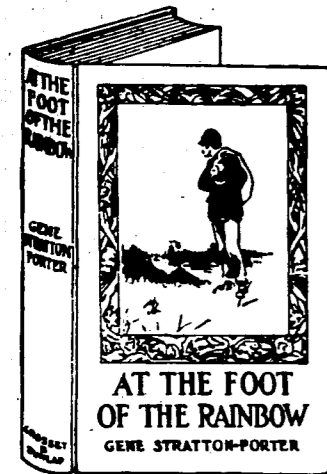


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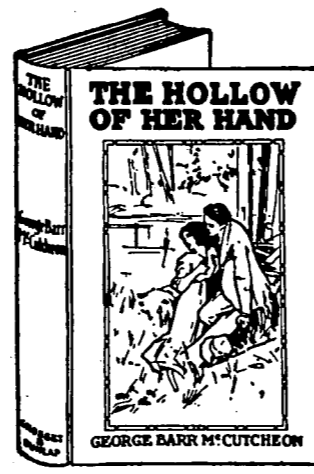
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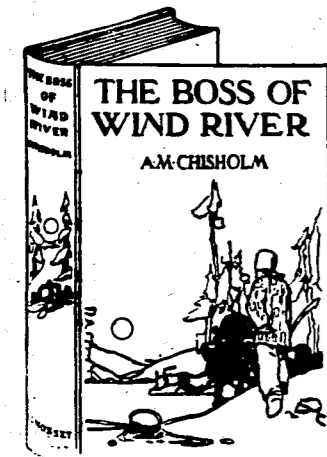
AT THE FOOT OF THE RAINBOW
by Gene Stratton-Porter (Author of "Freckles")

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

THERE IS NO END

GEORGE I. SILL

Uplift Time's curtain and look back—
Behold the man!

A savage—murder his pastime,
Blood his desire.

Yet, in his breast lies hidden deep,
A spark from heav'n;

Its source is God—and by his breath
It springs aflame—

Out of the night of ages past,
Man's day is born.

In strife and pain and stumbling oft—
Onward, his course.

His prize ahead! Of time to win—
There is no end!

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The Sabbath Recorder

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VOL. 78, NO. 8

PLAINFIELD, N. J., FEBRUARY 22, 1915

WHOLE NO. 3,651

Good-by Old Press

Today they are tearing down the old large Potter press that for twenty years has printed the messages sent to our readers through the SABBATH RECORDER. Its day is done, and, as I write, the heavy crash of its castings, wheels, and rollers can be heard as they are thrown into a wagon for the scrap pile, good for nothing but junk. The old press was given by Charles Potter and Company, twenty years ago, and for more than a thousand weeks it has never failed to deliver its quota of SABBATH RECORDERS and *Sabbath Visitors*, as well as the *Helping Hands*, the *Year Books*, and various other publications of our people, including the two *Historical Volumes*.

We are sorry to see it go. It has been a faithful friend. But for some time it has shown signs of growing decrepitude. The heavy thump of the worn parts, the stiffness, the creaking of its joints and cogs and stops, all admonished that its time was short. It has borne its burdens under three editors and four business managers, until now. Only yesterday afternoon it delivered its last SABBATH RECORDER, and this morning the junkmen came in to carry it out piece by piece.

Well, presses and men are, in some respects, a good deal alike. Both will wear out, and no matter how faithfully or how well they have done their work, when the wear of years has told its inevitable tale, and the imperfections of age have crept upon them, both must be replaced by new. It is the old, old story. So good-by, old press! When our time comes to stand aside for a better, may we have the assurance that our work, too, has been well done; may our last strokes be as perfect as yours were yesterday.

Welcome the New Press

This week's RECORDER is the first one printed on the new press, which stands on the same spot where stood the old, and begins its work in a satisfactory manner. The new one is the gift of C. B. Cottrell's Sons,

the printing press men of Westerly, R. I. Only by their generosity could the publishing house have supplanted the old with the new. As in the case of a new pastor, we now expect to hear nothing but good words for the new press. The old will soon be forgotten and the workers will rally around the new. Thus the work will go right on. There will be no jarrings, no friction now, and, if the press is properly adjusted to its new surroundings, a little rattle will not be noticed. It is not so old, and looks better—more up-to-date—so we expect people to be pleased with it, at least until it shows signs of aging, or, in an unguarded moment, makes some little break. One thing is sure, it will do excellent work so long as the people use it well, and while the workers upon which it depends do their part. They must furnish the power, otherwise it will do nothing. So long as people supply this, keep the parts well oiled, and feed it right, it will do splendid work. But the moment they begin to neglect it, and shirk their own duties, that moment the new press will begin to do inferior work; and under such treatment, if continued, it will fail altogether.

Tract Board Meeting Field Work

The regular monthly meeting of the Executive Board of the American Sabbath Tract Society, on February 14, was an interesting session and largely attended. While in the minutes will appear all the transactions, there are, nevertheless, several items in which our readers will be specially interested. Of course, the installation of a new press and a change in the electric dynamo were among these, but there are two or three other matters quite as important.

The plans for field work are being perfected and two men are soon to be at work. Rev. W. D. Burdick has been released, by a mutual understanding with the Missionary Board, to labor three or four months on the Southwestern field under the auspices of the Tract Board. He goes to

this work immediately after the close of the meetings he is holding at Jackson Center, Ohio. Rev. H. D. Clarke will do field work for three months on the Northwestern field. Arrangements are also being made for exchange of pastors for Sabbath reform work among the churches.

As our readers have already seen in the notice by Secretary Shaw, May 22 is to be set apart as a rally day on the Sabbath question. Its purpose is to secure united effort in behalf of better Sabbath-keeping, to secure a clearer understanding of true sabbatizing, and to cultivate the spirit of unity, or solidarity, throughout the denomination. The Sabbath School Board will join in this, asking all Sabbath schools to unite in the good work. Our readers will hear more about this matter as the weeks go by.

The Committee on Distribution of Literature reported over 5,000 pages of tracts distributed during the month, and eighteen new subscribers to the SABBATH RECORDER, with twenty-six subscribers dropped from the list. It was voted to send the RECORDER free one year to young couples whose marriages appear in its columns. This is done in the hope that those to whom it is sent will like it well enough to subscribe for it when the year closes.

Below we give a letter to Rev. George Seeley, which the board at its January session requested its secretary to write him in honor of his eightieth birthday:

Rev. George Seeley, Sunnie Brae, Moncton, N. B., Canada.

DEAR BROTHER SEELEY: At a meeting of the Board of Directors of the American Sabbath Tract Society, held in Plainfield, N. J., on Sunday, January 10, 1915, it was "voted that the Recording Secretary be requested to express to Rev. George Seeley the good wishes and brotherly love of the Board, on the occasion of his eightieth birthday, which occurs on the fourteenth of February next."

In accordance with such action, it affords me much pleasure, both officially and personally, to extend to you the most hearty good wishes of every member of the Board.

Your reports and letters to us seem inspired from above, and fire us all with new zeal and endurance, when otherwise we might be faint-hearted. Your faith and your godliness have endeared you to us all in a most tender and fraternal love, and individually and collectively we bespeak for your declining years, such physical comfort, intellectual brightness and spiritual assurance as shall make your last days your best days. Yours has been a long life, and we are especially grateful that the cause we represent

has been honored by your faithful labors in these later years.

We trust there may yet be left to you some years of seed-sowing, ere you shall hear the "well done, good and faithful servant, enter thou into the joy of thy Lord."

With renewed assurances of our love and esteem,

Yours very sincerely,
On behalf of the Board,
ARTHUR L. TITSWORTH,
Recording Secretary.

Plainfield, N. J., Feb. 12, 1915.

The Mote and The Beam

In that matchless Sermon on the Mount, the Master warned his disciples against passing harsh judgments upon their fellows, assuring them that, as they judge others, so they may expect to be judged. In this connection Jesus said:

And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

As the years go by, we are coming more and more to feel the force of the Savior's words about the mote and the beam. We never see a scathing article, wherein one passes severe judgment upon his fellows, indulging in personalities, sweeping criticisms, and wholesale denunciations, without fearing that the writer has overlooked the beam in his own eye. We fear, more than ever before, to take up a critical pen, lest the beam shall so blind our own eye that we do more harm than good. When we were younger, we must sometimes have made the mistake of being rash in judgment, and we fear that, now and then, the Master's cause we so much loved may have suffered thereby.

Harsh and bitter language, cutting and personal thrusts, must reveal but poorly the heart's desire to reach and lift up the erring and to save those who are going wrong. Almost invariably the ones thus arraigned are driven farther away and a chasm is made between them and the worker which no human power can bridge. And when a man assumes an attitude that leads the public to feel that he thinks he is the only one who is right and that everybody else is wrong, his day of usefulness as a leader of men is rapidly passing away.

EDITORIAL NEWS NOTES

Is it "Germany Against the World"?

Nothing else since the European War began has so stirred the whole world as has the German order making a war zone of all the waters around Great Britain. The threat to torpedo neutral vessels without respect to any flag and with no regard for the lives of non-combatants, whether they are there as passengers or crew, has outraged the feelings of neutral nations the world over. This is so, because the right of search for contraband goods, granted by international laws and treaties, is considered adequate, and when the Germans, ignoring this, resort to a system of piracy on the high seas against neutrals, the world stands aghast. So far as we can see, this new measure is a great mistake, and many think it impossible for Germany to carry out her threat. It is one thing to declare a blockade, but quite another thing to enforce it. Unless Germany really wants to make enemies of all neutral nations, she will be likely to modify her order. Certainly, the decree to destroy all ships and crews found in the waters around the British Isles after February 18 is the maddest proposal ever put forth by a civilized nation.

It is bad enough when such destruction is threatened the merchant ships of an enemy; but when they include the wholesale destruction of the vessels of friendly nations, and that, too, in defiance of the plainest rules of warfare, we do not wonder the nations are stirred.

The new order constitutes an extraordinary international claim and comes little short of an invitation to international embroilment with neutral powers. No one should urge precipitate action in such a crisis, but it is clear by the protest made, that this nation means to maintain the honor of the flag.

Misuse of the American Flag

We said above that America means to maintain the honor of her flag. The question of its supposed misuse has been raised in a peculiar manner, of late, and efforts are being made to determine what constitutes a misuse. It is claimed by Germany

Sometimes it takes years of experience for men to learn this lesson. Some men never do learn it, and practically throw away their lives denouncing those whose Christian fruitage is far superior to their own. The beam has blinded them to their own shortcomings until they fail to see that they come far short of producing the fruits of the Spirit given in the New Testament.

Unnecessary Misunderstanding

Several times we have received letters of inquiry regarding certain statements as to biblical and doctrinal matters in certain religious writings, and our own opinion has been asked. Some criticisms have come which it seemed unwise to publish. We were sure the writers misunderstood the real position of the ones they criticized, and the prospects for securing a change of viewpoints seemed remote indeed. If both sides, in such controversies, would take more pains to avoid statements that give offense, many unnecessary misunderstandings would be avoided altogether, and the cause we love would thereby be advanced.

One thing is certain, both the critics and the ones criticized have equal respect and love for the Bible as the word of God. They both render loyal obedience to the Bible; both keep the Sabbath, and both regard the Bible as a revelation of God to man, and as a true record of God's dealings with his children in the plan of salvation. Both classes are living godly lives, and both are trying to help their fellow men to better ways of living. If all could cease magnifying so much the theoretical and the doctrinal side of religion, and focus their attention more upon the practical work of a Christian life, there would be little chance for misunderstandings. Men who busy themselves looking for heresies in others are sure to find what they look for. And the worst of it is, these are likely to see signs of skepticism where none exists. On the other hand, those whose hearts and lives are occupied in practical work for Christ by doing good unto men have little time to search for evidences of heresy in others. We can not avoid the feeling that most of the misunderstandings between brethren of our denomination are unnecessary.

that English vessels have in times of imminent peril hoisted the Stars and Stripes in order to escape from the enemy. The great Cunard liner, *Lusitania*, with the United States mails and many American citizens and much American property on board, ran through the Irish Sea under the Stars and Stripes in order to escape from German submarines. The captain claims he had a right to do this in such an emergency.

Our government is making investigation, and steps will be taken to guard the flag from being misused. This use of the American flag makes one excuse for Germany in threatening neutral ships.

The captain of the *Lusitania*, however, can show plenty of cases to establish a precedent. The custom is an old one, and has been resorted to many times by the nations. It is understood that once, during the Spanish War, an American gunboat ran up the Spanish flag in order to get near to a Spanish prize. Only a few weeks ago the German cruiser *Emden*, the terror of the southern seas, hoisted the British flag, stole into the harbor of Penang, and sunk a Russian ship lying at anchor. The Germans were jubilant over this. It is announced now that even a warship may adopt this time-worn ruse, provided she shows her true colors before beginning an attack. If these things be true, then the captain of the *Lusitania* committed no breach of war rules when he made his dash for Liverpool under the Stars and Stripes in order to save American citizens and United States mails. The main effort of our government will probably be to see that such a thing does not become too general, and proper warning has been given Great Britain, that further use of our flag could not help her, and might result in great harm to the United States.

Thirteen railroad companies in Pennsylvania and New Jersey have decided to lay their trouble growing out of the Full Crew laws upon the hearts of the people. There is no doubt that these laws enforce a great hardship upon the roads, and an appeal is being made to the public to see that justice is done. Every phase of the question will be frankly and openly stated, so the people can decide as to what is just and right. If the roads can not bear the

burden of the double crew system, the laws should be repealed.

A British tramp steamer from London, with a cargo for the Cunard Steamship Company, was apprehended in New York Bay last week under suspicion of being a smuggler of opium. Notwithstanding all her protests, over \$30,000 worth of the drug was found stowed away in her cargo. Cans of opium were found in her engine room, and many were stowed away in her coal bunkers, buried with coal. Many papers were seized showing the existence of a widespread system of smuggling.

