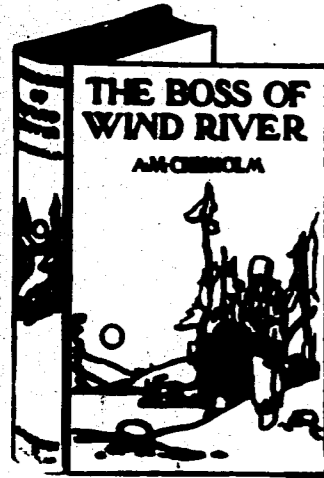


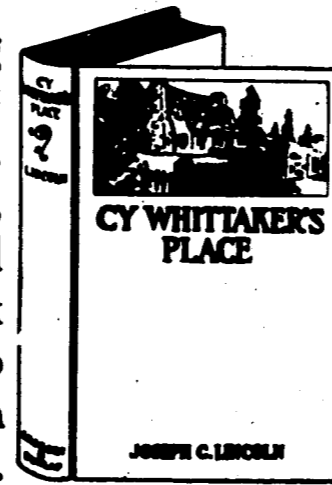
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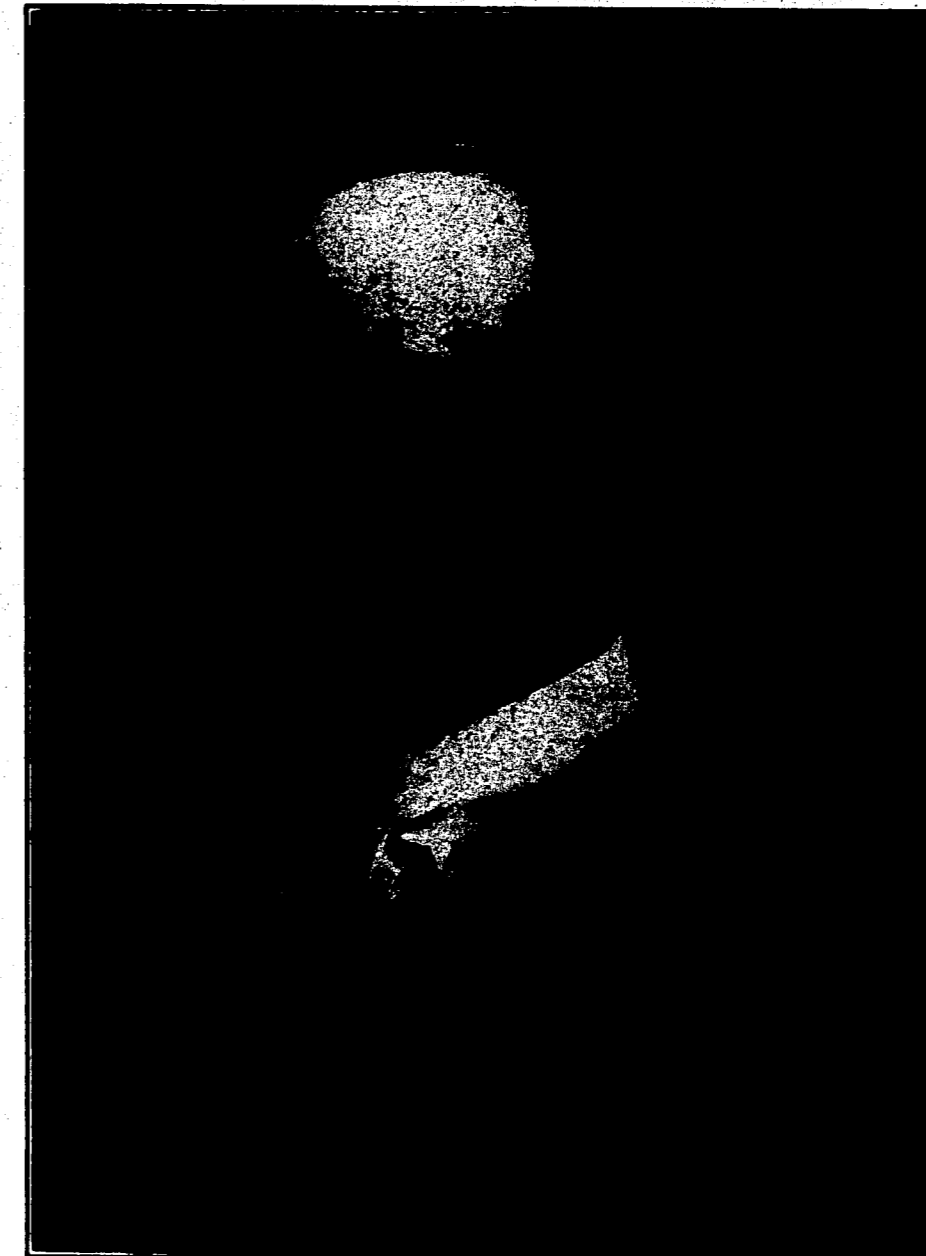
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PLAINFIELD, N. J., OCTOBER 25, 1915

WHOLE NO. 3,686

The Financial Question Well Answered

In the young people's pages of this paper will be found an article on giving, by Courtland V. Davis, a young man of Salem, W. Va., which shows in a clear and concise way just how Seventh Day Baptists might rid themselves of the constant and depressing worriment over finances, wonderfully increase the efficiency of their churches, make it doubly easy for their pastors, and greatly enlarge their mission work.

What a blessing would come, what strength and encouragement would be acquired, if we could rise to the occasion and do all these things cheerfully! Even less than half of the tenth of our income, devoted to the Master's work, would place every board on solid financial footing. stop all this anxiety about debt, and give our pastors a decent living.

Just How We Stand With the Tract Board

Every wise business man wishes to keep account of his finances, so he may know from month to month whether he is making good or not. The same should hold true in the Master's business. We should make sure that our dues to the church and to the benevolent work we have planned are all as promptly paid as are our rent or grocery bills. We do not think of letting these run on month after month without attention, until a big debt stares us in the face. Neither should we allow our denominational dues to accumulate until our own boards are swamped by debt.

The budget of the Tract Society calls for \$6,401.00 this year from the people. This means that the board *should* receive \$533.42 every month in order to make good. Three and one half months of the year have already gone by, and up to October 1 only the sum of \$651.84 had been received, or an average of \$217.28 a month. Thus, for these three months alone, there has been a monthly shortage of \$316.14, or a deficit in three months of \$948.42. For the half month to October 15 only \$92.65

has come to hand; so the fourth month promises to bring in still less than any one of the first three. At the rate of the receipts for the first three months, only \$2,607.36 will come to the Tract Board this year. This will be \$3,793.64 short. So there must be an increase in the rate of our giving or we must prepare to meet a large debt. Not one of us wants to see a debt. We do not need to see one if each will lift a little. It can be avoided as well as not; and oh, how easily! All we need to do is to look the facts in the face, and take a living interest in the work. The money will surely come if we all do this.

Paul H. Schmidt Those who met Profes-
Our Singing Evangelist sor Paul Herbert Schmidt, the efficient

director of music at the General Conference, will be glad to learn more about him and his work. His name has often appeared in the SABBATH RECORDER in connection with the evangelical work conducted by Rev. D. Burdett Coon, but those of our people who have not attended any of the revival meetings and who did not attend Conference know nothing of Mr. Coon's faithful helper in the work of saving men. We are glad he has consented to be introduced to our readers by his photograph and a brief account of his conversion to the Sabbath.

Paul H. Schmidt was born and reared in New York City. He has had a thorough musical education, and is an able theorist, composer, and teacher. He came to our denomination under peculiar circumstances. Broken in health after some ten years of constant work without a day of vacation, he sought rest in the country. Providence led him to the home of a good Seventh Day Baptist family, where he was to stay and recuperate. Here a severe illness overtook him and he was not expected to live; but God had a work for him to do and brought him through to health and strength. When able to leave the hospital, to which he had been taken, he returned to the same family, that of

Leslie P. Curtis, of West Winfield, N. Y. Brother Schmidt writes the story of his accepting the Sabbath, and we will give it to our readers in his own words:

"It was Friday morning, and Mr. Curtis asked me if I would not like to go to church with him the next day. I said, 'You mean the day after tomorrow, as tomorrow is only Saturday.' 'That is the day we go,' said Mr. Curtis. I was greatly surprised and wondered if that was a day for farmers only; and when I asked how that could be, as I had never heard of such a thing before except of the Jews, I was told of the Seventh Day Baptists.



PAUL H. SCHMIDT, MUS. D.

A revelation had been given to me, and Leslie Curtis was the evangelist, the friend to point out to me the door of a new future. Would that we all would see the need and necessity of pointing out to others the truth as the Bible teaches it. In a few months, the man who is now my partner—the man whom I have learned to love and respect—came to Leonardsville for a series of meetings. At the request of Pastor Davis I sang at a meeting or two, never dreaming for an instant that, a few months later, I was to be with him in the greatest work that man can be called upon to do. When Burdett gave the call to come forward, I was singing. When I

had finished the piece, I came from the platform to the church body and took the front seat for baptism. I was a sort of curiosity to all around there because of my music and coming from New York City; and to say the least, many were shocked when I came forward, and not least of these were my people and especially one family to whom I had become quite attached. I went into baptism with Christ, gave my life more fully to Christ, and now I am a member of one big, wholesome family, the Seventh Day Baptists. Many people do not quite understand me, but through the RECORDER I want to say to you all that I am in the work heart and soul; I love the work, and the cause for which I am striving. I have made many blunders and mistakes, not conscious at the time that I was doing so; but, thanks to the many friends who have stayed by me, I have had the courage to go on. Readers, pray for Brother Coon and myself; more and more I feel the need of this vital force in Christian life."

Rev. Lewis A. Platts, D.D. In this RECORDER begins a life sketch of Rev. Lewis Alexander Platts, D. D., who was called to his reward on September 9, 1915. The sketch has been prepared by Rev. Henry N. Jordan, from material for an autobiography left by Dr. Platts himself.

For half a century this good man was a leader among our people, and many hearts were made sad by the news of his departure. He had attended more consecutive annual sessions of the General Conference than any other Seventh Day Baptist, and for many years was its recording secretary.

My first acquaintance with Brother Platts was when he came as a young man from the school at Alfred to be our pastor at Nile, N. Y. There was a large company of young people who had been brought into the church just before his coming, so he was their first pastor. He took a deep interest in them and they loved him. It was hard to give him up when New Market called him away, offering him an opportunity to complete his seminary work in New York. Memories of my church life under his helpful guidance come to me, at threescore and ten, like the glow of autumn sunshine. There was a charm about those early Christian experi-

ences that can be attributed only to the influence of my young pastor. He was brotherly without seeming to make special effort to be so, and almost unconsciously I found myself longing to stand well in his esteem.

There was a sincerity and an earnestness about his preaching that deeply impressed his hearers. One text in John always brings to me a picture of Dr. Platts as he stood one summer morning in the pulpit at Nile. I can not remember a sentence of his sermon, but whenever I see John 6: 27, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed," there comes a vivid memory picture of the man, his gestures, the emphasis given the words, the sound of his voice, the reading of the text a second time, and the general sense of a spiritual uplift given to the people.

But the one thing that endeared Dr. Platts to me throughout the years was an interview with him in his study one Sabbath evening. He had written, asking me, to call at a certain hour. He had only written, "I wish to speak with you on a matter that lies near my heart." It was a blessed interview; and Dr. Platts sent a young man out of that study with life plans changed and with a determination to prepare for the gospel ministry. He seemed to know how to speak the right words at the right time, and many a young man has been helped by his wise counsels. His memory is blessed. These words of appreciation but feebly express my own deep sense of his worth.

A Recognition

Most grateful for the many letters appreciative of the character, life and work of my beloved husband, and bringing love and sympathy for me in my inexpressible sorrow, I ask the RECORDER to express my heartfelt thanks to each one, as I find myself unable to do, personally. May our all-wise, loving Father comfort and keep us all till one by one we too shall reach the heavenly home.

MRS. L. A. PLATTS.

Milton, Sept., 1915.

Central Association

"Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." It is not only at the back of the wilderness that the Lord appears to men and the very ground becomes sanctified. Jehovah appears to men in many places and speaks to them in many tongues and fashions. Any spot where men have heard the whisperings of the spirit divine or where they have sought to embody ideals in palpable form, to give them a local habitation and a name, may well be called holy ground. One of the shrines of our denomination about which memories of sanctified service hover, one made holy by the consecrated vision, the holy living and holy striving of such men as Alexander Campbell, James R. Irish, Joshua Clarke, and Lucius R. Swinney and a multitude of like-fibred men and women is DeRuyter, N. Y. Although the men have long since passed on and even the building of the old DeRuyter Institute has gone the way of all material things, the fragrance of the memories of them lingers and affects every thoughtful and reverent visitor. This indefinable something that is more elusive than quicksilver, which is sometimes called atmosphere—we might well term it spiritual energy in solution, in the case of DeRuyter—was manifest to those who attended the sessions of the Central Association held in the old town from October 7 to 10, and it added an extra element of value and inspiration. The meetings were manifestations of the power which uplifts mankind, that spiritual magnetism of which Christ spoke when he said, "And I, if I be lifted up, shall draw all men unto me." It seemed as if the past were fusing there with the spiritual power of the present to bless and strengthen men.

The first two days the attendance was small, for the farmers were busy hustling in belated crops, but the church was well filled on Sabbath and Sunday. It is undoubtedly an argument in favor of the plan to revert to the springtime for the sessions of the associations that thus they will avoid a busy harvest time. The Central Association by resolution joined with the Northwestern and Western associations in urging the return to the former time of convening.

The meeting in DeRuyter this year was the seventy-ninth session of the Central Association. Its theme was evangelism and its watchword, "Keep Rank, Make Jesus King!" The association was presided over by the moderator, Dr. S. C. Maxson, of Utica. His administration was business-like and to good purpose. The business meetings were enlivened by flashes of his ready humor and the devotional services were enriched by his own tenderness of heart. In him the denomination has a veritable Gibraltar, or better still, we can say of him as Napoleon exclaimed about the poet Goethe, "There is a man!"

The morning session Thursday was taken up with the address of welcome by Rev. L. A. Wing, pastor of the DeRuyter Church, by the response given by Rev. A. Clyde Ehret, pastor of the Adams Center Church, by business matters, and by reports of delegates to sister associations. In the absence of the secretary, Rev. A. Clyde Ehret was made secretary pro tem for all the sessions.

