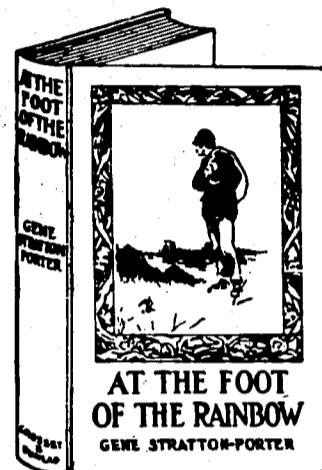


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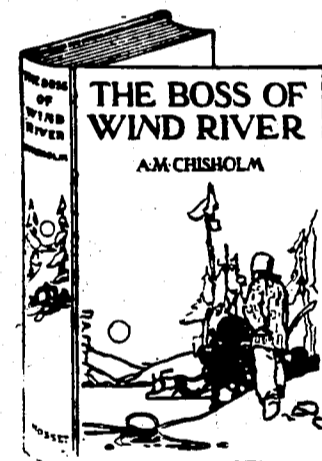
AT THE FOOT OF THE RAINBOW
by Gene Stratton-Porter (Author of "Freckles")

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



THE BOSS OF WIND RIVER
by A. M. Chisholm

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



THE HOLLOW OF HER HAND by George Barr McCutcheon

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

CY WHITTAKER'S PLACE by Joseph C. Lincoln

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

The SABBATH RECORDER Plainfield, N. J.

The Sabbath Recorder

When defeat stares men in the face everywhere, when they have lost their "nerve" for living, they become men of stone, or are ripe for suicide, according to their temperament. The sense of having botched life, of being down and out, is as prevalent among those who recline upon ivory couches as among the poor who cry at the gate. Never does it become more manifest that man does not live by bread alone than when a rich man, the president of an insurance company, commits suicide because he no longer can have the trust of his fellows. You cannot restore the belief in life by reducing the price of gas, by having cleaner streets, by building bigger navies, nor by introducing direct primaries, but by infusing into the man a new enthusiasm for life, by giving him power to control himself, by recharging the exhausted cell with strength from other units of human energy. The charged embers of the life grown cold must be rekindled by a return of the confidence of its fellows, by witnessing other men who, under more precarious circumstances, have snatched triumph from defeat. It is only by laying hold on the store of this excess spiritual energy generated by others, in the stress and strain of life, that a defeat may be turned into a signal victory. If you look behind human joy and attainment you will find human batteries.—Paul E. Titsworth, Ph. D.

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The Sabbath Recorder

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PLAINFIELD, N. J., FEBRUARY 8, 1915

WHOLE NO. 3,649

The Real Menace A paper lies before us in which we are urged to use our influence in favor of a bill introduced in both houses of Congress to suppress a paper called the *Menace* by refusing it the use of the United States mails. The bill was introduced by two Roman Catholics. Every one who has seen the *Menace* knows something of its rash utterances against the Catholic Church, and few people will blame the Catholics for wanting to suppress it. We have often wondered why that great church did not long ago make out a case of libel against such a publication. It seems to many that it would certainly do so, if the things published are really untrue.

Nothing can be more unwise, however, than this step for national legislation. Better let the *Menace* alone than take it into Congress. If let alone, all such papers will be short-lived. Time usually settles the question with such literature, and it soon drops out of sight. To try to suppress it by national legislation tends only to give it more prominence.

Then the question of freedom of the press will loom up against the measure. This failure to take advantage of existing laws, which are adequate for such cases, and this resort to legislation looks too much as if the purpose were not merely to stop "lies," but to prevent all criticism of the Catholic Church. No church can reasonably ask for such a law, especially if it desires to keep clear of everything that is unchristian.

To some minds the resort to Congress in this case reveals the *greatest* menace to our country. A paper like the *Menace* can, for a little while, disturb the peace of mind in any church against which it delivers its utterances. It can shock the Christian world for a little time, and, to many, it may well appear to misuse the principle of free speech. But if its utterances are untrue, the right must triumph, and the publication must be short-lived. But when we see a church overambitious to gain political power, one constantly planning to unite

church and state, rush into Congress to secure laws against criticisms upon itself, the people of America may well open their eyes. There is the real menace to our free institutions.

One of Burdette's Last Letters

The world lost one of its noblemen when Robert J. Burdette died. We had learned to love him for his true life, his optimistic views, and his words always full of sunshine. We did not realize that it was so near life's sunset with him until he was about to take his departure. Some of the newspapers are publishing an extract from one of his last letters to a friend, that is truly characteristic of the man. He wrote:

It is very pleasant here in afternoon land. It is not nice to be sick; a man does not like to be laid aside just as he is rounding the headlands of "threescore and ten," but then, you know, things without remedy are things without regard, and when you have to you can. I do not know just what is the matter with me. I believe the doctors call it "chronic pancreatitis." Just to think how blessings hurl back their Parthian darts as they leave us. Here I had as good a pancreas as ever served in single harness, that served me well and faithfully for nearly seventy years, and I never knew I had such a thing until it bolted and ran away. Oh, well, I am about old enough for the scrap-heap, anyhow. I have done my work, the best of it badly enough and all of it mediocre, but always the best I could. And now I am ready for a better job, with finer material, improved stationery, and a clearer light. And then I know I can do better work.

Carnation Day Tardy Appreciation

On January 29, the members of Congress, according to a custom that has come to be quite universal in official circles, wore carnations, the favorite flower of William McKinley, in honor of the murdered President. This is a beautiful custom, and shows a disposition to acknowledge the worth of a good man. But whenever we see such marks of regard for one who was ridiculed and villified by the press until the assassin thought he was ridding the country of a tyrant when he fired the

fatal shot, we can't help saying, "What a pity the nation's leaders could not have shown more regard for the President while he was living and allowed him the comfort and help of expressed sympathy, instead of saving all their flowers until he was dead!"

This country allows the public press to caricature and scandalize its public men until assassins are inspired to shoot them, and then its people hasten to honor them with buttonhole bouquets!

Whenever we take up certain papers and see their bitter attitude toward the President today, we wonder if history is repeating itself.

Wilson's Veto Courageous and Right

Last week it was intimated that the people might look for a veto of the Literacy bill. It has come; and we notice that even some great dailies, which, heretofore, have hardly been able to see a single merit in President Wilson and have exhausted the vocabulary in sarcastic and unfriendly criticisms, are loud in his praise for this veto.

This act of the Chief Executive, together with his insistence upon the repeal of the provisions in the Panama Canal law regarding tolls, will enthrone him in the hearts of the people, even though it makes him enemies among the leaders of his party. The Literacy test is too obviously unjust and inadequate as a bar against undesirable immigrants. The people would welcome some test of character that would keep out the criminals, the insane, the plotters against governments, the lazy, and the shiftless; but illiteracy is not such a test. We will venture to say that most of the anarchists who have entered this country are good readers. The one who prepared in this land to cross the ocean to murder King Humbert of Italy was probably able to read in two or three languages and could, most likely, talk in half a dozen. This is only one of a thousand cases where undesirable persons have entered, whom no mere Literacy law could sift out and send back.

On the other hand, the healthy, honest, industrious people who never had a chance to learn to read, and who come here to dig our canals, build our railroads, improve our farm lands, and whose children enter our schools, becoming bright students and

thrifty citizens, honoring our flag and fighting our battles—these are just the ones we do not want barred out. Yet the Literacy law will, if passed, keep out thousands of these and let in other thousands of possible assassins and anarchists. The Congressmen who dare to pass such a bill over the veto of the President should be quickly relegated to private life until they learn wisdom. Some of the best citizens of the United States would have been debarred by such a bill as that just vetoed.

A. Clyde Ehret Goes to Adams

After waiting several months without a pastor, the Adams Center Church welcomes to its pulpit Brother A. Clyde Ehret, of the theological class at Alfred. Mr. Ehret was born in Berea, Ritchie County, W. Va., in January, 1881, and has just passed his thirty-fourth birthday. He is a son of John and Elizabeth Law Ehret. In the fall of 1898 during a series of revival meetings held by Rev. L. D. Seager, Clyde yielded to the Master's call, and one year later was baptized by Rev. Riley G. Davis and united with the Ritchie Church.

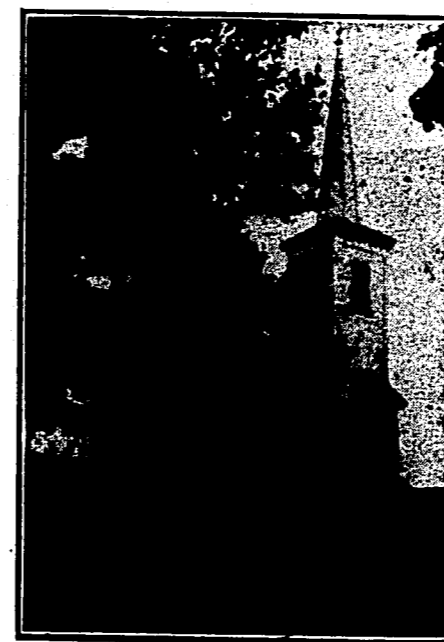
After securing what education he could in the rural school, he became a student in Salem College, and was graduated in the normal course, in 1906. After several years of teaching in the public schools of West Virginia, by which he was enabled to pay his way through college, he completed the college course and received, in 1911, the A. B. degree from Salem College. Thus prepared, he entered the Theological Seminary at Alfred, in which he has spent four years.

While in Salem College he was licensed to preach by the Ritchie Church and for nine months in 1908 served as pulpit supply for the Salem Church. During the following year he served the Lost Creek Church in the same capacity, preaching every other week for eleven months. As assistant to Rev. L. D. Seager in supplying feeble churches in the Southeastern Association, he labored from July, 1910, to June of the following year. During his school work at Alfred, Brother Ehret preached, in turn, to the churches at Hornell, Andover and Scio, and Scott, all in New York State. His last vacation was spent in Scott.

On May 30, 1912, he was united in marriage to Miss Clella Ford, of West Union, W. Va. They take up the work at Adams Center on the first Sabbath in February. We bid them Godspeed in the Master's service.

The Adams Center Church

The Seventh Day Baptist church of Adams Center, N. Y., was organized in 1822. Four churches in the Central Association are older than this: the First Brookfield, at Leonardsville, organized in 1797; DeRuyter, in 1816; Scott and Verona, both in 1820, making the Adams Church fifth in point of age. It has at present 190 members, of whom 40 are non-resident. Adams Center is a thriving town



of five or six hundred inhabitants, ten miles southwest of the city of Watertown, and about eight miles from Lake Ontario.

The first Seventh Day Baptist families that settled in that vicinity were those of Ethan Greene and Joseph Witter, from the old Petersburg Church in Rensselaer County, N. Y. In 1806, they moved to Pinckney, Lewis County, twelve miles from Adams Center. During the next ten years other families joined them from Petersburg, and, in 1817, several of these families went to reside in the town of Adams. Very soon they began to meet on Sabbaths for worship, and a council was called from the Brookfield Church to organize them into a new church. Rev. William B. Maxson and Rev. Daniel Coon were sent in response to this call, and, on June 9, 1822, the organization was perfected with 13 con-

stituent members. At this time William Greene was ordained to the ministry, and Jared Potter to the office of deacon. For several years from the time of its organization the church enjoyed preaching by Rev. William Greene, Rev. Halsey Baker, Rev. Eli S. Bailey, and Rev. Joel Greene. Its first regular pastor was Rev. Giles M. Langworthy, in 1845. Following him came the ministers, Joel Greene, Alexander Campbell, James Summerbell, George E. Tomlinson, A. B. Prentice, S. S. Powell, E. H. Socwell, and E. Adelbert Witter. Of these, Rev. A. B. Prentice served the longest term, thirty-four years. Dr. C. D. Potter served this church as clerk for thirty-five years, and O. DeGrasse Green was its chorister for nearly forty-two years.

This church has given several ministers to the Master's work. In 1826, during the fourth year of its church life, it called to ordination Alexander Campbell and his brother Orson. In December, 1833, Alvah Sturtevant was there licensed to preach, and, in 1867, Arthur E. Main was licensed by this, the church of his childhood. Herbert E. Babcock, licensed here, was also ordained at Adams in 1869.

The present house of worship was built in 1837 and enlarged in 1867. The bell that for years has called the people to worship was the gift of Mr. Charles Potter Jr., of Plainfield, N. J., whose first membership was in the Adams Church.

In 1841, about 40 members of this church were dismissed for the purpose of forming the Hounsfeld Church, about seven miles away. Again, in 1847, a small church was organized in Pinckney, taking most of its members from the Adams Church. Both these churches are now extinct.

The Adams Church has an endowment fund of \$2,400, which is invested, the interest only to be used, and that for charitable purposes. Thus the living members must be responsible for the pastor's salary. There is a good parsonage, with plenty of land for gardening, situated in a pleasant part of the village. After being for several months without a pastor, it will seem good to this church to have one again, and we bespeak for Pastor Ehret and wife a pleasant home and a good work in Adams.

A Bit of History Revived

Under the heading of "Graves to Be Removed" the *Westerly Sun* publishes the following interesting article regarding the cemetery of the old Seventh Day Baptist church of Burlington, Conn.

"Hartford, January 29.—Forty or fifty graves containing the ashes of the founders and descendants of a colony of Seventh Day Baptists who settled in Burlington from Westerly, R. I., are to be opened and the remains of the men and women buried removed to make possible the extension of the New Britain water system in Burlington, on the western edge of Hartford County.

"The New Britain water supply proposition is a big one, expected to provide storage for 900,000,000 gallons of water. The reservoir basin will contain 250 acres. The dam will cost \$300,000. In addition to removing the cemetery, six houses and numerous outbuildings are to be removed.

"Within the high-water mark of the proposed reservoir is the old cemetery of the Seventh Day Baptist colony. The old church has become a mass of ruins through the action of time. The most recent burial in the old cemetery was in 1888, and the oldest grave is that of Abijah Crandall, who died September 17, 1787.

"According to an article by Hon. Roland Hitchcock, who was at one time a judge of the superior court of Connecticut, published in the 'Memorial History of Hartford County,' the territory from which Burlington was formed years ago was called the Farmington West Woods.

"The first religious society organized in what is now Burlington,' says the article by Judge Hitchcock, 'was a society of Seventh Day Baptists; the Ecclesiastical society of West Britain (as Burlington was once called) was established in 1774, but no religious society was formed under it until 1783, when the Congregational church was formed. It appears from "Clarke's History of the Seventh Day Baptist Church in America" that a church of that denomination was organized on the 18th of September, 1780, at Farmington West Woods, afterwards (1785) called West Britain; afterwards still (1806) incorporated as the town of Burlington, by the Rev. John Burdick and Deacon Elisha Stillman, consisting of nineteen members. They came—about twenty families—from the town of

Westerly, Rhode Island, and their settlement and meeting house were about two miles north from the village now called Burlington Centre.

