left in a dish on the table.

"One orange is for you," I said, "and the other you can carry to Louka. Which one will you give him?"

Maritza waited a long time before answering. At any time she would have thought it rude for a little child to answer promptly or in a voice loud enough to be easily heard; but this time she waited even longer than good manners required. She looked one orange over and over, and then the other. After a little more urging from me, she whispered: "This one."

Curious to know of the struggle which made her so long in deciding, I said: "But why don't you give Louka the other orange?"

Maritza dug her little stockened toes into the carpet and twisted her apron-hem awhile before she answered.

"Is not Anna waiting for me at the gate?" she said. "Anna and I will eat my orange together. Mine has twelve pieces, and the other only eleven. Anna would not like to take six pieces if I had only five."

"You can not see through the orange skin, Maritza, to tell how many pieces there are. How is it you know?" I asked.

Then Maritza told me the orange secret, and this is it:

If you look at the stem-end of an orange, you will see the scar where it pulled away from the stem is like a little wheel, with spokes going out from the center. If you count the spaces between these spokes, you will find that there are just as many of them as there will be sections in the orange when you open it; and so you can tell, as Maritza did, how many "pieces" your orange has.

Perhaps you think every orange has the same number, just as every apple has five cells, which hold its seeds, but you will find it is not so. Why not? Well, I do not know. But perhaps away back in the history of the orange, when it is a flower, or perhaps when it is only a bud, something may happen which hurts some of the cells or makes some of them outgrow the rest. Then the number of cells is mixed; and, no matter how big and plump and juicy the orange becomes, it has no more sections than it had when it was a little button, just beginning to be an orange.

The next time you eat an orange, try to find out its secret before you open it.—*Little Folks.*

"When a year is for Christ, it is also for everything else that is desirable in life, since the greater includes the lesser."

### Wanted

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

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

THE SABBATH RECORDER,  
Plainfield, N. J.



## SABBATH SCHOOL

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

### A Day With the Exeland School

No orchestra to lead the music. No well-equipped Sabbath-school room especially provided. No large corps of teachers. No enthusiasm of numbers. No brown-stone church with spire pointing heavenward. No graded lessons. No organized classes. No teacher training division. No—but what's the use of spending so much time in counting noses or noses?

All the same, it was one of the most successful schools I ever visited. It inspired me. You understand, I believe in the things enumerated above—when the time is ripe. But, listen: The vital thing in a real Sabbath school is the reverent study of the Holy Word, in loving fellowship with others.

One boy and girl waded through snow a foot deep to get there. Those who were absent were missed. Everybody had a place to fill. It was like a family gathering. They met in a home, because the schoolhouse was quarantined.

Most of our preachers and leading Christian workers came from the smaller churches—many of them from the frontier. Wherever a little group of people get together on the Sabbath to "search the Scriptures," there is a Bible school. The Spirit who moves in the Word as a king rides in his chariot, is there. "There am I," said Jesus, "in the midst of them." That is good enough company for any one. Don't give up that little group for Bible study, you lone Sabbath-keepers, you little Seventh Day Baptist church. "Despise not the day of small things."

The Exeland Church has been organized less than half a year. These are pioneer people. The next five years will see more rapid rural development in northern Wisconsin than the last fifteen have seen. The wave of emigration thrown back from the Rocky Mountains, is sweeping northward. Good chance for any young couple who have a little money, a good deal of pluck

and courage, and who are willing to bear privations for a time and work hard. In five—ten—fifteen years they will reap their reward.

The most important thing to plant on that northern soil is not barns—nor silos—nor canning factories—nor depots—nor banks—nor real estate offices. The most important thing to plant there is religion. Hail to the people who are spiritual pioneers! The Exeland Bible School is "a city set on an hill, whose light can not be hid."

V

Noblest letter in the alphabet so far. Three Van Horns have touched the tape before the rest of you have fairly started. The V's are Very Valuable. We will not prolong the alliteration, for the next phrase that comes to mind is Verdant Vista (which would be entirely inappropriate). Enough to say that the Van Horns lead the Van. Several we have not heard from yet, too. But where, oh where, are the rest of the alphabet?

#### FIRST HOPKINTON BIBLE SCHOOL

The new year finds the school at Ash-away with newly elected officers and ready for solid work. The superintendent-elect accepted the position on condition that all officers and teachers shall heartily cooperate in making the school more efficient, especially in prompt attendance at the monthly business meeting, when a half-hour will be spent in a preview of the lessons for the ensuing month, and a half-hour in general school problems and plans for betterment. Several advance steps have been taken.

Supplementary work is being introduced in each class of the Primary Department.

A committee for securing up-to-date supplies has been appointed.

The Baraca class is doing good work on a special graded course in the study of Mark's Gospel. This class is preparing for a banquet to be held soon.

The Men's Bible class is one of the most largely attended classes in the school.