Thursday afternoon there was the reading of the letters from the several churches of the association. On the whole it presented an encouraging prospect. The state of religion seems to be good and the association reports a net gain in membership for the year of twenty-one. After the church letters came the messages of greeting from sister associations and from the Missionary and Tract societies. Rev. L. D. Seager, Farina, Ill., Ira S. Goff, Alfred Station, N. Y., Herbert C. Van Horn, Ashaway, R. I., Mazzini T. Stillman, Lost Creek, W. Va., representing, respectively, the Northwestern, Western, Eastern and Southeastern associations, and Rev. E. B. Saunders and Professor Paul E. Titsworth, representing the Missionary Society and the Tract Society.

The annual sermon was preached by Rev. John T. Davis, of Leonardsville, N. Y., on the theme, "Evangelism among Seventh Day Baptists," and his text was 2 Timothy 4: 2, "Preach the word; be urgent in season, out of season; reprove, rebuke, exhort with all longsuffering and teaching." He called upon the Central Association to preach the Word, directing their attention to the necessity for pure doctrine, united effort, and for a firm be-

lief that the gospel is the power that saves. It was an earnest and thought-provoking discourse, the effects of which were visible in the conference meeting which followed.

Friday morning's session opened by a devotional service led by Rev. E. B. Saunders. After several items of business were taken care of the meeting was turned over to the Education Society. Professor Paul E. Titsworth of Alfred University, treasurer of the society, spoke on "Some aims of Education." He said education should furnish information—that which is the common property of most civilized men, and that specialized training which we call technical education—it should make a man a better neighbor to live with, and lastly it should make him a better man for himself to live with. Rev. A. Clyde Ehret gave a very effective presentation of what the Seminary had done for him in making the Bible mean more to him, in developing the meaning of religion and in teaching him to think for himself. The third speaker was President B. C. Davis, who spoke of Alfred as a tool for the creation of character. He reported Alfred College to have a freshman class of fifty-four, nineteen of whom are Seventh Day Baptists, and the Agricultural School to have an entering class of one hundred four. He showed some of the problems with which Alfred is struggling, but at the same time he told of the bright future of the institution.

Rev. L. D. Seager preached the sermon Friday afternoon from Luke 23: 26, on the theme of fuller consecration. In eloquent terms he described the glory in the face of Christ, and how Christ-likeness illumines the countenance or sin disfigures it. Service is the Christian's great privilege.

Miss Agnes Babcock conducted the woman's hour. The program was listened to with great interest. Reports of the work which the women of the various churches are doing were given from Brookfield, West Edmeston, Leonardsville, Verona, and Adams Center. These reports demonstrated that the women's work in the churches of the association is various, important and thriving; \$105.60 has been raised, of which about two-thirds has been spent for local needs while the re-

maining one-third has gone for denominational purposes. Miss Babcock called the attention of the women present to the claims of the Tract Society and the Twentieth Century Endowment Fund to a larger share of the moneys raised.

The last hour Friday afternoon was taken up by the Sabbath School Board, under the conductorship of Rev. W. L. Davis, pastor of the Second Brookfield Church. Rev. H. C. Van Horn gave a short presentation of the board's plans for the coming year.

The session Friday evening opened by a joyous song service, conducted by the great-hearted leader of the DeRuyter choir, Deacon C. J. York. He had general charge of the music throughout all the sessions, and choir and congregation joined him with a right good will. Rev. H. C. Van Horn, delegate of the Eastern Association, preached a strong sermon on prayer. He took as his text Colossians 4: 12. Prayer is power, a power within our reach, of which we make all too sparing use for our service and for communion with God. In the conference meeting following the sermon, testimonials were given by churches. In all there were sixty-seven who spoke.

The Rev. E. B. Saunders, representative of the Missionary Society, preached a stirring sermon Sabbath morning, on the text Haggai 2: 9, "The glory of the latter temple shall be greater than the former." The theme was the glory of the temple of character in which dwelt the Lord Jesus. The college, the high school, and the church have no other business than to build heavenly temples. It is God entering our lives which alone transforms our characters and makes of them veritable bulwarks against sin, and makes the latter temple more glorious.

The first hour of the afternoon was the Sabbath school hour under the leadership of Julian Craft, superintendent of the DeRuyter school. The application of the lesson was made by M. G. Stillman, H. C. Van Horn, and E. B. Saunders, after which there were some delightful exercises by the little tots of the school.

At three o'clock Robert Wing, of DeRuyter took charge of the temperance hour. President Davis, in a scholarly and enthusiastic speech, showed more conclu-

sively than ever the burden of the liquor traffic upon society and how the anti-liquor forces were gaining ground. Then followed a recitation by Joyce Wing on profanity and following this Rev. J. T. Davis spoke on "The Four-Square Man" and his attitude toward the liquor traffic.

The young people's hour, Sabbath evening, under the leadership of Rev. R. R. Thorngate, was given over to reports on the young people's part in Conference.

The missionary hour, Sunday morning, was conducted by Rev. E. B. Saunders, who, in an able fashion, reviewed the work of the Missionary Society and made the persons and fields both foreign and home pass before our eyes as in a great spiritual panorama. The secretary is strong in his sympathetic appreciation of the work, struggles and character of the men on the fighting line, and he knows how to make them stand out before his audience.

Rev. M. G. Stillman, delegate from the Southeastern Association, preached a sermon from the text 2 Timothy 4: 5, "Be thou sober in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry." His discourse was a textual sermon developed very effectively, and very originally as only Brother Stillman knows how.

The first part of the afternoon session was devoted to the Tract Society under the leadership of its representative, Professor Paul E. Titsworth. In his opening remarks, Professor Titsworth gave a bird's-eye view of the society's activities and accomplishments for the year and its ideals and prospects for the future. Rev. J. T. Davis spoke on the value of the SABBATH RECORDER, Rev. L. D. Seager put squarely before the association the potential usefulness of the *Pulpit*, and Rev. H. C. Van Horn, in an eloquent and telling fashion, gave the grounds for a Sabbath and indicated in outline how it ought to be observed.

Then followed an able sermon by Rev. Ira S. Goff, delegate from the Western Association. His theme was the significance of the spiritual nature of man, and he developed it very logically and effectively. Without any disparagement whatsoever to its older men, it can be said that the denomination is justified in feeling right proud of its younger preachers. They

can study, think, and present their thoughts tellingly and eloquently.

The farewell sermon was preached by President B. C. Davis, of Alfred University, from the text Mark 5: 8, "Come forth, thou unclean spirit, out of the man." In very tender words the speaker pleaded with any who were under the domination of the unclean spirit, sin, to come to Jesus and let him say to evil, "Come forth out of the man!" After a farewell handshake and the bidding of reluctant good-bys, the association closed.

During the session of Sunday morning discussion arose as to the attitude to be taken by the association toward churches that existed on paper only. The consensus of opinion was that such bodies be urged to legally disorganize, dispose of any properties in their hands before buildings rotted down and became valueless, and that the remaining members be most urgently requested to attach themselves to the nearest living Seventh Day Baptist church and enter its work. This idea was embodied in the following resolution: "Resolved that the Central Association earnestly requests any churches now holding membership in the association but not holding business meetings or sharing the financial or other responsibilities of the association, to call a legal meeting to dispose of all property of the church in accordance with some denominational interest, to authorize the transference of all members to the most convenient active church of the denomination and then formally to disband the organization."

The association was pretty largely a ministers' meeting as far as the program was concerned. There was a notable absence of papers evincing careful study of denominational problems by laymen and women. There ought to be developed a greater amount of leadership among the laity that would merit a hearing on such occasions.

There is no lack of spiritual energy in our denomination as was manifest in this gathering in old DeRuyter. Sometimes complaints are raised that the glory of the former temple is greater than the latter, that spiritual power is on the wane among us. On the contrary there is an abundance of steam and it is only waiting to be harnessed. It seems sometimes as if our churches are like nervous men and women

who keep their hands on their hearts to discern the first symptoms of heart trouble; there is a tendency to think too much about ourselves. As churches, we frequently lack a clear vision of our mission. Life is bigger than religion and both are larger than the church. Religion is to serve life, and the church is to serve both. Religious problems are broader than church problems. Religion ought to make life more complete in every way, it ought to make our lives incandescent as the electric current does the filament in the electric bulb. If this is a fact, religion in a community means the enrichment of country life, the substitution of desirable for doubtful amusements, the study of child life, religious education in the home, and a host of similar things. The churches of our denomination are largely rural and why should there not be standing committees of all our associations,—and perhaps of Conference,—committees named by men and women who can study and think, that shall take up the problems of the country church, the boy problem, the training of children in the home, and similar questions? Many a boy or a girl goes wrong, as every one knows, because his or her parents, while well-meaning, did not know how to control their child—a condition of affairs that a very elementary knowledge of child study might have remedied. A committee on child study might very well become a part of the young people's work and present the results of their study each year both in an inspirational way and in the form of cold facts. Would not the reports of such standing committees be of equal value with discussions on tithing, for instance? Would not a setting forth of the country church as a community institution be as worth while as reports on moneys raised and expended?

The next session of the Central Association will convene with the Second Brookfield Church, at Brookfield, N. Y., under the moderatorship of Rev. L. A. Wing.

DIXI.

"There's a great difference between being in the world, and having the world in us: let a ship be in the water, and it's all right, but let the water be in the ship and down she goes."—*D. L. Moody.*

SABBATH REFORM

Rabbi Liebman Adler

REV. ALVA L. DAVIS

Recently I have been reading from a volume of sermons, culled from two volumes of German sermons on texts from the Pentateuch, published by Rabbi Liebman Adler. I have been deeply impressed by the man, and helped by his sermons, and feeling that others may be helped by a glimpse into the life of this remarkable man, the following is written:

Liebman Adler was born, January 9, 1812, at Lengsfeld, Grand Duchy of Saxe-Weimer, Germany. He was educated in the school of the Jewish congregation of his native town, continued his Hebrew studies at Gelnhausen, and later in the Jewish seminary at Frankfurt. In 1854, he left Germany for America in the hope that here might be afforded a better career for his children. He soon became teacher and preacher of the Jewish congregation at Detroit, Mich. In 1861, a call came to him from the Jewish congregation of Chicago, where he remained until the day of his death, January 29, 1892.

Leibman Adler was a strong, tenacious, honest man, and a true patriot. In sentiment, he was strongly anti-slavery, and induced his oldest son to risk his life in the service of the Union Army. He was a clear, unbiased thinker, and a deep student of Jewish history, to whom Judaism was a living, progressive force.

As a man he possessed many lovable traits. Let me quote the directions which he gave his children in that fine old Jewish fashion: "My children! Keep together in fraternal union. Let no sacrifice be too great to ensure your mutual helpfulness and the continuance of your brotherly feelings. Every act of love that you show unto one another will do my soul good. The example of eleven children of one father, standing together in love and faithfulness, will be a more beautiful adornment of his grave than the most elaborate floral decoration, which I would rather not have, though I do not wish to control your desire in that matter. The little property that I leave behind will become yours only after the death of your mother. I know you;

I can trust you; you will not show yourselves unfilial in its possession and use. The inheritance, however, which you possess even now is a good name and a training as good as I could give you. It seems that not one of you is destined to grow rich. Let that not disturb you. Only remain honest, true, industrious and economical. Do not speculate. Even when speculation is successful, no blessing rests upon it. Put your whole energy into the conduct of your calling. Serve God, and have him always before your eyes. With men, be amiable, courteous and modest, and all will go well with you even without riches. My last word to you is: Honor your mother! Brighten her sad widowhood. Do not disturb her in the enjoyment of her small estate, and supply the deficiencies in her income.

"Farewell, wife and children! One thing more, my children: I know well that if you would, you can not practice Judaism according to my conception, and as I practiced it. But remain Jews, and live as Jews in the best manner of your times, not for yourselves, as individuals, but also for the welfare of the community."

THE SABBATH

In this volume is a sermon on "The Sabbath," from Exodus 35: 2, written, it is true, for his own people, but it will do any Christian good to read it. Let me reproduce it here, in condensed form, but in his own words:

The celebration of the Sabbath on the seventh day of the week proclaims to the world, "I am the first, and I am the last, and besides me there is no God." "Before the world was brought forth," there was but one God, and when the work of creation was finished, our God was still the Only One. The Sabbath is, therefore, mentioned in connection with the story of creation as the "sign forever" between God and Israel. As the seventh-day Sabbath is the expression of Israel's belief in one God, so it also serves to emphasize another fundamental idea of Israel's religion, the idea of *man* in the noblest sense of the term. In the repetition of the ten commandments in the fifth book of Moses, we read that the Sabbath is to serve as a memorial of the deliverance from Egyptian slavery, for a slave can not make a Sabbath for himself; he can not say, "I re-

quire rest; today, I will cease from work"; or, "Today, I will occupy my mind with other thoughts than my daily occupations." Day and night, whether physically fresh and vigorous, or worn out with toil, he must be ready to do his master's bidding. In ceasing from labor regularly on one day of each week, on the other hand, we testify to our right to make what disposition we will of ourselves, and to our liberty and equality in all human rights and privileges. Today we do not stand alone in the enjoyment of this privilege, all civilized nations share it with us, and, in a short time, we may look for the complete disappearance of slavery as a condition recognized and allowed by law. . . .

We dare not close our eyes to our critical position in regard to the seventh-day Sabbath, as far as the youths and men in Israel are concerned. The Jew, formerly so rich in Sabbaths and festivals, now finds himself utterly destitute of Holy Days, or sees the time fast coming, when he will be stripped of these precious possessions. If the Sabbath were naught but a day of physical rest, its sole aim to afford the wearied body an opportunity for repose, then, indeed, the first day of the week might serve in its place. The *rest* of the Sabbath day is, however, merely a means to a higher end. The Sabbath is the pillar upon which rests our belief in one God and in the brotherhood of man, with all the blessed consequences resulting from such a doctrine. The Sabbath is our dogma, our confession of faith, declaring, "I am the first, and I am the last, and besides me there is no God," while the celebration of the first day of the week proclaims a directly opposite belief. We will not cease to hope for a better condition of affairs among the men in Israel. We believe that a crisis has been reached, not that the Sabbath is lost to us forever.

In the meantime, it is the duty of the women in Israel to stand before the breach, carefully fostering the Sabbaths and festivals, just as they wait patiently, keeping the table ever ready against the return of father and son belated on their homeward way. Give the Sabbath a friendly welcome in your homes. Set a good example to your growing sons and daughters. Leave your shopping and your business affairs to be attended to on other days of the week. Let your spotless homes in festal

garb, by the air of peace and happiness pervading them, proclaim to the visitor: "This is the Sabbath day! Here the Sabbath reigns even though the clamor of everyday life resounds without these walls!" Let the Sabbath in the home show father and sons, when they return from their work-a-day occupations, that the Sabbath is neither lost nor abandoned, though they themselves are passing through the Sabbath crisis of our day.