A plot to smuggle rubber into Germany by way of Italy was also unearthed on one of the great docks in New York. By the aid of the X-ray, rolls of rubber were found hidden in 178 bales of cotton-waste being shipped to Italy on a British ship. This would make Great Britain transport contraband of war to her enemy, Germany, through Italy.

The net gain of church members in this country during the year 1914 was 763,078, an average increase of 2 per cent for all denominations, great and small. There has been, during the year, a total increase of 3,212 ministers.

The ambassadors from the Federal Council of Churches, recently sent to Japan, have received a hearty welcome. A large delegation met them at Yokohama and escorted them to Tokio, the capital, where a great gathering of the Federated Churches of Japan was awaiting them. The ambassadors bore letters from the President and Secretary of State, which later appeared in leading Japanese papers with favorable editorial comments. Leading officials of Japan have also welcomed them.

Plans have been made by the Federal Council for a nation-wide temperance campaign. The thirty denominations belonging to the council are urged to join with the Temperance Committee of that body in pushing a vigorous campaign.

The National Conference of Charities and Correction of Baltimore, Md., announces that the problems confronting the States and cities in their relation to the

poor have been "tremendously exaggerated, growing out of the European war." The people of the United States are, therefore, urged to meet in a conference at Baltimore in connection with the Charities Organization, May 12-19, in order to consider the problems and devise ways of solving them, so as to "avoid as many mistakes as possible, and to make the available resources go as far as possible."

Congressman R. P. Hobson, of Alabama, plans to secure the poll lists of all the States and send a copy of his speech delivered in the House of Representatives, on "The Scientific Truth About Alcohol," into 16,000,000 homes in America. The cost will be about \$150,000 and he requests contributions from willing helpers to meet it.

Field Work in the Southwest

REV. EDWIN SHAW

In another column of the SABBATH RECORDER will be found a word from Secretary E. B. Saunders about the work on the field in general. Let me say a few words here about the Southwest field.

The Tract Society has a great and sincere interest in that very large field. Last year it sent Rev. E. H. Socwell on an extended trip through that part of the country. Because of sickness at home he could not go again this year. The society tried to get Rev. James H. Hurley to go, but the church at Garwin, Iowa, could not spare him.

So then, in consultation with Secretary Saunders and the Evangelistic Committee of the Missionary Society, the Advisory Committee of the Tract Society, which has charge of the field work, has arranged with Rev. Willard D. Burdick to spend four months on the field and the Tract Society will pay his salary and expenses for that time, instead of his being paid by the Missionary Society.

Now I shall be very much surprised if any one can tell from the message Burdick brings which society is paying his way. Burdick is not a representative of just one side of our great work, he is truly denominational, and not narrow in his denominationalism either. And then, anyway, whichever society pays his expenses, it all comes from the same people.

The Tract Society is very glad that it can have a share in the message which Burdick is proclaiming, the gospel of Jesus Christ with a Sabbath in it. We speak for him the sympathy and the prayers of our people everywhere that great good may come from his visit to the people of the great Southwest. And will the lone Sabbath-keepers of the Southwest, especially those of Oklahoma, please write to Brother Burdick at his home address, Milton, Wis., unless they know where to reach him on the field, and give him all the assistance they can in reaching the most people during this brief visit of three or four months.

As to Minnesota, Iowa, and the Dakotas, you will hear something about that field in the near future.

State Secretaries L. S. K's

I wish a confidential word with my state secretaries. I am looking to you each for thorough work and complete reports from your individual fields. Perhaps a few suggestions will aid you.

1. Consider yourself the pastor of your flock, the mother of your family, and look with jealous care for the highest good for each one.

2. If they fail to fill out and send you the blank cards in due time, drop them another postal telling them you have not heard, and are anxiously awaiting their report.

3. You will be greatly helped by the studious use of the RECORDER. Scan the treasurers' reports of the different societies and you will find contributions by L. S. K's that they never reported to you. Read the obituary column and you will note the death of some, whose names should thereafter be dropped from your list. In the letters from our churches you will learn of others who have moved into the church society, or from the church out into the field of L. S. K's. In this way you will be able to secure and present a correct list for our next summer's Directory.

We have received, this week, for the Ministers' Relief Fund, \$1.50 from Mrs. Angeline Abbey, and \$1.00 from Lottie Baldwin and brother, all of Wisconsin.

G. M. COTTRELL,
General Secretary.

SABBATH REFORM

"First Day of the Week" in the New Testament

The last twenty-five years have been prolific in new and short-lived inventions to cover the want of authority for calling Sunday the Sabbath. One of these is the claim that all translators of the New Testament have been ignorant or dishonest in translating so as to give the phrase "first day of the week." These pretended critics assert that there is no such phrase as "first day of the week" in the New Testament, and that a correct rendering of *mia toon Sabbatoon* would be: "One of, or first of, the Sabbaths," and that such a translation indicates that, at the resurrection of Christ, the "old series" of sabbaths ceased, and a "new series" began. Others say that the phrase indicates that Christ rose on "one of the sabbaths" of the Passover season during which he was put to death. It matters little to these inventors of translations what the new theory is, if it is made a means of escape from the Sabbath of the fourth commandment. Such claims are usually made by men who know a little Greek, or none at all. But since the claim confuses those who have not the opportunity to detect the want of knowledge and the sophistry which lie back of it, we give herewith the essential facts in the case. That the English reader may compare terms more readily, we shall avoid Greek and Hebrew letters, even though the expression of sounds by English letters is sometimes quite unsatisfactory.

The idea which gave birth to the Greek phrase, *mia toon Sabbatoon*, "first day of the week," is Hebraic. The Hebrews numbered the days of the week, and had no name for any of them except the seventh. They held the Sabbath as the chief day, the one which possessed all the rest. All other days honored that. The Hebrews designated the week as a whole, the seven days as a group, by two names: *Shabua*, which means a group of seven, and *Shabbath*, "Sabbath." To understand the transfer of the Hebrew thought to the Greek, we must begin with the Septuagint, i. e., the Old Testament translated into Greek between 280 and 150 B. C. This transla-

tion was made at Alexandria, where Greek and Hebrew thought were in close contact, and at a time when both languages were living and vigorous. Alexandria was a great center of learning at that time.

The Greek equivalent of *Shabua* is *Hebdomos*, the exact equivalent of the English week. If the reader will notice the following passages, remembering that in each one, "week" is the counterpart of *Hebdomos*, in the Greek, and of *Shabua* in the Hebrew, he will see how the idea was first transferred. Gen. 29: 27, 28; Ex. 34: 22; Num. 28: 26; Deut. 16: 9, 10, 16; 2 Chron. 8: 13; Dan. 9: 24, 25, 27; 10: 2, 3.

This is quite enough to fix the identity between these three words and to link the Hebrew idea, now thousands of years old, with our own thought expressed in "week." In Lev. 12: 5, where the English has "two weeks," the Septuagint has: *dis hepta hemeras*, or "twice seven days." But we also find that *Shabbath* (Sabbath), as the name of the specific seventh day of the week, was used as the equivalent of *Shabua* and *Hebdomos*. See Lev. 23: 15. "Seven sabbaths shall be complete." Here we have the Greek *hepta hebdomados*. In Lev. 25: 8, it is thus: "And thou shalt number to thee seven sabbaths of years, seven years seven times; and the days of the seven sabbaths of years shall be to thee nine and forty years. The Greek has *hepta anapanses etoon* (seven sabbaths—rests—of years), "and these shall be unto thee," *hepta hebdomades etoon*, (seven weeks of years). The same rendering is found in Deut. 16: 9. This identifies the Hebrew *Shabbath* with *Hebdomos* and English "week."

Coming to the New Testament we find the same Hebrew conception of the Sabbath as possessing and marking the bounds of the week; that is, of the week as lying between two sabbaths. Since these days which the Sabbath possesses are only numbered they must be designated as "first," etc., in their order within the bounds set by the Sabbath, or better still, as possessed by the Sabbath. Hence we have in the phrase *mia toon sabbatoon*, the genitive construction, by which this ownership of the Sabbath is expressed. This compact Greek phrase may be paraphrased or expanded so as to aid the conception of the reader; e. g., "the first day belonging to the sabbaths," or "the first of the days

lying between the sabbaths," but the term chosen by the translators is simplest and best, "the first day of the week."

The great Hebrew scholars of our own time, Delitzsch, Bagster, and others, translating the Greek into the Hebrew New Testament, support the ordinary rendering in every instance, although they adopt the Hebraic form of expression; e. g., in Matt. 28: 1, Bagster's Hebrew Testament has, "day first in the Sabbath," using Sabbath in its old Hebrew sense of "week." John 20: 1 and 19; Acts 20: 7; 1 Cor. 16: 2 are given by Bagster "in the first day in the Sabbath." In Luke 18: 12, we have "twice in the week, (Heb.) *Shabua*, (Greek) *Sabbaton*. Hebrew lexicographers give "week" as the second meaning of Sabbath. Gesenius refers to Deuteronomy and Leviticus in support of this, and adds that in the kindred Chaldee and Syriac, it has the same meaning. The Syriac New Testament gives "one in the Sabbath," and the standard English translation of the Syriac, by Murdock, gives as its equivalent in every instance, "first day of the week." This testimony comes directly from a language closely allied to the Hebrew, and without passing through the Greek. It forms a second and independent line of proof, showing that our English translators have not mistaken the meaning of this phrase.

In conclusion, let the reader note what the inventors of the new theory do.

1. They refuse to accept the testimony of more than two thousand years of Hebrew scholarship as to the meaning of Hebrew terms, and Hebrew modes of thought.

2. They charge all Greek translators, from 250 B. C. to the latest revision of our Bible, with ignorance or dishonesty.

3. They ignore the testimony of two cognate languages—Chaldee and Syriac—and call in question the accuracy of the English version of the Syriac, as well as the Hebrew and Greek.

4. The history of their claim shows that it has no standing with translators or commentators; that it is a weak makeshift by which they seek to escape the force of facts they can not deny, but which they are anxious to evade. Of the character of their pretended scholarship nothing need be said.

We do not present these facts to defend translators, Greek, English, Latin, Ger-

man, or French, from the charges of ignorance and dishonesty. That would be like defending mountains of granite against summer zephyrs. Our purpose is to place the facts before those readers who have not opportunity to consult the authorities adduced and who might be confused by the noisy demonstrations which these inventors make in their little circles. We also ask the reader to note that the claims of these inventors destroy the popular claim concerning Sunday as the specific day of Christ's resurrection. For if this phrase is not "first day of the week," there is no mention of that day in the New Testament, and the most that can be known is that the disciples were informed that Christ had risen on "one of the sabbaths," of the Passover week. Which one, or on what day of the week, no one can tell, if this newly invented claim be true. Self-destruction need not go farther.—*Rev. A. H. Lewis, D. D., LL. D.*

In the Beginning, God

REV. ARTHUR E. MAIN

The purpose of this study is to compare some of the best ancient creation stories with one another. And my firm confidence is that the result of this comparison will be to deepen and strengthen our conviction that the early narrative of Genesis is vastly better, loftier, holier, and more spiritual and ethical than any of the rest. A thoughtful young man was once asked to name the most fundamental or central religious doctrine or belief,—the doctrine that has most to do with the shaping of one's character and conduct; and the answer was, the doctrine of God. Yes, it is what men, communities, and nations think of God and of the relation between spiritual and physical things, that determines what they think of themselves, and of their duty and destiny. Our point of view, our standards of judgment, our ideals, motives, and ends, will not be high and holy, unless our conception of God, and of things material, moral, and spiritual, are also lofty and pure.

When the ancients began to think concerning the problems of existence, they began to have theories about the origin of things; and many nations have had their traditions or stories of the creation or be-

ginning of the world of matter and spirit. Illustrative passages and statements will help to bring these early creation stories before us for comparison with the Old Testament views of creation and the Creator that have come down to us through the Hebrew people.

Commentaries on Genesis, that of Professor Dillman, and many others; encyclopedias; the Hastings Dictionary of the Bible; and works on the religions of the nations furnish abundant material.

One of the oldest creation stories, from India, is that the universe was once darkness, as if bound up in sleep. At last the eternal and universal spirit roused himself, and by his brightness first of all scattered the darkness. In thought he resolved to bring forth beings out of himself. He brought forth the waters into which he laid a germ; this developed into an egg of golden splendor, in which Brahma, the father of all beings, was born. After staying in the egg 3,110,400,000 years, he split the egg by his thought into two parts, and formed out of these the heavens and the earth; and, between them, the atmosphere, the eight heavenly regions, and the inexhaustible reservoir of waters. Then he caused to go forth from himself thought, personality, the great animating soul of the world, the five senses with the qualities and objects perceptible by them, gods, good and evil spirits, sacred literature, emotions, virtues, and vices.

According to one Greek theory of the beginning of things, there was first of all Chaos, then the earth, the bottomless abyss, and love the active, formative principle. Out of Chaos came forth the primitive darkness and night, which together produced the pure world of light and the daylight. Then earth of herself brought forth Uranos, the starry heaven and the home of the gods, the mountains, and the salt depths of the sea; and of earth and Uranos, her husband, there were born Okeanos, the earth surrounding sea, the source of the rivers, and the rest of the fabled giants of Greek mythology,—the children of sky and earth.

The Egyptian accounts of creation furnish no systematic theory of beginnings. There appear to have been three creative deities. Nun, chaotic primeval water, was the original source of all. Ra created the firmament, stopped the conflict of the ele-

ments, and established the existing order of things. In the beginning the god Nun, the watery chaos, filled the dark world-space; from him there came forth an egg, out of which Ra the sun-god arose in the form of a little child; and with him light and life came into the world; and from him the other gods were created. In another account the god Chnum, the sculptor god, modeled the egg on his potter's wheel, the egg containing light and the germ of the world. This god is also called the divine breath which stirred the primeval waters, and which fashioned gods and men.