"They were exemplary and industrious people,' Judge Hitchcock's article continues, 'ardently attached to their faith, and had much influence in the affairs of the town and its early history; many of its influential members with their families ultimately removed to the state of New York, and there joined a church of their faith. This weakened the old pioneer church to its ruin, and after a precarious existence of forty or fifty years it became extinct. Many of the dwellings built by these people are still standing, though none of the well-remembered builders, none of their descendants, none of their faith so dear to them, and for which they endured so much, remain to care for the graves they left in the silent city of their dead.'

"So the graves will be moved, and all that remains of the ashes of these dead pioneers will be taken away, to another burying ground a mile away. Assurance has been given by the water board of New Britain that great care will be exercised in removing the graves."

REV. HENRY CLARKE'S RECORD

A copy of Rev. Henry Clarke's history, well preserved after a hundred and four years, lies before me. Since reference to this history is made in the article above, we give our readers the substance of the story, found therein, of the "Burlington (Conn.) Church." It was founded with 19 members, September 18, 1780, by Elder John Burdick and Deacon Elisha Stillman, both of Rhode Island. Elder John Davis, who had been ordained at Hopkinton, took the lead in church affairs, with Benjamin West as deacon, and Elisha Covy as clerk. On May 29, 1785, five years after its organization, the church installed Elder John Davis as regular pastor. A remarkable revival soon followed, and 19 new members were added. The pastor died in 1792, in the sixty-ninth year of his age. Mr. Clarke speaks of him as a very pleasant, tender-hearted, and affectionate man. After Elder John Davis came Deacon Amos Burdick, who preached several years, until his death in 1803. He, too, was a highly respected minister of the gospel. After his death Elder Amos Stillman preached, and was ordained as an evangelist in 1805.

EDITORIAL NEWS NOTES

New York's Newest Bread Line

On January 29, more than one thousand men, composing New York's newest bread line, were fed at the back door of the Hotel Knickerbocker. It happened in the very heart of the "Great White Way" section of the city. For the first time the evidences of dire distress among the unemployed were brought forcibly home to the pleasure-seeking fashionable people of the great amusement district, and upper Broadway and Fifth Avenue had a chance to see for themselves how men really starve and freeze in the midst of profligate luxury. One only needs to witness such a scene to understand what sends hundreds to prison and to death. There was no need of waiting till midnight for a cab ride to the slums, as some do, to see a bread line of starving men. The poor fellows came right up from, nobody knows where, in broad daylight, and stood in the biting winds for hours waiting for the kitchen elevator back of the great hotel to appear with promised food. They were not all hobos. There were worthy men, young and old, able-bodied, but helpless for want of work, actually starving. The first man in the line was asked when he had had a "square" meal and he replied, "God knows!" He had waited there four hours before the feeding began, and when he had swallowed enough hot coffee to warm him up, he took hold and handed out food until a thousand were fed, before he finished his own lunch. There were eight starving women in this line. The lunches are being furnished between three and four o'clock each afternoon.

Women's Soup Kitchen

While the new bread line at the Knickerbocker is for men, the women needing help have not been overlooked. A soup kitchen on Forty-first Street, in charge of Mrs. O. H. P. Belmont, has been established for women, and in the three weeks since it started she has given out 1,678 gallons of soup, 8,000 rolls, 150 pounds of tea, 260 pounds of sugar, 35 pounds of cocoa, 308 cans of evaporated milk, 40 of condensed milk, and great quantities of clothing.

Elder Abram Coon and Elder Matthew Stillman officiated in the ordination.

In 1806, Ethan Stillman was chosen deacon. Under the labors of Elder Amos Stillman another revival came to that people in 1806, and 16 new members were added. After attending Conference at Cohansey (now Shiloh), in 1807, and serving as its president, Elder Stillman returned home only to be smitten with yellow fever, of which he died October 7, in the forty-fifth year of his age. He was greatly lamented by his people.

At the Conference of 1809, the Burlington Church reported 45 members. In 1811, when Clarke's history was written, the church had no pastor, and this was the cause of much concern, on the part of Mr. Clarke, for the church's future. It was all the way down hill for this church for the next six or seven years. In 1817, it made its last report to Conference. That year it was dropped from the list of churches, and the explanation was made, that many members had moved away and joined the Brookfield Church, and not enough were left to keep up the business.

This church was situated in the northwestern part of Connecticut. Its first name was Farmington; a few years later, Bristol; and finally, Burlington.

Nothing can be more precious to a boy than the assurance that he holds the confidence of his father. Many a boy has been saved by the warm-hearted companionship of a father who is considerate, appreciative, affectionate, and confidential with him in all his shortcomings and troubles. Every boy is bound to have a confidant, to whom he can whisper his hopes, his fancies, and his ambitions. This friend should be his own father. Many a father would give all he possesses if he could recover the confidence of his son, which has been forfeited by scolding and faultfinding, and want of sympathy with the boy in his temptations and trials.

It is unfortunate, indeed, when a boy looks upon his father as a taskmaster instead of a companion; when he dreads to meet him because he always expects criticism and scolding. At best, the ordinary boy has hard work to always do right; and nothing can be more encouraging than words of appreciation of his efforts, tenderly given by his father.

"I didn't know there was so much misery in New York," said this lady, after she had handed out "Sunday packages" for three hours to the miserable creatures who filed through to receive them. Some of them came with absolutely no clothes but a coat and skirt, with newspapers tied around them under the coat. Mrs. Belmont told of one young woman who went to work at dishwashing at \$3.50 a week, and when the boss asked why she did not take off her coat, she replied that she could not, because there was nothing under it. The man turned her off because she had to work with her coat on! One woman, who fainted away before leaving the kitchen, was found to be clad in just this way.

HOUSED ON ELLIS ISLAND

Mrs. S. J. Atwood, of the National Civic League, marshaled six hundred and forty-eight homeless, freezing men, led them through slush and rain to the ferry-boat at the Battery, and took them to Ellis Island to sleep in the immigrant dormitories. More than one hundred others had to be turned back into the wind-swept, rain-drenched streets, because there was no room for them on the island.

Mrs. Atwood said the men were not bums, but men of good character, anxious to work if work could be obtained. "But," said she, "they can't get work, and if we don't help them they will starve to death." The city lodging-houses allow them to remain only seven days, but many have been out of work more than seven months. The description of the condition of these men and of their suffering is enough to bring tears to the reader's eyes. After their night's lodging they are given coffee and bread and sent back to the city to search all day for work. In the evening, if no work is found, they return to Mrs. Atwood's office, 12 State Street, where they are fed from a lunch wagon of the league. Something must be wrong in a land of plenty, when, in every city, such scenes as these are common.

The Canal Gives More Trouble

Everybody will regret to learn that the public opening of the Panama Canal, and the accompanying great naval parade, planned to take place in March, will have to be postponed because the big ditch positively refuses to remain dug. While the

canal remains deep enough to allow merchant vessels to pass, it will not be of sufficient depth for gunboats. The trouble comes from a source that could not be anticipated in the plans for the canal. The slides now causing trouble are not from the sides, like an avalanche slipping into the ditch, but a filling up from the bottom. Some peculiar pressure causes the bottom to ooze up or bulge in a most amazing fashion. Really it is no slide at all. If it were a simple landslide, it would be comparatively easy to wall and terrace it back. We have no data as to how long it will probably take to overcome the difficulty.

According to data furnished by our consul in Canada, 116,000 immigrants moved from the United States into that country in 1913. In one month—March, 1914—more than 5,800 experienced farmers, all well to do, moved from here to the farms of western Canada, taking with them \$1,776,000 in cash and other effects amounting to \$1,132,000.

Upon learning of the deficit in the university accounts, several Harvard professors turned in their salaries to the general fund in order to help pay the debts. The wealthier teachers, including President Lowell, gave their entire salaries, while others contributed a part of their earnings.

Rockefeller Before the Commission

A good deal of interest has been manifested in the work of the United States Commission on Industrial Relations, which has recently had an extended session in New York City. The commission is composed of nine members: three represent the public; three the interests of employers; and three stand for organized labor. Their business is to discover, if possible, the causes of dissatisfaction in the industrial world, especially to inquire into the question of proper relation between capital and labor.

This commission has held sessions in twelve important industrial centers from San Francisco to New York, and has given labor and capital the utmost freedom of expression in order to secure the most valuable data.

In the New York session probably no one witness attracted more attention than John D. Rockefeller Jr. Henry Ford, of

automobile fame, Mr. Guggenheim of the iron industry, Mr. Morgan of the steel trust, and others gave remarkable testimonies and made excellent suggestions; but no one seemed to be the focus upon which all eyes were fixed as was Mr. Rockefeller, owing to his relations to the notorious Colorado mine strike.

"Mother Jones," the great labor leader, was much impressed with young Mr. Rockefeller's candid manner, and before the session was over freely forgave him some things she had held against him. By special appointment she had an interview with him, and he has promised to go with her, himself, to investigate conditions among the workmen in his father's Colorado mines. This is a move in the right direction. The capitalist will undoubtedly find such a trip a real eye-opener. Between him and Mother Jones, who is probably the best informed upon the sufferings of the miners of any one, very correct data should be secured, and the "absent landlord," to whom much of the trouble has been charged, should be able to apply a remedy. Mr. Rockefeller's frankness and evident desire to see things from the miner's point of view have placed him in a much more favorable light before the public, and in the eyes of some of the labor leaders. He expressed great confidence in the commission and declared himself in sympathy with them in their work.

A Visit to Congress

REV. A. J. C. BOND

It was my privilege, with the other pastors of Salem, all the guests of Mr. George H. Trainer, a friend of the churches, to visit Washington, December 22 last. This was the day set for the consideration in the House of Representatives of the so-called Hobson amendment to the Constitution of the United States prohibiting the sale and manufacture of intoxicating liquor for beverage purposes.

Of course Congress has no power to amend the Constitution, but must submit the matter to the States. This was the question, and the proposition required a two-thirds vote to carry.

Number 4 on the Baltimore and Ohio Railroad, which is due at Salem at 9.17 p. m., was on time and was coming up the

grade as I left the parsonage, but I "beat it" down the track, that is, beat the train to the station and swung aboard with the other members of the party. We took our berths at good bedtime, arriving in Washington about 8 a. m. We got breakfast in the Union Depot restaurant and started immediately for the Capitol. We secured a card to the visitors' gallery and were in our seats by 9.30. At ten o'clock Speaker Clark pounded the desk with his "mallet," calling the members to order, and the blind chaplain offered prayer.

The first order was the report of the Rules Committee, which proposed that the amendment bill be a special order for the day, with eight hours for debate, followed by an opportunity for amendments with additional time for debate.

Two hours were given to the consideration of the report of the Rules Committee, but as it was understood that the report would be adopted, both sides being in favor of it, the time was given to debate on the bill. This, added to the eight hours set apart in the report of the committee, gave ten hours straight to continuous debate, each side using hour about with the other. Add to this time the time given to the proposing of amendments, and all together just thirteen hours and a half without recess were given by the most representative legislative body in the world to the consideration of the question of nation-wide prohibition.

As I said, we entered the galleries at 10 a. m. and there we remained until 11.30 p. m., leaving our seats but once for about thirty minutes to get lunch in the Capitol restaurant.

Mr. Hobson led the forces favoring the bill, and Mr. Mann, Republican leader of the House, the opposing forces. He had with him, also, Democratic floor leader Mr. Underwood.

No man used more than thirty minutes at any one time, most of them used much less time. The attendance was such as is secured but once or twice in a session of Congress, and the number who desired to speak was unusually large. The opposers of the bill produced the usual stock arguments of loss of revenue, confiscation of property, difficulty of enforcing the law, etc. The Southern Representatives especially, who opposed the bill, did so because they considered it an encroachment upon

States' rights. The Southerners who favored the bill were many, however, one man saying that while he was for States' rights, he was first of all for human rights, therefore he was for the amendment.

There were but three men who really defended the saloon. Congressman Vollmer of Iowa said that he stood with Washington, who was a brewer; Thomas Jefferson, the distiller; and Abraham Lincoln, the bartender. He was thoroughly denounced by one who spoke later. Congressman Barthold of Missouri declared that a man could take his wife into many of the saloons of St. Louis. There were other men "from Missouri," who asked to be shown. Several Missouri Congressmen voted for the bill.

Representative Moore from a Pittsburg district in Pennsylvania defended the saloon as an institution, as he did the institution of the brothel, seemingly. Congressman Bryan of Washington declared that Moore was consistent in defending both, if one; and in a fiery impromptu speech (for he did not know he was to be called upon) condemned both institutions alike.

Among the strong speakers for the bill were Mr. Hobson of Alabama, Mr. Saunders of Virginia, Mr. Webb of North Carolina, Mr. Fess of Ohio, and Mr. Mondell of Wyoming. There were many others who spoke for the bill in no uncertain language.

It became exciting as the time approached for the vote and the feeling was quite intense. Several amendments were proposed, all of which were promptly voted down, each one receiving fewer votes than the one before.

The final vote stood 197 for and 189 against, 41 not voting. Of those not voting, 15 were paired, 2 to 1 for, of course, which registered 10 more for the bill although not present to vote. Of the remaining 26 it is not known how they stand. In fact, some absented themselves in order to avoid going on record.

In conversation with Congressman White of Marietta, Ohio, he said that one representative from Ohio went to the hospital to dodge the vote. It was being talked by members of the House that the doctors at first thought he had appendicitis, but upon examination it was discovered he had no backbone.

Although witnessing a defeat, so far as

the immediate passage of the bill may be considered the issue, yet I left Washington strengthened in the conviction that the legalized liquor traffic is approaching its end in this country.

The character of the men representing the prohibition forces helped me in this conviction—men of conviction, able in debate, and not afraid to speak. And again, to hear this question discussed, pro and con, by such men and under such circumstances, and to be able thus to compare the arguments presented on both sides, left you with the inevitable conclusion that the argument is all on one side, and that the saloon is indefensible. Again, the vote registered a nation-wide sentiment which is bound to overcome all opposition, however well organized and formidable. It seemed to sound the doom of the liquor business in America. Let us do what we can to hasten the day.

Ministerial Relief Fund

BROTHER GARDINER:

If my last article has not gone to press ("An Appeal to L. S. K's"), please attach these two receipts for the Ministerial Fund:

Mrs. M. B. Osgood, Brentwood, L. I., N. Y., \$1.00.

Mrs. Mary C. White, Sioux City, Ia., \$5.00.

