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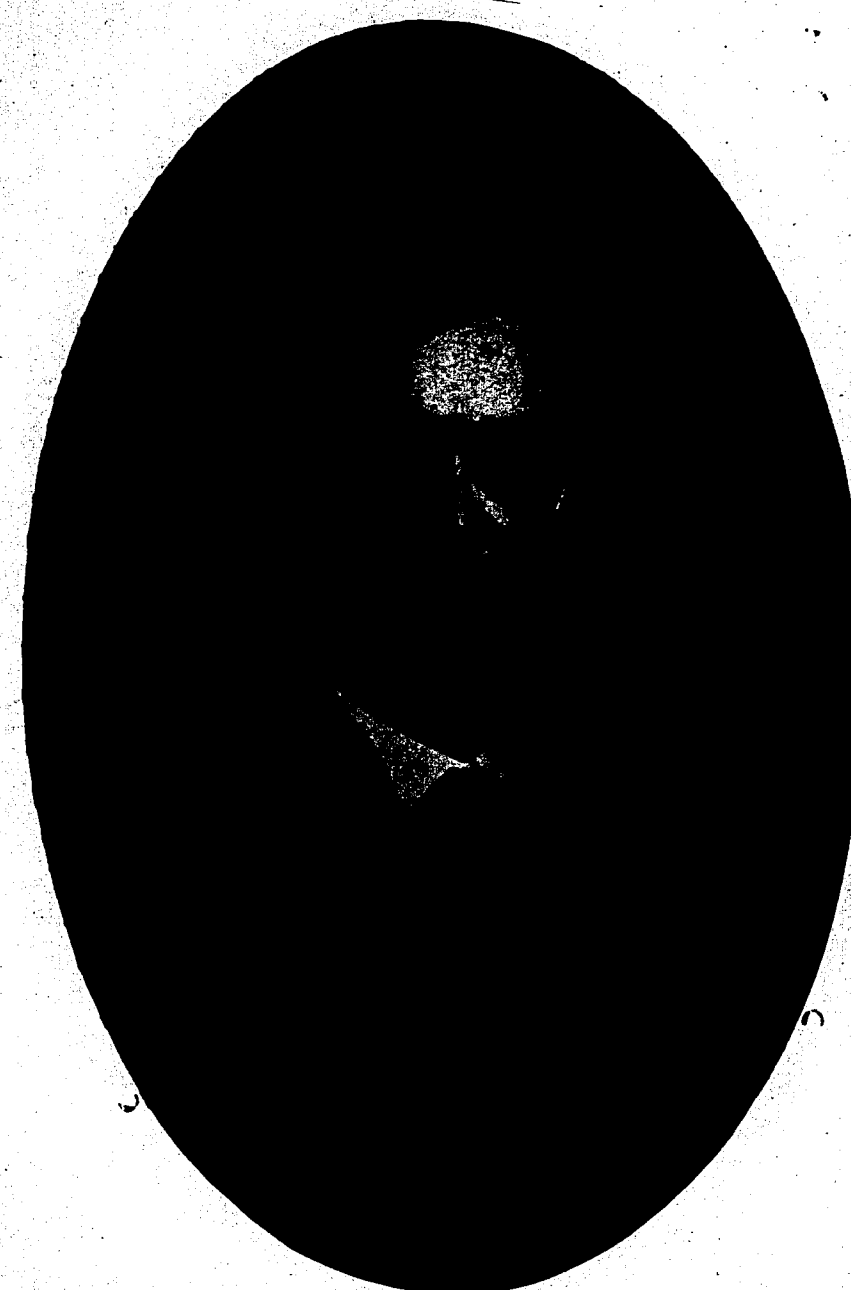
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WHOLE NO. 3,688

A Faithful Minister Gone to His Reward

The obituary of Rev. Darwin C. Lippincott, on another page, re-vives memories of his school life at Salem College. It was in the spring of 1893 that he came to my study to seek advice about the propriety of his entering school with no funds and with a family of four small children to support. On being assured that we would do all in our power to aid him in his school work, and to secure employment for him between-school hours, he decided to come. He was then thirty-five years old, and had received only the rudiments of a common school education. But he gladly entered classes with mere children, and term after term sought the education he should have received twenty years before. He pursued only those studies most helpful and essential to one entering the ministry under such circumstances. He worked every spare hour at manual labor wherever he could find employment, and at any kind of work available. His good wife, also, took work to do in the home, toiling to the limit of her strength, and conscientiously tithing even her own small income thus obtained.

Darwin, as we all called him, had a natural gift for exhortation, and went out to the little flocks within reach of Salem, doing what he could to encourage them. As the years went by, he became more and more proficient in this kind of mission work, and the churches at Greenbrier, Middle Island, and Ritchie enjoyed his loving ministrations. Salem, too, used him as pulpit supply, at \$5 a Sabbath, toward the last of his school life. Thus, with what he and his wife could earn by hard toil, and with some help, through the Memorial Board, from the fund for young men studying for the ministry, about four years were spent in school. He could not carry full work in his classes, but did what he could. He was devout and conscientious, and his influence was ever on the side of right against wrong. His

years in the school of experience had fitted him for helpful services to his struggling fellow-men.

In one of his pastorates he and his two daughters husked corn for every tenth bushel, many days, until hundreds of bushels were piled up for the farmers of his parish, in this way eking out his miserably small salary and keeping the wolf from the door. This is an illustration of his willingness to toil in order to preach the gospel to any little flock over which he had charge. Darwin C. Lippincott was one of God's heroes. When we remember the obstacles he had to overcome in order to prepare for his life work, and consider the proficiency he made as a messenger of God, we can but admire his character and cherish his memory.