According to the Phœnician doctrine, there came forth from boundless, eternal, and dark Chaos and from Longing, fruitful matter, full of the impulses of life and the germs of all individual things. This developed into an egg, which, dividing in two, formed heaven and earth, and sent forth sun, moon, stars, and constellations. These, upon reaching consciousness, became reasonable beings named heavenly watchers. As soon as the air became luminous and the sea and the land warm by the action of the sun, there burst forth winds, clouds, mighty rains, thunder, and lightning; and, amid the noise of thunder-peals, animated beings, male and female, stirred into life on land and sea.

One Babylonian fragment begins when the universe was still darkness and water, in which originated a multitude of monstrous creatures ruled over by a woman. The god Bel came, cut the woman in two, formed heaven and earth out of the two parts, and destroyed the monsters. This means, no doubt, that he established the present world-system, with the stars, sun, moon, and the five planets. Seeing that the desert land was capable of bearing fruit, Bel had his head cut off by one of the gods; the earth was blended with the flowing blood; and men, and animals that could endure the air, were formed from the mixture; or, according to another form of the story, only men were created, who, therefore, were partakers of the divine intelligence.

Another and very old Babylonian account of the creation tells how, before creation, there was no house for the gods, no reed or tree, no city, building, or brick, and no living creature. All lands were sea. With a movement in the midst of the sea there followed the creation of land, gods,

mankind, animals, the great rivers, vegetation, and cities.

"He (the god Marduk) formed mankind. With him the goddess Aruru created the seed of mankind.
The grass, the rush of the marsh, the reed, and the forest he created,
The green herb of the field he created,
The lands, the marshes and the swamps;
The wild cow and her young, the wild calf, the ewe and her young, the lamb of the fold,
Orchards and forests;
The he-goat and the mountain goat.
Houses he made, cities he built;
Cities he made, creatures he brought into being."

A later and longer Babylonian poem of the creation has, for its central action, the god Marduk's successful conflict with Tiamat, the personification of Chaos,—the mingled air, earth, and water, out of which the material world was to be created. The turning point is when the gods of *order*, led by Marduk, with the victory over Tiamat and her followers, the gods of *disorder*.

The story opens with the creation of the gods, born of the primeval Apsu, the great deep, and the raging Tiamat or Chaos. These new and younger gods were gods of order; the primeval gods, Apsu and Tiamat, of disorder. Apsu said to Tiamat, the shining one, the goddess of Chaos:

"By day I can not rest, by night I can not lie down in peace.
Their order will I destroy and cast down.
When Tiamat heard these words,
She fell into a rage and cried aloud.
She plotted evil in her heart.
'What shall we do? Let us destroy;
Let their order be made impossible.'
Then Mummu, or Confusion, replied,—
'Come, their order is firmly established, but thou shalt destroy it.
Then by day shalt thou rest, by night shalt thou lie down in peace.'
Apsu (listened to) him and his face grew bright,
For he planned evil against the gods his sons."

Preparations are made for battle. Tiamat or Chaos spawned monstrous serpents, sharp of tooth, merciless of fang, with bodies filled with venom instead of blood; eleven huge monsters she created,—fierce dragons clothed with terror, vipers, raging hounds, scorpion men, storm demons, fish men, and rams,—all bear merciless weapons, are fearless of battle, and subject to her resistless and omnipotent commands. The great but alarmed gods of order assemble for a feast and the decree of fate.

"They kissed one another in the assembly;
They ate bread, they mixed sesame-wine;
The sweet mead numbed their (senses);
They were drunk with drinking, their bodies were filled;
They were completely at ease, their spirits were exalted."

Then Marduk was offered the highest honor among the great gods, with supreme command, with sovereignty over the universe, and with power to decree fate, if he would lead them to victory over the gods of disorder.

Armed with bow, and spear, and club, with lightning, flaming fire, wind, and tempest, he mounted the storm, his chariot, unequalled in terror, yoked to four horses that were destructive, merciless, and trained to trample underfoot, and advanced to battle with Tiamat, the goddess of disorder. Tiamat and her followers are overthrown, and the tablets of destiny captured.

With net, and wind, and spear, and club, Marduk put an end to Tiamat's life, crushing her skull, standing upon her body, and making the north wind bear her blood away into secret places.

"As his fathers beheld, they rejoiced and were glad;
Gifts and presents they brought him.
Then the lord (Marduk) rested, gazed intently upon her dead body.
While he divided the flesh of the trunk, he devised a cunning plan;
He split her in two halves as one does a flat fish;
One half he established as a covering for heaven.
He fastened (it) with a bolt, he stationed watchmen,
And commanded them not to let its waters run out."

In a similar manner the story of creation goes on. The god Marduk establishes stations for the great gods; fixes the stars, their images, as the constellations; determines the year and marks its divisions; intrusts the night to the moon-god; and from his own blood makes man to inherit the (earth) and worship the gods. The account closes with a hymn of praise in which Marduk is hailed as the conqueror of Tiamat and the maker of the world.

It would be strange if some one has not asked, in thought, why so much time and space, in a Christian writing, have been given to heathen accounts of the creation. The answer is that the Hebrew language and literature must contend with other religious writings for the supremacy, in respect to both form and content; and we

confidently believe that our Holy Scriptures will stand the test of all rational and fair historical and literary investigation. We need not hesitate to admit the claims of Bible scholars that the Genesis story of creation was written under the influence of a knowledge of the highly poetic and figurative and more ancient Babylonian account. There are striking resemblances in conception and language; but how wide the differences in sublimity, dignity, and simplicity, in doctrine, thought, and language, in spirit and purpose!

The incomparable pre-eminence of the biblical narrative lies, as Professor Dillman says, in the penetration of the traditional matter with the higher faith in God. In the Bible story of creation, the one God is separate from and above the world, a Being of power, greatness, goodness, and spirituality. He speaks and it is done, he commands and it stands fast. And as the thought of God is lofty and pure, so is the language of the Genesis story morally higher, more worthy of the theme, far more sober and true than any other.

The Babylonian account is grossly polytheistic; the many gods feast, hate, fight, and kill. The monotheism of the Genesis account, though inferior to that of Christ and the New Testament, is high and holy. In one, gods and the world come from pre-existent chaos; and creation goes forward by the triumph of the gods over the forces of inherently evil matter; in the other, all things in their nature and purpose good, are the handiwork of Him who was in the beginning.

Professor Briggs says that "the Babylonian poem gives us the best ethnic representation. But all these ethnic conceptions are colored by mythological fancies and grotesque speculations. Compared with the best of them, the Bible story is pure and simple and grand. A divine touch is in its sketchings. A Divine Spirit hovered over the mind of the poet to bring order and beauty out of his crude and tossing speculations, no less than he did over the primitive chaos of the world itself."

In one of the Babylonian accounts of the creation, says Professor Menzies in his excellent "History of Religion," "The birth of the gods is narrated as well as that of the world; we find also that chaos is itself conceived as a female monster, a dragon of evil, and the god has to do bat-

tle with this power of darkness and evil, and to bring light and the habitable world up from its realm. It is certainly true that the Babylonian legends of the creation are crude and inconsistent with each other, and that the account in Genesis, whether or no it was suggested by anything that came from Babylon, belongs to a much higher order of thought."

Professor Whitehouse, in the Hastings Dictionary of the Bible says, "In the Babylonian epic we have wild, grotesque, tumultuous mythology, expressed in poetic form. In the biblical account, we have serene, majestic, calm, and sober prose (poetical prose). In the one, the gods rise into being in the course of the drama. In the other, God pre-exists and remains from the first the creative source whose command summons each new order of created things into existence."

There are, indeed, remarkable parallels as well as contrasts between the Babylonian and Hebrew accounts of creation; but, as Canon Driver says, "The narrative of Genesis comes after a long process of gradual elimination of heathen elements and of gradual assimilation to the purer teachings of Israelitish theology, carried on under the influence of the religion of Israel."

And although the ever-living and ever-present Divine Spirit reveals to man God the creator, through such ancient literary forms, the Genesis narrative still remains an inspired record of that revelation; it is the very word of God; and let us find in that word not so much the story of creation as the Creator himself. It is God that the human mind and heart most need.

The Holy Bible has come to be to me, in these later years, both more human and more divine than ever before; and, if one may so say, at once more imperfect and more perfect and complete. It is a more human book, because I see, as I did not see years ago, how the revelation of God is communicated to men through the agency of limited human thought, knowledge and language. The Bible is a more divine book now than it used to be, because I can see in and through its forms of human thought, knowledge, language, and history, our God, the Maker, Father, and Redeemer of men, with a clearness and strength of conviction, understanding, and reverence, and with intellectual and spir-

itual satisfaction and rest, never experienced before.

Atheism denies the being of God, or affirms that it can never be proved or known. Pantheism teaches that all of Nature is God, and all of God is Nature. They are one and the same: all that is is God, and God is all that is. Polytheism is the doctrine that there are many gods. Agnosticism questions the certainty of any knowledge, the veracity of our mental powers and the testimony of our self-conscious life. But the sublime first words of our Holy Scriptures are, In the beginning God created the heavens and the earth.

And the human soul, the image and likeness, and therefore the revelation of its Maker, and the whole universe, gladly and reverently answer, Amen, Amen!

*Alfred Theological Seminary,
Alfred, New York.*

"That Report" Again

DEAR SABBATH RECORDER:

In the issue of January 25 appeared the article, "That Report," to most of which I wish to say a hearty amen.

In the matter of revision of tracts, as proposed by the Tract Board, I am in full accord. This seems wise. But as to the matter of the recommendation found in the following part of the report, "Your committee is impressed with the need of a book which may serve as a guide to prayer in private, personal, and family devotions," I can not say amen. From early childhood I have looked upon prayers read from a book as lacking in heartfelt sincerity. It looks to me like a step toward formality in devotion and not toward real devotion from the heart.

I could put far away the day when we as a Seventh Day Baptist Denomination shall adopt the printed prayer book.

With due respect and commendation for the general faithful work of the Tract Board, I trust this criticism may not appear severe. The Lord direct us all to act well our part in furthering any good work of his church. Some of us have but a short time left in which to work. This makes time seem the more precious.

Sincerely,

J. H. TITSWORTH.

Nortonville, Kan.

ANOTHER WORD

A friend in New England, writing of the same matter, says: "Now there can be no doubt about the necessity of a quickening in our churches, especially the older ones, with the living Spirit from above; but the recommendation to issue a prayer book is too much like a drowning man catching at straws. . . . As for the SABBATH RECORDER's publishing the prayers, I very much doubt if many have been edified (built up) by those that have already appeared. There are good prayer books ready for sale, why not purchase from the stock already in market, and so save time and money? . . . I do feel anxious for the future of our cause. I often quote some words I once heard Bayard Taylor speak: 'Satisfaction with present attainments is the basis of all conservatism and of all decay.'"

STILL ANOTHER WORD

An esteemed friend, in writing on the subject, says: "I pray, but I can not make literary prayers. I don't like the idea of having them any way."

Notice

I have published my article that appeared in the RECORDER of December 21, 1914, on "The Second Coming of Christ," in tract form. I will send the tracts promptly to any address, postpaid, for 2 cents a single copy, or 20 cents a dozen.

MRS. M. H. WARDNER.

*1009 Jackson St.,
La Porte, Ind.*

Who can estimate the influence of a single boy or girl upon the character of a school? Any teacher will tell you that many a school has been pulled up grade, or run down, by some bright, strong-minded boy or girl.—*Marden.*

Perhaps by and by some benefactor of his kind may establish a college of manners, where youths and maidens shall be taught to honor their mothers and grandmothers, where lessons shall be given in the treatment of inferiors, where they shall receive diplomas and medals for gentle courtesy and beautiful behavior.—*Christian Register.*

MISSIONS

Rev. D. Burdett Coon in Marlboro, N. J.

Rev. T. L. Gardiner,
Plainfield, N. J.

DEAR BROTHER: We began evangelistic work here with the Marlboro Church, January 16, although it was Pastor Sutton, of Shiloh, and Pastor Van Horn, of New York, who assisted Pastor Hutchins of this church till I came, January 22. In all my evangelistic work I think I never before encountered so many difficulties from continued bad weather as I have here. This week the weather has been quite good. But until this week we had only three or four good nights scattered along during the campaign. One night, on account of the weather, we had no meeting at all. On another night only eight were there. On two other nights less than twenty-five were there. But on good nights the attendance has been much larger than is usual in our large churches at such services. This, I think, has been because of the excellent choir of fifty voices organized and led by Pastor Hutchins. Without this I believe that attendance and interest would have been small. This is a small church right out here in the country, entirely separate from any ordinary influence that would call people together. But, notwithstanding some parties and other interrupting influences, the meetings have attracted wide attention and interest. Twenty-six young people have taken their stand for Christ and Christian service. Other people are laboring under convictions. One of the converts, a First Day young man, told Pastor Hutchins after the service last night that he had told his employer he could not work for him on Sabbath days any longer as he had decided to be baptized and to unite with the Marlboro Church. We have given no invitation to church membership yet. Neither have I preached here on the Sabbath question. But announcement was made last night that I would speak on that subject tomorrow night. The very best of attention has been given to the preaching. The church is praying and working for the salvation of souls. A lecture at Shiloh previously arranged for the night after next Sabbath will prevent our

having a service then. We expect to close the regular series of meetings here next Sunday night. Then there is to be a special religious song service, called "The Story of the Pink Rose," next Monday night in the church here, conducted by Pastor Hutchins and his choir. The choir is made up of Shiloh and Marlboro people. It would grace any church in the land for an evangelistic campaign. I do not know what you could want any better music for, for any religious service.

It seems probable now that after we rest a few nights we shall transfer the campaign to the Shiloh church, three miles away. The people at Shiloh are urging this kind of a move in the work. Many from there have been very faithful in attendance and work here during these meetings. The same choir, led by Pastor Hutchins, will conduct the music there. A number of the converts gained here are from the Shiloh society.