G. M. COTTRELL.

We enter the kingdom of heaven, in more senses than one, as little children. I take it that we leave this world to go on with our stages of discipline—not the same which we have here, but what will, in our changed conditions and circumstances, be equivalent to what discipline is in our earthly relations. But it does not seem to me rational that we shall be trudging, trudging, trudging, clear up to the moment of death, and that then we shall start up absolutely different. There will be another climate, another soil, and a nobler growth; but there will be growth. That which you have not learned here, you must learn there. That which you have left undone in this world, you must do in the world to come.—*H. W. Beecher.*

"The best way to make sure of your job is to stop feeling sure about it."

SABBATH REFORM

Rally Day for the Sabbath

We hope that the readers of the SABBATH RECORDER will favor very earnestly the plan of having a denominational Rally Day for the Sabbath on May 22, 1915. This seems quite a while in advance to make a reservation for a special service, but we want everybody to be thinking and praying about the matter, all in the interest of denominational loyalty and a better and larger observance of the Sabbath. We want each church and society to take hold of the matter and arrange a program for all the services of that Sabbath. You will hear more about it as the time goes on.

ADVISORY COMMITTEE OF THE
TRACT SOCIETY.

The Question of Sunday Laws

ARTHUR E. MAIN, D. D., L. H. D.

(The substance of an address before the Commission on Sunday Observance of the Federal Council of the Churches of Christ in America, in connection with the annual meeting of its Executive Committee, in Richmond, Va., in December, 1914. The publication of this address means no break on the part of the writer with the Federal Council. Indeed, he has reason to believe that the leaders are largely in agreement with him.)

MR. CHAIRMAN AND BRETHREN:

The movement now represented by the Federal Council of Churches has received such support as I have been able to give it, from the beginning, because of my belief in its nature and aims. Its Declaration of Principles has my hearty approval; for it has long been my conviction that all who accept Jesus Christ as Savior and Lord should co-operate to the fullest extent possible in the work of his kingdom.

We Seventh Day Baptists are not in the council to oppose any man's religious faith and practice; that would be contrary to its true spirit and purpose. We are not in the council to oppose, there, any moral and Christian effort to secure a better observance of Sunday; the smallness of our numbers seems to me to forbid this, were there no other reason.

But we hold to the supreme importance of religiously regarding a portion of time; and we emphasize the doctrine of the Sabbath, believing, in the light of Scripture, history, and holy sentiment, that the Church's acceptance of the Sabbath that our Lord kept and that both Jewish and Gentile Christians observed for centuries, would greatly tend to promote the growth of a sadly needed reverence for time, and for God to whom our time belongs. And I am willing to stand with you on any platform or in any pulpit and appeal to all who have any real thought of Sunday as a symbol of religion to observe it better; for they who are spiritually religious on Sunday are the more likely to give Sabbath truth a hearing.

There is among us, as there is among other evangelical Christians, a spirit that we would all agree in calling narrow; but our history from the Reformation period until now witnesses against the charge that we have furnished more than our due proportion of unwholesome sectarianism. For example: (1) One of our earlier ministers in England was chosen to address the throne on behalf of Baptists. (2) The hymns of the Stennetts, sung everywhere, breathe the spirit of our common Christian faith. (3) By the fortunes of the war of the Revolution the members of the Baptist church in Newport, R. I., became scattered as sheep without a shepherd; and our pastor shepherded the flock until they found a pastor of their own. (4) Our senior missionary in Shanghai was chosen chairman of an interdenominational committee on translation; and our junior missionary is a leader in education work. (5) Our evangelists have led to the Savior thousands who have joined other denominations.

The Protestant pastors of a village in southern Illinois joined in calling to their aid a group of evangelistic workers. At a meeting to plan for the campaign a minister said that one of the first things to be done was to send a sheriff to stop Sunday baseball. Our pastor replied, "Brethren, if this is to be your program our church must withdraw from the proposed union effort." An evangelist answered, "Brethren, we must pull together." Instead of sending the sheriff they sent the gospel; about half of the boys were converted; and some twenty of the various converts, ob-

servers of the Sunday, expressed a wish to join our church.

Dr. Geo. W. Bailey, of the International and the World's S. S. Conventions, who knows how to turn a finance committee meeting into a prayer meeting, once came to a county Sunday-school convention in New Jersey, and said, "I have come to urge that this convention send out an appeal to the Christians of this country to observe Sunday or Saturday, as the case may be, better than they have been wont to do; something in this direction might once have been accomplished by legislation; but it is too late for that, now." We joined heartily in sending out the proposed appeal.

In a Western town a stranger noticed that even men were going to church on Sunday, in crowds. In answer to his expressed surprise he was told that it was *public sentiment* that closed places of business and promoted church-going.

Admiral Evans canceled a naval program for a given Sunday because the ministers of Los Angeles asked him to do so.

Brethren of this committee, we will join with you in preaching the gospel of Christ to Sunday baseball players, and in continued efforts to create a pure and strong religious and moral public sentiment; but we are intensely opposed to sending out sheriffs on this behalf.

We are opposed to what have been known as Sunday laws for sixteen hundred years, because, fundamentally and dominantly, they are religious legislation. When Constantine published an edict on behalf of the "venerable day of the sun"; when an act is passed "for the better observance and keeping holy the Lord's Day"; when men talk of laws for the protection of the Sabbath or the Lord's Day; and when, in this connection, they appeal to the primitive institution of the Sabbath, to the Fourth Commandment, to Jehovah's holy day of Isaiah, to the Sabbath made for man of Jesus, to the "Lord's Day of the Christian church," and to Sunday moving-picture shows as interfering with church-going, it is *religion* that is emphasized and not a "civil institution". But when our Social Service Commission asks for laws that shall secure for hand and brain toilers the privilege of having a weekly day of rest, we place ourselves outside of sectarianism and in harmony with justice, freedom, hu-

manity, and the second of the two Great Commandments.

We are opposed to Sunday laws because they seem to us as contrary to the spirit of Jesus and his gospel as was the Pharisaic legalism that St. Paul so stoutly condemned. We are not under law but under grace; that is, the gospel we preach is not a law-system but a love-system,—a love, however, that of itself tends to establish all divine law.

The principle that people should be allowed to assemble for worship, free from all unreasonable and unnecessary disturbance, needs no defense before any one that believes in the Golden Rule; but when our Christian brethren advocate laws that shall forbid ordinary labor, baseball, football, golf, tennis, moving pictures, the use of motor-cycles and automobiles "for pleasure", etc., on the Sunday; and say that Sabbath-keepers ought to support these laws for the common good, and that one court decision is that to except observers of the Seventh Day from the provisions of this legislation would be unconstitutional because it would be legislation based on religion, we hold that such legalism and such a judicial decision stand against the principles of religious liberty recognized by the founders of our government; and we believe that this position is useless, impracticable, and unbrotherly, and that it stands for enough of external authority over conscience and religious legalism to defeat, sooner or later, the highest ends in view.

Sunday laws are contrary to the long-time avowed principle of freedom of conscience held by the millions of Baptists in the constituency of the Federal Council; and to the views of millions of our fellow citizens who, if not brought into the kingdom of God by the power of the gospel, will trample such laws under their feet, or hate the church for enforcing them.

The history of Sunday laws from the fourth century on, in Europe and America, records no fruit that justifies their existence. Even in the second century the Church began to fall away from the simplicity of Jesus' gospel. New Testament truth and fact were more and more disregarded; external forms and ecclesiastical power took the place of true Christian ideas; and as degeneration proceeded the

leaders of the Church accepted a nominal and ceremonial unity that possessed little reality. And from the time of Constantine, a so-called Christian emperor, until our day, Sunday laws have been an element in outward authority and mechanical conformity in matters of religion.

Sunday laws are in direct conflict with the declaration of principles of the Federal Council. Do not forget our testimony that when you speak, or write, or pray, or pass resolutions, or hold conventions, substituting freedom, conscience, and reason for even a shadow of force, and doing this in the interests of better Sunday observance, we are not in the least embarrassed or offended. This is your right by virtue of the doctrine of religious liberty for which we contend. And I would rather have the Sunday, at the Panama-Pacific Exposition, regarded with intelligent and real piety, than otherwise; not because I think less of the Sabbath Day, but because the nations of the earth, in ignorance of the truth as we see the truth, still think of Sunday as an intended symbol of the Christian religion in America. We were taught in the seminary not to make light of a devout Roman Catholic counting her beads, but to respect her religion; and then, when occasion offered, to say, "Will you not let me try to show you a better way?"

But when, according to statements made here, you favor laws that would prohibit to us our appropriate tasks or wholesome pleasures on the Sunday, you go against the utterances of the Executive Committee of the Federal Council; for at Baltimore last year we said to the world in that splendid declaration of principles that we stand for the co-operation of all Christians in the work of the kingdom of God, and for the safeguarding of denominational, autonomy.

Sunday laws are psychologically and spiritually wrong, it seems to me, because, in the realm of religion, they seek to work from without inward, instead of from within outward. Several months ago a letter from Germany was published in this country in the *Christian Work*, I think, in which the writer said that Sunday laws are of no avail where the people have not been taught to regard the day religiously. And I would add that such laws are not needed

where men have learned to show this regard.

An International Lord's Day Congress is to be held at San Francisco in July, 1915, called in the name of about twenty-five American and European organizations bearing such designations as, Reform Bureau, Lord's Day Alliance, Lord's Day League, Reform Association, Sabbath Committee, Sabbath Association, Sunday League, Sabbath Alliance, Sunday Rest Society, Committee for the Observance of Sunday, and Commission on Sunday Observance of the Federal Council of the Churches of Christ in America.

Brethren, permit me to suggest that I would like to see some such pronouncement as the following go forth from our commission sitting here today, from the Executive Committee of the Federal Council, and from the San Francisco congress:

(1) We urge upon the attention of the people of all lands the inestimable spiritual, ethical, and social value of religiously regarding one day in seven.

(2) We appeal to all employers to make it possible for every hand and brain toiler to have at least one day in the week for rest.

(3) We seek in this matter the earnest co-operation of religious, educational, social, and industrial leaders, the world over.

(4) We exhort all who count the Sunday as a gift of Providence, and all Christians and Hebrews who hold to the Sabbath as a symbol of our holy religion, to use the days more and more for highest spiritual ends.

In my judgment such a pronouncement from such sources would commend itself to millions of good people in every land; promote unity of spirit and action within and outside the Church; and help to bring about the best results that the promoters of the congress can have in mind and heart.

From a religious and practical point of view this commission deals with vitally important problems; and, in my opinion, the Federal Council, of which we are a part, is coming to be the most influential of all Protestant Christian organizations, and can do more than any other to unite and direct in right ways the religious sentiments and practices of our day. Not, however, by might, or by power, but by my Spirit, saith Jehovah of hosts.

MISSIONS

Missionary Board Meeting

The regular meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in Westerly, R. I., on January 20, 1915, at 9.30 a. m., President Clarké in the chair.

Present: Wm. L. Clarke, E. B. Saunders, Edwin Shaw, C. A. Burdick, G. B. Carpenter, G. Benj. Utter, S. H. Davis, Chas. Stanton, Frank Hill, J. H. Austin, H. C. Van Horn, R. L. Coon, J. A. Saunders, H. M. Swinney.

In the absence of the Recording Secretary, Robert L. Coon was chosen Recording Secretary pro tem.

The reports of the Treasurer and Corresponding Secretary were read and approved.

John H. Austin, Chas. H. Stanton, and Edwin Shaw were appointed a committee to consider matters relative to the proposed hospital building at Lieu-oo, China.

Edwin Shaw and E. B. Saunders were appointed to make an appeal to the denomination to raise a fund to pay a deficit on the dwelling house erected on the mission property in China.

It was voted that it is the sense of this Board that a teacher be sent to China for the Boys' School as soon as practicable.

The afternoon session opened with prayer by Brother Harvey C. Burdick.

It was voted to appropriate in aid of the West Edmeston (N. Y.) Church the sum of \$100 for the year 1915.

An appropriation of \$240 was voted for the Hebron (Pa.) field for 1915.

The report of the Evangelistic Committee was published in RECORDER of last week, on page 138.

The following report was presented and ordered recorded:

Inasmuch as there is a movement among our Seventh Day Baptist people to furnish funds for a hospital in Lieu-oo;

And as our Treasurer, Samuel H. Davis, has from time to time received monies designated for the said purpose;

Therefore, It seems wise that our records should show the attitude of the Board toward the erection of this building.

Therefore, The Board would express a hearty sympathy with this movement, but would insist that before the ground be broken for a new

building the amount of the contract for a new building be ascertained to a certainty and the full amount be in the hands of the Building Committee to defray all contractors' expenses.

Resolved, further, That the Treasurer be instructed to authorize Dr. D. H. Davis, of Shanghai, to draw on him for all funds received by him for such hospital, when in the opinion of Dr. D. H. Davis such funds should be transferred to China.

JOHN H. AUSTIN,
C. H. STANTON,
EDWIN SHAW,
Committee.

The Secretary was instructed to express to Mr. J. G. Burdick and Miss Edna Burdick the appreciation of the Board for their interest and valued work at New Era, N. J. Communications from A. E. Main, D. D., and others were duly considered and the meeting adjourned.

WM. L. CLARKE,
President.
A. S. BABCOCK,
Recording Secretary.

Treasurer's Quarterly Report

October 1, 1914, to January 1, 1915

S. H. Davis, Treasurer,
In account with
The Seventh Day Baptist Missionary Society
By Months

Dr.	
Cash in treasury October 1, 1914	\$ 475 28
Cash received in	
October	\$ 917 90
November	665 89
December	1,772 69
	<u>3,356 48</u>
	\$3,831 76

Cr.	
Expenses paid in	
October	\$1,297 80
November	496 99
December	1,638 80
	<u>\$3,433 59</u>
Balance in bank January 1, 1915	398 17
	<u>\$3,831 76</u>

By Classification	
Cash Received	
General Fund, including balance brought forward	\$1,387 81
Home field	6 50
China field	200 97
African field	2 00
Java field	2 00
Specials	13 55
S. H. Davis, temporary loan	52 76
Income from Permanent Funds	1,166 17
Washington Trust Company Loan	1,000 00
	<u>\$3,831 76</u>

Disbursements	
Corresponding Secretary	\$ 347 13
Churches and pastors	1,435 05
China field	1,264 75
Italian field	87 48
Java field	37 50
Holland field	75 00
Specials	7 69
S. H. Davis, return of temporary loan	52 76

Treasurer's expenses	65 00
Exchange	80
Interest and revenue on Washington Trust Co. Loan	60 43
	<u>\$3,433 59</u>
Balance in bank Jan. 1, 1915	398 17
	<u>\$3,831 76</u>
Bills payable in January, about	\$1,000 00
Notes outstanding January 1, 1915	2,500 00
E. & O. E.	S. H. Davis, Treasurer.