With officers and teachers and pupils in good spirits, a good balance in the treasury, and the Home Department and Cradle Roll growing, the work for the year starts off very encouragingly.

(Continued on page 128)

## MARRIAGES

CARTER-DENEIRO.—At Rockford, Ill., on December 18, 1914, occurred the marriage of Miss Jessie Bonna Deneiro, of Dodge Center, Minn., to Mr. John M. Carter, of Grand Marsh, Wis. Mr. and Mrs. John M. Carter are to make their home at Grand Marsh, Wis.

BABCOCK-SWEET.—At the home of the bride's parents, Mr. and Mrs. J. E. Sweet, December 28, 1914, by the Rev. R. J. Severance, Mr. Robert L. Babcock and Miss Bessie E. Sweet, both of Riverside, Cal.

## DEATHS

WOOD.—Joseph Warren Wood, third son of Dr. Lewis and Naomi Davis Wood, was born in Brookfield, Madison Co., N. Y., July 5, 1826.

In 1838, his parents moved to Ft. Dearborn, Ill. (now Chicago), and a year later to Walworth, Walworth Co., Wis., where he grew to manhood on a farm, while his father practised medicine. He studied medicine one year under his father; but during the debates over the adoption of the first constitution submitted for the State of Wisconsin, in which he took an active part, he attracted the attention and interest of Chief Justice White of that district, who persuaded him to study law. In 1848 he was admitted to the bar; but in 1849 he was attracted by the reports of gold discoveries, and joined in the movement to California, crossing the plains with an ox team. His diary and the letters he wrote home were published in the papers of that time, and were widely read. He remained in California three years, returning to Wisconsin in 1852 via the Nicaragua route and Philadelphia. He settled in Walworth County and engaged in farming. In 1854 he was married to Mary Powell Wilson, of Lebanon, Van Buren Co., Iowa. Five children were born to them, two of whom, W. P. Wood, of Sumner, Wash., and A. B. Wood, of Cottage Grove, Ore., survive him. His wife died in 1863, and in 1864 he was married to Fannie Forward Waters of Winfield, Wis., who survives him.

Feeling that his education had been interrupted by going to California he sold his farm, and moved to Ann Arbor, Mich., where he attended the State University, from which he was graduated in 1861 with the degrees of B. A. and civil engineer. He continued his studies a year longer and secured the degree of master of science in 1862. Upon the completion of his studies he removed to a farm in Wisconsin to recover his health, and later engaged in the lumber business in Wood County, Wis., for six years. In 1870 he moved to a farm near Baraboo, Wis., where for twenty-five years he was a successful scientific farmer. He contributed many articles to the papers, and delivered many addresses before

the agricultural societies of the State. In 1895 he moved to Sumner, Wash., to be near his sons, and there he has since lived.

While in California, on the summit of the Sierra Mountains, viewing a beautiful sunset, he felt the divine Presence near him and resolved, upon his return to civilization, to take his stand before the world as a Christian; this resolve he carried out and joined the Baptist church. He was a close student of the Bible and his studies led him to the keeping of the Seventh Day. He kept the Sabbath for many years, and at the time of his death was a member of the Seventh Day Baptist church of Riverside, Cal.

He was a natural believer in high standards of life and principles, and was a strong advocate of temperance, being for thirty-one years an honorary member of the W. C. T. U. Ever ready and able to defend his principles with his pen, he contributed frequent articles to the religious press of the country. Ever tolerant, and kind toward those who differed with him, he made friends of all, and his peaceful and consistent Christian life, his studious habits, coupled with a forceful character, made him a man of wide influence during his long life, and he was honored by all who knew him. F. F. W.

HULL.—Mordecai Elmer Hull was born on January 24, 1889, at Ocala, Fla., and died at The Haven, Phoenix, Ariz., November 24, 1914, aged 25 years and 10 months.

He was the son of James Henry and Mary (Davis) Hull. Mord was a victim of the white plague, which probably took its start from over-exertion and exposure at the time of the burning of the home, when his father, sister, and himself came near losing their lives. The sister, to escape from the chamber, had to run down the burning stairs, which, breaking, let her fall into the burning building. Her clothes and hair were burned off, and Mord took her out of the house just as the roof fell in.

He grew up in a home where the Sabbath was always kept, and the Recorder a constant companion, but never had the blessing of Sabbath society. He leaves three sisters, Edna, Esther, and Elsie, of Ocala, Fla., and one uncle, Rev. J. L. Hull, to mourn for a good and brave man. J. L. H.

DAVIS.—Artis C. Davis was born March 23, 1842, and died at his home in Shiloh, N. J., January 1, 1915, aged 72 years, 9 months and 8 days.