Yes, the Lord be praised for his wonderful works. He is on the giving hand. His arm is not shortened that he can not save. Our churches may have a revival if they really want it. We surely need it. We must reach out farther for lost men or die of dry rot. May the Lord create within us clean hearts and renew within us a right spirit for the great work that lies before us.

Yours for service in His name,
D. BURDETT COON.

About Our Field Work

DEAR BRETHREN OF THE RECORDER READERS:

I want to have a little talk with you about the field work, not because we are discouraged, but because we are encouraged. If I were discouraged I might keep still, try and not let you know of it. I should, however, keep on praying for it. I left the banking life, which I loved, for this kind of work, to help rescue lost men. I have never had occasion to change my mind. It has grown on me with the years. If I had another life to live, I would put it in on this line. I would cut everything else out.

I have heard some of you say, that you were interested in articles written from the field by Brothers D. B. Coon and W. D.

Burdick. God is answering our prayers and blessing their work. It is not an easy thing for a man who can pastor a godly and lovable church people to break away from such a pastorate to leave his own home and go out to live on the kindness of others, many of them he never saw before. You may remember an article some months ago written by one of our pastors who had been on a missionary trip of several weeks to Nebraska. He said, in substance, that he had traveled several hundred miles, spent considerable money, lived on the kindness of people while he had neglected his family for several weeks, and had spoiled a lot of good victuals. I do not need to tell you who said this. I am going to say, in passing, that this man was never in a home to stay even a few hours but that every boy and girl in that home was made better for his visit. He found the way to the citadel of their hearts. They caught a glimpse of a new type of Christian manhood. He not only carried off the name of every boy and girl he so met, but he carried off their heart. This kind of a visit to every Seventh Day Baptist home would revolutionize not only our young people, but us as a people.

We should have a dozen such men on the field all the time. I do not know what this brother would say about the amount of victuals I have wasted during the four months I have been gone neglecting my family, but I have had a blessed time in Christian homes, with parents, children and young people. I have tried to help them feel the bigness of the truth for which we stand and fight. The blame probably rests on us all that more men do not go out to this work: I think no one will dispute that this work would make us a spiritually stronger and a more numerous people.

The Missionary Board has put its hand to this work because it believes in it, the people believe in it, and our ministry believe in it. The immediate direction of this work is in the hands of an Evangelistic Committee, of which your humble servant is secretary. Since the Tract Board also believes in field work, it has come about that Brother W. D. Burdick is, for the next four months, to go out in the employ of, and under the direction of, the Tract Board. When this time expires, as it will in June, Brother Burdick will return to his work for the Missionary Board. This ar-

angement is made as an accommodation to all concerned. It is not for lack of work or for any dissatisfaction with the work. There is none. Brother Burdick has the whole cause at heart—the work of both and all of our boards. He knows that we very largely stand or fall together. He has the unqualified endorsement of the Missionary Board, no matter which one of the boards his immediate undertaking requires him to represent. It is true that the Missionary Board is heavily loaded, that it is doing a large volume of work for its income, but the people are responding fairly well in their contributions.

We do, however, hope and pray that we shall become more enthusiastic about the field work. We can do this field and revival work if we will. Why should Seventh Day Baptists take a back seat for spiritual things? It is a new departure. We have never done this way, so far as I know. Who preaches a more complete gospel? If that is what we want we have it. Please give these workers a very cordial welcome, your prayers and your most hearty support in every way. Make them feel the warmth, rub it in. They are not men who will be easily flattered and spoiled. They are not light weight; they have a message. God is putting his seal upon their work—the work of saving lost men.

I think Brother Burdick is going to work in the Southwest, one of the most needy and promising fields we have. Perhaps Secretary Shaw will tell you more about this later.

Yours in the work,
E. B. SAUNDERS.

Christmas at Lieu-oo

DEAR RECORDER READERS:

Perhaps you would be glad to know how we spent the holidays in Lieu-oo.

This year we decided not to try to furnish anything in the way of refreshments to our guests at the Christmas exercises but, instead, to distribute little bags of nuts, candy, peanuts, oranges, etc.

The program for the exercises consisted of several instrumental selections on the organ, a song by our schoolgirls, a song in English by Dr. Palmberg's schoolboys, a song, "Jesus Loves Me," in Chinese, by Mr. Toong's little three-year-old girl, a dialogue about the meaning of Christmas,

by three of the schoolgirls, a talk by Mr. Toong, and at the last, a song about Santa Claus, by our three young ladies here. Then Mr. Toong came in dressed as Santa Claus and the bags were distributed. Mr. Toong had told them, before he went out, that he was going to receive an old gentleman from Germany who had come to greet them. The people saw the fun of it, even if they never had heard of Santa Claus before.

The dialogue was written by Dr. Palmberg for the occasion, and the girls entered into the spirit of it very nicely. In fact, everything passed off well and we had an appreciative audience of over one hundred people. We had decorated the room with greens, red berries from the heavenly bamboo, and the flags of America and China.

This service was held on Thursday afternoon. Afterward Doctor and I came into our dining-room and gathered together all the gifts we had for each of our family. The people in Shanghai had entrusted their gifts to us, so that we had the privilege of acting Santa Claus. The bags had given out, so that the people here had none. We therefore gave oranges, nuts, candy, etc., to each one.

We had our own gifts to open, too, and with it all we felt quite "Christmasy." The others seemed to enjoy it all as well as we.

The next day, Christmas, we passed very quietly. Of course, there was foreign mail coming, a little at a time, both before and after Christmas, bringing with it much love and good cheer.

The Wednesday following Christmas, we were glad to welcome Burdette and Anna Crofoot for a few days' visit. They made the trip alone and evidently enjoyed the adventure.

Mrs. Davis most generously sent us a real turkey, so that our New Year's Eve dinner was a festal occasion. Dr. Palmberg arranged a centerpiece of greens, flowers, red berries and candles for a surprise, and when we came to the table it seemed as much like a home celebration as we often have over here.

Afterward there was a preaching service in the school building, and then we, of our household, sat up to see the new year in. We were Mrs. Koeh, who lives in the dispensary, Su Ding-kyoen, the girls' school-teacher, and our two dispensary

helpers, Su Vung-kyoen and Tsén Toong-pau, and we four Americans. We played games and passed the time in other pleasant ways.

Above I spoke of a service in the school building. Perhaps many of you know that our place here is not right on the street. We are some five minutes' walk from the town, and although we usually have good attendance at services in the daytime, people do not like to come out here in the evening.

The place we rented for the girls' school consists of a house, one upper and one lower room, and a small yard. We have the school in the upper room. That leaves the lower room vacant. When we began to plan for evening preaching, we decided that that room might be used. It is not right in the center of town, but is not far from the main street. We had thirty benches made, which were paid for out of the church collections. Then lamps were arranged, with Chinese characters on the glass around them, to hang, one at the corner of the main street and one in front of the school building. We use the small organ which we recently bought for the school, and some of us always go with Mr. Toong to help in the music. There have already been four services, with the room well filled each evening. People are beginning to ask about when the next meeting is to be held and to say they want to come and hear. Evidently there is some interest.

We are hoping that, later, it will be possible to organize some Bible classes. We shall thus be able to teach the people more intimately. One inducement, which they are using in Shanghai, to get people to enroll in such classes, is to offer to teach them Chinese characters. Many who can not read will gladly come to an evening class to learn a little. Then it is easy to work in some Bible-teaching. Perhaps we, too, can use this method and so accomplish a little.

The medical department of our work has been light this fall, but is picking up a little now. During October and November I held an out-clinic each week, going to the same places as last year. The number of patients, however, was light. At the beginning of December I discontinued them. Even when there are large numbers of patients, it doesn't pay to continue into the

cold weather. People will not come out in cold or unpleasant weather.

We have felt lately that there was a little disgust with foreigners in people's minds, especially since the Tsing-tao incident. Unfortunately, in her contact with foreign nations, China has not always met the Christian spirit. It is hard for the Chinese to understand how nations that claim to be Christian can do as they do. This European war is also puzzling the minds of many Chinese as well as many foreigners.

If the spirit of Christ only ruled in the hearts of those who claim to serve him, there would be less difficulty in preaching the gospel.

We trust that we have your prayers for wisdom and strength in our fight for truth.

GRACE I. CRANDALL.

Lieu-oo, China,
January 5, 1915.

Consider Christ's Example

C. H. WETHERBE

In the twelfth chapter of Hebrews, the writer made special effort to give solace and support to those Christians who were suffering a great deal from their cruel opposers. They were ill-treated on every hand. We may believe that sometimes they felt like giving up to despair. They thought that their trials were too hard for them to much longer endure. Hence the apostle would put new heart in them, by telling them to consider the great example which Christ gave in his suffering life. He said to them: "Consider him that hath endured such gainsaying of sinners against himself, that ye wax not weary, fainting in your souls. Ye have not yet resisted unto blood, striving against sin."

Such words must have been very heartening to those afflicted ones. Probably they had been looking too intently upon the dark side of their experiences. They were constantly thinking of their own miseries. But the apostle bade them to lift up their eyes and consider Christ, his heavy trials, and his profound suffering. He endured all of them, all of the while, until at last he finished his appointed task and glorious course. He "resisted unto blood," striving against sin and sinners. And what was all of it for? It was not for his own pleasure; it was not for the sake of personal

fame; it was not for the purpose of winning an earthly kingdom. It was endured for the sake of a world of sinners. He yearned to reconcile all people to God. So great was his love for fallen men and women that he willingly sacrificed everything, that they might have eternal life.

And we, in the midst of our sufferings in behalf of the best good of others, should consider the great example of Christ. We should not "wax weary," nor faint in our souls. We may become weary by our work; we may sometimes get discouraged; but these things should not keep us from going forward under the leadership of our victorious Lord. We can well afford to make sacrifices for him.

Trusting in God

ANNIE L. HOLBERTON

I once had thought the little ill,
Our minor cares from day to day,
The wish that oft our being fills,
Too trivial o'er which to pray.
But God, our ever-present Friend,
To every sigh will lend an ear;
On him we ever may depend
If we in loving trust draw near.

For he who notes the sparrow's fall
Our humble need will ne'er despise;
No want ignored, no grief so small,
But finds compassion in his eyes.
If human love perchance may fail
And those we trusted faithless prove,
Our prayers to Heaven will still prevail,
Whose power life's burden can remove.

O Holy Spirit, grant thine aid,
To draw me ever nearer thee!
That all of life in thee be stayed,
In joy or grief, thy hand to see;
To feel, whatever may betide,
A precious Savior watches still;
That in his love I may abide
Whose peace the aching heart can fill.

Though careless tongues too oft may send
With thoughtless words a cruel dart,
His tender love will still defend,
Who knows the motive of the heart.
And while the evening shades draw near,
May I not fear the gloom of night,
But just beyond the shadows here
Discern the morning's glorious light.

Honesty is the best policy, but he who acts upon that principle is not an honest man.—*Bishop Whately*.

Some men, like pictures, are fitter for a corner than a full light.—*Seneca*.

WOMAN'S WORK

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

Plowing and Reaping

The plowing of the Lord is deep,
On ocean or on land;
His furrows cross the mountain steep,
They cross the sea-washed sand.

Wise men and prophets know not how,
But work their Master's will;
The kings and nations drag the plow,
His purpose to fulfil.

They work his will because they must,
On hillside or on plain;
The clods are broken into dust,
And ready for the grain.

Then comes the planting of the Lord,
His kingdom cometh now;
The ocean's deepest depths are stirred,
And all their secrets show.

Where prophets trod his desert broad,
Where monarchs dragged the plow,
Behold the seedtime of his word;
The sower comes to sow.

—Edward Everett Hale.

Contributions are still coming to the treasurer for the new hospital at Lieu-oo, but we yet lack quite a sum of raising the desired amount. Some churches have not completed the canvass, and some, it may be; have forgotten to make the canvass. At the recent quarterly meeting of the southern Wisconsin churches, Mrs. A. E. Whitford gave an interesting talk, telling of the great need for the hospital and of the efforts of the board to raise the money needed. Mrs. Whitford made no appeal for money at that time, as she thought that the southern Wisconsin field had been well canvassed for this purpose, but after her talk some one suggested that a collection for the hospital fund be taken and eighteen dollars was contributed in that way. At the close of the service a young woman came to Mrs. Whitford and asked if she might make a pledge to this fund, adding that she had not heard of this plan before. It may be there are people in other communities where the canvass has been made who would be glad to give, but who for some reason have not heard of the need. All should be given an opportunity

to help. Pastor H. E. Davis, who knows the needs of the Lieu-oo field so much better than one can who has not been on the field, has estimated that if every man, woman and child in the denomination were to contribute the small sum of twenty-five cents, the money might be raised easily and the hospital might be built quickly. Of course many people have given more than twenty-five cents; and as we still are short of the sum desired, are we to conclude that we have those among us who do not care twenty-five cents' worth whether our medical missionaries have the facilities for doing their best work? I think not, but it may be that we have not talked enough about the need, and that all our people do not know about it; so let us keep talking about it until we have the money raised. You know we can not have the building until we have the money to pay for it.

Just here I am reminded of a sentence in a letter that came to me recently. The writer is an old friend, and she was speaking of her interest in missions and of her wish to keep her young people and children interested. She said, "I am sure that, to have people interested in missions, one must begin with the children." I think she is right and I am not sure but she would have been right if she had said, "To have people interested in other forms of church work, it is best to begin in childhood to interest them." Of course she meant that this interest must be kept alive through all the formative years. Children readily respond to appeals for those less fortunately situated than themselves. The generous response to the appeal for presents for the Christmas ship proves the truth of this. One of the happiest groups of youngsters that I ever saw was a group of boys and girls who on a Christmas eve came to the church bringing their gift of pennies that they had been collecting, many of them by self-sacrifice and work, for a little Chinese girl in whom they had become interested. To be sure the plan was inaugurated by some of the mothers, but that is what mothers are for—or so it seems to my letter friend and to me. Some years ago I had two little friends whose names were always to be found upon the subscription paper for the annual budget of the church. The sum put opposite their names was not large in comparison

to those of the adult signers, but these little lads, even before they were able to write their own names, knew that their names were upon this paper and they had their envelopes and made their weekly offering as regularly as the older members of the congregation. In this way the parents hoped to give their children a feeling of responsibility for the work of the church.