Our Pastor's Salary

EDITOR SABBATH RECORDER:

John H. Austin's article in the RECORDER of January fourth expresses in part what I have had in mind to write for several years. I desire to go on record as strongly favoring a minimum salary of \$1,000 for each one of our ministers, whether doing pastoral or missionary work, while active, and a pension of not less than \$25 a month when by age or infirmity retirement is necessary.

A minister can not live decently and honestly on less than \$1,000 a year and care for his family in a respectable manner. It is well for the children to work and help earn their way, but they should not be obliged to work like the children of the Russian beet-workers, to help keep the family supplied with the necessities of life to make up for what our niggardly giving fails to supply.

The laborer is surely worthy of his hire, and on this basis the pastor should be the highest salaried man in the community, for he is engaged in the most lasting and important work of the community. In some of our churches he should get at least \$2,000 a year. We find many clerks in stores and even lady stenographers receiving more pay than the preacher. The gold-miner receives from \$3 to \$5 a day, and many a coal-miner makes from \$150 to \$200 a month; even Uncle Sam's rural mail-carriers receive, as a rule, from \$1,100 to \$1,200 a year, and many of them have less than a high-school education.

We expect our minister to spend years and years getting an education and at the finish to be given a chance to preach for a salary, if we can call it that, possibly equal to that which we pay the hired man on the farm. It would not be so bad if we could afford to do no better. But we can. We are so busy trying to pay off the mortgage

and pile up a few more dollars, so we will have a chance to leave a nice nest egg to the relatives or some charitable institution, or to start our own children in business, that we entirely forget about the preacher and his children. If we do give, very often it is done grudgingly and as though an act of charity. How do we expect to get returns in the next world if we are willing to make such a small investment? We can hardly expect the minister to give us sermons of much value if he is obliged to run a farm or a dairy, or write life insurance to earn the necessities for the family.

We often forget the preacher is so situated that he must buy everything he uses, while we farmers raise everything we need except clothes. The prospects are certainly not encouraging for the young man to decide upon the ministry for a life-work when he contemplates the possibilities of the income. If he decides to take the step, then he must decide whether it is fair to plan to make a home and raise a family of children. Do I put it too strong? Put yourself in his place and view the prospect. We may make no more than the minister in a year, but we have the opportunity to make the attempt to earn more while the minister must accept what is given and is even criticized if he expresses a wish for the small amount that is subscribed for his support. It is repeatedly said that preachers' sons turn out badly. I might question the statement, but would it be any wonder if they did?

Are we Seventh Day Baptists doing as well by the minister and in the support of the church as other denominations? It is very doubtful. In this city I know personally of four men, with families, who are giving \$10 a month for pastor's salary and church support, and none of them receives a salary of more than \$1,800 a year. Many of us are making twice as much in a year and are paying less than half as much. Some of these men receive only \$1,200 a year, which you say is a good salary. If we farmers and business men will stop to figure all our income, what we raise, etc., we will find that we are making much more than that. In any case it is not so much what we make as what we give. Why not sit right down and figure out how much we make in a day or a month or a year and give 10 per cent of it to God? If we did

this, would there be any question about the pastor being paid a living salary? Not at all. I do not know what all the denominations do for their ministers, but I do know one denomination that pays fair salaries to its ministers, educates them from early youth to graduation from the theological school, and not only gives pensions to them after they must give up the work, but also gives pensions to the widows. One hundred dollars a year is given the widow for each child under twenty-one years of age. Needless to say this denomination is prospering.

Some of us are giving all we are able, but a whole lot of us are not even giving a half or a third as much as we should.

Three hundred dollars to \$600 may have been enough for the minister 25 years ago, but it is hardly half enough now and the cost of living is rapidly on the rise.

The Seventh Day Baptist church of Riverside, Cal., is a good example of what can be done in all our churches. A fair salary is subscribed and is paid promptly every month in full. No charity about this. It is business. Let us not begin to think of what the other fellow must do, but get right at it and subscribe more and pay it promptly.

A. M. SINCERE.

Southern Wisconsin Quarterly Meeting

The quarterly meeting, which was held in the Milton Seventh Day Baptist church January 29-31, was pronounced by at least two people "the best I ever attended." The sermons were strong and spiritual, the attendance was large in spite of unfavorable weather, and the spirit of fellowship prevailed. Eleven speeches were made upon the rapid fire program Sabbath afternoon, and there was not a moment of lagging interest. All but two of the speakers were lay workers. The young people's dinner on Sunday was a grand success. About 145 took part in the festivities and enjoyed the after-dinner program under the strong leadership of H. E. Davis, the president of the Young People's Board. Two half-hour music recitals proved very popular. The evangelistic spirit pervaded all the sessions.

The women reported that about \$1,300 had been raised for the new hospital in China, of which \$400, or almost one-third, had come from the four churches of this quarterly meeting. A resolution was pass-

ed by a rousing vote urging this cause upon the attention of the denomination wherever the pastors have not preached upon the subject and where the canvass has not yet been made.

The quarterly meeting voted to support the student evangelistic movement again this year and provided for the appointment of a committee to assist the Missionary Committee of the northwest in financing the campaign.

A noteworthy feature at all the meetings was the large attendance of young people. They were full of vigor and enthusiasm. A boost was given to the attendance of our young people upon the International Christian Endeavor Convention to be held in Chicago next July. A special car is talked of for our delegation from southern Wisconsin. Plans were started for the coming General Conference which is to convene in Milton next August. It is expected that this will be the greatest rally of Seventh Day Baptist young people that has ever been seen.

It was felt that this three days' meeting was only a little manifestation of the spirit of the work which is going on in all these churches. An indication of this was seen in the announcement that, next Friday night, at the close of an evangelistic service in the Milton Junction Seventh Day Baptist church, baptism would be administered to eight candidates. The Milton congregation will go down to that meeting in sleigh loads. It will be remembered that on the Sunday night following the quarterly meeting a year ago, a union baptismal service was held in the Milton church, in which eight candidates were baptized.

Self-Denying Love

God wants self-denying giving. Who can look at the Japanese temple, with its coil of rope—larger than a ship's hawser, and weighing a ton and a half, made from the hair of Buddha's worshipers, and used to lift timbers and stones to their places in the temple building—without feeling the rebuke implied to our self-sparing gifts? The wealth of church members in Protestant communions is, by the census, at least \$10,000,000,000. Their contributions average one sixteenth of a cent for every dollar, or one dollar in about \$1,600.—A. T. Pierson, D. D.

WOMAN'S WORK

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

"Is sacrifice so hard a thing?
We give a useless seed
To God's kind care, and lo! we reap
A harvest for our need.

"We give a scanty draft to one
Who faints beside the way;
There flows a fountain for our thirst
Some weary, woesome day.

* * * * *

"Ah, sacrifice is but the door
To dwellings of delight;
And selfishness the subtle key
That locks our joy from sight."

Mrs. Pickett's Missionary Box

Benefits at a Cent Apiece

"That there missionary box," said Mrs. Pickett, surveying it, with her head on one side, as it stood in state on the best parlor mantel—"that there missionary box is worth its weight in gold two or three times over to me. You'd never believe it, Mis' Malcolm, the things I've been a-learnin' of ever sence Mary Pickett she brought it home, or rather the mate to it, an' sot it out on the dinin'-room shelf an' told me she'd brought me a present from meetin'."

"Do tell me about it," said the new minister's wife, with girlish pleasure at the prospect of a story.

"I've a notion to," replied her hostess. "You've got a real drawin' out way with you, Mis' Malcolm. Some way you make me think of Mary Pickett herself, that was the beginin' of it all—she that's a missionary now—my niece, you know. You've got jest her colored hair and you're light complected like her, and you laugh something like her, too. Mary Pickett always was a master hand for laughin'. I remember how she laughed that afternoon when she came in with them two boxes and sot mine on the shelf out there. She knowed I warn't the missionary kind. I do' know but she done it for a joke. It was five years ago, you know, and I was scrapin' along with my boarders, an' rents was high an' livin' higher, an' I had hard enough times to make both ends meet, I can tell you, though it warn't half as hard times as

I thought it was. I was that down-hearted that everything looked criss-cross to me, an' I got to have hard feelings against every one't looked 's if they got along easier'n me, 'n I most gave up goin' to church at all, for all I was a professor, an' I won't say but what I had murmurin' against Providence—fact is, I know I had, if you do be a minister's wife! An' so it was work, work, from one week's end to another, an' I never thought of nothin' else. Then Mary Pickett she come home from school where she'd been ever sence she was fifteen, for she took all the money her pa left to get an edication, so'st to teach; an' she got a place in the grammar school an' come to board with me, an' she'd heard about missions to that school till she was full of 'em, an' the very fust meetin' day after she come she walked out in the kitchen, an' says she:

"Aunty, ain't you comin' to missionary meetin' down to the church?" says she. 'I'll meet you there after school,' says she.

"An' if you'll believe me, Mis' Malcolm, I was that riled that I could have shook her! I says:

"Pretty doin's 'twould be for me to go traipsin' off to meetin's an' leave the i'nin' an' the cookin' an' set alongside o' Lawyer Stapleton's wife hearin' about the land knows what! Folks had better stay to home an' see to their work,' says I. But, law! nothin' ever made Mary Pickett answer back. She just laughed an' said, 'Good-by,' an' I stayed an' puttered over the kitchen work till I was hot as fire inside an' out; an' long about five o'clock back she came with them two boxes.

"I've brought you a present, Aunt Mirandy,' says she, settin' of it down; an' when I see what it was I jest stood an' stared. 'Twarn't that one there, 'twas one jest like it, an' it had a motto written to one end—'What shall I render unto the Lord for all his benefits to me?'

"Well, you're smart!' says I; an' Mary she jest dropped into a chair an' laughed till I couldn't help laughin', too. 'Great benefits I have!' says I, standin' with my arms akimbo an' lookin' that box all over.

"Guess the heathen wont get much out o' me at that rate!"

"I s'pose that depends on how much you render,' says Mary, says she. 'You might try a cent apiece awhile, jest for the fun of it. Nobody knows who's got this motto,

you know, an' even a few cents would be some help,' says she.

"'Bout 's many as grapes off of bean vines, I'd get!' says I, for I was more than usual low-spirited that night, an' I jest made up my mind I would keep count, jest to show myself how little I did have. 'Them few cents won't break me,' I thought, an' I really seemed to kinder enjoy thinkin' over the hard times I had while I was settin' the table, with Mary helpin', an' I kep' sayin' little mean things about how I s'posed she wanted me to put in a cent for the smoky stove, an' for the bread that warn't light, so't I knew all the boarders would be grumblin' at supper, an' plenty more in that line, that she never took no notice of. Mis' Stapleton said once that Mary was a girl of great tack, an' I guess I know it better'n any one else.

"Well, the box sot there all that week, an' I used to say it must be kinder lonesome with nothin' in it, for not a cent went in till the next missionary meetin' day. I was settin' on the back steps gettin' a breath of fresh air when Mary come home, an' I called out to her to know what them geese talked about today. That was the livin' word I called 'em—'them geese!' Well, she come an' set down along o' me an' begun to tell me about the meetin', an' it was all about Injy an' the widders there, poor creturs, an' they bein' abused an' starved an' not let to think for themselves—you know all about it better'n I do—an' before I thought I up an' said:

"Well, if I be a widder, I'm thankful I'm where I can earn my own livin', an' no thanks to nobody an' no one to interfere!"

"Then Mary she laughed an' said there was my fust benefit. Well, that sorter tickled me, for I thought a woman must be pretty hard up for benefits when she had to go clear off to Injy to find 'em, an' I dropped in one cent, an' it rattled 'round a few days without any company. I used to shake it every time I passed by the shelf, an' the thought of them poor things in Injy kep' a comin' up before me, an' I really was glad when I got a new boarder for my best room, an' felt as if I'd oughter put in another. An' next meetin' Mary she told me about Japan, an' I thought about that till I put in another because I warn't a Jap. An' all the while I felt kinder proud of how little there was in that box. Then one day when I got a chance

to turn a little penny sellin' eggs which I warn't in the habit of, Mary brought the box in where I was countin' of money, an' says:

"A penny for your benefit, Aunt Mirandy'; an' I says:

"'This ain't the Lord's benefit'; an' she answered:

"'If 'taint his, whose is it?' an' she begun to hum over something out of one the poetry books that she was always readin' of:

"'God's grace is the only grace,
And all grace is the grace of God.'

"Well, I dropped in a penny, an' them words kep' ringin' in my ears till I couldn't help puttin' more to it on account of some other things I never thought of callin' the Lord's benefits before. An' by that time what with Mary's tellin' me about the meetin's an' me 'most always findin' somethin' to put in a penny for, to be thankful that I warn't it, an' what with gettin' interested about it all, an' sorter searchin' 'round a little now an' then to think of something or other to put in a cent for, they really come to be quite a few pennies in the box, an' it didn't rattle near so much when I shook it. An' then one day Mary she brought me a magazine an' she says:

"Aunty, here's a missionary magazine I've subscribed to for you, bein' you're so interested in missions."

"Me interested in missions! But when I come to think it over to myself, kinder curious, to see how it sounded, it was jest what they said about Mis' Stapleton, she't was the president of the missionary society. An' that night our new boarder he picked up the magazine an' said:

"'Why, what's this?' An' I said quite pleased before I thought:

"That's a magazine that my niece, Mary Pickett, she subscribed for me, bein' I'm so interested in missions."

"My mother used to take it,' said he. He was a young man, not much more'n a boy, an' homesick, I guess. 'I'd like to look it over, if you don't mind,' he said. 'It looks like home.' So I was so pleased to hear him say that—for the boarders they don't most generally say much except to find fault—that when I went out in the dinin'-room I jest put another cent in for the magazine itself, part for what I'd been

readin' out of it, an' Mary she come up behind me an' gave me a big hug.

"'You dear old inconsistent thing!' she says, an' then I knew she'd heard what I'd said in the parlor.