Mr. Davis was one of a large family of children born to Isaac Davis. He was married November 12, 1863, to Eveline Randolph. On March 27, 1858, he, with ten others, was baptized and joined the Marlboro Church. Of that ten his brother Watson is the only one left. Mr. Davis served his church faithfully until December 6, 1891. Having moved to Shiloh he changed his membership to that church, to which he has been a faithful servant. The Shiloh Church, recognizing his faithfulness, elected him to the office of deacon on July 29, 1900, but he was not ordained until November 16, 1907, at which time Auley C. Davis was also ordained, the sermon being preached by Rev. T. L. Gardiner.

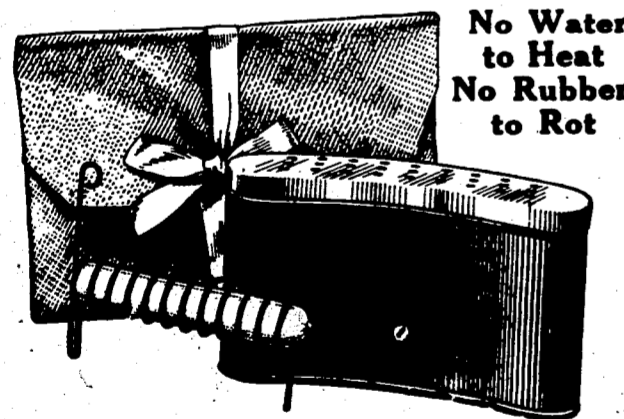
The life of Deacon Davis was completed. All

things seem to have been ready. He was past the allotted time of threescore and ten. He and his good wife had celebrated, on November 12, 1913, their golden wedding, at which time it was the writer's privilege to go for the first time into this home. In his church work we also find all things made ready. The Sabbath evening before his death, at the close of Christmas, he was at the prayer meeting and gave a beautiful testimony. Sabbath morning was the annual roll-call of the church, at which he was present and responded. That night he was taken sick, pneumonia soon developed, and on Friday morning, soon after the dawn of the new year, he suddenly passed away. The old year was finished. The morning sun of the new found him ready to be ushered into the presence of the Savior whom he loved and whom he loved to serve, and with whom he can realize the truth of the sacred words that "all things have become new." Mr. Davis leaves a wife to mourn her loss, together with a son Luther, who was ordained as deacon about a year ago, and a daughter Hannah, the wife of Dr. Lester Hummel of Salem. Besides these he leaves a great many relatives and friends. The whole community will miss a true friend, a good neighbor, and a helpful counsellor. Funeral services were held at his home, conducted by the pastor of the Marlboro Church. Interment was made in the beautiful Shiloh Cemetery. J. E. H.

A want of care does more damage than a want of knowledge.—*Franklin.*

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(Continued from page 126)

### Lesson VI.—February 6, 1915

RUTH CHOOSES THE TRUE GOD.—Ruth 1: 1-22  
*Golden Text.*—"Thy people shall be my people, and thy God my God." Ruth 1: 16.

### DAILY READINGS

First-day, 2 Kings 2: 1-14

Second-day, Ruth 1: 1-14

Third-day, Ruth 1: 15-22

Fourth-day, Ruth 2: 1-13

Fifth-day, Ruth 2: 14-23

Sixth-day, Ruth 3: 1-18

Sabbath Day, Ruth 4: 1-22

(For Lesson Notes, see *Helping Hand*)

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

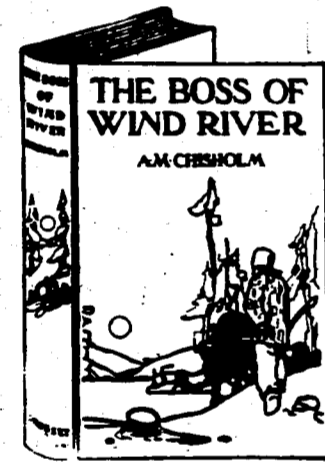
The scene of this charming, idyllic love story is laid in Central India. The setting is entirely rural, and most of the action is out of doors. The story is one of devoted friendship, and tender self-sacrificing love; the friendship that gives freely without return, and the love that seeks first the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

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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

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

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*The SABBATH RECORDER Plainfield, N. J.*

# The Sabbath Recorder

## ORIGIN AND PURPOSE OF THE SABBATH

**M**AN when created in the image of the Eternal One became "a living soul" and held relations to the Creator which were not even limited by time. Consequently the six epochs already detailed having revealed the alliance, another day, a seventh, was added, to be used by man for preserving, perfecting and eternizing these relations. The final day was not, however, a day of work or for work, but a day consecrated to man—a day of rest and worship. . . . It is not too much to claim here that a day that comes as the conclusion and end to such a developing series of acts, . . . must have been intended by the Creator to hold a controlling place as the objective work in this record of creation. Like the keystone of an arch, it supports and gives binding effect to all parts of the record—binding the days each to each and making manifest as the purpose of the entire narrative God's desire "to pour his life into man," and help man in "rendering his life to God."  
—William B. Dana, in "A Day for Rest and Worship."

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