We hear a great deal said nowadays about the abundance of cheap reading matter. Now I have nothing to say against such reading matter simply because it is inexpensive, but I do want to register a protest against much of the current magazine fiction in its influence upon the young. My attention has been called to this subject many times, but recently I have been thinking harder about it. A woman told me of having in her home for a few days a young boy of high school age, and in caring for his room she found tucked under the bed covers a magazine of whose pernicious influence she had only to glance at the book to be assured. She said she very much wanted to take the book up in tongs and consign it to the flames, and even then she would feel as if she must scrub her hands.

This talk reminded me of a story I heard in my childhood. It was the story of a family who had not much money to spend for pleasure, but who always had three or four good papers, including the SABBATH RECORDER. This was before the day of the dollar magazine and the daily paper in each home. One day an agent came to that home and wanted to take a subscription for a "fine family paper" and showed some beautiful chromos—at least they were beautiful according to the standards of that time—as premiums. The price was rather high, but the mother's name was entered on the subscription list. The pictures came and were very much admired; then the paper came and was a disappointment to the parents. After two or three copies had been received the mother wrote to the publishing house to stop sending the magazine, that she felt she could not afford to furnish her children with such reading. Today those children have a very different taste in reading from what they might have had if their mother had decided that she had paid for the magazine and she might as well let it come until her

subscription had expired. It seems to me people should realize that some books may be all right for older people and not be suitable for children and young people to read. For my part, I do not enjoy reading a book or a magazine article that leaves a bad taste in my mouth. I have heard many complaints along this line, and it seems to me if the people who object to the vulgar and immoral in literature should refuse to buy that class of books, we might have a renaissance of the pure and uplifting short story. Already many women have protested against the vulgarity and indecency of many of the popular songs that are sent out under the name of music. It seems to me these crusades deserve the support of all right-minded people. To keep pure the ideals of our young folk would be a long step toward the millennium for which we are all striving.

I think I'll tell you about another mother that I once saw and then my preachment will be finished. I do not know her name, nor do I expect to ever see her again. She and I were fellow passengers on a train. I was alone and she was accompanied by her small son of perhaps three years and the child's grandmother. I was first attracted by the sweetness of the child; and as we took our places on the train I found myself sitting across the aisle from them. The little boy was munching sweet wafers from a little box that his mother held. They were evidently very good because he ate them and called for more and then for some more. Finally the mother gave him some and hid the box, saying, "There, you can't have any more, they are all gone." The lad teased a little and finally found the box. Pointing in triumph at it he said he wanted "some more." The mother laughed and looked at the grandmother, then opened the box and gave him "some more." This time the mother and grandmother had some too, and then the mother shut the box and said, "Now you can't have any more, they are all gone, you have eaten them all." Soon I heard the call for "some more." By this time I was frankly watching, and I saw the mother pick up the box and open it and hold it down for the boy to look in and she said, "See, there are no more." After about five minutes, during which time she assured him there were no more, and that he himself had seen there were

no more, she picked up the box and took out a layer of paper and gave him "some more." After this she again went through the denial process and the boy again proceeded to tease and finally enjoyed again the pleasure of possession. When finally the wafers were indeed "all gone," the lad wanted some more but his mother was so cross with him for teasing that he stopped. I rather thought, though, that he stopped because he investigated and found out for himself that they were "all gone." I have thought about that woman many times since. I counted just how many lies she told her boy in that few minutes that I watched them. I said, I should not pity her if she saw great trouble with that boy. I do not know where she lives nor who she is, and I am glad because I should have to be sorry for her in spite of myself, I just know, for some time that boy will lose all confidence in her and he may even bring greater sorrow to her.

Minutes of the Woman's Board Meeting

The Woman's Executive Board met with Mrs. Crosley on February 7, 1915.

There were present Mrs. West, Mrs. Clarke, Mrs. Morton, Mrs. Crandall, Mrs. Babcock, Mrs. A. E. Whitford, Mrs. Crosley, Mrs. O. U. Whitford, Mrs. A. L. Burdick, Mrs. Maxson.

Mrs. West read the last chapter of Zephaniah and Mrs. Morton offered prayer.

The minutes of January 4 were read.

The Treasurer's report for the month of January was read and adopted. The receipts were \$534.57; disbursements, \$47.

Mrs. Whitford read a letter from S. H. Davis concerning the Lieu-oo Hospital Fund.

Mrs. O. U. Whitford read a letter from Dr. Waite in regard to the same fund, and the Treasurer read several other letters on the same subject.

The Corresponding Secretary reported concerning several items in her charge and read a letter from Secretary E. B. Saunders.

It was voted that the bill for \$1.25 for additional stationery for use of the Board, be paid.

Mrs. Babcock read a letter from Phoebe S. Coon, Secretary (from the S. D. Baptists) of the Chicago Territorial Commis-

sion of Federation of Women's Boards of Foreign Missions in regard to that work.

Mrs. Crosley presented to the notice of the Board the "First Bulletin of Federation of Women's Boards," and she also read letters from Mrs. Osborn, of the Pacific Coast Association, and from Mrs. Andrews, of Boulder, Colo., the last mentioned being an inquiry as to what work children could do for our foreign missions for the purpose of interesting them in those missions.

After the reading and approval of the minutes the Board adjourned to meet in March with Mrs. S. J. Clarke.

DOLLIE B. MAXSON,
Recording Secretary.

Flag Raising on Genesee Peak

[The *City of Denver*, a bright pictorial Colorado paper, gives an interesting account of a flag-raising on a mountain peak 8,350 feet above the sea. The boys and girls of the city schools in Denver presented the Stars and Stripes, and the Sons of Colorado gave the state flag, which was raised at the same time.

The following dedicatory address was made by Wardner Williams.—ED.]

Commissioners of the City and County of Denver, the Builders of this wonderful Parkway System, the Designer of the Colorado Flag, and Friends:

We are assembled today on the solid granite of the Continental Divide to unfurl in the mountain breezes of heaven our national and state flags, thereby dedicating this superb mountain park to the use of the people. Standing far removed from the turmoil of every-day life, with the earth beneath and heaven above, let us for a moment contemplate the significance of this simple event. The flag of our nation, typifying the spotless white of opportunity, streaked with the blood of honest endeavor, and presided over by the stars of hope, is an inspiration and a reminder of the history and destiny of this great republic.

The greatness of a country depends upon the character of the people who declare allegiance to the flag under which they live.

As we gaze upon the flag so dear to all liberty-loving Americans, let the responsibilities of a greater civilization and sincere devotion to country sink deep into all our

hearts. With our minds recalling valiant deeds of the past, we should solemnly address ourselves to the problems of the present.

Today the Stars and Stripes are respected throughout the civilized world, Nevertheless we should remember that the price of liberty is eternal vigilance.

Our nation, born in trial and suffering, and nurtured by the best blood and brain of our forefathers, must be maintained right, just and free.

No citizen of the world who does not stand for right, justice and liberty, first, last and all the time, is worthy to seek protection under the folds of these precious Stars and Stripes. Lincoln said, "A nation can not long endure, half slave and half free." So it may be said, a nation can not long exist if governed in the interest of a few people instead of in the interest of all the people.

There are foes within a nation and foes without, and by far more dangerous are the foes within.

There is but one fundamental principle of enduring government, and that is righteousness.

The trend of liberty has ever been westward.

The banner of progress has been advanced from Asia to Europe, and on to the new world, and floats today over the land of which you and I are citizens.

The highest civilization known to the world is, we believe, under the providence of God, to be worked out on this hemisphere—the melting pot of the nations of the earth. The court of final appeal is always the conscience of the people. National conscience makes and unmakes the governments of the world.

The time has come when we should look upon all men as brothers.

Armies and battleships can never settle world problems. The "still small voice" amidst the thunderings of contention is arbiter in the destiny of nations.

The eyes of the world are upon the old flag we fling to the breeze today from this altitude of over eight thousand feet above sea-level.

Blasted hopes, devastated homes, fatherless children and weeping widows in war-swept Europe call with pathetic voices to us of this peaceful and liberty-loving republic for help and leadership.

What a picture is that of our beloved

President sitting at the bedside of his departing companion, with tablet and pencil in hand, writing a loving note of peace to the warring monarchs of Europe, saying: "I will take the fastest cruiser the United States possesses, and sail to any port in Europe you may designate, and sit down with you and see if we can not find a solution of the differences which have arisen between your governments."

The contending nations of the old world may disregard for a time the proffer of our good graces, but after they have destroyed homes enough, and shed blood enough, they will turn to the old flag which you unfurl today on these everlasting hills, for counsel, and pray that peace may again reign throughout the world.

What the United States needs today more than she needs armament or battleships, is men of the dreadnought type, with the calm eyes of faith, a broad and just view of life, and a just appreciation of the rights of struggling humanity.

The most powerful gun in the world is truth. It can deliver its message far beyond that of any instrument of steel that ever has been or ever will be constructed. There are great problems confronting this nation,—the assimilation of foreigners who are continually seeking our shores of freedom and opportunity, the preservation and development of our internal resources, the development of our trade among the nations of the earth, the establishment of a great merchant marine, and various questions arising from the fact that the United States is now a world power. The star of opportunity is now resting over the United States, and unless our eyes are holden we will see in this a responsibility and privilege unparalleled in the history of civilization.

If our conception of government is broad and just, no enemy can ever lower the Stars and Stripes from the battlements of this great republic.

This is a time for men to commune with God, and as we stand gazing up at the flying folds of our national and state emblems we should consecrate ourselves anew to the cause of peace of the world and the salvation, not the destruction, of men.

In this time of opportunity and responsibility, let us salute these flags, and echo the refrain among these inspiring mountain peaks, of "Peace on earth, and good will to men."

YOUNG PEOPLE'S WORK

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

Now

If you have hard work to do,
Do it now.
Today the skies are clear and blue,
Tomorrow clouds may come in view,
Yesterday is not for you;
Do it now.

If you have a song to sing,
Sing it now.
Let the tones of gladness ring
Clear as song of bird in spring.
Let every day some music bring;
Sing it now.

If you have kind words to say,
Say them now.
Tomorrow may not come your way,
Do a kindness while you may;
Loved ones will not always stay;
Say them now.

If you have a smile to show,
Show it now.
Make hearts happy, roses grow,
Let the friends around you know
The love you have before they go;
Show it now.

—Charles R. Skinner.

Making a Happier World

ETHLYN M. DAVIS

Christian Endeavor Topic for March 6,
1915

Daily Readings.

Sunday—By unselfishness (1 Sam. 18: 4)
Monday—By service (Gal. 6: 1, 2, 10)
Tuesday—By love (Eph. 4: 31, 32; 5: 1, 2)
Wednesday—By doing right (Matt. 5: 6)
Thursday—By showing mercy (Mic. 6: 8)
Friday—By sympathy (Acts 20: 35)
Sabbath Day—How to make this a happier
world (Prov. 3: 13-18). (Consecration meet-
ing.)

Young people of our Seventh Day Baptist Christian Endeavor societies, remember this—we can never give out what we do not possess. If we would try to make this a happier world, we must possess that happiness. Therefore, let us heed the words of Solomon, who tells us that wisdom brings happiness and that we must put forth some effort to get it and make it our own. We must seek it earnestly, using every means within our reach to procure it

—make that our business. Wisdom will not run after us and ask to be taken. After we have found it, let us improve by it—draw it out that we may continually grow in understanding.

Those of us who have the good fortune to be obliged to make at least a part of our own way in school, may not realize at the time that it is a blessing in disguise. Many who have to make no struggle or self-denials while getting their education, lay small value thereon and fail to profit much by it. While, on the other hand, those who must make sacrifices and make it a real business, come out the stronger men and women in character as well as in mental powers.

"She is more precious than rubies; and all the things thou canst desire are not to be compared unto her" (vs. 15). Wealth and fame are not in it. In verse 16, "wisdom is represented as a bright and bountiful queen, reaching forth gifts to her faithful and loving subjects, and offering them to all that will submit to her government."

"True wisdom consists in the knowledge and love of God, and an entire conformity to all the intentions of his truths, providences, and laws."

Therefore, since length of life is the most valuable gift, if lived after the divine plan, the queen gives it from her right hand; and since riches and honor come next, she gives them from her left hand. Riches, however, may not always consist wholly in worldly goods but in nearness to God. There can be no honor greater than that which attends religion.

How many seek to find happiness in selfish and unwise ways! The subjects chosen for the daily readings above form a true and tried recipe for the individual and collective body to find happiness. Follow it thus: Mix thoroughly one cup of unselfishness (1 Sam. 18: 4) and one cup of sweet service (Gal. 6: 1, 2, 10). Beat until very light three eggs of love (Eph. 4: 31, 32; 5: 1, 2). (These eggs are not as high priced as hens' eggs, but are far more valuable.) Add these, with one teaspoonful of doing-right-every-day (Matt. 5: 6), to the mixture above. After sifting together two teaspoonfuls of showing-mercy (Mic. 6: 8) and two cups of sympathy (Acts 20: 35), sift into the

APPROPRIATE HYMNS

There is Sunshine in My Soul.
Keep Your Heart Singing.
The Heavenly Sunlight.
Scatter Seeds of Kindness.
Do Some Good Deed Every Day.
Make Me a Channel of Blessing.
Somebody Did a Golden Deed.