"Well, it went on that way for quite a while, an' it come to be a regular thing that a cent would get in there every time I heard about the meetin'. I thought Mary would ha' died laughin' the time I put one in because I warn't born a cannibal; an' one day—I'll never forget that day, Mis' Malcolm—she was a-tellin' me about Turkey, an' she told how some missionaries heard a little girl sayin' how the smallest things in all the world wan't any smaller than the joy of her father when she was born. Them words went right through me. I was standin' over the i'nin'-board an' Mary was opposite to me; but all of a sudden instead of her I seemed to see my Liakim's face, that had been dead ten years, an' him a-leanin' down over our little baby, that only lived two weeks—the only one I ever had. Seemed to me I couldn't get over it when that baby died. An' I seemed to see Liakim smilin' down at it, an' it lyin' there all soft an' white—she was a white little baby; such a pretty baby!—an' before I knew it I was droppin' tears all over the starched clothes, an' I turned 'round an' went an' put another cent in that box for the look on Liakim's face when he held her that time. An' Mary she see somethin' was the matter, I guess, for she walked off an' never asked no questions. But all the rest of the day I kep' seein' that little face before me an' thinkin' how I'd had her for my own an' how I knew she was in glory—I'd only felt it hard that I couldn't keep her before that, an' before I went to bed I went out in the dinin'-room an' I put in a little bright 5-cent piece for my baby, because I couldn't bear to count her just like everything else, an' I found myself cryin' because I hadn't enough money just then to spare anythin' bigger. I suppose it was from thinkin' about her so much that that night I dreamed about mother. I could see her as plain, an' father with her, an' we was back on the old farm, an' while I was kissin' of 'em both I heard some one sayin', 'As one whom his mother comforteth.' An' I woke up, an' I was sayin', 'O Lord, I am a wicked, ungrateful woman!'

"Mis' Malcolm, I don't suppose you could

understand—you that's a minister's wife, an' thankful to the Lord in course—what I thought that night. I laid awake thinkin' an' cryin', an' yet not all sorry, for half the night. I kep' thinkin' of all the things the Lord had ever done for me, an' the more I thought of mother an' the old home the softer my heart seemed to grow, an' I jest prayed with all my might an' main, an' that there box weighed on my mind like lead. 'A cent apiece!' I kep' sayin'. 'A cent apiece for all his benefits!' Why, they come over me that night while I laid there prayin' till they was like crowds of angels all 'round me. In the mornin' I went up to the box feelin' meaner than dirt, an' I put in a cent for mother, an' a cent for father, an' one for the old farm, an' the rosebush in front of my window, an' for my little pet lamb that made me so happy when I was a girl, an' for heaps of other things that I'd been forgettin' in them hard times. An' when I couldn't spare no more I went to work, an' I do believe I was a different woman after that. For there was the verses in the Bible that I used to get up early to read mornin's, an' there was the love of God that I'd never rightly understood, an' there was church that I couldn't bear to miss now; an' there was the daily bread that I'd never thought of bein' thankful for till after that night when I found out how much I'd had in all my life an' I begun to look about me for what I had now. And so it went on till the box grew heavier an' heavier, an' before the day came for it to be opened, three months from the time I'd had it, it was all full, an' I stuck in one cent into the slit at the top an' said:

"That's for you, Mary Pickett, for if ever I had a benefit from the Lord you're one!" an' Mary she cried when I said it.

"So when the day come I said I was goin', too, an' I left the i'nin' an' we went off together, an' there was singing an' everything jest as they always is, only it was all new to me, an' every one seemed as glad to see me as if I'd been as rich as any of 'em, an' at last it come time to open our boxes. An' I brought mine, an' I says, 'Mis' Stapleton, I says, 'if ever there was a mean feelin' woman come to missionary meetin', I'm the one, for I've been a-keepin' count o' my mercies at a cent apiece,' I says. 'It's all cents there, 'cept one 5-cent piece that means somethin' special to me.

An' I wouldn't let myself put in more,' I says, beginnin' to cry, 'for when I begun to find out what I had to be thankful for, I says to myself, 'Mean you'd oughter feel, an' mean you shall feel!' You'll jest finish up this here box the way you begun!' An' here 'tis,' I says, 'an' every cent is one of the Lord's mercies.' So I set down cryin' like a baby, an' Mis' Stapleton she begun to count, with the tears a-runnin' down on her own cheeks, an' before she got through we was all cryin' together, for there was three hundred an' fifty blessed cents in that box, not countin' the little 5-cent piece that nobody knew what it meant.

"An' now," says I, 'for mercy's sake give me another box; but don't let it have that motto on it, for I believe it will break my heart!'

"So they gave me this one, with 'The love of Christ constraineth us' on it, an' Mis' Barnes—that was the minister's wife then—she prayed for us all about havin' thankful hearts, an' lovin' the Lord for what he's done for us, an' I went home with the new box, that's standin' there on the shelf, an' life's been a different thing to me sence that day, Mis' Malcolm, my dear, an' that's why that missionary box is worth its weight in gold."—*The Advance.*

Worker's Exchange

West Edmeston

I don't know that there has been any news from West Edmeston in some time, so I take my pen to inform you, it is still in existence, and a thriving little town it is.

We have had some cold weather and plenty of snow. We have had a number of January thaws, and at the present writing it is nice winter weather with snow in the air.

The new pastor and wife arrived the first of December, tired but in good spirits. They found some of the good people at the train to meet them. They were welcomed by all. The one sad part was that there was so much sickness among us,—one in the hospital, others sick at home, and one death soon after. There is a good interest in the church service, or as much as one can expect with so much sickness.

The Christmas entertainment, with a Christmas tree, was held at the First Bap-

tist church. The pastor and his wife received an envelope with a good substantial present inside. One of our young men, who is attending school at Alfred, was home at this time.

The ladies are doing a good work, meeting every two weeks for dinner and to sew. On January 20 they met at the parsonage with a good attendance of twelve women. All together, twenty-one ate dinner there. In the business meeting a committee was appointed to solicit funds for the Lieu-oo Hospital. Our prayer is that they may soon have the money for the hospital, so that the doctors at Lieu-oo may do more and better work for the Master whom we are all trying to serve.

This spring a number of new families are to move onto farms around here, so we hope to add to our working force in the church and society.

A MEMBER.

An Expression of Sympathy

The following resolutions were authorized by "Circle Number Two" of the Seventh Day Baptist church of Walworth, Wis.

Whereas, Our heavenly Father has called from our midst our dear sister, Mrs. Luella Crandall Coon,

Resolved, That while we miss her, and acknowledge the loss of a warm friend and untiring co-worker, we rejoice that we may hold in memory her example of unselfish service and thought for others.

The affliction which has befallen her family is shared by many homes of the church and community. We commend her loved ones to the comfort and guidance of the heavenly Father, whom she loved and served.

Resolved, That a copy of this expression of sympathy be sent to the family, and offered for publication in the SABBATH RECORDER.

MRS. ZELLA ROGERS,
MRS. MARY R. DAVIS,
MRS. MAY MAXON,
Committee.

Walworth, Wis.,
January 24, 1915.

Resolutions of Respect

Resolutions passed by the Ladies' Aid Society, Walworth, Wis., January 20, 1915:

Whereas, We are again reminded that God is in our midst, declaring by the dispensations of his providence that he is supreme and whom he wills, he calls to join the hosts of the redeemed in glory; and, as so many times before, he has now called one of our loved and faithful ones; therefore

Resolved, That in the passing of our sister, Luella Coon, we feel that we have sustained a

The Social Mission of the Church

REV. EDWIN SHAW

"When the call of foreign missions came to our fathers a century ago, it was obeyed slowly and dubiously. It imposed heavy burdens on young churches that already had enormous tasks of keeping pace with the nation in its westward march. It collided with cherished doctrinal convictions in some denominations. So a few admitted it to their hearts joyfully; important factions repudiated it altogether; the larger part acknowledged its claims in theory, but left it to a minority to sustain this new interest. The substantial laymen have surrendered to it only within a few years. Yet it was a movement born of the Christian spirit, and destined to christianize our home churches by the sacrificial heroism generated by it.

"In the same way the social mission of the church today is accepted haltingly. It seemed to load our weakening churches with a burden which no secular government on earth has yet handled adequately. This call too collides with firmly cemented doctrinal convictions about the supposed functions of the church. Once more it takes great faith to believe that the church will gain life by losing life. But as surely as the law of the cross is the supreme law of the church, she will sicken and die of old age if she shrinks from her burden and quenches the spirit which is plainly speaking in her soul; and she will renew her youth and mount to a Christlike spirituality never reached before, if she will freely and without compulsion take up the cause of the people and follow her Lord on the *Via Dolorosa.*"

The foregoing is taken from a book I am reading, a book by a well-known writer. We are in numbers a small denomination. But I feel that the call to christianize society is just as definite and just as personal to us as though we counted ourselves by the millions instead of hundreds and thousands. We must not be content to make Christianity a power in the home and in the church, but in the town as well. And as churches we need to feel the responsibility and accept the task of making business and government and all activities of society conform in spirit and purpose to the principles of the Sermon on the Mount.

great loss. Her helpfulness, whenever she found an opportunity to lend a hand, was a manifest expression of her Christian life, and her abiding faith and loyalty were recognized by all who knew her well.

Resolved, That in this affliction we feel that the heavenly home ties are strengthened and that it is a call to us for greater diligence and faithfulness in service, that we may be ready for the summons.

Resolved, That we extend to her bereaved family our heartfelt sympathy, and trust that in this dispensation there may be revealed to them more of the love of the Father and his sustaining grace.

Whereas, Our dear sister, Mrs. Dora Clarke, has been called to pass through a cloud of sorrow in the loss of her husband; therefore

Resolved, That we express to her our deepest sympathy and the hope that this affliction may draw her nearer to the heavenly Father, in whom he trusted with an abiding faith.

PHOEBE S. COON, Secretary.

Martha M. Williams

In Memoriam

"The heavenly land seems sometimes far away;
'Tis hard for us to feel the brighter ray of life eternal.

But when the soul of one to us most dear
Takes flight, the distance lessens and we know
That heaven is near."

Whereas, It hath pleased our heavenly Father to take to himself our beloved sister and co-worker, Martha Miriam Williams;

Resolved, That we, the Ladies' Aid Society of the West Edmeston Seventh Day Baptist Church, feel deeply the loss of our sister; that we will cherish her memory and faithful service for her church and Master.

Resolved, That we tender to the bereaved mother, brothers and sisters, this expression of our love and sympathy; that copies of these resolutions be sent to the family and to the SABBATH RECORDER and placed on our records.

In behalf of the Ladies' Aid Society.

MRS. GRANT BURDICK,
MRS. A. G. CROFOOT.

The pessimist has been defined as one who has his choice between two evils, and takes both. Most of us believe this to be a true definition. We have seen it illustrated so often in others that we know it to be true. And it may be that others have seen the same illustration in ourselves. There are many reasons why we should not be pessimists, but we give only one, and it is this: We always find ourselves refreshed and made happy by the presence of cheerful people, and we should strive to pass the rich blessing on to others.—*Christian Standard.*

YOUNG PEOPLE'S WORK

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

Young People and Their Problems

The Problem of the Open Door

REV. EDGAR D. VAN HORN

No. IV

Behold, I have set before thee an open door.—*Revelation 3: 8.*

There is perhaps no more frequently recurring or troublesome problem among our young people than the problem of securing employment or choosing a life profession. The fact that we observe the Bible Sabbath while the vast majority of men observe Sunday greatly intensifies the problem. How to fit into and fill our places in the industrial world and at the same time keep the Sabbath is a problem which calls for serious thought and consecration. Many young people have felt themselves handicapped by the Sabbath and at once turned from it with little thought as to the right or wrong of their action. Others, more earnest and thoughtful, have given up the Sabbath with a struggle; but feeling the pressure of "necessity" and impelled with a desire "to get on" in the world, have tried to justify themselves on the ground that "it makes no difference" which day is kept. Others have passed through the same struggle, but decided to remain Sabbath-keepers no matter what sacrifices their decision might involve.

Now whatever course young people have followed in the past, it is not my purpose to criticize—I have only sympathy and love for them whatever their mistakes. But my purpose here is to suggest a few things which may be of value to those who are now trying to solve this problem of making an honest and comfortable living for themselves and those dependent upon them, and at the same time remain, loyal Sabbath-keepers. I have a feeling that this is a large question and one to which we as a denomination have not addressed ourselves as yet with any degree of earnestness and intelligence. And while it is not wise to undertake an exhaustive treatment of the question here, I do have an earnest desire

to help our young people meet this question in such a way that it will be settled rightly, that there may be no vain regrets in the coming year.

In the first place let me remind you that following Jesus does not mean following the line of least resistance; for Christ does not offer his disciple an easy way. He calls him not to a life of selfish indulgence, but to service and self-sacrifice. We should bear this in mind in seeking employment or choosing a life's profession. We have unfortunately grown into the habit of complaining of the limitations, the "hardships," the "sacrifice" of Sabbath-keeping young people as though these were no part of Christian discipleship. Did Jesus find an ideal environment in which to live his life? Did he have no hardships, discouragement, no unharmonious relations with men, no opposition, no sacrifices to make? Did he have no convictions which brought him into direct opposition with established customs and which often required independent thought and action? It needs but a moment of thought to realize that if our "peculiar" belief and convictions bring us into non-conformity with common practice in many respects this was doubly true of Jesus. Yet he did not spend his time bemoaning his lack of opportunity, or his limitations, or his sacrifices. Instead he looked upon them as opportunities, as open doors, and rejoiced that he was counted worthy to enter them and show to the world the "more excellent way." It has often been said, and it is worth repeating, we need to hear less about discouragements and hardships of Sabbath-keeping and more about its joys and blessings; less about the "closed doors" and more about the *open doors*; less about what we *can not* do as Sabbath-keepers and more about what we *can* do. And with this in mind I will suggest what seem to me a few of the open doors.

FARMING

What magnificent opportunities the development of scientific agriculture is offering to our young people today. With agricultural schools and colleges in every State, within the reach of all, teaching our young people to see in modern agriculture not a life of monotonous drudgery but an opportunity to satisfy their needs, materially, intellectually, socially and spiritually, there has come a great awakening in country life.

While it may not offer great wealth on the "get rich quick" plan, it does offer an opportunity to build a real home where there is health and freedom and an opportunity to keep the Sabbath. Country life is fast becoming sanctified and glorified and our young people will do well to consider this open door, if they wish to lead a life of comparative comfort and independence in God's "great outdoors."

THE MECHANICAL TRADES

Many of our young people have sought employment in the mechanical trades and have succeeded in winning a place for themselves as Sabbath-keepers. Others have been drawn into the machinery of our industrial system and have simply become a mere *cog* in the wheels where they have been bereft of all independence and liberty to worship God according to the dictates of their own conscience. And the complaint is often made that we are not offering to our young people opportunities for employment along these lines. Yet as a matter of fact Seventh Day Baptist manufacturing plants have never been able to secure competent Sabbath-keeping young people, sufficient in numbers to man their plants, and inevitably have had to fall back upon Sunday-keepers to do their work. This has been true of our own publishing house, it is true of other printing plants. Now why not consider these open doors when looking for employment? If a position calls for special training, why not get that training and go into it. Compensation will be commensurate with your fitness. As overseer or workman you can contribute daily to the nation's wealth and the solution of the problem between capital and labor. You can thus add to the culture and happiness of others as you unite with them in the brotherhood of toil.