Long ago, the women of Israel gave up their jewels and even their mirrors for the equipment of the sanctuary in the desert. Now, O women! Save that day which is even more precious than the tabernacle of the congregation of Israel! Save it by taking it under your special protection!

Rabbi Meir was the author of the infelicitous benediction. "Praised be thou, O Lord! who hast not made me a woman." If his spirit, sixteen hundred years after his demise, could look down from the heavenly heights, upon our time and circumstances, he would say, "Praised be thou, O Lord! who hast created women that they may arise to preserve the sanctuary of Israel in the hour of danger!"

Like some of the prophets of old, Rabbi Liebman Adler stands among his people of this generation. "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins."

Annual Meeting at New Auburn, Minn.

The semi-annual meeting of the Minnesota and northern Wisconsin churches will convene with the New Auburn (Minn.) Church, November 6, 1915. It is desired that a large delegation will attend and that every one will go prepared to do something to make the meeting the best on record.

MRS. ROSA WILLIAMS,
Corresponding Secretary.

Probably Off for China

In answer to a telegram from Rev. H. Eugene Davis stating he and his wife could secure passage on a steamer from San Francisco, October 27, the Missionary Board authorized him to go. So they are probably now on their way to China.

Utopia

JOHN H. AUSTIN

The slogan that was used at Conference, "Let us stand together," looks and sounds very good. Of course there is the literal standing together, and the spirit of standing together, and it is the last mentioned method of standing together that we want most, and must have.

It was a splendid report also that our pastor gave of the Conference that has just passed. Then we took up the RECORDER and saw the slogan, and we feel good about it. Then, in the same service, the pastor gave us a sermon, "What I would have for an Ideal Church." I asked several members of the church after the service, "Why not work for that ideal church?" It seemed to be the opinion of all whom I approached upon the subject, that the pastor had set the standards too high for mortals to reach, and the other fellow would not play, even if they did. Why bother at all about the other fellow? Just cheerfully set our own house in order. If each one that is a church member would bother less about the other fellow, would it not be great? But we are in many senses "our brother's keeper," so we have to bother about him more or less.

Then, two weeks after the sermon mentioned above, we had a sermon to consider whether we were going to talk, dream and sing about the Utopia which some time we are to have, but which we never come to the realization of. What is all the preaching about it good for, if there is never to be a time when there shall be a ripening into the ideal? The coming of Christ was foretold and longed for; long periods of time passed; finally the period came when hope and faith sprung into reality. The word became flesh and dwelt with us, and has been dwelling with humanity ever since. And shall there not come a period of ripening, when the saints shall inherit the earth, all knowing God, from the least even to the greatest?

"Stand together." That means that we will pray together, bearing one another's burdens, thus fulfilling the law of Christ; and by filling the law of Christ full, we are going to be pretty close to Utopia and the ideal church. All pastors want an

ideal church. The individual will have to make the initial move before the church is changed or moved; and even if only half the church is moved to be ideal at first, think you it won't leaven the rest of the church and community? But if we all of us lie down on our job, and say, "It is an impossibility! It can't be done!" It surely will not be done.

"Come, let us reason together," and have ideal churches all over the land. It won't be so hard when we all make up our minds that it can be done. Who are better fitted to become members of the ideal church than a people that have been for generation after generation trained in Christian service? I have wondered if some of us will develop into Phariseism and lay down rules that will make life a burden grievous to be borne. It seems as though we were on the verge of it once in a while. We must do this, and it is wrong to do that. We must be an exclusive clan, in order that our denominational life shall be preserved; we must not be mixers, although Christ was the liveliest kind of a mixer. Then there was another class beside the Pharisees: the fellows who did not care much, only to get what they could out of Christ and, the following. Then there were the fellows who stood in with Christ, and admired him, and wanted to do his bidding, although they understood but imperfectly what his full mission was; but he called them his own.

Why not consider that the trumpet call has come to us from this Conference to eliminate the positions that lead to bickering and hair-splitting; a trumpet call that preserves us from traveling the too broad way, which also means loss of character; a trumpet call to have the real individual, who shall be the foundation of the ideal church that shall stand together to support the pastor and the institutions of our people; and the Utopia so long sung about and dreamed of by the children of the King will be very near.

Westerly, R. I.

We may search long to find where God is, but we shall find him in those who keep the words of Christ. For the Lord Christ saith: "If any man love me, he will keep my words, and we will make our abode with him."—*Martin Luther.*

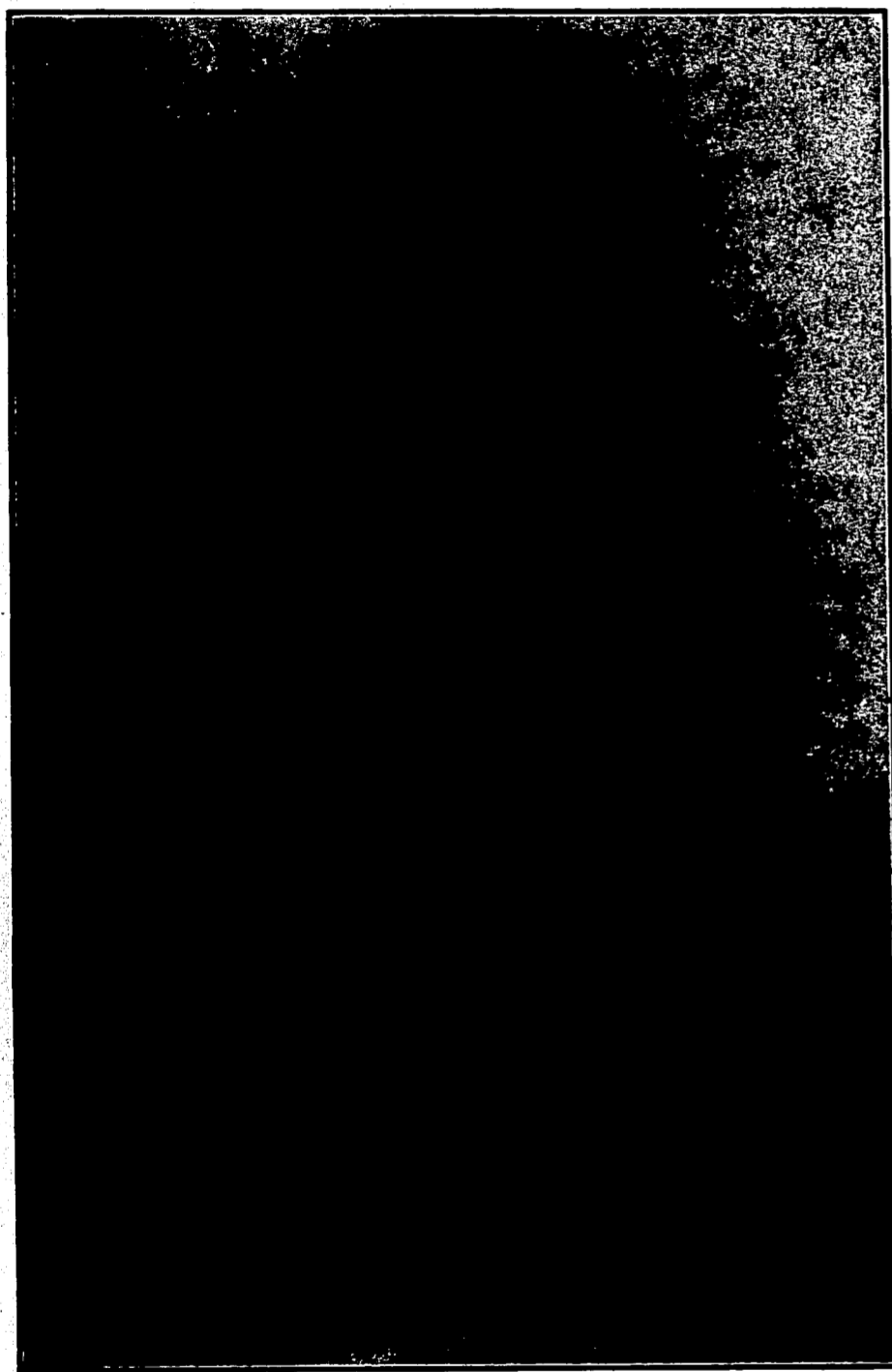
MISSIONS

Work of Evangelists Coon and Schmidt

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

DEAR BROTHER:

Enclosed find my statistical report for the quarter just passed. I am very sorry that there is not a larger showing in re-



REV. D. BURDETT COON

sults. But we are not worthy to have witnessed the good things we have seen. The Lord has been gracious to us. I never enjoyed better health. I have preached sixty-one times; made two hundred and ninety-four visits and calls; saw twenty-four people profess conversion in our meetings; two people have come to the Sabbath. But what makes me sad is that

only four were baptized, and only two united with our churches. We did our best to take them farther. We still hope and pray that they may all be led to a complete surrender of heart and life to God.

At the beginning of the quarter we were just closing up the work of the long campaign at New Auburn, Minn., where we assisted in organizing a Christian Endeavor society with some twenty charter members. Then we baptized two more candidates there. Following that we took up the work at Exeland, Wis., closing the work there the first of August. Our Sabbath services there were held at Windfall Lake, a mile and a half from the village. The other services were held in the village schoolhouse. There is no church building in all that section of country. Our people, for the most part, were most loyal in supporting the meetings. Brother Irving Freeborn drove with his team and big wagon between three and four miles to the meetings night after night carrying friends and neighbors with him. Deacon George Maxson and wife and others were equally faithful according to their opportunity. The village of Exeland was never before so stirred with religious interest. There were not many conversions,—not more than five, I think, who pronounced themselves such. Two of these were baptized and united with our little church that was organized at Windfall Lake the year before. But some good people outside of our numbers were brought into close touch and sympathy with our church and people and the efforts our little band there is making in the way of advancing Bible truth. Mrs. Abbey has written concerning the ordination of a deacon and

a deaconess there while Brother Schmidt and I were with them. During the eight months that Sister Abbey had been on that field she had won many ardent friends. I consider the church there better organized, more spiritually minded, and therefore more fit for carrying on our work in that community than they were a year ago when I was with them. It would

Letter From China

DEAR FRIENDS AT HOME:

I can not remember when I last wrote to the RECORDER, but it must have been quite a while ago. A mail goes out today and having waked early I will use this time to write a little. The east is just beginning to show signs of sunrise and soon it will come with a flood of light for it bids fair to be a fine day. I am glad, for I am to travel back to Lieu-oo, and it is nice to have bright weather when it is not too hot. The pleasantest season of the year, as far as weather is concerned, is just beginning.

We have had a trying summer in some ways, though it has not been so hot as it sometimes is. It has been very damp. There has hardly been a time when one could hoe a garden, for the ground was wet always, especially on our land, which is very low, except the part that was raised for the buildings. We are planning to gradually raise it all, but it is rather expensive work. As an indication of the moisture of the air, the salt in our salt dishes on the table turned to brine, and our sugar to syrup!

We had the worst typhoon, on July 26 I think it was, that I have experienced in the twenty years I have been in China. Immense trees were uprooted, poorer houses blown down, roofs and window-panes injured everywhere. A board wall on a passage between our houses upstairs was blown off bodily. Our fences were mostly leveled, our rain spouts nearly all blown off, and the house in which the evangelist was living was rendered uninhabitable as the roofing, ruberoid, was blown all over the country in pieces. We have not repaired it as it is to be torn down, the land on which it stands being needed for the hospital. It is a very small building.

It seems fortunate that we found a building to rent for them, which has also a room pretty well adapted for a schoolroom and which can be used conveniently for the evening meetings. It is also much nearer our mission place than the other schoolroom was, and still right in town. The rent is only \$5 Mexican a month, or about \$2 U. S. money at present.

We are happy that the money asked for the hospital has been raised. It seems to

have done your heart good to hear the touching testimonies at our last meeting, and to witness people—not our own—hurrying across the schoolroom at the close of the service to beg the forgiveness of one another for the wrongs of the past. They found forgiveness too. It is a primitive field; but one that promises good results if it has wise and loving care and culture. We have some dear people there. They need our sympathy, love, and prayers.

Brother Schmidt and I were both well worn with the long and constant strain of the campaign work. So, as you know, we took a few days off for rest before the Conference. He went to Milton where he began work with the Conference orchestra a week before the Conference, and I went to my home in Battle Creek. But on the way we stopped at New Auburn, Wis., where we held three church services with good interest.

Refreshed and with glad hearts we attended the General Conference, "the best ever." Then we came to Albion, Wis., where we have been conducting evangelistic work for more than four weeks now. Brother Schmidt has succeeded in organizing an orchestra and a male quartet here. He is leading the singing in his masterly way, and is doing good personal work for Christ and the cause. Sinners are coming to God, and backsliders are returning home, and the old church is enjoying a Pentecostal season. We are in the midst of the fight; the battle is hot; the enemy is strongly entrenched. We need an earnest interest in your prayers that we may all rely upon God, keep rank, and make Christ King. "Nothing is too hard for God." Then let us ask him for big things. Nothing is bigger than the conversion of precious souls to Christ.

The Milton Junction people are planning that when we are through here we shall begin evangelistic work in their town. May the Lord hasten the time when all our churches may be having great revivals without waiting for any special evangelists to come. Praying that the blessing of the Lord may rest upon you and the other members of the Missionary Board in all your plans for furthering the interests of the cause of God, I am,

Sincerely yours,

D. BURDETT COON.

Albion, Wis.,

have been done rather easily, but we can not know how much work it involved on a few who had it in hand. We are certainly grateful to all the workers and givers. Mr. Crofoot drew \$1,700 of it not long ago, as exchange is so favorable, and it amounted to \$4,294 Mexican and some cents. It is now on deposit in the bank, and with what we have here, makes something over \$6,800 Mexican. We are glad there is more to come. Since the beginning of the European war everything has gone up dreadfully in price, and even wages of workmen here have advanced, so it will be not an easy undertaking to make it come out even. How glad we will be when that terrible war stops, and men and materials can be again used for beneficial purposes rather than for murder and destruction!

I came into Shanghai on Monday afternoon to bring E-ling and her sister and another schoolgirl, who had been spending the vacation in Lieu-oo, back to school, which opened on Tuesday. They have all been very well and had a good time, especially in a little boat which we bought and which has been in a wide ditch—or canal—at the end of our lot, which connects with the tide, and which, with the wet weather, has been full of water all summer. They very enthusiastically paddled back and forth and played at fishing. One day after the typhoon a genuine good-sized fish seemed so anxious to be caught that it jumped right out of the water into the boat, to the great delight of the girls. They insisted on sharing it with me for supper.