Young People and Their Problems

The Problems of Friendships and Social Customs

REV. EDGAR D. VAN HORN

No. VI

I know of no motto that needs to be more constantly held in mind or prayer, that needs to be more frequently uttered while we are making and keeping our friendships and settling the problems of our social customs than these words of Jesus, "Thy kingdom come. Thy will be done, as in heaven, so on earth." The trouble with many young people is their Christianity weakens at just this point. They readily assent to the rightful claims of Christianity over their lives in a general way. They go to church and worship and maintain a reverent attitude towards "things religious." They may even read their Bibles and pray on stated occasions. They may seek divine guidance in certain problems and crises. But how often in the presence of certain associates when "good fellows get together," when some amusement or entertainment is proposed, do young people break with their religious ideals and say and do things upon which they would not and could not ask God's blessing? If at such times young people would reverently ask this question, "Is this the will of my Father, will this aid in the coming of his kingdom?" many a course would be changed for the better. If there is any relation of life that needs to be touched and sanctified by the Master's spirit it is the associations we form in our recreational periods.

Some years ago a pastor in a southern city wrote a book entitled, "In His Steps, or What Would Jesus Do?" His purpose was to show what would happen in the average community when every Christian would seek to settle his duty in work and in play in the light of the question of

above gradually, stirring constantly with willing service.

This will make the happiest cake in the market; try and see.

Amos R. Wells says: "The world is to be *made* happier; it will not become happier by accident or of its own accord."

Some men seek to make the world happier by bettering outward conditions, others, by bettering the inward spirit. We need both.

Happiness is health; no one is as much of a man as he may be until he is a happy man.

The shortest path to happiness is the attempt to make some one else happy.

ILLUSTRATIONS

Happiness is the sunshine of the soul. A plant will grow in the dark, but it is a poor plant compared with what God intended it to be.

Happiness is more contagious than any disease. It is caught from a smile, from the very tone of the voice.

Some mystic philosophers believe that the soul radiates out from a man in concentric spheres or atmospheres, felt by those that approach him. If that is true, happiness is certainly one of the atmospheres.

Happiness is a science in that it is to be learned, and an art in that it is to be practised. The Bible is the best text-book, and the church the best college.

TO THINK ABOUT

What is the difference between happiness and blessedness?

How can we make home happy?

What is the foundation of happiness in the heart?

QUOTATIONS

There is no duty so much underrated as the duty of being happy.—Robert Louis Stevenson.

We may always be sure, whatever we are doing, that we can not be pleasing God if we are unhappy ourselves.—John Ruskin.

Many think of being happy with God in heaven, but the being happy with God on earth never enters their thoughts.—John Wesley.

"There are lives that we may brighten,
There are burdens we may lighten,
There are joys that we may heighten,
While the days are passing by."

"What would Jesus do?" if he were here in my place. And this is still a very vital and practical question—How can I make my life count for the highest and utmost whether in work or play or in social relations? What would Jesus have me do, in my place, with my talents, opportunities to help in the coming of his kingdom?

Now the problems which I want to discuss today are

I. THE "COMPANION" PROBLEM

Companionships among young people are very easily and quickly formed—and sometimes thoughtlessly. One does not always consider his companionships in the light of his kingdom-duties, which should enter into all one's thoughts when making friends. That is, Will this friendship prove a blessing to both of us? Will I be better for forming this tie? Will it contribute to my manhood or womanhood, as the case may be,—will it contribute to the making of my life? And what is equally important, Can I contribute something good to the life of my friend? Am I worthy of the honor conferred upon me and am I making our friendship mutually helpful? Are there those elements in my life as well as in the life of my friend which will make our friendship permanent, through shadow and misfortune as well as through sunshine? Unless we can answer these questions in the affirmative, I have no hesitancy in saying such a friendship had better be broken.

One very common mistake which young people are prone to make is to think that without some vice or two there can be no real companionship. So they take to the use of some game or habit, such as card-playing, dancing, smoking, drinking or gambling, merely to form a basis upon which to cultivate companionship. What a piteous mistake for any one to make. "Fast" pursuits may lead for a time to a certain ignoble type of comradeship, but such comradeships are like gunpowder. They are dangerous and are apt to be exploded on the slightest provocation, proving disastrous to both parties. "Do men gather grapes of thorns, or figs of thistles?"

Robert E. Speer reminds us that such a friendship is contemptible when we stop to think of it. It is not a great unselfish desire to love and serve one another, but a desire to join in some unclean, sinful, or at least frivolous habit or pastime. It is a

sort of "fellowship of dissipation." "Real friendship is an interlinking of life in its deepest and best things, not a superficial and meaningless contact over some common physical taste or indulgence." Let us get this fact stored away in our minds and then recall it whenever we are tempted to form friendships on such a basis.

II. THE PROBLEM OF COMMON CUSTOMS

Christian young people often find themselves under the necessity of passing judgment upon certain common practices and of either uniting in them or taking a decided stand against them. Sometimes the wrongness of such practice is so marked that only one course is open—that is to take one's stand against it. But unfortunately many customs seem to be harmless, and so many good people engage in them, and so many widely varying opinions are held regarding them, that if one has any disposition or desire to indulge in them one can easily find excuse to so do. Again social customs apparently become fixed and to change them requires a patience and courage little short of superhuman. Many young people in their hearts feel that certain practices are wrong, but to oppose them one runs the risk of appearing to oppose one's friends, and the task becomes a delicate and hazardous task. If I get through this series of plain talks to young people without wounding the feelings of some of my friends I shall be grateful for the wisdom that gets my viewpoint, spirit and purpose and overlooks the imperfect way in which some things are said.

While many customs prevail today in which good, and many times so-called Christian, people have little or no hesitancy in joining, our young people will show their wisdom if they seriously consider the personal, the social, the moral and religious risks which they run if they take up these customs. I shall illustrate by taking up in a concrete way one or two of these customs. Take for example the habit of smoking.

It is only fair to admit that thousands of good men smoke. Some even do it as Christians. They regard the habit as purely a personal matter and wholly within their rights. On the other hand there are many thousands of Christians who do not use tobacco and who would feel condemned if they did so. They feel that the tobacco habit is an evil and in the conduct of a

Christian should be put under the ban. Granting to every one the full measure of his personal right to disagree with me I will mention a few reasons why I think young men should not become addicted to the habit.

In the first place it is an unclean habit. It saturates the clothing with its odor. One may become so accustomed to this that he does not notice it, but others do and are distressed thereby. To thousands of women the smell of the smoke is offensive and even nauseating. A few abide it and may encourage its use on the ground that it provides a social basis or has a soothing effect upon an otherwise irritable and grouchy disposition. These, however, are the exception and the great majority of women can not endure it. Few men realize how much discomfort they cause to others. They will smoke in a crowded car or in other public places where there is even a law against it, puff a cloud of smoke into the face of a helpless by-stander or up the dumb-waiter shaft while taking an order for groceries, no matter how discomforting or nauseating it may be to others.

The great majority of smokers would condemn this as ungentlemanly and yet it is astonishing how many men who appear in other respects perfect gentlemen seem to have become so addicted to its use that they have lost all sense of its repulsiveness. A company of our young people were recently on their way to assist in a revival meeting in a neighboring church. They were riding in a closed bus. One young man, who in all other respects seemed a gentleman, continuously puffed at a foul cigarette until several young ladies were made ill by his thoughtlessness, and the remarkable thing was that it never occurred to him that it might be offensive to others until he was requested to refrain.

The New York Sun some time since reported a similar incident on the rear of a Brooklyn street car. A man who was dressed like, and otherwise had the appearance of, a gentleman smoked several foul cigarettes where the smoke and odor drifted into the faces of several helpless women in the crowded car. He was remonstrated with by other passengers and the conductor, but defied them all on the ground that the law permitted it and he was fully within his rights. It was an extreme case perhaps, but it illustrates how

insensitive smokers are as a rule to the discomforts of others resulting from their habit. At a banquet, not long since, where the majority of the guests were non-users and many women were seated at the tables, a few men sat during the speeches and toasts and puffed cigar smoke into the faces of women whose entire evening was spoiled by the discomfort and illness which the selfish indulgence of these men inflicted. No word of apology and apparently not even the first thought of consideration was given them.

I have not the time to discuss the defiling effects of nicotine poisoning. This is universally admitted. Railroads, corporations and governments are forbidding its use, not on moral grounds but purely from the standpoint of efficiency. Surely no young man should take up this social custom without a full realization of what it leads to. Dr. Robert E. Speer says, "Some forms of the tobacco habit are more objectionable than others but all are objectionable. All are unclean and contaminating, even the smoking of a pipe or the finest cigar, and all are wasteful and enslaving. Many good men who smoke are very generous givers but they might also give what they spend on tobacco. And many poorer men are prevented from giving to useful causes and even from a proper support of their families because they waste their money upon tobacco. . . . Surely men have better things to do in life than to acquire habits of which no good can be said. We can not believe that Christ would acquire such habits were he here today or that it pleases God to see his sons saturating their bodies, which he has taught them to regard as temples of the Holy Spirit, with stale odors, or tainting them, however slightly, with poison."

There are other social customs which our young people must face and upon which they must take some stand. There is the question of dancing, which as a social custom attracts many. Having discussed with you this question about a year ago, I will not take it up here. It is enough to say that the evils of dancing are becoming more apparent, and with the revival of true Christianity in different sections of the country under such evangelists as Biederwolf and Sunday, and others, this social custom is more and more going under the ban. The fact is, when young peo-

ple become fired with an enthusiasm to have God's will done and see his kingdom come, a lot of the social customs that have crept into life and occupy so much of our thought and attention will go out. When Christ takes possession of our hearts much that appeals to us today will lose its glamor and fascination for us and we will find our joy and happiness in something higher.

In deciding the question of taking up any social custom, let us reverently go onto our knees and ask Jesus what he would have us do. If, when we have earnestly sought divine guidance, we feel that its practice will be the will of our heavenly Father and will aid in the coming of his kingdom, if we feel that whatever "we do in word or deed, we do in the name of the Lord Jesus, giving thanks to God the Father through him," then we may go ahead. But let us remember, "The life of the kingdom is not fully lived unless it enters and transforms our social relationships in all we do."

Let me close by quoting these words from Dr. Furbush: "It may be the duty of each of us to stand staunchly in his own place for some unpopular but necessary changes in the social circle of which he is a part. To do this for the sake of the Master whose brave and transforming influence has altered all social relations for good, is a manly and womanly privilege. Unless our lives count here they can really count nowhere."

News Notes

ALFRED STATION, N. Y.—Three members of our Christian Endeavor society were baptized Sabbath night and united with the church. Our Christian Endeavor society has reorganized and taken a higher standard than before, although we have only a few members. We are planning to have many more soon. Once in two months we have a union meeting with the First Alfred Christian Endeavor Society. These union meetings seem to benefit both societies.

ASHAWAY, R. I.—A very successful Christian Endeavor social was recently held at the parish house. About fifty were present. Music—terms guessing, and flower-names guessing, contests were an enjoy-

able feature of the evening. Sandwiches, cake and cocoa were served a-la-train style. A good time was had by all.

Our Christian Endeavor society recently raised in cash and pledges forty dollars for the United Society's new building at Boston. Agitation is now going on to raise the full amount apportioned to us by the Young People's Board.

Just now our society is in the midst of observing Christian Endeavor Week. Sabbath morning, February 7, the pastor spoke on "Choosing One's Vocation: Christian Endeavor a Help." A canvass of the community is being made for new members. A prospective members' social will be held during the week, and the society will have charge of the Sabbath-evening prayer meeting. An address to Christian Endeavorers will be given Sabbath morning, February 13, by Rev. S. M. Cathcart, acting field secretary for the Westerly local union.

An event that our society is eagerly anticipating is the coming of the Rhode Island Twenty-seventh Annual Christian Endeavor State Convention, to be held at Westerly, February 22. Dr. Francis E. Clark, Secretary Shartle, and others of national Christian Endeavor note, will be among the speakers that have been secured for the occasion. The pastor of our church is the president of the Westerly local union, the union entertaining the convention; and in addition two other officers of the union are Seventh Day Baptists. A full report of the convention will be furnished for the Young People's page.

A Letter to Christian Endeavor Presidents

DEAR CHRISTIAN ENDEAVOR PRESIDENTS:

I am addressing this letter to you because I know there is no one in our Christian Endeavor societies who is more anxious than you that our societies shall grow spiritually, as well as numerically. And so I know that you must be interested in the Quiet Hour movement, and that you will help me in every way possible to enlist the interest of your societies.

First, I shall need some statistics in order that I may know just where we stand. Therefore I am asking you to co-operate with me by sending me, at the earliest date

possible, answers to the following questions:

Have you a Quiet Hour superintendent in your society?

Name of this superintendent?

Have you Quiet Hour Comrades in your society?

If so, how many?

The names of these Comrades?

If your society has no Quiet Hour superintendent, will it agree to appoint one and to try to organize a Quiet Hour band among the members?

Do you want some book or books to guide you in your Quiet Hour devotions?

If so, what is the nature of the book you want?

I have on hand a number of very excellent books published by the United Society, any one of which will prove an inspiration to Quiet Hour Comrades, I am sure. I mean to have published from time to time in the RECORDER extracts from these books. However, I shall be very glad, in the meanwhile, to recommend to you books that I think will meet your needs.

I have on hand a list of Quiet Hour Comrades of the denomination, but I am sure it needs revising. Please help me to do this by sending me your list of Comrades, as it now stands.

If you want pledge cards send to me for them. I have on hand enrolment blanks. If you will send me a list of your Comrades, I shall be glad to enrol their names and send them in to the United Society.

Have you tried to organize a Bible-study class among your members? I know of nothing that will help more in keeping your Comrades loyal to their pledge than such a study class.

From Battle Creek, Mich., there has come a report of a plan that the local society has found very helpful. The Quiet Hour Comrades and any other interested ones meet every week for fifteen minutes before the regular Christian Endeavor service. They first make out a list of special objects of prayer for each day of the coming week. In this way they get hold of the things that are on people's hearts and minds. Each Comrade is supposed to pray for these special objects or people on the days appointed. Then the rest of the fifteen-minute service is devoted to prayer for the meeting, the leader, and any other special interests. The hour of your meeting may make this plan impracticable for you in the form described. But can you

not have such a prayer circle before your weekly church prayer meeting?