THE CHRISTIAN BUSINESS MAN

There is a wonderful opportunity in many of our towns and communities for the Christian business man to perform a ministry all his own. Only a short time ago a letter came to me asking if I knew of some energetic consecrated young Seventh Day Baptist who wanted to make for himself a good income by engaging in general merchandise business in a growing town. That position, or opportunity, was kept open for some time waiting for such a man. What became of it I do not know. Some

one took it, that is sure; if not one of our people some one else. Supposing some alert Seventh Day Baptist had taken this opening with a view to contributing something to the good of that community and our church located there. By exemplifying the every-day virtues of honor, honesty, patience, and fairness he could not only have made a good living for himself and family but contributed in a very vital way to the uplift of the community and our cause in general. To the Christian business man come rare opportunities to help solve the problem of mutual brotherhood. If he prospers as he usually will, he will have opportunity to contribute to our larger mission work or become an administrator of missions and philanthropies. "Behold, I set before you an open door." We need more men to enter these open doors. Why not look about and find them?

THE CHRISTIAN PHYSICIAN

In an earlier sermon I spoke of the opportunities of the Christian physician and nurse in a general way. I mention it here again because there are frequently calls for a physician to locate in a town where we have a flourishing church. What a blessing a good physician can be to a church and community, and in turn what a blessing a good pastor and church can be to the physician. In a town of the Middle West the leading physician is a member of our church, and the pastor and the doctor are always co-operating in the care of the sick and unfortunate—an ideal relationship for Christian leaders. There are many such opportunities where other Christian physicians could locate in connection with a church and pastor of our own faith and enjoy with his family the blessing of Sabbath privileges instead of being compelled to live apart from those much-needed influences. Yes, here are more open doors for young people who will get ready to enter them. What a rare opportunity to fill a place of ministry close to the hearts of men. Enjoying the personal confidence of his patients, the Christian doctor may teach and live the gospel at the bedside of the sick and dying and bring untold comfort to the troubled and perplexed.

THE CHRISTIAN SCHOOL-TEACHER

Many, many, of our young people have entered the teaching profession and I suppose few professions offer greater oppor-

tunity for molding the future than the teaching profession. The regrettable fact is, however, many have used this profession simply as a means of income and not as an avenue of service. It is commonly recognized among leading educators that the Christian teacher, no matter what his subject of instruction, is teaching morals and that he is affecting the character and habits of his pupils more than he thinks. His life, his Christian ideals, his religion, his practice are going into the character of his pupils in a very real way. "The future America is being molded in the schoolroom more than in any other one place." If you are looking for a profession where you can be a blessing to humanity and still keep the Sabbath why not enter this profession? Many have done this and are doing it today. We have a noble band who are filling places of trust in the schools of our country and yet are loyal to their convictions. God bless them.

OTHER PROFESSIONS

There are many other open doors to our young people. I have mentioned only a few of them. Indeed, the more I go over in my mind what has been done and what might be done to earn a good living, the more I am convinced that in every community where Sabbath-keeping privileges could be enjoyed are open doors to energetic and enterprising young people. There are many places where music-teachers could make a good income and at the same time be contributing towards the pleasure and uplift of the community.

Then there are the trades of the carpenter, the blacksmith, the tinner, all of which are performing a necessary service in the community and by which an honest living may be earned. Day laborers are always in demand and with good wages at that. Our young people who have not had the chance to prepare for something in the line of the professions or trades should remember that nothing is more dignified and honorable than toil and that he who earns his living by an honest labor is sharing the work of Christ's coming kingdom. Jesus was a humble toiler before he began his ministry, and there is no line of work which is necessary which has not been sanctified by Christ's example and teaching.

"Where there is a will there is a way." I know of young people who, facing the choice of losing their jobs or quitting the

Sabbath, have chosen the former and then gone to work to establish a business of their own and have succeeded. They believed they were right. When one door seemed closed to them they followed the guidance of the Father and entered other doors. God will not permit us to suffer if we honestly and prayerfully set ourselves to improve the opportunities which he sets before us.

Favorite Chapters

ETHLYN M. DAVIS

Christian Endeavor Topic for February 20, 1915

Daily Readings

Sunday—The shepherd chapter (John 10)
Monday—The consecration (Isa. 6)
Tuesday—The Messiah (Isa. 53)
Wednesday—No condemnation (Rom. 8)
Thursday—Spiritual riches (Eph. 3)
Friday—Christian endeavor (Rom. 12)
Sabbath Day—Favorite chapters of the Bible, and why (Ps. 23: 1-6). (A memory meeting.)

THOUGHTS ON THE LESSON

As we study our lesson today, let us keep before us the picture portrayed therein of the Eastern shepherd with his flock, remembering at the same time that our shepherd is God.

No true shepherd would allow his sheep to want for anything within his power to give, because he loves his flock. Our Father, who is all-powerful, loves his children to a much greater degree and has promised his care to those who put their trust in him. We may fancy we need things which he sees are not for our good; therefore we often fail to receive all we ask for, because we ask amiss. We read of God's servants going onto small and discouraging fields to preach the word, not knowing whether they will receive enough money to supply their absolute needs; but, through their faith, they live to tell how God has given them all they need, and of the marvelous ways in which he has brought it about.

The shepherd in Palestine could not remain with his flock in one locality many weeks, because of the scarceness of grass. He must lead his sheep into new, green pastures where there would be water as well, that they should not want for anything. So God is constantly renewing our blessings, both spiritual and temporal. Yes, even

though we must pass through valleys of sorrow, distress, temptation, or even death, he is with us so that no harm may befall us; for if we trust him, he will shield us with his staff, and guide us with the rod which is his word. Just so the shepherd of the East uses his staff to drive away the dogs that worry the sheep and to protect them from any other enemies. With the rod he guides them, and under the rod they must pass as they enter the fold, in order to be counted, that none be lost.

As a climax, then, the Psalmist pictures the feast, the anointing, and the blessings beyond measure, culminating in the eternal home with the Father.

Probably one reason why this Psalm is among our favorites is that it "covers so beautifully our chief human needs—for guidance, comfort, cheer, and strength."

Let us make this a real memory meeting. Let the leader notify the members, a week in advance, of the particular chapter or portion of a chapter they are to have ready. Or, if you like better, ask the younger members to memorize designated chapters and let others, older, memorize chapters of their own choosing. Whatever you do, strive to bring in some original and interesting method which will lift you out of any rut which you may be running in.

The following I shall quote from the *Endeavorer's Daily Companion*, which may be a help.

SUGGESTIVE THOUGHTS

"John 14 is the favorite chapter of the New Testament, and perhaps of the Bible. It is the chapter of peace and plenty, like the Twenty-third Psalm.

"First Corinthians 13 is the favorite chapter of Paul's letters, because of its beautiful style, and because it gives the best picture of the ideal character.

"Revelation 21 is a favorite chapter, because it gives the most delightful view of heaven, and of the glorified earth.

"Isaiah 53 is one of the best-loved of all Bible chapters, because it gives the most wonderful portrait of our Savior.

"Hebrews 11 is a most inspiring chapter, filled as it is with marvelous little pictures of the world's greatest heroes.

"Proverbs 8 is a wonderful portrayal of wisdom, the fundamental quality of life.

"James 1 is a favorite chapter because it

is so full of sensible advice about the conduct of life.

"Psalm 90 is a glorious panorama of life and death, admired for its beauty and revered for its wisdom.

"Exodus 20 is one of the most influential pieces of writing ever written, containing the foundation of all law.

"Genesis 45 is a favorite among the narrative chapters of the Bible, because it contains the climax of the story of Joseph, the favorite story of the Bible.

"John 17 is a chapter close to the hearts of Christians, because it is our Lord's prayer with his disciples and the longest of his recorded prayers.

"Matthew 5, the Beatitudes chapter, is a favorite with old and young, because we all want to be happy, and we are there told how to be.

"Luke 15 is the favorite chapter of many Christians, because it contains the parable of the Prodigal Son, which first taught them the love of God in Christ.

"John 3 is the best-loved chapter of millions, because it contains the Bible's greatest verse, vs. 16.

"Romans 12 is a favorite chapter because it is packed with practical wisdom. It has been called the Christian Endeavor chapter of the Bible."

APPROPRIATE HYMNS

Holy Bible, Book Divine.
The Music of God's Word.
Wonderful Words of Life.
Trust and Obey.
How Firm a Foundation.

The Mission of Our Young People

RALPH COON

Paper read at Young People's Hour, Pacific Coast Association meeting

What is the mission of our young people? I like to think that there is but *one* mission for *all* Christians. Christ gave only *one* commission and that was for all his followers. Let me read it to you again—Matthew 28: 18-20, the last three verses of the book: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to ob-

serve all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." All power over sin is given unto Jesus; therefore we must go and tell all the world about it. And the greatest encouragement he can give us is "Lo, I am with you alway."

Now we may ask ourselves, "What part in particular do we, as young people, have in fulfilling this mission?" It seems to me it is a very important part. The young person has his life and life-work ahead of him. He can make the future just about what he wants it to be. We, as young people, must ask ourselves, "What is the part that Jesus has for me in carrying out this great commission? What am I called to do?" In answering this question, what kind of a call are we to look for? I know of a young man who has been thinking and praying considerably about this question. He has been overcome by the great need in China and has decided that he can do most for Jesus by going as a missionary to that field. To my mind this young man has been called to preach to the Chinese just as truly as Paul was called to preach to the Gentiles. Others are called in the same way to be doctors and lawyers. Surely no one will deny the great need there is for Christian doctors and lawyers. Indeed, the Master needs more of his servants in all kinds of occupations.

I can not help but think that the greatest need is for young lives to take up different forms of definite Christian work. For instance, see the urgent need in China. The largest and oldest nation of the earth stands ready to receive Christ if we but hold him up. The Chinese are rapidly leaving the old religion. If Christ is not brought to them now, in a few years atheism will doubtless become prevalent. How the Master's heart must be longing for consecrated young lives to carry his message to China at this critical time.

There are some duties in regard to the great commission that rest upon all the members of our churches and Endeavor societies. First of all, we must pray, and pray earnestly, for this work. Think what it would mean if every one who calls himself a Christian would pray definitely for missions every day. The church would receive a new power from on high, second only to that received on the day of Pentecost.

And then, I believe, it is the duty of every Christian Endeavor society (and why not every church?) to keep the subject of missions constantly before its members. We must know the needs of the different fields. We must become vitally interested in the work. No one will go, no one can pray, who is not vitally interested in the work.

The most practical way for our societies to stir up interest in mission work is to actually do that kind of work. I think the responsibility that rests on the Missionary Committee is greater than that of any other committee. We look to it to stimulate this interest by mission-study classes, missionary prayer-meeting topics and most of all, by leading the way in some form of practical missionary work.

In all our work we must not lose sight of the Bible. We *must* have the inspiration we get from it. It is here that we learn the true significance of the message we are to carry. In this connection it has always seemed to me that the Quiet Hour should be one of the most important parts of the Christian's daily life.

The outlook is hopeful. Our Endeavor societies are paying more attention to missionary work than ever before. Hundreds of young people in California alone have definitely decided to give their lives to missions. Let it be our constant prayer, that God may give our young people a clear vision of the part he has for each of us in this great mission.

An Examination Sociable

The Christian Endeavor society of the Seventh Day Baptist church at Plainfield, N. J., recently tried the plan of holding the first test in the "Expert Endeavor" part of their Efficiency Campaign in connection with the monthly business meeting as the social part of the evening. The plan was a success. All entered into the work with interest. Twenty-seven papers were written: for president, vice-president, recording secretary, corresponding secretary, and Junior superintendent among the officers; six for the Social Committee; one for the Finance Committee; four for the Information Committee; two for the Flower Committee; two for the Junior Committee; five for the Missionary Committee; two for the Prayer Meeting Committee. Plans are

being made now for the tests for all in the "General Efficiency" work at the March meeting. The papers are looked over and graded by the pastor and by each of the three members of the Efficiency Committee, and the average of the four markings is taken to be final in the matter.

Pop-corn and apples furnished by the Efficiency Committee were passed around as the papers were being finished, and all went home with the feeling of having enjoyed a profitable evening.

News Notes

JACKSON CENTER, OHIO.—The Senior and Junior Christian Endeavor societies held a joint session on the evening after the Sabbath, January 17, using the topic, "Make Bold Beginnings." The Juniors had control of the program, making use of the "seven steps in prayer-meeting participation," as suggested in the *Christian Endeavor World*. It is the sincere desire and prayer of the Junior superintendent that the *bold beginnings* made by our young members in that meeting may be the means of developing strong characters for Christ and this church.

Why is it that so few items appear in the RECORDER from our Junior superintendents? Why not use the Children's Page for articles of that kind occasionally, instead of the selected stories given each week? I assure you that the superintendent of the only Seventh Day Baptist Junior Christian Endeavor society in the great State of Ohio will be grateful for any items of good work done.

MRS. M. I. STOUT.

DODGE CENTER, MINN.—The Dodge Center Seventh Day Baptist Christian Endeavor Society has readopted the pledge. A little more than a year ago the pledge was dropped because there were a large number of young people who would not join on account of it. Some of the members who already were members lost nearly all interest, as they said there was nothing to work for without the pledge, and the meetings toward the end of the year lost most all of their attractions to many young people. But at a special meeting, January 2, 1915, the society voted unanimously to take back the pledge. Even those so decidedly against it a year ago voted for it.

So, with the promise of new members, our society is going to do better work than ever in 1915.

NEW AUBURN, WIS.—The fall and winter so far have been exceptionally fine.—Rev. W. D. Burdick was with us for a week just before Christmas.—On December 31 the church had its annual New Year's dinner. About 85 were present. After dinner came the business meeting and the election of officers for 1915.—On January 6, the Ladies' Society had an all-day meeting with Mrs. Ora Greene. They also elected new officers.—We are expecting some more new families here in the spring. We gladly welcome them in our society.

It was decided to set aside a sum of several thousand dollars to begin at once the organizing of the churches of the world (working first in the neutral countries and Great Britain and Germany, as far as possible) into a permanent World Alliance of the Churches for Promoting International Friendship. A strong American Committee has already been named, and a Committee of Twelve has just been appointed from the British churches and has opened headquarters in London with J. Allen Baker, M. P., as chairman and the Rt. Hon. W. H. Dickinson, M. P., as secretary. The chairman of the American group is Rev. William Pierson Merrill, D. D., and the secretary is Rev. Frederick Lynch, D. D. Correspondence will immediately be begun with churches in the United States, inviting them to become members, as churches, of the alliance. Thus the church will be the unit of membership rather than the individual.