That typhoon did more damage in Shanghai and especially on the river than anywhere else. Hundreds of small boats and many larger ones were wrecked and their owners or inhabitants drowned. I say "inhabitants" for there are numerous boats on which people spend their whole lives. I believe there were between 150 and 200 such people lost.

The tide was blown in so hard that it covered all our land except the raised part, and it must have been brackish, for it killed everything in the garden nearly, except the weeds; nothing seems to harm them!

Dr. Crandall consented after much persuasion to go off for a little holiday with Miss Burdick, much to my satisfaction, for

she had been in Lieu-oo almost all the time for nearly a year without a bit of change, and I had been away several times, and though not always "on vacation," still the trips had helped to break the routine. She returned the day before I came away, and I hope the change has been beneficial to her. While she was gone, one of our church members in Lieu-oo, a young man who seemed to have really gotten hold of the truth more clearly than most, died of hemorrhagic smallpox, a rare disease, fortunately. He sent for me and I took a good deal of care of him the day before he died, and talked with him. I never saw any one go more composedly to his death. Though suffering terribly he talked about it as quietly as if he were going on an ordinary journey—had no fear, saying the Lord had forgiven his sins and would receive him. He made all arrangements with his family for a Christian funeral. The church had to help pay the expenses of the funeral, however—perhaps because of that. It was done by subscription.

I was very careful not to carry infection, and revaccinated every one on the place who had not had smallpox but could not help but be a little anxious till the longest incubation period was past. We certainly thanked the Lord when we could feel there was no further danger of any one of us coming down with the dread disease.

We have all been very well throughout the summer, except for a case of malaria occasionally. Most of us took quinine two days a week as a preventive. Yesterday, however, one of the little girls coming from Lieu-oo had a chill and fever. Malaria is worse there than here of late years.

It is quite time for me to close. I have been staying with Mrs. Davis the past two days. She is very lonely. Now she has taken up her usual work of teaching in the schools, which will help to take her thoughts away from her sorrow, I hope. Work is indeed a great blessing.

Our thoughts have been going out to the Conference just closed and we hope it has been a very helpful and useful Conference.

Your sister in Christ,
ROSA PALMBORG.

Shanghai, China,
Sept. 10, 1915.

Rev. Lewis A. Platts, D. D.*

Lewis Alexander Platts was born in the town of Chapman's Creek, near Northampton, in Clarke County, Ohio, February 21, 1840. His father, David Rittenhouse Platts, was born near Bridgeton, Cumberland Co., N. J., March 30, 1805, and came with his parents through Pennsylvania into Indiana and Ohio when but a lad. Of his remote ancestry but little is now known, except that his grandfather's name was Jonathan Platts, his great-grandfather was David Platts, and his great-great-grandfather was Moses Platts—all, so far as he knows, natives of New Jersey. From what country the earliest member of the family came to America nothing is now known.

His grandmother, the wife of Jonathan Platts, was Rebecca Keene, a native of Shiloh, or possibly, Roadstown, in New Jersey. The Platts family were First Day keepers until this woman became a member of it. She was a Seventh Day Baptist and a member of the church of that faith in Shiloh. She was a devout Christian woman, while her husband was still an unregenerate man. She taught her children, of whom there were four sons and two daughters, the fear of God and the law of his holy Sabbath. When the sons were of sufficient age to be of help to their father they were required to work on the Sabbath; but when they became their own masters, two of them, Benjamin and David, kept the Sabbath according to the teaching of their godly mother. When past middle life, Jonathan Platts became a Christian, embraced the Sabbath, and with his son David received baptism at the hands of Elder Lewis A. Davis, then a missionary of the Seventh Day Baptists in Ohio and Indiana.

The mother of the subject of this sketch was Angeline Davis, daughter of Jacob and Sarah Davis Davis, whose ancestry, on both her father's and her mother's side, is traceable through five or six generations to William Davis, who came to the American colonies from Wales in 1682. Elder Lewis A. Davis, already mentioned, was a brother of her mother and the late Elder James B. Davis, sometimes called Judge Davis, of

*This life sketch was prepared by Rev. Henry N. Jordan from notes for an autobiography left by Dr. Platts.

Salem, W. Va., was a brother of her father's, and the venerable Samuel D. Davis, still living at Jane Lew, W. Va., is a halfbrother. This double Davis connection greatly extends the relations of Dr. Platts among the families of that name, while the marriage of the Davis women for several generations back makes him cousin in the first, second or third degrees with the Sayres, Loofboros, Babcocks (Simeon), Huffmans, Livingstons, Van Horns, Bonds, Randolphs, etc., in Ohio, West Virginia, Wisconsin, Iowa, Kansas, Nebraska and California.

David Platts moved his family to Wisconsin in 1844. There was one son, Benjamin Keene Platts, by a former wife, one son, Lewis Alexander Platts, the first-born of the second marriage, and one daughter, Sarah Eleanor Platts, in the family. After about one year in Milton (Milton Junction), he moved to Marquette County, not far from the present Marquette, where another year was passed, when another move brought the family to the vicinity of what has since been known as the Seventh Day Baptist church and society of Berlin. The farm on which Mr. Platts settled was in the town of Dartford, six or seven miles south of the present city of Berlin, and three or four miles north of the village of Dartford, a farm now known as the "Walker place."

Among the families who constituted the Seventh Day Baptist society from 1846 to 1854,—the time of the residence of the Platts family there,—may be mentioned those of Oliver Champlin, Deacon Charles Hubbell, Jeremiah Davis, the brothers Peter and Sherrill Maxson, Lorenzo Coon, Deacon Charles Clarke, his son Charles Clarke, Benjamin and Ray Saxton (brothers), Elder Julius M. Todd, William David, Thos. Johnson, Alanson Taber, Jerry Brown, Datus E. Lewis, John Larkin, Asa Burdick, Elisha Brace, Horace Noyes, Jedediah Davis, and possibly some others whose names the writer can not now recall. The eight years of this period may well be called the years of beginnings with the youth whose life is here being sketched. He well remembers the privations through which the family passed that first summer in the "new settlement." There was no house upon the farm on which they

settled and no clearings or fences. So a pen of logs was hastily built with an opening on one side for a door. It was covered with small trees cut from the clearings which were being made, and the whole was covered with wild grass, cut from the marsh which constituted a part of the farm. In this log-hay pen the family found shelter—the cookstove standing out under a large white-oak tree—the first summer and until cold weather in the late fall, when they moved into the more comfortable and more commodious log house which the father had built during the intervals of labor incident to the raising of a small crop of corn and potatoes, cutting marsh hay for the winter feed of the cattle, etc. The children wore no shoes until after the snow had covered the ground. Pork and potatoes and corn-bread, with mush and milk, fed the family through the long winter. Through all these trying conditions of hard work and scanty supplies the hardy, confident piety of the father and the sweet, patient faith of the mother never left them and made a deep and abiding impression upon the minds and hearts of their young family.

The next year temporal conditions improved and a log school-house was built in the neighborhood, in which the children had their first experience, for three or four months in the year, with the mysteries of books. This was obtained during the winter months, for the boys, from seven or eight years of age, were of too much use to their father in the lighter work of the farm to be spared to go to school in the summer. At nine years of age, Lewis was sent into the fields alone with team and plow which he followed day after day through the season of spring plowing; and at twelve years of age he did a man's work at most of the common work of the farm.

In the winter of 1851-52, an extensive revival of religion was experienced which reached almost every family and individual in the entire society. Elder J. M. Todd was the pastor of the little church which had then but recently been organized, and conducted most of the services. Frequent visits to the baptismal waters followed this great work and the membership of the church was greatly increased. On March 17, 1852, the company baptized

consisted of eight or nine persons, ranging from twelve to fifty years of age. Among this number were the brothers, Benjamin and Lewis Platts. Among those baptized on other occasions in this series of baptismal services were the sisters Augusta and Amanda Johnson, wives respectively of Rev. Dr. Abram Herbert Lewis, of Plainfield, N. J., and Rev. Oscar Babcock, of North Loup, Neb.

From the hour of his conversion the conviction was borne in on the mind and heart of the lad that sometime, somehow, he should become a minister of the gospel. This conviction was wisely fostered by his mother, who talked much with her children about the duties and the privileges of the Christian life. She used to say that in any worthy occupation we could serve God as his true children, and that it was of first importance that we should be true Christians, and after that we might be farmers or mechanics, or doctors, or preachers; but if it should please God to make her first-born a minister of his word it would be the greatest joy of her heart. She had named him for her maternal uncle, Elder Lewis A. Davis, a man of sincere piety and much more than average ability as a preacher of the gospel. He had been a pioneer missionary in Ohio, Indiana and central Illinois and later, while missionary pastor at Welton, Iowa, was destined to have a molding influence over the mind of his young namesake. Elder Davis was also a medical practitioner as well as preacher, and often visited the people among whom he lived in the two-fold capacity of doctor and preacher; but in either capacity it was his sincere, honest, clean manhood that gave him his power for good.

In the spring of 1855, the family moved from the farm in the Berlin neighborhood to Milton, chiefly that the growing children, now five in number, three sons and two daughters, might enjoy better school privileges. The family found a temporary home on the farm of Erastus Brown, in the town of Lima, two or three miles northeast from Milton. Milton Academy at this time was under the principalship of Professor A. C. Spicer, and at the opening of the fall term of 1855 was moved from the old gravel building by the railroad track, to the new brick building

on the hill in the south part of the village—the first in the group of buildings now constituting the visible part of Milton College. At the opening of this new building—still far from its completion—to the long series of years of service, the two eldest children of Mr. Platts—Benjamin and Lewis—were entered as students of Milton Academy. The long walk from the country home to the academy in the morning and back in the evening was made daily with cheerful zest by these lusty boys from the farm. Before the close of the first term, the father had bought the farm lying on the north side of the road leading from Milton to West Milton (now Milton Junction) and moved his family to this farm, where they remained for several years.

The older brother soon wearied of the confinement and numerous exactions of school life and returned to the free air and open life of the farm, until in 1861 he answered the country's call in the time of her peril, and was hurried to the front in the army of the Potomac, where in a little less than twelve months he found a soldier's grave. Meanwhile, a younger brother had also entered the army and was assigned to scout duty in "Barstow's Cavalry" in Arkansas where he fell a victim to the deadly camp fever. Lewis had enlisted in the first call of President Lincoln for seventy-five thousand three months' men, but was rejected by the rigid medical examination and returned to Milton and his work in the academy. Left as he was in the early part of the second year of the war, the only son in the family after his own offer to the country's service was rejected, he felt that the family had discharged its whole duty to the government so far as furnishing of recruits for the army could discharge that duty. He resolved to put the thought of soldier life out of his plans and devote himself to the student life on which he had entered. He could not but feel that, in some way, his deliverance from the fatalities of war under which both of his brothers had fallen and to which all soldiers were exposed was the emphasis which God was placing upon the call to the ministry which had followed him from early boyhood. This conviction was deepened by the constancy and earnestness of a moth-

er's prayers that this might be the calling of her first-born, now her only son; and by the encouraging advice of Elder William C. Whitford, who at this time had been for two or three years the successor of Professor A. C. Spicer in the principalship of the academy.

The course in Milton Academy thus determined upon was not completed until the summer of 1864, a period of nine years from the first entrance in 1855. It was interrupted from time to time by the necessity for the earning of money to meet expenses. This was done, sometimes by a few months' work upon the farm in the spring or fall of the year, and sometimes by a term of teaching of a country school in the winter. During this period such men as A. H. Lewis, O. U. Whitford, S. R. Wheeler, A. R. Crandall, S. S. Rockwood, Pliny Norcross and others prominent in the work of the Seventh Day Baptists, or in the affairs of the State of Wisconsin, were students in the Academy—some of them among its honored alumni.

Which Are You?

There are two kinds of people on earth today,
Just two kinds of people, no more, I say.

Not the sinner and saint, for 'tis well understood
The good are half bad and the bad are half good.

Not the rich and the poor, for to count a man's
wealth
You must first know the state of his conscience
and health.

Not the humble and proud, for in life's little
span,
Who puts on vain airs is not counted a man.

Not the happy and sad, for the swift-flying years
Bring each man his laughter and each man his
tears.

No; the two kinds of people on earth, I mean,
Are the people who lift, and the people who lean.

Wherever you go, you will find the world's
masses
Are always divided in just these two classes.

And oddly enough, you will find, I ween,
There is only one lifter to twenty who lean.

In which class are you? Are you easing the load
Of overtaxed lifters who toil down the road?

Or are you a leaner, who lets others bear
Your portion of labor and worry and care?

—Ella Wheeler Wilcox.—

WOMAN'S WORK

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

What Mistah Trouble Did

Op' Mistah Trouble, he come aroun' one day
An' say, "I gwinter git you, so you better run
away!
I likes to see you hustle. Dat's de way I has
my fun.
I knows I kin ketch up to you, no matter how
you run!"
I says, "Mistah Trouble, you has been a-chasing
me
Ever since I kin remember, an' I'se tired as I
kin be.
So I'se gwinter stop right yere, an' turn aroun',
a-facin' you,
An' lick you if I kin, an' fin' out jest what you
kin do."
Op' Mistah Trouble, he looked mightily ashamed:
He acted like a buckin'-hoss dat's suddenly been
tamed;
An' den he turned an' traveled off, a hollerin',
"Good day;
I ain't got time to fool around wif folks dat acts
dat way." —*Washington Star.*

Raising the Standards of Home Life

MRS. BENJAMIN F. LANGWORTHY
Conference Address, 1915

I can not tell you what it means to me to speak before a Seventh Day Baptist Conference. There is a tradition about it, meaning more to me than I can possibly say, and I am deeply grateful for this opportunity.

The trouble with our standards is that we haven't any. Most of us do not stop to think whether we have any or not; therefore, we do not know whether we can raise them or not. I think one of our troubles now is that our great-grandfathers, with standards higher than ours, tried to work them out in too severe a manner. Many of us remember the severity of the discipline, the rigor of the institutions of our grandfathers' time, and like a pendulum, we have gone just as far the other way; we have tried so hard to soften the rigor that our discipline has become mere pulp. In our effort to make life easy and happy for our children we have softened our ideals until we no longer have definite standards of right living.