Please bear these matters in mind and carry them in prayer to our great Leader.

Yours in His service,

EMMA ROGERS.

*Fifth St., South,
Grand Rapids, Wis.*

Tract Society—Meeting of Board of Directors

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, February 14, 1915, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

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

Visitors: H. D. Babcock, C. L. Polan.

Prayer was offered by Rev. Theo. L. Gardiner, D. D.

The minutes of the last meeting were read.

The Recording Secretary reported having written a congratulatory letter to Rev. George Seeley, as directed at the last meeting of the Board.

The Advisory Committee presented the following report:

The Advisory Committee reports that, as directed by the Board at its last meeting, the committee has gone forward with plans for field work. Arrangements have been completed whereby Rev. H. D. Clarke is to spend three months among the churches in the Northwestern Association.

The committee has arranged for Rev. W. D. Burdick to spend three or four months on the Southwestern field. Approval of this action by the committee is asked for.

The committee also seeks approval of a plan to invite Rev. Eli F. Loofboro to spend four months on the Southern field east of the Mississippi River.

Plans for a Sabbath rally day are progressing. The Sabbath School Board heartily approves of the movement and has pledged its hearty co-operation. It is confidently expected that other Boards of the denomination will do likewise.

Arrangements have been made for the contemplated exchange of pastors for the purpose of encouraging the better observance of the Sabbath.

Report adopted.

The Supervisory Committee reported that the new Cottrell printing press had arrived and would probably be erected this week. The committee presented the following resolution which was adopted:

Whereas, The Publishing House of the American Sabbath Tract Society is doing a considerable amount of commercial printing of a secular nature, the profits from which help maintain the office, and,

Whereas, We find from experience that the use of the full corporate name of the society as an imprint on such work is a handicap; therefore be it

Resolved, That we respectfully ask the Board of Directors to give their approval to the use by the Publishing House of the imprint "Recorder Press" on secular work, where it is not practicable to use the full corporate name of the society; and, further, that the Publishing House be listed in the Telephone Directory, both as the "American Sabbath Tract Society" and as "Recorder Press."

Approved.

SUPERVISORY COMMITTEE.

Voted that the committee be empowered to make such changes in the motive power at the Publishing House as they deem necessary to secure economic efficiency.

The Committee on Distribution of Literature reported the distribution of 5,043 pages during the month and four copies of the *Seventh Day Baptist Hand Book*. There was a net loss of eight RECORDER subscribers.

The Corresponding Secretary stated that the meeting of the Joint Committee for January 17 had been indefinitely postponed.

Voted that the Board appropriate \$200.00 toward the work of indexing the SABBATH RECORDER, the same to begin with the latest volume and working back therefrom, with the understanding that further appropriations may be made later.

The Treasurer presented correspondence relating to the estate of Elizabeth Harris and noting the statement of Otto Kohler, our attorney, of Meadville, Pa., to the effect that there would be no residuary estate that the Society could claim.

Correspondence from S. H. Davis relating to the property in Westerly, R. I., of Mrs. Cimiano and willed to Mrs. Aldrich for life use, was referred to the Treasurer with power.

Correspondence from Rev. H. N. Jordan relating to publishing in tract form the

address of Pres. C. B. Clark which appeared in the RECORDER of August 12, 1907, was referred to the Committee on Revision of Tracts, as was also the correspondence with manuscript from Dean A. E. Main.

Correspondence from Col. T. W. Richardson and Rev. George Seeley embodied their regular reports.

The Corresponding Secretary reported on his attendance at the last quarterly meeting of the Missionary Board.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

Denominational News

Rev. Ira Lee Cottrell has resigned his pastorate at the Second Alfred Church to accept a call to the Rockville (R. I.) Church. His resignation is to take effect in three months. He has been pastor at Alfred Station nearly six years, during which time one hundred members have been added to the church.

The Ladies' Home Journal

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

The Saturday Evening Post

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

The Country Gentleman

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

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

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

SABBATH SCHOOL

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

Concerning Teaching

ANGELINE ABBEY

There is no work more important than the teaching of Bible truths, whether one stands in the pulpit, sits on a chair with the class gathered around, or has the hands occupied with some temporal task while instructing others in God's eternal truths.

That the best possible preparation should be made—the storing up of knowledge for future use, and special study, before attempting to teach—all will agree.

Experienced workers prefer a medium-sized class, feeling that better work can be done, and it is less embarrassing; but, dear teachers, let us not be dismayed if our class is large, remembering God's promise to help: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." When we feel weak and inefficient, fearing that we shall not be able to teach spiritual things as we should, let us remember the Savior's words, "My grace is sufficient for thee," and, in Luke 11: 13, the assurance that the heavenly Father will give the Holy Spirit to them that ask him. If we have the Holy Spirit, and seek earnestly his guidance, we shall not fail in the teaching of spiritual things. God's word shall not return void. Do we believe God's promises? Then let us never again doubt that the truth taught in Jesus' name will prosper to the salvation of souls.

Are we inclined to be discouraged when the attendance is small? On some occasions where there were only two or three, and sometimes only one, much has been accomplished. The scholars have been freer to ask questions and to express opinions, or you have improved the opportunity to bring the truth home in a personal manner as you sat face to face with the one groping in darkness. Souls have been led into the light in this way. A gifted minister who was accustomed to stand before large audiences once found a congregation of only two in the church. He questioned whether

he should give up the service or preach. He finally decided to give his sermon as he had intended. One of the boys was converted, and afterwards went as a missionary to a benighted continent. He might not have been reached had the church been full. One successful evangelist says the larger your audience, the less apt you are to hit some one. If your audience is small you take more direct aim.

Let us go forward, day by day, doing faithfully the work our hands find to do, the work which God appoints, and leave results with him. "Let us not be weary in well doing; for in due season we shall reap, if we faint not."

Lesson X.—March 6, 1915

SAUL ANOINTED KING. I Sam. 8 to 10
Golden Text.—Fear God. Honor the King.
I Pet. 2: 17.

DAILY READINGS.

1. Saul anointed king (I Sam. 9: 17 to 10: 1)
 2. Demand for a king (I Sam. 8: 1-9)
 3. Samuel's warning (I Sam. 8: 10-22)
 4. Choice of a leader (I Sam. 9: 1-16)
 5. Saul among the prophets (I Sam. 10: 2-13)
 6. The ideal king (Deut. 17: 14-20)
 7. Anointed for service (Isa. 44: 24 to 45: 7)
- (For Lesson Notes, see *Helping Hand*.)

Wanted

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

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

THE SABBATH RECORDER,
Plainfield, N. J.

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.

HOME NEWS

SALEM, W. VA.—Salem was paid a short but profitable visit over the week-end by Paul E. Titsworth, Ph. D., of Alfred University, who came here to lecture under the auspices of the Y. W. C. A. Friday morning he spoke to the students assembled at chapel exercises at the college on the subject of "Literature." The congregation at the Seventh Day Baptist church, Sabbath morning, were also benefited by his thought in his sermon to them on the subject of "Prayer."

On the evening after the Sabbath he lectured at the college auditorium on "The Value of a Man." Dr. Titsworth is a clear thinker and a scholarly speaker. Upon four proofs he based his thesis of the value of a man: his power to bring order from confusion, his freedom, his power of constructiveness, and his character.

Wednesday evening, at seven o'clock, Johnson Lowther died at the home of his daughter, Mrs. Earl Davis, of this city, after an illness of over two months.

The funeral is being held this afternoon (Thursday) at two o'clock at the home of his son, L. D. Lowther. The Rev. A. J. C. Bond conducts the services. The body will be taken to the old homestead at Middle Island and be buried at one o'clock Sabbath afternoon.

Thursday, February 4.—The college normal, preparatory, and music Seniors were entertained at the home of President C. B. Clark from 6 to 9.30 p. m. The social was of the nature of a surprise to President Clark.

The Seniors had assembled while the president was yet busy at his office and greeted him, upon his arrival home, with the "Old College Yell."

The Seniors expressed their appreciation to Mrs. Clark whose efforts alone made the social a success, and to Dr. Clark for his kind words of welcome and paternal interest in the class of '15.

Guests of honor for the evening were Professor Paul E. Titsworth, Alfred, N. Y., Mrs. Moore, Brooklyn, N. Y., Miss Beebe, Jackson, Mich.

At the close of the evening, each one received a souvenir leaflet containing the

name and address of each person present.

Monday morning Pastor A. J. C. Bond spoke at the chapel exercises at the college on the subject of the "Gospel Ministry."—*Salem Express*.

ALBION, WIS.—It has been some time since any news from Albion has appeared in the RECORDER. That does not signify, however, that we have been idle. We have not accomplished great things but our work has gone on quietly and steadily in church and denominational lines.

At the annual church meeting, December 6, the treasurer commented on the promptitude of the members in paying their subscriptions, calling it the best year of his nine years of service as treasurer.

Not only has the pastor's salary been paid promptly, but the debt has been paid, new cement walks and other improvements put on the church property, and money raised for denominational purposes.

At the annual meeting Pastor Sayre was unanimously re-elected pastor. Pastor Sayre is greatly interested in prophecy and has been preaching a series of expository sermons from the prophecies of Daniel. While in accord with the ideas of many good authorities, he differs widely from the interpretations of the Adventists.

The Sabbath-morning congregations are excellent, and the Sabbath-evening prayer meetings very devotional and helpful.

The three ladies' societies are usually busy in their good work, and work together in harmony and mutual helpfulness.

The Sabbath school has enjoyed a very successful year's work and is reaching out into new and untried fields of work for the new year.

The general health of the community has been fairly good. We have lost one by death this winter, Mr. Albert Palmiter, who had been in poor health for some time. Mrs. C. M. Williams has had a long and tedious illness but is better at present writing. The community greatly misses Dr. W. W. Coon and his wife, who settled here and were so much liked. They moved during November to Wauconda, Ill., where they now live.

Dr. Crosley, of Milton, who was at one time the well-loved physician here, has made many trips to Albion this winter, called by old-time patients. Albion has no doctor now, and we wish some Seventh Day Baptist physician might locate here.

The Milton College Glee Club filled a number on our entertainment course last month and was universally liked.

CORRESPONDENT.

MILTON, WIS.—The Milton Seventh Day Baptist Brotherhood held a very enjoyable meeting in their spacious quarters of the Seventh Day Baptist church last Sunday evening. The program was in charge of the veterans of the brotherhood and consisted of songs, readings, etc. The speaker of the evening was Comrade H. W. Rood, of Madison, brother of George Rood. After the meeting a very dainty lunch was served.

Dr. L. A. Platts very much enjoyed a visit at the home of his sister, Mrs. John Babcock, Monday afternoon. He is slowly regaining his health.

John Daland is improving in health slowly and able to take a walk with his wife each day the weather will permit.

Hosea W. Rood, of Madison, the state patriotic instructor, conducted chapel exercises Monday and gave a short talk on David and Goliath.

President Daland was prevented by illness from meeting his classes Thursday and Friday.

MILTON JUNCTION, WIS.—The regular service at the Seventh Day Baptist church last Friday evening was a union meeting of Milton and Milton Junction congregations. Rev. W. D. Burdick preached a very convincing gospel sermon, after which nine persons, six boys and three adults, were baptized. These nine, with Mr. and Mrs. Theo. B. Davis, who presented their letters, were given the right hand of fellowship at the regular service the following morning.—*Journal-Telephone*.

LITTLE GENESEE, N. Y.—On January 1, 1915, occurred our annual church meeting and our church and community dinner. This is the third year that a dinner has been held in connection with the annual meeting, and it seems to be steadily growing in favor. This year about 240 people were served an excellent chicken-pie dinner, prepared by a competent committee.

At the church, during the day, the following reports were given.

Church Treasurer: During the year \$1,021.03 was raised, and paid out in the following manner: for minister's salary,

\$550; D. B. Coon, for evangelistic work, \$58.26; church scholarship, \$25; Aged Ministers' Fund, \$48.65; Missionary Society, \$62.82; one life membership fee, \$25; Tract Society, \$47.53; Theological School, \$8.79; Sabbath School Board, \$7.06; Conference expenses, \$33.50; association expenses, \$15.29; and the remainder for the running expenses of the church and parsonage.

Woman's Board Auxiliary reported 16 members, 5 meetings held, \$69.50 raised, and paid out as follows: Susie Burdick's salary, \$13.50; Woman's Board, \$6; Lieu-oo Hospital, \$50.

Ladies' Aid Society reported starting the year with \$54.82 in treasury. During the year it quilted 10 quilts and tied one comfort, and for this work received \$22.35; served meals at the town hall on election day and cleared \$19; money raised in other ways, \$5.67; gave a patient at Bell Camp \$30; quilted one quilt for Mrs. Sutton free of charge; and closed the year with \$66.03 in the treasury.

The *Sabbath School* reported 160 scholars enrolled; 142 present on May 23, Mothers' Day, and 23 present every Sabbath during the year. About \$100 was raised, and used for the support of the school, for picnic, etc.

A *Home Department* of 12 members is carried on in connection with the Sabbath school, but the report is not at hand.

Cradle Roll Department reported 20 members on the roll, at the beginning of the year—8 boys and 12 girls—and four born during the year; 8 have been promoted to the Sabbath school.

The *Woman's Christian Temperance Union* reported 21 members and 4 honorary members; 11 meetings were held during the year, with an average attendance of 12 members; the Temperance Banner and Water Lily supplied to the children in the Sabbath school; raised \$15 in dues during the year, and paid out \$13.90.