SEVENTH DAY BAPTIST COLONY IN FLORIDA

Lone Sabbath Keepers, especially, are invited to investigate the opportunities offered for building up a good home among Sabbath Keepers in this land of health and prosperity. Correspondence solicited.

U. P. DAVIS,
Ft. McCoy, Florida.
T. C. DAVIS,
Nortonville, Kansas.

CHILDREN'S PAGE

The Story of a Key

It all happened at the time of the War of the Spanish Succession and most of the fighting was in the Low Countries, or what is now Belgium and Holland. The heroine of the story is a little Dutch girl whose name was Gretchen. Her mother kept a small inn at Oudenarde, a fortified town in the low country watered by the Scheldt. [It is this same country—Belgium—which has seen so much of the fighting now going on in Europe.]

Gretchen was only twelve, but bright and discreet for her years. She had fair hair, rather fluffy, and it was kept neat with great difficulty by being pushed back and tied down under a close muslin cap. Her eyes were large and blue, with a babyish look in them, but she was anything but a baby.

I do not know what she wore on ordinary occasions, but on one eventful day when her picture was painted she had on a blue woolen petticoat and a white apron with pockets in it. The picture—and a very fine picture it is—hangs in the town hall of the quaint old Flemish city, and every visitor in Oudenarde goes to see it and to hear this story that goes with it.

For all there was war in the land the little town was fast asleep, and in the heat of the June day Gretchen and her little brother Hans had wandered out beyond the gates to while away a few hours in the soft green meadow grass, through which the river ran.

It was very, very hot, and Hans was tired after walking, so he lay down under a tree and fell asleep, while Gretchen watched over him and kept an eye down the long gray highway. How long they were there she could not tell, but of a sudden she saw something that caused her to spring to her feet.

"Wake up, Hans; wake up, the enemy!" Hans sat up, rubbing his eyes and whimpering:

"Where is the enemy? I do not see them."

Gretchen was standing in the gray roadway, shading her eyes and looking into the

distance. She pointed with her small forefinger.

"But I see only dust!" cried little Hans. Gretchen, however, saw something more—a gleam here and there, where the sunshine glanced on a sword or a pennon, a white sheen, where once and again the cloud of dust had lifted or settled down. She heard too the muffled thunder of hoofs on the hard road.

She glanced back at the iron gates of the little city, which were wide open, at the old porter nodding on his bench, the careless sentinel drinking at the ale-house door, with his rusty sword propped up against the table—and then once more at that warlike line that was growing out of the dust and sunlight of the distance. Seizing Hans' hot hand she dragged him forward.

"Come on, Hans," she said in her quick, young voice, "the city gates are open and the French are behind us."

Hans' fat legs struggled on obediently.

"It is so hot, Gretchen," he panted.

"Courage, brother," said the girl; "we are getting nearer. Can you not see old Ten Eyck? Oh, a little faster. The French are gaining on us."

"I can not run any more, sister, my legs are tired," and Hans sank down upon the ground.

Gretchen was almost beside herself, the enemy was so near. She dragged Hans out under a shade tree and left him among the dandelions.

"The French will not harm you, little one, and I must on and close the gates or—all is lost."

Then she struggled on, her cap flung aside, her limbs trembling, her soft hair hanging damp about her face, weary, breathless, panting, trying to cry out, but all unnoticed. The old porter was nodding on his bench; the sentinel was sleeping with his head upon the table by the empty flagon. And nearer and nearer rushed those beating hoofs.

But still she toiled on. A sound like surging waves was in her ears, and glancing back with frightened eyes she saw the stirring dust not two hundred yards behind, and in front a soldiery figure waving something in his hand.

"Heaven help me," gasped the girl; "I must save the town," and brave as Joan of Arc, she stumbled on. She was at the gate

HOME NEWS

DERUYTER, N. Y.—Three new members were received into the church on Sabbath Day, January 23, two by letter and one on profession of faith. There are others who are looking forward to baptism in the near future.

Monday evening, January 25, a social was held at the home of Mr. and Mrs. Stephen Parker, to welcome the new comers from Nortonville, Kan., Mr. and Mrs. Ernest Kenyon and family, and Mr. and Mrs. Oursler and family. Over eighty were present, and it was a very pleasant gathering. Ice-cream and cake were served.

E. M. A.

HOPKINTON, R. I.—The community social was held at William S. McGonegal's last Wednesday evening. There was a large attendance and an interesting program. Pastor Witter had arranged a pleasant surprise in the person of Rev. Clayton A. Burdick, of Westerly, who gave an excellent talk on the advantages to be gained by such an organization in a social and an educational way. He spoke appreciatively of the many privileges of rural life and spiced his remarks with several laughable stories.

The next meeting will be with Mr. and Mrs. Amos Kenyon on February 10.

EXELAND, WIS.—Dr. L. C. Randolph came the fifteenth according to appointment. As the schoolhouse was under quarantine for smallpox he conducted the Sabbath-morning services at the home of Edwin Maxson. He lectured at Exeland the night after the Sabbath and preached there Sunday evening. He then took the 9.19 train for Thorp, where he had an appointment for Monday evening.—*Journal-Telephone.*

WESTERLY, R. I.—The members of the Sabbath-school class of the Pawcatuck Seventh Day Baptist Church, which is taught by the pastor, Rev. Clayton A. Burdick, gave him a surprise party last evening, in honor of his birthday, at the parsonage on Main Street. There were about 30 people in the party and they made the evening lively with games and music.

The party was a complete surprise to

now, and the thundering horsemen were not ten rods behind. She seized the gates and, exerting all her strength, she felt them move. As in a dream she heard them meet and clang, and then with both her hands she grasped the iron key and tried to turn it.

Half way it turned, and stopped. She strained and strained, and at last with a desperate effort she turned it in the lock, leaving a stain of blood from her wounded fingers upon the handle of the key.

"Beaten by a girl!" cried the leader of the Frenchmen as he paused less than thirty yards from the fastened gate. "Well, 'twas bravely done, *mes braves*, and we will march back again."

And stout Marshall Boufflers, skilled French general as he was, led his army back to Bruges, while the bells of Oudenarde rang and culverins were fired from the walls and all the people made holiday.

But Gretchen, she who had saved the city by her watchfulness, her thoughtfulness and her heroism, was tossing in a fitful fever in her little room under the attic eaves, always in her delirium being chased by phantom soldiers through an endless desert. But she did not die, else the picture would not have been painted. And when she was able to sit up the city dignitaries came to pay her a visit accompanied by heralds and trumpets. On a purple velvet cushion they presented her with the city key, the very key which she had turned to lock the gate and which was still stained with her blood.

Her family was ennobled and, as I have said, her picture was painted and hung in the city hall. And the key is kept in a glass case under her picture and on the key is a spot of rust, which may be or may not be a drop of blood; but I choose to think that it is, and that the stain was made by the heroine's hand.—*Author unknown.*

Too many people forget to forget. St. Paul's way was better. He forgot the things that were behind, whether mistakes or attainments, left them altogether in the past and, stretching forward to the things that were before, he used all his energy and strength to attain and achieve them. We make our own years, and whether they are beautiful or not will depend on the kind of living we put into them.—*J. R. Miller.*

Mr. Burdick, although the other members of his family had been previously informed of the intended visit. They were given a hearty welcome, nevertheless, and the delight of the pastor, at being thus remembered by his friends, was most noticeable.

Knowing the enjoyment which Mr. Burdick takes during the summer on the golf links, his friends presented him with a handsome golf bag.

SALEM, W. VA.—At the meeting of the Salem College Building Committee held Wednesday night, O. W. Ford, of Clarksburg, was officially elected as superintending architect for the work on the new building. Plans submitted by him early this week were considered and referred back to him for an estimate as to the prospective cost.

The Young Woman's Christian Association of Salem College is arranging for a lecture to be given by Professor Paul E. Titsworth, of Alfred University, Alfred, N. Y., on the evening of February sixth. The subject of the lecture is to be "The Value of a Man." Professor Titsworth is spoken of as one of the strongest members of the Alfred faculty.—*Express*.

THE TWO MILTONS.—Last Sunday night the Milton Seventh Day Baptist Brotherhood entertained their brother organization from Milton Junction, about thirty members of the latter attending. The weather outside was cool, but the basement of the Milton church was warm, the reception accorded the visitors was hearty, and every one heartily enjoyed the evening.

The Social Committee of the Milton Brotherhood had prepared a sumptuous supper, and about 90 men and boys did full justice to it.

When the proper time arrived, Toastmaster W. K. Davis introduced the speakers in a very pleasing manner. Those called upon were: H. M. Burdick, of Milton Junction; G. M. Ellis, Milton; Prof. D. N. Inglis, Milton; Rev. W. D. Burdick, Milton; Rev. H. N. Jordan, Milton Junction, and Dr. L. C. Randolph, Milton. The men who failed to attend will have to imagine the many hearty laughs provoked by the several speakers and also the serious thoughts which they presented.

Among the pleasant features of the evening were three selections by the College Glee Club, which interspersed the speeches.

At the close of the session it was announced that the next two meetings would be held on the first and third Sunday nights in February; the program of the first to be of a patriotic nature, under the leadership of G. B. Rood, and the second to be a travelogue on China, by Rev. H. E. Davis, of Walworth, and the Milton Junction brothers are cordially invited to attend.

The many friends of Dr. Platts will be glad to learn that he is very much improved in health and able again to be out a little.—*Journal-Telephone*.

He who carries his own light with him is never in darkness. Nor can he who carries with him a heart full of love for mankind and hope in the omniscience, the omnipotence, and the mercy of God be cast down by the petty annoyances and perturbations of life. This must be true because love makes all burdens lighter, all prospects brighter and all trials endurable. True optimism can not be induced by argument. It has a deeper and an eternal principle for its foundation.—*Dallas News*.

The Ladies' Home Journal

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

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

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Plainfield, N. J.

SABBATH SCHOOL

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

Suggestions for Teacher Training Work

We want to call attention to the excellent leaflet on this subject published by the Sabbath School Board. We reproduce it here with on our page. Send to D. N. Inglis, Superintendent of Teacher Training, Milton, Wis., for copies of the leaflet.

Teacher Training

D. N. INGLIS

1. *Why?* Teacher Training means the fitting of men and women to teach the Bible. Not that they must or will teach after the completion of such a course, but that they be fit to do such work. No one thinks of trying to teach in the public school without special preparation and a diploma or a certificate witnessing to his fitness. How much more important is fitness in teaching God's word.

2. *Meaning.* Teacher Training means a study of the Bible as a related whole; a study of the teacher and the methods of teaching; the study of child psychology, or the student; the study of the Sabbath school as an organization.

3. *Who?* Those who are teaching in Sabbath school would do well to take such a course, especially those who have never had training courses in higher schools of learning. This is an excellent course for classes in the school, ages from 17 to 20 or above. Some schools have as many as ten classes doing training work. Here will be the source of future teachers. It will be helpful for any one who wishes to study thoroughly all phases of Bible-school work.

4. *How to Organize.* The main impetus ought to come from the superintendent and the pastor, both of whom ought to be interested in getting better teachers.

Get a few of the good workers together to talk it over.

Elect a wide-awake teacher.

Set a definite goal.

If you have not enough of your own workers, try a union with the other denominations, meeting at regular periods during the week.

SUGGESTED WORKS ON TEACHER TRAINING
First Standard Manual of Teacher Training. By Barclay. Published by The Methodist Book Concern, New York City or Chicago. Price, 50 cents.

Training the Teacher. By Schauffler, Lamoreaux, Brumbaugh, and Lawrence. Sunday School Times Co., Philadelphia. Price, 50 cents.

Preparation for Teaching. Oliver. Westminster Press, Philadelphia. Price, cloth, 40 cents; paper, 25 cents.

Training for Service. Moninger. Standard Publishing Co., Cincinnati, Ohio. Price, cloth, 50 cents; manilla, 30 cents.

Enrol with your state department and be sure to take the examinations. See that maps and blackboard are available if possible.

If possible get your teachers to read one or more works on the period of life that he or she is teaching.

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—2 Timothy 2: 15.

From the School Near Exeland, Wis.

The Sabbath School page reminds me that I promised to write something for your department from our school and, *lest I forget if I procrastinate* (the editor supplies the italics to call attention to that significant phrase), I will tell you of our meeting yesterday, January 23. Since the schoolhouse is still under quarantine, we met at Mr. Irvine Freeborn's home, and in spite of the fact that the mercury was twenty-eight below zero in the morning, there were twenty-four in attendance.

A number of the regular members were unable to be present owing to illness or the long distance to walk, but a number of neighbors had been invited and all were present. Several of these I have never seen at the services at the schoolhouse, and this has set me to wondering if we have been more negligent in giving people an invitation to our meetings when held in a public place than we would have been if they had always been held in private homes. If so, we will try to correct our mistakes in future.

(Continued on page 192)

DEATHS

BAILEY.—Mrs. Emmeline Alden Bailey was born in Jefferson County, New York, August 10, 1832, and died at her home in Cottage Grove, Ore., January 1, 1915, of internal cancer.

Six children, numerous grandchildren, and many friends survive her. Her children are Mrs. Clarissa Fadden, St. Paul, Minn.; Mrs. A. B. Tappan, Dodge Center, Minn.; Charles Bailey, Seattle, Wash.; Mrs. L. W. Chapin, Eugene, Ore.; Mrs. Eva Hickey, Cottage Grove, Ore.; and Henry Bailey, Cottage Grove, with whom she lived.

In early life Sister Bailey became a Christian, and she remained true to the last to pledges she then made her Lord; and when he called for her, she was found ready on that bright New Year's Day.

She was married to Ezra Bailey, May 28, 1851. They lived for a long term of years at New Auburn, Minn., where the writer of this sketch first knew them. They were worthy, helpful members of the Seventh Day Baptist church at that place. Later they came to Oregon. Mr. Bailey and the son Thurman died while living at Salem, Ore. Some years since, Mrs. Bailey and

some of the children removed to Cottage Grove. She was a non-resident member of the Seventh Day Baptist church at Riverside, Cal. Her Bible and the SABBATH RECORDER were her daily companions. An affectionate, devoted mother, a worthy Christian, and a real "mother in Israel" has passed from the life and land of labors to her home of rewards.

In the absence of any minister of her faith, the farewell services were conducted by Rev. Mr. Gibson, of the local Seventh Day Adventist church. G. W. H.