The judges of the juvenile courts all over the country are saying harsh things about our homes and home-makers. They are telling us that their courts are full of delinquent children, who are there not through the fault of the children but of the mothers and fathers; they are laying everything at our door, and we can do nothing but bow our heads in shameful acknowledgment. It is not the fault of the children. They are misguided, or not guided at all, allowed to go by themselves; allowed to think for themselves; not taught real rules of obedience; and because of all this, if they go wrong, they are brought before the judges who ask the inevitable question, "Where are the fathers and the mothers?" The whole world is asking, "Have they no fathers and mothers?"

Let us scan closely for a few minutes the agencies that are raising or lowering our standards of home life. The popular literature in our homes is of a low type. We are not keeping up the high ideals of literature that obtained two or three generations ago. Then there might have been only a few books in the house but they were Shakespeare and the Bible and perhaps one or two other things. We used to have one or two good magazines; now we have a multitude of very poor ones.

I am not going to talk specifically about them; I haven't time. You know that the all-story magazines are away below the standard in morals and good taste. You know that the stories are based almost entirely on the sex instincts or some form of crime. The fact that they are good sellers is about the best you can say for most of them at the present time and that alone may well make us suspicious of them. The popular music of today belongs to the same type of expression. Our children are learning, often quite involuntarily, songs which they are ashamed to sing at home, which are horrible anywhere.

I think the pictures in our homes may wisely be criticized. Few of us are brave enough to throw away the pictures that are not good, and we are told by people who know, that we had better have bare walls than poor pictures. Dr. Hoben of the University of Chicago says that if he had at home but two pictures, one should be of Abraham Lincoln and the other of George Washington.

May I speak, though with some trepida-

tion, of the manners of our children at the present day? Do you remember when every child stood up when a grown person came into the room, and did not sit down until that person did? Was it not merely reverence for age? Was it not a beautiful thing? Why should not children keep still to a certain extent while grown people talk? It hurts one to see the children of the present day in their attitude toward grown people; after all what are manners except courtesy and reverence? Can not we look at it in that way? The discipline of the present-day home can almost be described like the snakes in Ireland—there are none. I am reminded of the story of the boy going to school. The teacher whipped him and the next day the boy brought a letter from the father. "Don't you never whip Johnnie again. We never touch Johnnie. We raised him careful and we never touch him, except in self-defense." We are like that, in self-defense toward children and afraid of them.

The sororities and fraternities in the high schools are a source of much trouble, brought about largely because the children have not been taught what obedience means. If children are brought up to think that their opinion is as good as any law, then when they get to high school they have no respect for the laws of the school, and later they have no respect for the laws of the state. If children are not made to obey in their homes, how can we expect them to obey outside?

If a high standard of patriotism is not observed in our own families, can they be expected to be patriotic? The teachers in the schools can not instil the idea of patriotism in the minds of the children if it is not taught by the father and the mother at home.

I know of nothing more important to be considered than the conversation in the home. If gossip is heard commonly by children it will lead them to hatred, but if there is no gossip in the home, the children will not learn to do so outside. The same rule applies to dishonesty and to impurity. Of all of the harmful things coming out in a conversation around the home, I think those are the worst. It is not what you tell your children, but what they hear around the home table that counts with them. There is only one solution of these problems; and that is, that the home should

be an absolute monarchy, with one ruler, and that is God. If God is not the ruler of the home the standards will be low. We have no way of raising our standards if we can not raise them toward perfection, and God is perfection. The source of all purity, of all nobility, of all kindness and courtesy is God.

Let us stop and see whether we have any standards or not. If we have and they are low, let us make them high; if we have none—and many of us will find we have no conscious standards, let us establish them now. That is the only way to begin.

Woman's Board—Treasurers Report

For three months ending September 30, 1915

Mrs. A. E. Whitford, Treasurer, In account with The Woman's Executive Board	
Dr.	
To cash on hand June 30, 1915	\$305 10
Alfred, N. Y., Woman's Evangelical Society:	
Education of Ah Tsu	\$50 00
Fouke School	5 00
Ministerial Relief Fund	2 00
	57 00
Alfred Station, N. Y., Mrs. A. P. Hamilton:	
Miss Burdick's salary	\$ 5 00
Unappropriated	2 00
Dr. Palmberg	3 00
	10 00
Alfred Station, Ladies' Industrial Society:	
Tract Society	\$ 2 91
Missionary Society	2 91
	5 82
Boulder, Colo., Woman's Missionary Society:	
Unappropriated	5 00
DeRuyter, N. Y., Ladies' Aid Society:	
Unappropriated	10 00
Farnum, Neb., Church:	
Unappropriated	6 30
Fort Wayne, Ind., Mrs. W. H. Ingham:	
Tract Society	\$ 5 00
Miss Burdick's salary	5 00
Fouke School	5 00
Y. P. S. C. E.	5 00
S. S. Board	5 00
	25 00
Garwin, Iowa, Ladies' Aid Society:	
Miss Burdick's salary	4 00
Hartsville, N. Y., Woman's Benevolent Society:	
Unappropriated	13 00
Leonardsville, N. Y., Ladies' Benevolent Society:	
Education Society	\$15 00
Ministerial Relief Fund	15 00
	30 00
Marlboro, N. J., Ladies' Aid Society:	
Unappropriated	5 00
Middle Island, W. Va., Mrs. Franklin Randolph:	
Birthday gift for missions	75
Milton, Wis., Collection at Conference:	
20th Century Endowment Fund	40 00
Milton Junction, Wis., Church:	
Miss West's salary	\$ 3 25
Unappropriated	1 00
	4 25
Nortonville, Kan., Woman's Missionary Society:	
Unappropriated	25 00
North Loup, Neb., Woman's Missionary Society:	
Unappropriated	25 00

Wellsville, N. Y., Ladies' Evangelical Society:	
Ministerial Relief Fund	20 00
Welton, Iowa, Woman's Benevolent Society:	
Missionary Society	5 00
Westerly, R. I., Woman's Aid Society:	
Miss West's salary	40 00
Providence, R. I., Marie S. Stillman:	
Milton College	10 00
Outfit for Mr. and Mrs. E. Eugene Davis	
Ashaway, R. I., Mrs. Ella Burdick	25
Adams Center, N. Y., Ladies' Aid Society	5 00
Alfred, N. Y., Woman's Evangelical Society	25 63
Chicago, Ill., Mrs. W. M. Davis	3 00
DeRuyter, N. Y., Ladies' Aid Society	1 00
Farina, Ill., Ladies' Aid Society	5 00
Garwin, Iowa, Ladies' Aid Society	5 00
Jackson Center, Ohio, Ladies' Benevolent Society	5 00
LaPorte, Ind., Mrs. Martha Wardner	1 00
Milton, Wis., Woman's Benevolent Society	3 00
Milton, Wis., Circle No. 2	3 00
Milton, Wis., Circle No. 3	3 00
Milton Junction, Wis., Ladies' Benevolent Society	5 00
Providence, R. I., Marie S. Stillman	5 00
Salem, W. Va., Ladies' Aid Society	7 00
Walworth, Wis., Ladies' Benevolent Society	3 00
Walworth, Wis., Circle No. 2	5 00
Westerly, R. I., Mrs. Dell Burdick	1 00
Welton, Iowa, Woman's Benevolent Society	5 00

\$737 10

Received for Lieu-oo Hospital

18 17

\$755 27

Cr.

Davis Printing Co., Treasurer's Report..\$	5 50
Expenses Woman's Board reception at Conference	7 60
Flowers, funeral Dr. Platts	3 00
Expenses of officers and secretaries for correspondence for the year	35 00
S. H. Davis, Treas., Missionary Society:	
Lieu-oo Hospital	25 67
S. H. Davis, Treas.:	
Miss Burdick's salary	\$150 00
Miss West's salary	150 00
Education of Ah Tsu	50 00
General Fund	28 31
China	2 00
Africa	3 00

383 31

F. J. Hubbard, Treasurer Tract Society	52 56
J. A. Hubbard, Treasurer Memorial Board:	
Ministerial Relief Fund	37 00
H. Eugene Davis, outfit for China	75 00

\$624 64

Cash on hand September 30, 1915.....

130 63

\$755 27

Lieu-oo Hospital Fund

Dr.

Cash on hand June 30, 1915	\$ 7 50
Alfred, N. Y., Woman's Evangelical Society	1 00
Chicago, Ill., Ladies S. and S.	5 00
Exeland, Wis., church members	3 00
Fort Wayne, Ind., Mrs. W. H. Ingham	5 00
Lost Creek, W. Va., Ladies' Aid Society	75
Milton, Wis., S. S. birthday gifts	1 42
Milton Junction, Wis., Church	1 00
Nile, N. Y., "A Friend"	1 00

\$25 67

Cr.

S. H. Davis, Treas. Missionary Society..\$	25 67
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"When God speaks through his Word it is the end of all controversy.—Truett.

Annual Meeting of the Memorial Board

The forty-third annual meeting of the Trustees of the Seventh Day Baptist Memorial Fund was held at the home of William C. Hubbard, Secretary, Monday, October 4, 1915. Present: Henry M. Maxson, Joseph A. Hubbard, Joseph D. Spicer, William M. Stillman, Orra S. Rogers, Frank J. Hubbard, Edwin E. Whitford, Holly W. Maxson, and William C. Hubbard.

The Secretary reported that the General Conference had elected William M. Stillman, Orra S. Rogers, and Holly W. Maxson for a period of three years, the latter having been elected to succeed Brother Stephen Babcock, who by reason of ill health has been unable to take any part in the activities of the Board for two years.

The minutes of the last annual meeting were read. Upon proceeding to the election of officers for the ensuing year, the following were unanimously elected by ballot: President, Henry M. Maxson; Vice President, William M. Stillman; Treasurer, Joseph A. Hubbard; Secretary, William C. Hubbard.

William M. Stillman was appointed Attorney for the Board for the coming year.

The President, Treasurer, Orra S. Rogers, and Frank J. Hubbard were elected a Finance Committee for the year.

W. M. Stillman, J. Denison Spicer, E. E. Whitford, and Holly W. Maxson were elected an Auditing Committee.

Orra S. Rogers was authorized to procure a bond of \$5,000 covering the surety of the Treasurer, and to be custodian of same.

Correspondence was read from H. D. Witter, Gentry, Ark., regarding insurance on the church there, which was referred to the Finance Committee with power.

The fixing of the salaries of the Treasurer and Accountant was, on motion, deferred to the quarterly meeting.

Minutes read and approved.
WILLIAM C. HUBBARD, Secretary.

Quarterly Meeting of the Memorial Board

October 10, 1915

The regular quarterly meeting of the Board of Trustees of the Seventh Day Baptist Memorial Fund was held October 10, 1915, in the church parlors, at 10 A. M.

Present: Henry M. Maxson, Joseph A. Hubbard, William M. Stillman, J. Denison Spicer, Orra S. Rogers, Frank J. Hubbard, Edward E. Whitford, Holly W. Maxson, William C. Hubbard and Accountant Asa F. Randolph.

Minutes of the last quarterly meeting were read.

Correspondence was read from the Secretary of the General Conference advising that William M. Stillman, Orra S. Rogers and Holly W. Maxson had been elected Trustees for the Board for a period of three years. The Board welcomed the new member, Mr. Holly W. Maxson.

Further correspondence was read from J. Irving Cooper, Lawrenceville, N. J., and Horace J. Martin, Mrs. Sarah J. Bennett, Samuel Lee and A. Kunzman, all of Plainfield, N. J., regarding reduction of loans on their properties which are mortgaged to the Board. All these were referred to the Finance Committee.

The Finance Committee's report was read and approved. The Treasurer's quarterly report was read, and having been duly audited, was approved and ordered placed on file.

The Secretary reported that, on August 1, he had sent out 88 letters to various owners of property, advising them that a committee had recently examined their property upon which the Memorial Board held a mortgage, and asking them to comply with the request of the committee, which consisted of either repairing or painting their property, paying off a portion of the loan, or, in a few cases, paying off the entire amount of the loan against the property. Many had answered, some had complied or promised to before the next interest period, November 1, 1915.

The salary of the Treasurer was fixed at \$800 per annum, and he was authorized to employ an accountant whose salary should be \$500. Fifty dollars (\$50) was appropriated for use of the Secretary and Treasurer, for stamps, supplies, and petty expenses, as needed.

Upon motion, it was voted that, upon request, the Board of Trustees of the Seventh Day Baptist Memorial Fund will furnish advice, without charge, to any one contemplating bequests to denominational interests through the Memorial Board.

It was resolved that the Treasurer be authorized to deposit funds of this Board,

at his discretion, in the following Plainfield (N. J.) banks: First National Bank, Plainfield Savings Bank, City National Bank, and The Plainfield Trust Company.

The Treasurer was, by vote, allowed to carry a petty bank interest account—this to somewhat simplify the bookkeeping.

By resolution, the Investment Committee were empowered to secure a competent legal opinion as to the power of the Board to coalesce the different funds in its hands into one fund, or more, for purposes of investment.

The Finance Committee were authorized to sell the United Wireless Stock at best obtainable price.

Fifty dollars (\$50) each, from the Fund for aiding young men in preparing for the ministry, was voted to Paul E. Burdick, Ira S. Goff, William M. Simpson, of Alfred, and Herbert L. Polan, of New Market, N. J., and Peter Taekema, of Holland.

The Geo. H. Babcock Discretionary Fund was voted to Salem (W. Va.) College—\$135.20.

The Treasurer was authorized to pay the various beneficiaries the income from their funds quarterly, as they accrue.

Minutes read and approved. Board adjourned.

WILLIAM C. HUBBARD,
Secretary.

Disbursements, October 10, 1915:

Alfred University	\$1,068 65
Alfred Theological Seminary	250 00
Milton College	455 62
S. D. B. Missionary Society	105 94
S. D. B. Tract Society	296 30

The Clever Clerk

William Dean Howells, at a dinner in Boston, said of modern American letters:

"The average popular novel shows, on the novelist's part, an ignorance of his trade, which reminds me of a New England clerk. In a New England village I entered the main street department store one afternoon and said to the clerk at the book counter:

"Let me have, please, the Letters of Charles Lamb."

"Postoffice right across the street, Mr. Lamb," said the clerk, with a polite, brisk smile."

YOUNG PEOPLE'S WORK

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

Attention, Endeavorers!

"The New Efficiency!" Are you trying it in your society? Have you looked into it at all? If not, will you do so now? It's worth while.

Some time during the last two or three years the Efficiency Campaign has been tried in many societies. It was interesting. The "New Efficiency" with its revised set of standards is more interesting. It's simple, definite, and practical. It will put new life into the work of your society.

Send for literature which will help you get acquainted. A card sent to my address, Milton, Wis., will get it to you. Do it now.

CARRIE E. NELSON,
Efficiency Superintendent.