Christian Endeavor Society reported 35 members—an increase of 10—18 honorary and social members, and a total of 53; socials were held during the year; the Nile C. E. was entertained on October 17, when a program was given and a social hour enjoyed; the Ceres C. E. was also entertained at a social. On September 29 a delegation of 18 members attended the county convention at Wellsville and brought back the banner for giving the

most for missions of any society in the county. New song-books have been purchased, flowers sent to the sick, calls made, and post-card showers sent to different ones. During the year \$84.43 was raised, and \$32.49 paid out.

A new benevolent society was organized on November 9, known as the *Sunshine Club*, with a membership of about 25. Its object is to work for all needy purposes. Its first meeting was held with Mrs. Sutton, when they made about 20 garments, had a tureen dinner, and bought, hemmed and presented to Mrs. Sutton 6 dinner napkins. Several other afternoons have been spent in sewing, and a tureen supper has been served at the town hall. It is proposed to serve these each month for 10 cents.

The *Genesee Library* reported 1,024 volumes on its shelves after six years' work, an annual circulation of 1,511 volumes, 325 registered borrowers out of 400 inhabitants, and a circulation of 134 magazines; \$30 was raised to spend for books, and this was duplicated by the State. It is hoped that the town will vote an appropriation for the library next fall, and thus make it self-supporting.

An active *Brotherhood* of thirty members was organized in the spring. During the year they have held two banquets, and at present they are supervising sports by the young people twice a week at the town hall.

An enthusiastic *Bible Study Class* of nearly twenty members took up the "Life of Christ," and met once a week under Rev. Mr. Sutton as teacher. The course was finished in December and all received diplomas.

These reports show that about \$1,367 has been raised by the church and these affiliated organizations in the year, which is not a bad showing for a small village. Besides all this, we have for three years supported a *Lecture Course* at an annual cost of \$125.

On Sabbath, January 2, Rev. Erlo E. Sutton preached his farewell sermon to a large audience, and in the evening a reception was given him and his family at the town hall, when about one hundred people gathered to say good-by.

And so we bid good-by to one of the most popular and best-loved pastors this church and community has ever known. The curtain falls and, when it is raised

again, it will be upon a new scene. How well we as a church and community do our part depends entirely upon our attitude toward our heavenly Father, and our love for one another.

"He prayeth best who loveth best
All things both great and small;
For the dear God, who loveth us,
He made and loveth all."

C.

DODGE CENTER, MINN.—Minnesota is reveling in a winter such as the old-time settlers tell about. Snow-storms with the mercury traveling far from the warm side of the zero point were frequent stunts of the early days. Those experiences are now being renewed. The smallest congregation I have seen in Dodge Center (18) at the Sabbath-morning service came through the storm last Sabbath and listened while the pastor preached on "God's Estimate of Peace and Peacemakers."

Meteorological and political situations in the world today make peace seem a very distant but much longed for ideal. But we rejoice that peace with God, the highest and most desirable kind, is attainable by every one, and is quite independent of earthly conditions. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5: 1). "Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea" (Ps. 46: 2).

While it may be thought that Minnesota is too conservative as to ancient weather traditions, she is progressive in some other particulars. She is adding some momentum, for instance, to the popular movement against the brewery and saloon. A county option bill has recently passed the upper house of the state legislature, and is now pending in the lower. The issue is greatly in doubt, but we hope for its passage there. Democratic Governor Hammond is pledged to affix his signature to the bill if it passes. The fact that the brewers are unanimous in their efforts against it, and that an ex-bartender sitting next to me the other night in the Commercial Club Banquet of Dodge Center business men said it was not what the people of Minnesota needed, assure me of the high moral character of this measure.

The Semi-annual Banquet of the Broth-

DEATHS

STILLMAN.—Stennett C. Stillman was born in Homer, N. Y., July 23, 1835, and died in St. Luke's Hospital, Utica, N. Y., January 22, 1915, aged 79 years, 6 months, and 29 days.

In early life, while attending the DeRuyter Institute, he made a profession and joined the Seventh Day Baptist church of that place. In May of 1860 he was married to Theresa Clarke, and to them were born three children. The oldest, a daughter, died in California in her early womanhood; while two sons, Alfred, of Alfred, N. Y., and Paul, of Brooklyn, survive him. Mrs. Stillman passed away in 1902 and he was married again, in 1904, to Mrs. Elizabeth Maxson, who with his two sons, their wives, and his only living brother, Stewart Stillman, of Rochester, N. Y., were with him, to comfort and sustain him in the last trying hours.

Brother Stillman, while serving his country, did not forget his service to his God, as may be seen from his diary kept during his service. Let us note two records: "Sabbath, May 29, 1865.—Strolled out through field and wood to empty fort, to commune with God in its hidden recesses. . . . June 10, 1865.—Take my letter to mail for wife. Go to woods to read and pray. Find comfort in casting my care on God."

Brother Stillman, in a letter to his wife dated June 7, 1865, tells of being urged to take a position in the U. S. Treasury, which he would not accept because it would require work on the Sabbath, choosing \$16 and field service, with obedience to conscience and God, rather than \$100 and disobedience; and for the same reason he refused office at the hands of a license party, choosing to suffer (shame and contempt) with the people of God, rather than enjoy the pleasures of sin for a season. Would that the mantle of Brother Stillman's conscientious rectitude might fall on many Seventh Day Baptists and especially the young.

Truly we can say, a good man has fallen, and many mourn the loss.

J. T. D.

TERRY.—Solon C. Terry, son of Elam and Mary Terry, was born at Bolton, N. Y., October 7, 1852, and died in Boulder, Colo., July 15, 1914.

When he was about two years of age, his parents moved to Welton, Iowa. Here his father died, and in the spring of 1873 he and his mother moved to North Loup, Neb.

On December 25, 1877, he was married to Miss Emma Rood, of North Loup. About twenty-five years ago they came to Boulder, Colo., where they resided till the time of his death. To them was born one son, Loyal E., of Boulder, Colo. Both wife and son survive him. He is also survived by one sister, Mrs. Belle Davis, of North Loup, Neb.

When very young, Brother Terry gave his heart to Christ, and united with the Welton Seventh Day Baptist Church. Though not a member of the Boulder Church, he was very helpful in the church, and was the faithful chor-

erhood of the Dodge Center Seventh Day Baptist Church and Society was held the night of February 1, at the home of Brother U. S. Langworthy. Oysters were served, and a fine time was enjoyed, as must always be the case when we meet at this home. Attendance of the ladies added much to the pleasure of the occasion. Back dues were collected and a fine sum was realized for future work. Officers were elected for the ensuing year with Brother Andrew North, who has served as president since the beginning of this brotherhood, at the head. He was not present at this meeting on account of illness. A resolution was passed assuring him of our sympathy and prayers in his behalf, that he pass successfully the contemplated operation at Rochester and be returned to his family and to the work with us. At this writing he is lying very sick in the hospital as a result of the trouble necessitating the operation.

The "D. D's" (not doctors of divinity) and the Philatheas of the Sabbath school conducted a very pleasant and successful sociable at the home of one of them, Miss Lorna Severance, the night of January 31. This enabled one of these classes to pay their pledge to the church debt.

The all-day sociable by the Woman's Missionary and Benevolent Society will doubtless be noticed in another department.

The leaden sky that hung above the Minnesota land when I began writing has cleared, and the snow-covered world is now brilliant in the February sunshine. Thus suddenly does God often dispel the gloom that sometimes enshrouds us. Our faith grows dim until with effort we recall that, just above, the sun is shining. The winter will soon be gone. We are reading of the success that is attending the efforts of our missionaries and evangelists, and the cheering reports from various quarters. We have had enough of destructive criticism of men and methods. "The night is far spent; the day is at hand." Let us now awake to our opportunities and lay hold with renewed faith and courage upon the work God has set us to do.

T. J. VAN HORN.

"It is bad enough to be a doddering old man, but it is worse to be a doddering young one."

ister of the church from almost the time of its organization till about four years ago. He was truly a good man, cheerful, patient and kind, loved and respected by all who knew him.

Funeral services were held from the Boulder Undertaking Parlors, July 17, 1914, conducted by Pastor Davis. Four nephews, L. A. Davis, E. T. Davis, Ralph Van Horn, and J. R. Wheeler, acted as pall-bearers. Interment was made in Green Mountain Cemetery.

A. L. D.

(The above notice has been delayed for want of data.—A. L. D.)

PARKER.—James Wilson Parker, son of B. C. and Nancy Patterson Parker, was born near Logansport, Ind., June 1, 1840, and passed away about noon, February 6, 1915.

On his father's side he was descended from the Pennsylvania Quakers. When about thirteen years of age he, with his parents, moved to Dane County, Wisconsin. In 1861, while he was attending Albion Academy, the Civil War broke out, and in company with some fellow-students he enlisted in Company B, Fourth Wisconsin Volunteers. In 1864 he was transferred to the Thirty-eighth Regiment, Wisconsin Volunteers, and promoted to a lieutenancy. In 1865 he was honorably discharged and returned to Wisconsin.

On September 4, 1864, he was married to Myrtilla C. Thomson. To this union were born five sons. His wife and three sons, Carl U. Parker, of Chicago; C. I. Parker, of California, and C. W. Parker, of Savanna, Ill., survive him.

For the last thirty-eight years he has been in the employ of the Chicago, Milwaukee & St. Paul Railway Company, thirty-four years of which he worked as a locomotive engineer. The company's appreciation of his ability and faithfulness was shown in their placing him as engineer of their best train, which ran between Chicago and Milwaukee. His old fireman and members of the brotherhood were present at his funeral services. He was a loyal member of the G. A. R. and of the Brotherhood of Locomotive Engineers.

Last September he suffered a physical breakdown and in December went to Florida with the hope that he might recover his health. Failing in this he returned to Chicago about two weeks ago, where he passed away about noon February 6, 1915.

His funeral services were held at the home of his son, Carl U. Parker, February 9, 1915, and, because of the physical inability of President W. C. Daland, who supplies the Chicago Church, were conducted by Rev. Henry N. Jordan. In accordance with the desire of Mr. Parker, expressed before his death, his remains were cremated and interment made in the family plot in the Milton Junction Cemetery.

H. N. J.

That man will be a benefactor of his race who shall teach us how to manage rightly the first years of a child's education.—*James A. Garfield.*

The Sabbath Recorder

Theo. L. Gardiner, D. D., Editor
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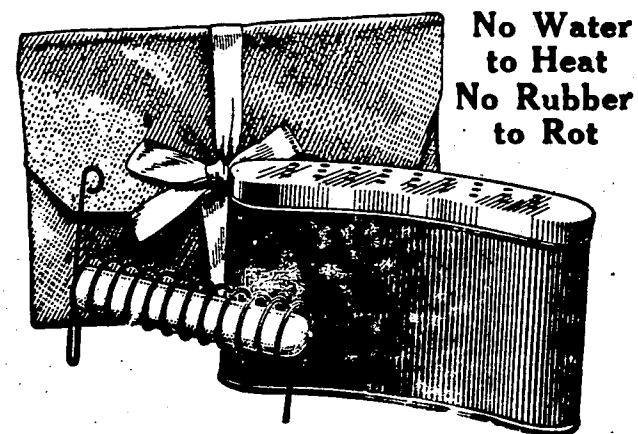
If we will measure other people's corn in our own bushel, let us first take it to the divine standard and have it sealed.—*J. G. Holland.*

At some time, here or hereafter, every account must be settled, and every debt paid in full.—*J. H. Vincent.*

When you see a mad dog, don't argue with him unless you are sure of your logic.—*C. H. Spurgeon.*

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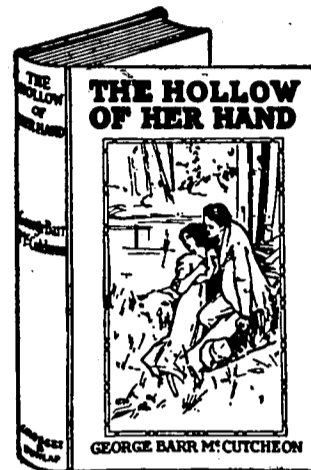
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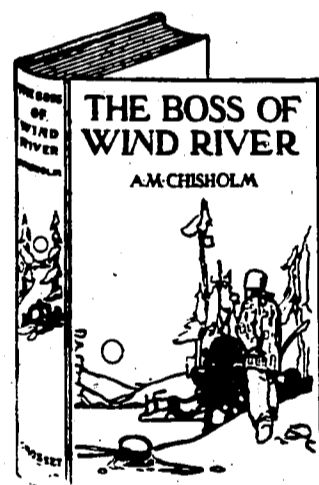


THE HOLLOW OF HER HAND

GEORGE BARR McCUTCHEON

THE BOSS OF WIND RIVER
by A. M. Chisholm

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



THE BOSS OF WIND RIVER

A. M. CHISHOLM



CY WHITTAKER'S PLACE

JOSEPH C. LINCOLN

THE HOLLOW OF HER HAND by George Barr McCutcheon

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

CY WHITTAKER'S PLACE by Joseph C. Lincoln

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

The SABBATH RECORDER Plainfield, N. J.

The Sabbath Recorder

HAVING been a lawyer, an author, an editor, a secretary, and a pastor, there is no profession which has for me so many attractions as the pastorate. The minister has more intimate personal friends than the lawyer, the doctor, or the business man; he deals with men and women usually when in their best moods; he preaches to an audience which is friendly and sympathetic and which desires a message if he has one to give; he has, or can have if he will, time and opportunity for study of the most fundamental themes, those which concern the building of character, both of the individual and of society; and if he has any personal consciousness of divine companionship, he has in that consciousness the greatest gift to bestow upon his friends which it is possible for one soul to bestow upon another.

* * * * *

Very early I had made it a rule of my life when accused not to undertake any self-defense, and when misreported not to make any corrections; to give myself unreservedly to my work and leave my reputation to take care of itself. The study of the Gospels made it clear to me that this was habitually the course of my Master, and I followed the example which he set.

—From "Reminiscences," by Lyman Abbott. Outlook, January 27, 1915.

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