PETTY.—At Nortonville, Kan., January 2, 1915, Mrs. Eunice W. Petty, in the eighty-ninth year of her age.

She was a daughter of Jedediah and Sarah Thomas Hall. She was born near Shiloh, N. J., June 28, 1826. She was a sister to Mrs. Bond Davis, of Shiloh, N. J., who died in 1912. She is survived by one daughter, Mrs. Hannah Vandenburg, Nortonville, Kan., and by other more distant relatives. For years she had been a helpless invalid and had received the constant care of her daughter. Some years before her death she wrote the following biographical sketch:

"I was born near Shiloh, in Cumberland County, N. J., June 28, 1826. I had convictions of sin very early in life. At the age of twelve years those convictions were deepened, and remained until I cast myself at the feet of Jesus and received his pardon. I was then made to rejoice in the Lord, and on the third of November, 1838, I was baptized by Elder David Clawson and became a member of the Shiloh Church. On the third of November, 1851, I was married to Samuel D. Petty, and went to live in Illinois, and united with the church at West Hallock soon after its organization. In the fall of 1857

we came to Kansas in company with Deacon Saunders and a few other Seventh Day families. When the little church of fourteen members was organized by Elder A. A. F. Randolph, in the summer of 1863, my husband and I were two of the constituent members."

During these fifty-seven years Sister Petty has maintained her membership in the Nortonville Seventh Day Baptist Church. Her funeral service was conducted by Pastor James L. Skaggs, January 4, 1915, at the church. Interment was made in the Nortonville Cemetery. J. L. S.

SAUNDERS.—Haldane Cochran Saunders, the youngest son of Dea. and Mrs. Truman Saunders, was born in West Hallock, Ill., March 4, 1862, and died at the home of his daughter, Mrs. William P. Myers, in Chicago, January 18, 1915. Death came suddenly from heart failure while he sat at the breakfast table.

Mr. Saunders spent the year 1879-80 in Kentucky State College at Lexington. The following fall he entered Milton College, where he remained two or three years, but on account of poor health he gave up farther study. He had lived intermittently in Milton and vicinity for thirty years, but his permanent home of late had been in Alabama. For several years he was engaged in the hardware business at Milton.

He was married to Miss Charlotte Davy, of Milton, on March 25, 1884. To them were born two children,—Charlotte and Haldane. The latter died at the age of five years. Mrs. Saunders died in December, 1895.

The body was brought to Milton for burial, and funeral services were held Wednesday afternoon at the home of his sister, Mrs. A. R. Crandall, conducted by Rev. Willard D. Burdick. W. D. B.

MILLARD.—Mary E. Burdick Millard was born in Columbus, Chenango Co., N. Y., April 15, 1833, and passed away at her home in Walworth, Wis., May 5, 1914.

Mrs. Millard was stricken with paralysis about five weeks previous to her death and remained in a helpless condition until the end. At the age of ten years, Mrs. Millard with her parents came west, and settled in the town of Linn, Wis. When nineteen years old, she was married to Clarke Burdick, who died July 11, 1887. In 1888 she was united in marriage to Morris Millard, who passed away February 10, 1913.

Mrs. Millard united with the Seventh Day Baptist church at Walworth soon after her marriage to Mr. Millard, and continued a faithful member of that organization.

Three children—a son, Truman Burdick, of Nevada, two daughters, Mrs. M. O'Connor, of Chicago, and Mrs. W. J. Bashaw, of Lake Geneva, remain to mourn her death, beside two stepchildren, John and Ida Millard, of Walworth; two sisters, Mrs. James Smith, of Lake Geneva, and Mrs. L. Wahl, of Harvard, Ill.; and a brother, Byron Burdick, of Harvard, beside other relatives and friends.

Funeral services were held at her home in Walworth, Thursday May 7 and were conducted by Rev. H. Eugene Davis. Music was ren-

dered by a quartet composed of Mrs. Stelle Walters, Dr. H. M. Johnson, G. W. Crandall, and H. E. Davis. The interment was at the Lake Geneva Cemetery. H. E. D.

CLARKE.—After months of suffering, during which the best of care was bestowed upon him, Fred J. Clarke passed away at his home in Walworth, Wis., in the early morning of Thursday, January 14, 1915.

Frederick James Clarke, the fourth son of Dr. Henry and Lorinda Coon Clarke was born on what was known as the Dr. Wood farm, east of Walworth, March 4, 1843, and thus died in his seventy-third year. He had spent most of his life in and near Walworth though a few years were spent in the far West, and a short time at Milton, Wis. Mr. Clarke was married June 1, 1865, to Harriet Emeline Coon, who died. Three children came to this home, Meta, the eldest, dying July 26, 1904, Zoe L. Rice, of Chicago, and Adaline H. Belland, of Walworth, still living. On January 4, 1899, Mr. Clarke was united in marriage to Emma Dora Morris, who has so tenderly cared for her husband in his last long illness. Besides Mrs. Clarke and the two daughters who are saddened at his going, there remain three brothers, Frank, of Morsmere, N. Y., O. P., of Walworth; and Milton J., of Milton, with seven grandchildren and one great-grandchild, and many other relatives.

Mr. Clarke was converted and joined the Walworth Seventh Day Baptist Church during the pastorate of Rev. L. E. Livermore, and afterwards transferred his membership to Milton Junction, where it was held at the time of his death. He has been interested in the work of the church, and has received great comfort from the reading of the Bible and the SABBATH RECORDER, especially during the long illness.

Farewell services were held at the home, and at the Seventh Day Baptist church, on Sabbath afternoon, January sixteenth, conducted by the pastor, Rev. H. Eugene Davis, and the church choir, followed by the interment in the Walworth Cemetery. H. E. D.

COON.—Mrs. Erma Luella Coon, daughter of Frances Greene and Morris Crandall, was born in Utica, Wis., December 27, 1860, and passed to the heavenly home from her home in Walworth, Wis., January 12, 1915.

Mrs. Coon was married, December 27, 1887, to Marshall Coon, who died February 21, 1908. Three children came to bless this happy home: Clyde, Martha Frances, who died in infancy, and Glenn. A sister, Mrs. M. G. Stillman, of Lost Creek, W. Va., a brother, Mr. O. G. Crandall, of Milton Junction, are still living, while a brother, Elba De Forest Crandall, passed away some years since. These children, the sister and brother, together with many kinfolk and friends, sorrow at the loss of so devoted a woman, and so helpful a friend.

Mrs. Coon joined the Walworth Seventh Day Baptist Church in 1888, having previously been a member of the Utica Church, with which she united when sixteen years of age. A consistent Christian life she endeavored to live throughout the years, and bravely faced trial,

burden, and responsibility. Her neighborly kindness was attested to by the very large attendance at the farewell service and the floral tributes brought.

The pastor, Rev. H. Eugene Davis, conducted the services at the home and later at the church, a quartet sang "In the Secret of His Presence," "Still, Still With Thee," and "Beautiful Isle of Somewhere," and interment was made in the Walworth Cemetery. H. E. D.

BASSETT.—Miss Sarah Bassett was born in Plainfield, Otsego Co., N. Y., February 12, 1844, and died in her home in Leonardsville, N. Y., January 24, 1915, aged 70 years, 11 months, and 12 days.

Sister Bassett was left motherless when a babe, but her father marrying in about two years, she was cared for till about fifteen, when her stepmother passed away and the care of the family fell upon her young shoulders. Then, added to this, was the care of her invalid father for about two years before he died.

After the breaking up of the home, and a few years spent in the West, she returned to Leonardsville, where she has not only made her home, but made herself so useful in other homes, that repeatedly we have heard such expressions as, "What shall we do without Sarah? How we shall miss her," and "One must know her to love her."

In 1866, she made a profession and joined the Seventh Day Baptist church in Leonardsville, and to this she was faithful and true to the last. The loss of hearing debarred her from the enjoyment of the services for some years, but her interest in her church was steadfast.

Truly her life has been a life of service, and it may be said of her, "She hath done what she could."

J. T. D.

SPICER.—At his home in Potter Hill, R. I., on December 24, Noyes Spicer, in the eighty-fifth year of his age.

He was a son of the late Joseph Spicer, of Hopkinton City, R. I. Three brothers survive him: George Henry, of Ashaway, R. I.; J. Denison, of Plainfield, N. J. and Albert H. Spicer, of Westerly, R. I. G.

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Single man to work on farm in Iowa, Sabbath-keeper preferred. Address M, SABBATH RECORDER.

(Continued from page 189)

It is encouraging to see that the interest is keeping up and, thanks to Mrs. Abbey's and Mrs. Freeborn's efforts, there are several new members.

Being few in numbers there is no chance for any to shirk responsibility and I believe we are all being benefited thereby.

Pray for the growth and prosperity of the Windfall Lake Sabbath School.

Yours in His service,
RUTH C. WATTS,
Superintendent.

Murry, Wis.

* * *

You will notice the daily readings on this page each week, with a *daily* topic. Preston F. Randolph, of Salem, makes the suggestion, and to reward him for it we let him prepare the readings in shape for our printer. That's right. Send on your propositions. We may not use them just as you offer them, but we will be grateful anyway. Put your ideas on this page and thresh them out in open court.

* * *

We suggest that every home in the denomination follow these readings daily. They are not long. A few moments at the breakfast or dinner table or at the hour of home worship will be well spent, give a tone to the day and a sacred touch to the family life. One writes: "All my married life, more than forty years, I have used daily readings of the Bible lesson in the family devotions." That is a fine record. Some of you are just founding a home. Begin right. Some of you are away from home. You can follow these readings either alone or with your roommate. I should like to take a census by and by as to how many people are following these daily readings.

Lesson VIII.—February 20, 1915

DEATH OF ELI AND HIS SONS. 1 Sam. 4: 1-18
Golden Text.—"Be ye doers of the word, and not hearers only, deluding your own selves." Jas. 1: 22.

DAILY READINGS

1. Death of Eli and his sons (1 Sam. 4: 1-18)
 2. The bad sons of Eli (1 Sam. 2: 12-17; 27-26)
 3. Prophecy against Eli's house (1 Sam. 2: 27-36)
 4. Reward of the righteous (Ezek. 1: 1-9)
 5. Personal responsibility (Ezek. 18: 10-20)
 6. Penitence and life (Ezek. 18: 21-32)
 7. Triumph in death (Ps. 16: 1-11)
- (For Lesson Notes, see *Helping Hand*)

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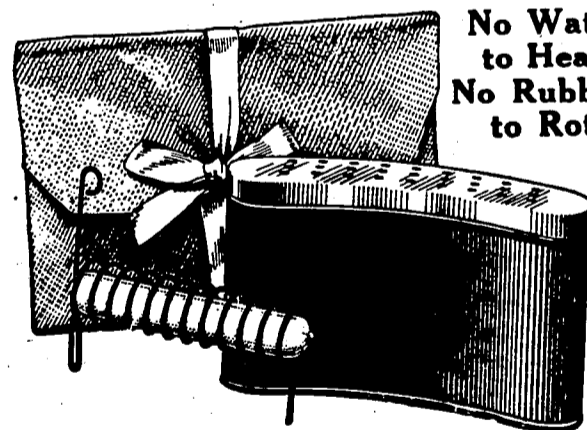
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Along all our pathways sweet flowers are blossoming, if we will only stop to pluck them and smell their fragrance. In every meadow birds are warbling, calling to their mates and soaring into the blue, if we will only stop our grumbling long enough to hear them.—*Minot J. Savage, D. D.*

All that is divine in man comes from God. All that tends toward God in man is God's voice in the human heart.—*Alexander Maclaren.*

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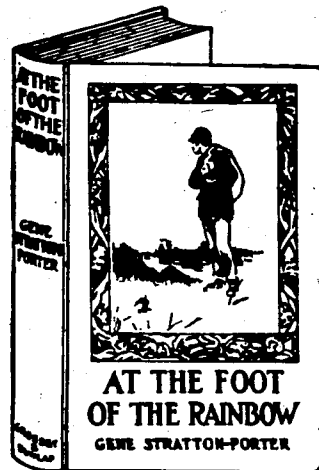
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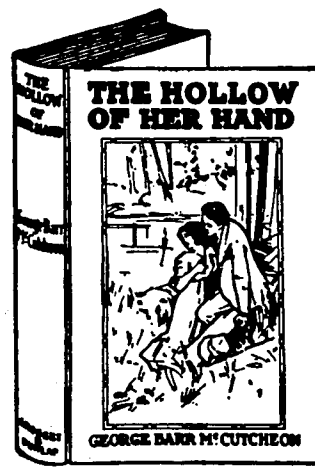
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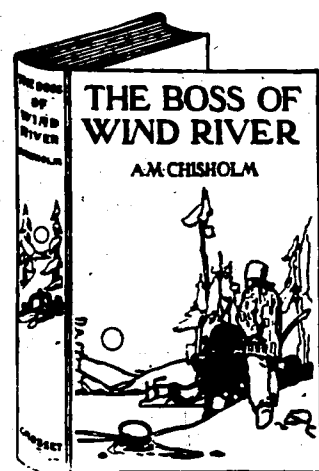


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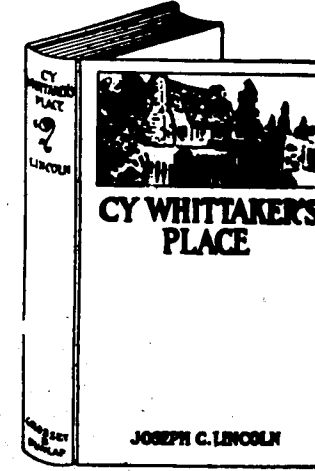


THE HOLLOW OF HER HAND
by George Barr McCutcheon



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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
by Joseph C. Lincoln

THE HOLLOW OF HER HAND by George Barr McCutcheon

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

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The Sabbath Recorder

ABRAHAM LINCOLN

Child of the boundless prairie, son of the virgin soil,
Heir to the bearing of burdens, brother to them that toil;
God and nature together shaped him to lead in the van,
In the stress of the wildest weather, when the nation needed a man.

Eyes of a smoldering fire, heart of a lion at bay,
Patient to plan for tomorrow, valor to serve for today;
Mournful and mirthful and tender, quick as a flash with a jest,
Hiding with gibe and great laughter the ache that was dull in his breast.

Met were the man and the hour—man who was strong for the shock—
Fierce were the lightnings unleashed; in the midst, he stood fast as a
rock.

Comrade he was and commander, he who was meant for the time,
Iron in council and action, simple, aloof, and sublime.

Swift slip the years from their tether, centuries pass like a breath,
Only some lives are immortal, challenging darkness and death.
Hewn from the stuff of the martyrs, writ in the star-dust his name,
Glowing, untarnished, transcendent, high on the records of Fame.

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