Waiting Tasks

REV. WILLIAM M. SIMPSON

*Christian Endeavor Topic for Sabbath Day,
November 6, 1915*

Daily Readings

Sunday—Christian union (John 17: 20-26)
Monday—Conquering the world (Matt. 28: 16-20)
Tuesday—Bringing in the city of God (Rev. 21: 10-27)
Wednesday—Saving the young (Mark 10: 13-16)
Thursday—More personal religion (Eph. 2: 1-10)
Friday—Cleansing the sanctuary (Mal. 3: 1-6)
Sabbath Day—Tasks that are waiting for the Church of Christ (Luke 4: 14-21). (Consecration meeting.)

Waiting tasks! How long shall we keep them waiting for us? See how they challenge us young people,—Christian union, winning the world, cleaning up the cities, saving the young, more personal religion, cleansing the sanctuary. Let us go forward with consecrated zeal, strength, and wisdom. And let us not be discouraged, either, by the fact that while we are performing these tasks for our generation there is rising another generation challenging Christian people to the same tasks. Our present Juniors will be workers then.

CHRISTIAN UNION

(John 17: 20-26)

The stumbling-block to people outside the church is not the fact that there are varying creeds; they do not expect all Christians to understand everything alike. The stumbling-block is the unfraternal treatment which members of one denomination render to members of other denominations. Jesus in this Scripture does not pray for a single organization with a single name; he prays that we may all abide in him—"that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us."

WINNING THE WORLD

(Matt. 28: 16-20)

Concerning this great commission note six facts: (1) The commission is given to followers of Jesus; (2) It was given by one who had authority; (3) We are to carry the gospel to "all the nations"; (4) Believers are to be baptized; (5) Baptized believers are to be taught all the commandments of Jesus; (6) Divine help is always at hand.

How far from home must we go to begin? How much of the task is accomplished?

THE CITY OF GOD

(Rev. 21: 10-27)

Would that the city fathers might get the vision which the revelator had of the city of God—a city of God "four-square" in its government, whose light is the Son of God, whose moral foundation bears the names of the apostles, whose acts can endure the eye of the public and the eye of God, into which "there shall in no wise enter anything unclean." In a democratic government the city's sons should also have this vision. The church's part in bringing about the "new earth" is not that of a tyrant enforcing decrees. "The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, till it was all leavened." The signing of the Magna Charta by King John at Runnymede was hailed with delight. A greater charter of personal and civic liberty is found in the signing of the church covenant, the Christian Endeavor pledge, the total abstinence pledge, the quiet hour pledge.

SAVING THE YOUNG

(Mark 10: 13-16)

"Young men at work for young men." Save the Christian Endeavor movement by enlisting boys and girls in the Junior Society of Christian Endeavor. But why save the Christian Endeavor movement? For the sake of the boys and girls, not for the sake of a movement. Save young people by getting them linked up with something truly Christian. Christian Endeavor is truly Christian. Therefore go into it with all your might.

MORE PERSONAL RELIGION

(Eph. 2: 1-10)

How often a church has been hindered in its work because *one* member was untrue? Does the task of promoting more personal religion belong to the church, or to the individual? To both. The church should maintain high ideals for the personal life of its members; the individual should keep his own life above reproach. More secret prayer, more purity of thought, more quiet helpfulness, more inconspicuous honesty. These are good for a man's physical health—not to mention eternal life.

CLEANSING THE SANCTUARY

(Mal. 3: 1-6)

The material of which the chapel is built is less sacred than the lives of the people who worship there. The chapel was dedicated *for the sake of those lives*. Is there any sanctity in an abandoned chapel? The real cleansing of the sanctuary is the hallowing of the lives of all us professed Christians who have any part in the work of the church—pastors, elders, deacons, other officers of the church, Sabbath school, and Young People's society. If those who speak for Christ in the church are "alive in Christ Jesus," the chapel will easily be recognized as a sacred place.

TO THINK ABOUT

What great tasks of the church may our society aid?

Why should every Christian devote himself to some one of the great tasks of the church?

Why may we be sure that the church will regenerate the world?

What has the church done for the world's poor? What remains for the church to do along this line?

What has the church done for the cause of education? What remains for the church to do along this line?

What has the church done for politics? What remains for the church to do along this line?

What are some of the dangers and some of the possibilities for the church in the new emphasis upon "social service"?

The heroes of the church in the past have been persons who have seen a waiting task and then dared to attempt it, even if it seemed impossible. "I can do all things in him that strengtheneth me" (Phil. 4: 13). How is our topic especially fitting for a consecration meeting?

Life Work Recruits

GEORGE THORNGATE

Young People's Hour at Conference

I am glad we have started this service tonight the way we have, in seriousness and thoughtfulness, and I know all of you feel as though you were on the mountain top of spiritual experience; so I want to bring to you one of the most important things in life today, especially for young people.

I will begin my talk with a few statistics. There are 77 churches in our denomination. There are 59 ministers. Of these ministers, 34 are men under 55 years. Of those, about one half are men over 35. You probably have guessed what I am about to say, and have probably guessed it rightly. Yes, I am going to say something about the need of men and women Life Work Recruits.

Do these facts I have just mentioned mean anything to you, young men? In twenty-five—no, in ten years—probably a great many of the older pastors and ministers will be gone; and not much later, many more of the younger class will be gone too. Then who will take up the work of the Christian ministry in our denomination? I want to speak to you as men and women, and so I say, "Don't dodge the call." If it comes, don't dodge it. We have about a dozen small churches covered by three or four missionary pastors. That is very good, but it is not enough. Think of the work that could be done if every one of those small fields was

covered by one energetic man. Great work would be possible, as you see.

There are three fields I know of personally, and I shall speak of them briefly tonight. The first one is Farnam, of my own State, a little town in western Nebraska. Not long ago there was quite a thriving little church there, very active and spiritual. Now they have no pastor and are dwindling slowly down, and probably, if nothing is done, there will be no Seventh Day Baptist church in Farnam in a few years. All they need there is a leader. The ground is ready for work and a leader is necessary.

The next one which I would speak of is Exeland, in the northern part of this State, where a little company of people are already banded together to serve Jesus under the standard of the Seventh Day Baptist Church. That field is especially open for workers. Just about one year ago the church was established up there, and now they have several members, but if something is not done and continued to be done that church will dwindle away and nothing will come of it; so you see there is an opening for a young man to fulfil his life work in making that a strong Seventh Day Baptist church. It is possible.

The last one of these fields that I have had personal experience with is Stone Fort, which I left a little less than a week ago. There is a fair-sized church there, and they have at present a pastor; but both of the elders there, one of whom is pastor, are old men, both over 80, and it will not be long before they will be gone, then there will be none to carry on the services, and so that field especially needs a man.

While we were there, Rev. T. J. Van Horn was mentioned, and his work, done twenty years ago. That work is remembered and spoken of today as one of the greatest which that church ever had. He spent four years on that field. This is the work I would call some young man to do at Stone Fort. This is the way the home fields all over our country are. But the greatest need of all, and the one which I feel is the greatest everywhere, is the call to the foreign missionary service.

We sometimes congratulate ourselves on the work Seventh Day Baptists have done in China and elsewhere; and it is well, because we have reason to be proud. But if a man were rowing upon a river, and ex-

pected to get anywhere, he would not be content simply to hold his own; nor would he be content to float downstream, if he wanted to go upstream. That is the way it is with us. We should not be content to let that work go on as it has, without any advance. Will you lose? Must we be satisfied merely with not falling behind? You may think there is not much need there. Let me tell you a few of the needs. First, in Shanghai, China, right now there is a great call for a man to try to fill the place that our dear Brother D. H. Davis has just left. There is a call for another man to help in the school and missionary work there, and for a young woman to assist in teaching. Then at Lieu-oo, where we have a fairly strong mission, with our two great friends, Dr. Palmborg and Dr. Crandall, working hard, there is need for a man to take charge and responsibility of the mission, and to attend to the business end of it. There is also great need for a man doctor up there to take charge of the hospital and work with the two doctors there now. And there is need for athletic men to do Y. M. C. A. work, an opening which is very great. And besides these two fields, there is almost all of China open for missionary work—as much open for Seventh Day Baptists as for any one.

At Java a man is especially needed to take charge of the mission, and attend to the business end of it. It is said that the Dutch government does not like to have women do business there. It is probably true. A man could go there, take charge of the business end and make it a strong force in Christian work. There are also places for young women to help teach and do missionary work. And in Africa, the Dark Continent, especially at Gold Coast, there is a great call. Not long ago a young man from Gold Coast told me that a band of natives became Seventh Day Baptists voluntarily. There was once a fairly strong church there, several hundred. Now it has dwindled to less than a hundred, and probably, if nothing is done there, it will cease to exist. There is also a great need for a young man to go and teach Christ and the Sabbath truth in Nyasaland. It is a great field where the natives are waiting, longing to learn the word of Jesus Christ.

I heard John R. Mott say that he would rather live in the next ten years than at any time of the world's history. He said it because he is a man of vigor, of virile strength, and has Christian work at heart. The next ten years will offer the greatest opportunity for men and women the world has ever seen in missionary work.

Seventh Day Baptists have long had a reputation for sincerity, thoroughness and progressiveness. Tonight the young people are the ones upon whom that reputation depends. Can you face these calls and make no decision? If so, you are not up to the Seventh Day Baptist standard.

I want to read the fundamental decision for my closing thought, a Christian man's fundamental life work decision: "I will live my life under God, for others rather than for myself, for the advancement of the kingdom of God rather than my own personal success." I will not drift into my life work, but I will do my utmost by prayer, investigation and meditation to discover that form and place of life work in which I can become of the largest use to the kingdom of God, as I find it. I will follow it under the leadership of Jesus Christ, wheresoever it takes me, cost what it may.

Tenth Legion and Giving

COURTLAND V. DAVIS

I want to show you, first, some of the things for which we, as a denomination, are spending money. Let us take up first the budgets of our denominational boards and societies. These items are taken, wherever possible, from the latest reports. In most cases it was necessary to use the report of the Finance Board given in the 1913 Year Book, because, owing to some difficulties, the detailed report was not given in 1914. However, the Tract Society and the Young People's Board are two that increased their appropriations and reported them in such shape that they could be used. The part of the budget of the Missionary Society which must be made up by the people totals \$7,000; that of the Tract Society, \$6,500, \$2,500 over 1913; the Sabbath School Board, \$900; Theological Seminary, \$1500; Women's Board, \$3,600; Young People's

Board, \$1,200, an increase of \$400 over 1913; General Conference, \$1,500; making a total of \$22,200. That is what we were expected to pay to our denominational boards and societies last year. Here are our local expenses. Our churches paid their pastors salaries totaling \$27,113.41 in 1914 and used for current expenses \$15,263.07, a total of \$42,376.48. We contributed for our schools, Alfred, Milton, Salem, the Theological Seminary, aside from the income from bequests, endowments, and the denominational boards, \$6,630.84; for denominational expenses, \$22,200; local church expenses, \$42,376.48; total, \$71,207.32. Pretty good for a small denomination, is it not?

Now let us see what we might do. I have discovered a church which I believe is a very good average between the rich and poor churches in our denomination, which has a membership of 230 members, and after some careful calculation, and advising with several level-headed business men, I came to the conclusion that about \$60,000 would represent the income of the live members of that church. That would make an average of about \$260 yearly income for each member of the church. Let us then take that as an average for the denomination. That is certainly low enough, certainly conservative enough, is it not? Now, if every member of the denomination tithed, the average contribution to Christ's work would be \$26 per member. The total membership of the Seventh Day Baptist churches is 8,276; 8,276 times \$26 is \$215,176, the tithe of the income of the members of our churches. That is larger, isn't it? But we do not give all our benevolences to our denomination, to our schools and to our churches. There are many other little charities demanded, and rightfully, of us. So let us say that one-half of this tenth or \$107,588 should be given for denominational work. Now, \$107,588 minus what you have already given leaves \$36,381. That is a large sum, too. That is the part you did not give.

Suppose the members of our denomination tithed and gave one half of that tithe to the denomination, what could we do with that \$36,000 over and above what we have been using? Do you know that \$36,000 would pay for that magnificent

new building being erected at Salem College, and for the new gymnasium, too; that it would take just a little corner of \$36,000 to equip the Lieu-oo Hospital; that less than a twelfth part of \$36,000 would put a denominational field secretary at work gathering the scattered denomination together into closer harmony and fellowship and provide for more effective work in our great mission; that we might increase our pastor's salaries by half without using up that \$36,000.

Now let us study some individual churches. Here is a church of 230 members. Last year they paid their pastor \$800; for current expenses, \$240; for denominational expenses, \$680; making a total of \$1,720. If that church would increase the pastor's salary by one-half, making it \$1,200; current expenses by one half, making it \$360; and double the amount given to the denomination, making it \$1,360—total \$2,920—if that church should do all this, it would not yet be giving one half the tenth part of the income of its members.

Here is a church of 77 members. It pays its pastor only \$100, uses for current expenses only \$20, and contributes to the denomination \$160. Suppose that church should increase its pastor's salary to \$800, its current expenses to \$40, and yet give the same amount as formerly to the denomination, it would not yet be using one half the tenth part of the income of its members.

Here is a big church of 386 members, paying its pastor \$1,000, for current expenses \$1,580, and denominational expenses \$935. If that church paid its pastor \$1,500, for current expenses \$1,580, and to the denomination \$1,870, it would not be giving one half the tenth part of the income of its members.

Now should we not have more tithers in our denomination? Should we not all be tithers, from the smallest to the greatest? You see what we might do if we gave a tenth part of our income. Won't you do your part? Is it too big a proposition? Ask those who are trying it? Ask Mr. Colgate of Colgate's soaps. See what he says. You will find that nearly every one who is tithing will tell you that they feel the giving to be a part of their religion, that they can not feel themselves

to be true Christians unless they tithe. It puts business in religion and religion in business. It helps to make one a Christian seven days in the week. Most tithers give more than a tenth. They feel the tenth to be a duty and they want to give something of their own beside. They will tell you that it does not come hard, that it is a joy to do it. Try it and see. It is a good plan. You will like it when you try it. But you must give and keep account of that tenth earnestly and prayerfully. The true tither considers of more value the way in which he gives, than *what* he gives. He will think over it and pray over it, and find giving not a burden, but rather a very great joy.

News Notes From Berlin, N. Y.

The Junior Christian Endeavor of Berlin gave an anniversary social at the parsonage, Sabbath evening, October 9. The Juniors had prepared a program which was rendered very nicely indeed. The closing selection by the pastor was vigorously cheered, and in his encore every one became addicted to the habit of laughing. After refreshments were served (and these were varied and bountiful) there was a general gathering in the music room where an impromptu musicale was given. In this, our genial pastor and his delightful wife joined heartily, and the hands of the clock were nearing the hour of midnight before the guests remembered the hour.

Pastor and Mrs. Cottrell deserve the most sincere appreciation for their labor of love with the children; they are welcomed in the homes of their people and they have entered the hearts of all who are privileged to know of their devotion and love.

Pastor Cottrell and family are attending the association in Rhode Island. Immediately following this, Mr. Cottrell goes to Berea, W. Va., as delegate to that association. They will be absent from the home church three Sabbaths. May they receive and give much good during these associations, and return to us rested and as glad to be home as we shall be to welcome them.

M. E. G.

It is no burst of enthusiasm that God demands, but the working of a patient life.—*E. Thring.*

CHILDREN'S PAGE

The Daisies That Told

"There," said Hilda, as the sound of merry voices reached the kitchen of the little brown house, "I'll just have to turn my back on the girls and boys when they go by here, I guess; then maybe it won't seem so bad. Of course, it doesn't make any difference to them whether I'm there or not. They'll have the long ride and the music and the potatoes baked in the hot coals—and everything. And they won't even think of me. It's dreadful to be forgotten." And Hilda's bright little face was hidden for half a minute in the big blue gingham apron that she wore.

Hilda was right. Of course, they would have music—they were singing at that very instant. Who could help it on a cold, snappy day like this? And the words of the merry little tune came floating toward the little brown house as if even that must have a share in somebody's happiness. But the voices grew fainter after a moment, and Hilda saw that the jolly group of boys and girls had turned down Trescott Street. Only the last notes of the cheery little song could be heard as they vanished around the corner.

"My, but I'm glad they've gone," said Hilda, as she went back to the big dishpan and the still bigger pile of dishes. "And now, Hilda Dennison, you're not going to fuss another minute because you couldn't go to Haley's wood on an evergreen hunt, and bake potatoes out-of-doors. The evergreen will last for a long time, and you can go after it some other day. Things might be ever and ever so much worse. Mother's almost sure to be better this afternoon, and there's something that just you and nobody else can do." And Hilda's face began to look brighter and brighter as this something took shape in her busy little brain.

At the very first opportunity she tiptoed softly into the dining room. There, in the sunniest spot in the south window, stood a beautiful plant with eight big white blossoms on it. "I wonder if daisies could tell her," she said, as she counted the long, slender petals on the lovely flowers. "They told me when Aunt Betty brought them to

me when I was sick. I wouldn't dare tell her myself; she'd only frown worse than ever. But she couldn't frown at a daisy. Nobody could."

The little brown house was very still when Hilda slipped away from it early that afternoon. Mother's headache was almost gone, and she was quite able to be left alone. The beautiful daisy had been carefully wrapped in tissue paper to prevent its being chilled.

"My, but I'm pretty nearly scared," thought Hilda, as she went up the front steps of the Old Ladies' Home. "And maybe it's a funny thing to be doing when I don't know her a bit, but something just ought to be done. It's dreadful to be lonesome and homesick, too."

The big room that Hilda entered after she had spent five minutes talking to Mrs. Doane, the matron, looked quite deserted, for there wasn't a single old lady to be seen. But she wasn't worried. She knew that little Mrs. Dix had gone downstairs to sit by a front window and look longingly up and down the street. She had spied her when she went up the front walk. And she was glad, for it would be ever so much nicer for her to find the surprise all by herself. So she hastily took off her wrappings of white tissue paper and hid them in the pockets of her heavy brown coat. Then she placed the daisy in the window where the light would shine directly on it, and, shutting the door, went softly out. Down the street and around the corner she hurried. "I hope they'll tell her," she said, as she ran lightly up her own steps.

Little Mrs. Dix, returning to her room a few minutes after Hilda had gone down the street, lifted her tired eyes to the window from which, for two whole weeks, she had seen nothing but the bare brown trees outside. Why, what was this? Something lovely and white was blossoming right here in front of her. What could it mean? And she hurried to the window, where she sank down in her big chair.

"Oh, you beautiful, beautiful flowers!" she said, softly. And she reached out her hand to the daisies that somehow seemed larger and fairer than ever. "Oh, you do seem so much like home." There was no frown on her face now—only a happy, happy smile.

The flowers that Hilda had watched and tended so carefully—the white daisies with

their long, slender petals—had told her what Hilda had wanted them to; what the matron had tried to tell her when she came to the home two weeks before; what she couldn't believe then. But she believed it now. And what do you suppose it was that the daisies told her? Can you guess? Didn't you ever have some tiny bit of a flower whisper this secret to you? Why, it is just this—somebody cares.

"I didn't mean to get so discouraged; somebody does care for me after all," said the little old lady, as she watered her beautiful plant that night. "Isn't it splendid to remember that!"

"It is, indeed," answered the other old lady who shared her room. "And those daisies are splendid, too. It seems as if they could almost talk."

"They did talk to me," agreed little Mrs. Dix, happily. "I can hardly wait to thank that little girl for bringing them."

"Somebody did care," exulted Hilda Dennison, that very same night, as she examined a basket that Billy Brown had left at the back door of the little brown house. In it were red apples and chestnuts and butternuts, yes, and evergreen.

"Billy Brown's grandfather's farm is a splendid place to go," thought Hilda. "I'm glad they didn't forget me when he gave them so many treasures. I didn't know they were going to see him. It's nice to be remembered."

So this is the story of the secret that the daisies and the apples and the chestnuts and the butternuts and the evergreen told. But let's not keep it a secret any longer than we can help; let's tell it to somebody else, quick!—*Alice Annette Larkin, in Zion's Herald.*

Ashaway, R. I.

Wonderful Beavers

When the Grand Trunk railway ran a line across a swamp in a game preserve in the Alberta Rockies there was a fine beaver dam holding the water back to flood the swamp.

The game warden ordered the engineers to disturb the beavers as little as possible. They could have blown out the dam with dynamite and killed most of the little animals, but that would have been cruel.

So they cut an opening in the dam. The

mud of the dam was almost as hard as concrete and it took the men three days to get the water to running out properly. Then they started work on the railroad through the swamp.

Soon the water began to rise and the work was stopped by water in a few hours. The engineers went down to the beaver dam and found the animals had repaired the cut and made it tight.

A new cut was made, but when the men were gone the beavers were busy and the damage repaired. Work on the railroad was stopped in a few hours.

Then a hole was made in the earth deep under the dam. That puzzled the beavers. They had never before seen water go down into the ground and come up far away. But they studied the problem and the work on the railroad was soon stopped by water and half the tools were covered.

Then followed a contest of cunning between the men and the beavers. But every time the men opened a way for water to run the beavers found out how to stop it.

The road was finally built by working a few hours at a time, and the loss to the contractors was about \$5,000. The beavers lost their time.—*Our Dumb Animals.*

They were having a heated political convention out in Kansas, as Victor Murdock tells the story, and two men from rival delegations got into a serious personal dispute.

"Oh, you're crazy!" shouted one.

"I'm not crazy!" denied the other.

"But you are crazy!"

"I can prove I'm not crazy, and that's more'n you can do!"

"Let's see you prove it, then."

Whereupon the man who was accused of being crazy pulled from an inside pocket his discharge papers from a near-by insane asylum.—*New York Sun.*

John Wanamaker gave to the Protestant Episcopal Church clubs last week this summary of his idea as to the best advertisement a church could have in its community: "Clean up its building, jog up its different departments, remedy its system of financial support and pay its ministers fairly and adequately and completely."—*Baptist Commonwealth.*

The Supremacy of Christ

REV. WILLIAM L. BURDICK

Sabbath morning sermon at Conference

"But Christ is all and in all." Colossians 3: 11.

I have been asked to preach a short sermon this morning upon "The Supremacy of Christ," with the suggestion that I dwell particularly upon the supremacy of Christ in the human heart, yours and mine.

The supreme fact of this world and the universe, as well, is personality, and the supreme personality of the world and the universe is Jesus Christ; therefore Christ is the supreme fact of the world and the universe. He who has his ear down to the beating heart of suffering and aspiring humanity and who watches the tendency of human institutions must realize that all things are converging toward a personal Christ; philosophy, science and history have already reached planes which demand such a personality. Philosophy can not well ignore the supreme fact of the universe, the Christ; modern science, with evolution as one of its fundamental principles, will never be satisfied till man, the highest product of evolution, has developed into the very image of Christ; and history is the recording of this unfolding.

It was this truth that the apostle had in mind when he said, as recorded in the text, that "Christ is all and in all." He was telling the Colossians that in Christ all surface distinctions disappear; "Where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond or free, but Christ is all and in all."

The thought that I have in mind this morning is not that in Christ all surface distinctions disappear, but that which causes them to disappear, namely, "That Christ is all and in all." No more sweeping statement can be made regarding any being—man, angel or God himself—than this. We can only faintly realize it now; it is like the finite mind trying to comprehend the infinite, but we can understand it partly now and it is ours to realize it more and more as the years roll by and time stretches out into eternity.

We are here this morning as a company of worshipers. Christ is the center of every truly religious service, but at a Sabbath morning service we are called upon to give ourselves to his adoration; the donning of

our Sabbath attire is in honor of him, unless it is show and vanity. May we not, as we sit here, forget all else and give him our supreme homage? I wish briefly to mention some things which will help us do this and enable us to catch a glimpse of the meaning of the text.

I. "Christ is all and in all" because he is truth for the intellect.

Man's mind was made with an affinity for truth; the reason a child asks so many questions is because of this, there is that within him crying out to know. Man's mind was made for the truth and truth for the mind, as was the air for the bird, and Christ furnishes this for the mind. When Christ was before Pilate, he was asked if he was king. He admitted that he was, and then breaking abruptly off, as if he had something of vaster importance to impart, he says, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." He had said a short time before that he was the truth, "I am the way, the truth, and the life." He was not merely the witness of the truth, he was and is the truth. He was not simply the truth in the sense that the way he taught was true,—this was the fact—but in the sense that truth came from him, is a part of him. This is a vaster conception. He who ignores truth ignores God, and he who tramples truth under his feet knowingly tramples Christ under his feet.

This universe with its infinitude is teeming with truth, relations and correlations; Christ as God and one with God the Father established all this and is in it all. From the greatest thing in the universe, from the largest planet or sun, to the tiniest leaf, flower, or spear of grass, all is teeming with truth, but Christ made them all and is in them all. He is the truth for the intellect of man though man does not recognize it. O ye scientists who deal with the facts and relations in physical nature, do you recognize Christ in them? O ye philosophers who have to do with universal laws correlating all facts, O ye musicians who have to do with the facts and relations of melody and harmony, O ye artists who have to do with shapes, shades, colors, forms and light, do you see Christ in all these? If you do not it is because you are not up to your privilege, because you have eyes to see and see not, ears to hear and hear not, minds to think and think not,

souls made to thrill with truth and they thrill not. "That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not." Christ is truth to the intellect of immortal man, a place of supremacy.

II. Christ is all and in all because he cleanses the soul.

We are all defiled, and therefore need cleansing. I will not discuss the matter whether man is born a sinner; that all depends on your definition of sin; but whether he did or not, he does not live very many years before he becomes defiled. You put on clean garments, go out to the activities or the pleasures of life and it is not long before they are soiled. So with your soul, you do not live very long in this world of sin with your evil inclinations before there is spiritual and moral uncleanness. You may not see it, you may be blind, many are, but it is there; your fellow-men see it, and the holy God sees it most of all. We all need cleansing. Where shall we find it? If some one should come to you this morning and say to you, "Oh, I am so defiled with sin, with my own sins, where can I find cleansing?" where would you direct him? You would direct him to none other than Christ. "The blood cleanses us from all sin."

There is nothing mysterious about this; it is wonderful, but not mysterious, no necromancy. When the orphanages pick up the waifs from the streets and slums, they take their clothes, ragged and filthy, and burn them; then they wash their bodies and give them new and clean clothes. As these old clothes are put off and new and clean ones put on, so man's soul is cleansed by putting off a life of sin and putting on a clean life. Says Paul, "Ye have put off the old man with his deeds"; and again, "If any man be in Christ Jesus, he is a new creature: old things are passed away; behold, all things are become new." The impure thoughts, the licentious deeds, the greed, pride, bitterness, contempt, jealousy, wrath and indifference have been put away, and purity and nobility of thought, feeling and deed have possessed the life. Though the past be forgiven—and it is wonderful that God would forgive such a record as we have made in the past, the record of

the best among us is very dark and it appears so to us if we are not blind—though the past be forgiven, I say, that does not cleanse us; we are still in our sins till we have turned to Christly lives of zeal and holy activity.

This cleansing Christ produces in us, not by necromancy, but when we turn our eyes to his immaculate purity and loveliness, we see our own defilement on account of sin and being loathsome to ourselves we turn away from our past lives of impurity. President King of Oberlin College has with others pointed out that that part of our environment influences us and molds our lives upon which we fasten our attention, and that only. If the segment of our environment upon which we fix our attention is Christ, then we become like him; if it is something low and vile, then we become low and vile. Christ's miraculous power helps us to turn away from sin, but there is no cleansing till we turn to the good and fix our attention upon it. The reason we are not cleansed is because we do not turn away from the low and vulgar and give our attention to the loving character of Christ with its purity and holy zeal; we have our minds fixed on our business and its success, our clothes and their show, our pleasures and their fleeting enjoyment; or we are looking to other people instead of Christ the Lamb of God. I want to say to the young people, particularly to those just starting in the Christian life, look not to any mortal man, but to Christ, take him as your guide, fasten your attention upon that segment of your environment and you will be transformed. Christ is supreme because he is the only one who can cleanse and transform us.

III. Christ is supreme because he is law to the conscience and authority to the will.

There is an automatic judgment seat in man's soul. It tells him do this because it is right, do not do the other because it is wrong. This we sometimes call conscience. To this automatic judgment seat you are summoned every morning, every evening, every hour of the day. When you follow the course it commands you to take, your own soul and God approve; when you refuse to follow its dictates, both God and your own soul disapprove.

Now the point I am after is this: This automatic judgment seat in the soul of

man, which we call conscience, does not make the laws or rules that are to guide our lives; the judge on the bench in the court does not make the law, he decides cases according to the law furnished him by the legislature. Conscience does not furnish the rules to guide your lives, it commands you in accordance with the laws furnished by the legislator, and Christ is our legislator. Or to illustrate it in another way: We carry watches to give us the time, but we do not suppose for a moment that the watches, however costly, regulate time; they must constantly be regulated, and the sun is the regulator. Conscience is given to direct the life, but conscience itself must be regulated; it directs us according to the laws furnished through the moral intelligence. Where can we find laws that will direct us aright? This is very important, because if the laws given the soul are wrong, all is wrong; if right, all is right. Men in all ages have committed the darkest and most loathsome deeds known to men in the name of virtue and religion, believing all the time that they were right, having the approval of the automatic judgment seat in the soul, and all because the laws furnished the soul were wrong. How infinitely important then that the laws furnished the soul be true. Where then will man find the true law for conscience? Will we look to him who made the soul and the truth, or to another? We can not look to Joseph Smith, for he was a trickster of unspeakable lewdness; nor to Mohammed, for he lacked love and taught fatalism, polygamy, slavery and the suppression of free speech; nor to Buddha, the powerful rival of Christ today, for he knew no personal God; nor to the best of human teachers, for they all err; we must look to Christ, the laws he taught and the life he exemplified. Your heart approves the teaching that he gave in word and deed; you can find no flaw in it. You will find an infallible guide in none other; if you look to any other source, you are bound to be led astray. I keep the Seventh-day Sabbath because it was the Sabbath of Christ. I practice immersion because Christ was immersed. I believe in a life of righteousness because Christ lived and died a life of righteousness. He is supreme because he is the only infallible guide, law to the conscience and authority to the will. Bring your life up and meas-

ure it by the teachings and example of Christ, and not that of your imagination or the example and teachings of any one else. Christ's followers are the ones who do his will and that will is all and in all to them.

IV. Christ is supreme because he is love for the heart.

Man needs a worthy object to love; this is in accord with the law, already mentioned, that man's life is molded by that part of his environment upon which he fixes his attention; if he love that which is noble, he becomes noble; if he loves that which is vulgar, he will become vulgar. The life of Dante, the great poet, was shaped by his love for Beatrice, a maiden to whom he very seldom spoke, and though she married another ignorant of Dante's love and died at an early age, his love for her, though dead, was the inspiration of his whole life. There are certain things essential in man's life and among them is something to do, something to hope for and something to love. The soul demands something to love. Henry Clay Trumbull has a book entitled "Friendship the Master Passion," which means that love reciprocated is the master passion of the soul; while F. W. H. Myers, in his great work, "Human Personality," says, "Love is the integrating energy which makes a cosmos out of the sum of all things." These two men, one writing from the standpoint of religion and the other from that of science, agree that man's nature demands an object of love. Many a woman has never developed true womanliness and noble character till she clasped a babe to her bosom, an object of love.

Man's soul not alone demands an object of love, but that object should be a worthy one. Theologians two generations ago said there were two kinds of love, a love of benevolence and a love of complacency. Love of benevolence is loving because one is a fellow-brother; this ought to be, but alone does not meet the demands of man's nature; there should be a love of complacency in the life, a high, holy and lovable personality about which one's affections may twine. This demand is met fully only in Christ; all others are imperfect. If we love any one else more than Christ, we are making a mistake; he should have the place of supreme affection in ev-

ery heart; only by giving Christ this place can we bring out the noblest and best in us.

V. Christ is supreme because he is certainty to hope and fruition to desire.

Hope is desire, with expectancy. We have said that man must have something to do and something to love; he must also have something to hope for. Without this he is paralyzed, withers away and dies. It has been said that a discouraged man is the easiest tool of the devil on earth. I believe this and think we should take it into account when judging the failures and sins of our fellow-men. There must be hope in man's soul, carrying him up and urging him on, if he is to do his best and amount to anything; without it he is like a plant under a horse's feet.

There are two classes of hopes, the fading and fadeless ones. The fading ones are those that fade away; though the object hoped for is realized, it, too in a short time slips away. The fadeless ones are those that are sure of realization, and when the thing realized is ours, it is ours forever. Many of the fading hopes are right, but they wither away. You are right in hoping to acquire something of this world's goods, but it is a fading hope because you may never realize it, and if you do, the property will fade away. You are right in hoping to build a home, but it is a fading hope, because if you do, it will be broken up. Are there any hopes that fade not away? Yes! Where can they be found? Only in Christ. You can not name a solitary one outside of Christ. He who has not his hopes in Christ, has none whatever that will reach beyond this life.

It has been my experience to minister to many sick and dying ones. I have seen many as they approached the end of life borne up on the wings of hope with joy triumphant. I have also seen a few come to the border of life and death with great consternation, and all because they had not known Christ or had professed to and had been unfaithful to him. I have in mind the second death-bed which I witnessed and the first after I was old enough to realize what was taking place; it was that of a brother eighteen years of age. In the early hours of the autumn morning the watchers summoned the family, announcing that the end was approaching. He sat in his chair and when father and

mother, brothers and sisters had gathered around, he told us with great calmness that he was going home to be with the Savior. At his request his chest of keepsakes was brought; these he gave out one by one, remembering each member of the family. He then asked that there be a season of prayer and a neighbor prayed; but this did not satisfy the sick boy, he wanted his father to pray. With deep emotion and yet with a fortitude which only a living faith in Christ can give, father poured out his soul to God in prayer. This satisfied the dying lad, and then bidding us good-by and asking us all to meet him in heaven, he passed away with a sweet smile on his lips and an infinite joy in his heart, triumphant over sickness, pain and death. How could he in the bloom of life, with all its bright prospects before him, turn his face to death and meet it with joy ineffable? It was Christ and his hope in him that made it possible.

Where are your hopes today? Are they in Christ or are they in the perishing things of earth? Do you love Christ more than all else? Is he all and in all to you? Hail Christ as your king! Hail him as truth for your intellect; cleansing for the soul, authority for conscience, love for your heart and hope for your immortal soul! Hail him and by God's grace lead others to him! Hail him now and for evermore! Amen.

Home News

SALEM, W. VA.—The Seventh Day Baptist church is to hold special meetings for the reception of new members this week. The first meeting of the series will be held at Buckeye for the benefit of that community. The baptismal service will be held at the local church on Friday evening. The service on the following morning will be the formal reception of members and sacrament of the Lord's Supper.

The meeting of the Southeastern Association of the denomination will convene at Berea on next Thursday morning, and will last until Sunday. Several from this church will be in attendance.

The Seventh Day Baptist Christian Endeavor society is planning to conduct a series of meetings at several outposts in this community.—*Salem Express*.

MARRIAGES

GREEN-EHLENFELDT.—At the home of the bride's parents, Mr. and Mrs. Herman Ehlenfeldt, in Edgerton, Wis., August 18, 1915, Mr. Wayland Green, of Albion, and Miss Lutie Ehlenfeldt, Rev. C. S. Sayre officiating.

DAWSON-RANDOLPH.—At the home of the bride's parents, Mr. and Mrs. Joel F. Randolph, at Salem, W. Va., September 4, 1915, by Rev. Ahva J. C. Bond, Frank Dawson and Pearl Randolph, both of Salem.

HORTON-PALMS.—At the home of the bride's parents, at Vienna, N. Y., September 22, 1915, by Rev. W. R. Andrews, Bertha Elnora Palms, and Gilbert Van Ranst Horton, of Adams Center, N. Y.

SPENCER-SWEAT.—At the home of the bride's brother, Mr. Harley Saunders, in Edgerton, Wis., October 5, 1915, by Rev. C. S. Sayre, Mr. John Spencer, of Albion, Wis., and Mrs. Hattie Sweat, of Milton.

CHAMPLIN-LEWIS.—At the residence of the officiating clergyman, Alfred, N. Y., October 16, 1915, by Rev. Arthur E. Main, Mr. Ross Deforest Champlin and Miss Beatrice Fern Lewis, both of Alfred Station, N. Y.

DEATHS

COON.—Mrs. Louise P. Coon was born at Yorkshire, Cataaugus Co., N. Y., January 8, 1832, and died in Walworth, Wis., February 5, 1915.

She was a daughter of Amasa and Susan Wilcox Wheeler. She was united in marriage to Elisha Bentley Coon October 21, 1851. Three daughters blessed this union—Katie, Caroline, and Virginia, all of whom preceded her to the home beyond. Mr. Coon died October 29, 1901.

She found much comfort in reading her Bible and in prayer. She was a cheerful giver to those who needed help, when she had the means to do with, sometimes depriving herself of the necessities of her home.

Funeral services were conducted by Pastor Davis.

H. E. D.

FRINK.—Cyrus Truman Frink was born at Scott, Cortland Co., N. Y., August 22, 1835, and passed away Sunday afternoon, August 29, 1915.

He was the youngest of a family of nine children born to George and Esther Frink and the only surviving member of that family group. When he was ten years old he came with his parents to the township of Milton which has since been his home.

On September 6, 1862, Mr. Frink and Miss Elizabeth Huffman, a sister of Elder John Huffman, were united in marriage. To them was

born one child, Myrta E., wife of George Maltress, of Milton Junction.

During a revival which was held in the pastorate of Rev. George J. Crandall, Mr. Frink made a profession of Christian belief but never entered into the fellowship of the church.

Funeral services were held at the Seventh Day Baptist church on the afternoon of August 31. In these the pastor, Rev. Henry N. Jordan, was assisted by Rev. George W. Burdick, of Milton. Mr. Frink was buried in the cemetery at Milton Junction.

H. N. J.

AYRES.—In Alfred, N. Y., September 10, 1915, Rebecca J. Ayres, aged 78 years, 8 months, and 21 days.

Sister Ayres was born at Marlboro, N. J., December 19, 1836, where she grew to womanhood; and on April 14, 1855, she was united in marriage to Eli B. Ayres, of Shiloh. Soon after marriage she and her husband moved to Illinois, and a few months later to Dodge County, Minnesota, where, on September 12, 1856, they located upon a claim which became their future home, and where she braved the trials and hardships incident to frontier life and did her full share in the work of transforming a wild prairie into a beautiful and prosperous country.

In the course of time, the first railway in that part of Minnesota was built across the farm, and the depot and a part of the village of Dodge Center were also located upon the home farm.

When the Seventh Day Baptist church, now known as the Dodge Center Church, was organized, her husband became a constituent member and, soon after, she was the first person to be baptized into its fellowship.

In 1906, she was left alone, through the death of her husband, since which time she has spent much of her time at the home of her son, E. W. Ayres, M. D., at Alfred, N. Y., where the end of life peacefully came.

She was the mother of four children, the two eldest of whom died in infancy. The son, at whose home she died, and a daughter, Mrs. Anna I. Churchward, of Averill, Minn., still survive her.

She maintained a strong faith in Christ to the end of life and died as she had lived, a true Christian.

Brief services were conducted at Alfred on September 11, after which the silent remains were brought back to her former prairie home, and farewell services were conducted by Rev. E. H. Socwell, in the Dodge Center Seventh Day Baptist church, and the weary body was laid to rest in the Dodge Center Cemetery.

E. H. S.

BARKER.—At Burwell, Garfield Co., Neb., on September 23, 1915, Elno Barker, in the sixteenth year of his age.

Elno was the youngest son of Frank A. and Cordelia-Barks Barker. He was born at Burwell on March 19, 1900. The funeral was held at Burwell, conducted by the pastor of the Congregational Church, and burial was at North Loup, where services were conducted by the pastor of the North Loup Seventh Day Baptist Church.

G. R. S.

SPECIAL NOTICES

The address of all Seventh Day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds Sabbath afternoon services at 2.30 o'clock in the Yokefellows' Room, third floor of the Y. M. C. A. Building, No. 330 Montgomery Street. All are cordially invited. Rev. R. G. Davis, pastor, 112 Ashworth Place.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, pastor, 36 Glen Road, Yonkers, N. Y.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42d Street and Moneta Avenue, every Sabbath afternoon. Sabbath school at 2 o'clock. Preaching at 3. Everybody welcome. Rev. Geo. W. Hills, pastor, 264 W. 42d St.

Persons spending the Sabbath in Long Beach are invited to attend church services at the home of Mrs. Frank Muncy, 837 Linden Ave. Sermon at 10 o'clock; Sabbath school at 11 o'clock; Y. P. S. C. E. and Junior C. E. at the home of G. E. Osborn, 2077 American Ave., at 4 o'clock.

Riverside, California, Seventh Day Baptist Society holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Junior Christian Endeavor at 3 p. m. Senior Christian Endeavor, evening before the Sabbath, 7.30. Cottage prayer meeting Thursday night. Church building, corner Fifth Street and Park Avenue. Rev. R. J. Severance, pastor, 1153 Mulberry St.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2.45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium), 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Ave.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p. m., at Mornington Hall, Canonbury Lane, Islington, N. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

Seventh Day Baptists planning to spend the winter in Florida and who will be in Daytona, are cordially invited to attend the Sabbath-school services which are held during the winter season at the several homes of members.

Simple friendship is the most helpful expression of any man's religion. He is most like God who most loves man. Religion at its best is doing deeds of kindness, showing friendship in plain, everyday ways. It is the laying down of life for men; not dying, but by daily living for them. By thoughtfulness, gentle consideration, practical helpfulness, by doing whatever the Friend of sinners would do for them, it proves itself born from above.—Henry F. Cope.

The Sabbath Recorder

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

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Rev. Darwin C. Lippincott at Rest

A telegram from Garwin, Ia., brings the news of the death of Rev. Darwin C. Lippincott of that place at noon on October 22.

Lesson VI.—November 6, 1915

JOASH REPAIRS THE TEMPLE.—2 Kings II: 21—12: 16

Golden Text.—"God loveth a cheerful giver." 2 Cor. 9: 7.

DAILY READINGS

Oct. 31—2 Kings 12: 4-15. Joash Repairs the Temple
Nov. 1—1 Kings 8: 12-21. The Temple Built
Nov. 2—2 Kings 16: 10-18. The Temple Dishonored
Nov. 3—2 Chron. 29: 1-11. The Temple Cleared
Nov. 4—Haggai 1: 7-15. The Temple Rebuilt
Nov. 5—Ezra 6: 6-18. The Temple Completed and Dedicated
Nov. 6—Matt. 21: 12-17. Jesus Cleanses the Temple

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The Sabbath Recorder

The liberal soul shall be made fat: and he that watereth shall be watered also himself.—Proverbs 11:25.

But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man do according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver.—2 Corinthians 9:6-7.

Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, in your love to us, see that ye abound in this grace also.—1 Corinthians 8:7.

The liberal deviseth liberal things; and by liberal things shall he stand.—Isaiah 32:8.

Honor the Lord with thy substance, and with the first fruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.—Proverbs 3:9-10.

Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.—Acts 20:35.

Then the people rejoiced, because with perfect heart they offered willingly to the Lord.—1 Chronicles 29:9.

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