Don't Judge Too Harshly An interesting feature of the various editorial comments on the business complications that have overtaken Dr. Newell Dwight Hillis, of Plymouth Church, is the different views expressed regarding a minister's right to secularize a sacred calling by making financial ventures and by promoting great business enterprises. The general feeling is, and we think rightly so, that a minister should not be a promoter. But we see no reason why a minister who, by hard toil as author and lecturer, has accumulated some money, should not be allowed to invest it where it will bring him profit.

The most pathetic thing of its kind we have known for years is the frank, open-hearted manner in which Dr. Hillis laid the whole matter before his people, acknowledging the lapse of his high ideals, and his shortcomings in the things belonging to his high calling. His message to young men had a profound effect upon his congregation and can not fail to move those who read it. He says, in part:

"I may have had upon some students and young ministers an influence which was far from my ideal. I have feared lest I was biasing these young men toward the lecture platform, public

life and prosperity, instead of toward obscure, gentle, tender, Christlike service.

"To these young men I owe this statement—that often I have loved my books more than the poor; I have loved position and office and honor, and sometimes I have thought of my own interests, when every drop of my blood and every ounce of my strength and every thought of my mind belonged to our schools, to the sick, the friendless, the poor and to the boys and girls, with their eager and hungry minds.

"At best the longest life is short, all too short, for the noblest of tasks, that of the Christian minister. Great is the influence of the law and medicine; wonderful the task of the jurist and statesman; marvelous the power of the press; great, also, the opportunity of the merchant and manufacturer, who feed and clothe the people; but nothing can be higher than the call to shepherd Christ's poor and weak, and happy the minister who never has interpreted his ministry in terms of intellect alone, or has never secularized his sacred calling, and who, at the end of his life, is able to say: 'Behold, these are the sheep thou gavest me, and not one of them is lost.'

"Often I have had honors offered to me when I should have chosen solitude and dwelt apart and listened to the voice of God and tried to repent. For years I have had a growing conviction that a minister has no right to make money and does his best work without it. If, therefore, there is anywhere in this wide land a noble boy studying for the Christian ministry who has done me the honor to read my books and sermons or to listen to my lectures, and who has come to cherish a secular idea of the Christian ministry, let me say to him, I deplore that ideal, and that my latest, deepest thought is that there are home missionaries and foreign missionaries and social settlers and neighborhood visitors whose very shoe latches I am not worthy to stoop down and unloose."

We are glad Dr. Hillis' church stands loyally by its pastor and that his friends rally to his support. Let us not be too harsh in our judgments. The inducements that misled Dr. Hillis seldom come with such force as they came to him. We can afford to wait until we know more about the matter, and when we do, there will probably be little cause for severe criticism.

A Denominational Paper Indispensable

Every great business enterprise finds that some means of prompt communication is absolutely essential to its success. Those who are acting in accord, whether they be diplomats planning for nations, or workers in widely separated departments in any business, or scattered members of a political party, must have some means of ready communication or be greatly handicapped in their work. The

great independent daily is not sufficient. Each organized undertaking must have its special organ to promote its interests and to maintain unity of action, or it must suffer loss.

The principle involved in these statements holds true in regard to denominations. This is doubly true of a small denomination having for its object the conservation of some important but neglected truth. Interdenominational papers are excellent for general Christian literature and for the promotion of truths held in common, but these can never take the place of our own paper. Here is a denomination whose members are scattered over the world, with several distinct organizations entrusted with its work, and this work going on in three continents. What could it do without this means of denominational communication? As a people our unity of effort, our efficiency as workers for God's truth, our denominational spirit, our loyalty to the causes we love, depend more upon this indispensable asset, this ready means of communication, than many are prone to think.

A large circulation for the SABBATH RECORDER would insure co-operation and promote successful work among Seventh Day Baptists as nothing else could. If every family could be reached by this messenger of gospel truth so dear to us, and if all members of our denomination, wherever they dwell, would take an interest in the causes promoted by it, we should see a marked change in our efficiency as a people. Why should not every pastor—nay, why should not every member of the denomination do what he can to extend the circulation of the RECORDER? What better missionary work could one do who really believes in the importance of our varied interests?

A Ready Response From a Loyal Heart

These few words from a young woman, a lone Sabbath Keeper, who is teaching in the Northwest, reveal something of the loyal spirit which we believe is more and more coming to prevail among our young people:

DEAR DR. GARDINER:

I picked up the RECORDER tonight to read a little before going to bed, and before I got to the bottom of the first page I had decided to send you \$5 for the Tract Society,—so here it is. I

know of no Seventh Day Baptists around here, and am hoping to get nearer home next year.

The SABBATH RECORDER to which reference is made was one of the issues containing appeals to the people for prompt and generous action in order that the Tract Society might be saved from making another debt. The writer of the letter is one of those who have made a brave fight for an education. She has been supporting herself for some years now by teaching, and we know that this \$5 means something of a sacrifice. We pray that a corresponding blessing may come to her heart.

Had all RECORDER readers responded, according to their ability, as promptly and as loyally as this young woman has, there would now be no danger of a debt, and many hearts would be happier from a sense of duty done in the spirit of love. The fact is, that after two issues of the RECORDER containing appeals for help, the treasurer has received in response thereto just \$17, counting this \$5.

We wonder how many times \$17 has been spent during nearly three weeks for amusements and shows of a worldly nature. We wonder what the bills for indulging useless habits among our readers have amounted to since Conference? The treasurer's reports will show just what all the people have given for the Master's work since the new Conference year began. How would it be if all the money spent in worldly pleasures and selfish gratification since August 1 were published alongside of what has been given for the work of the Lord? Would we be satisfied with the showing?

Unwarranted Statements About Sunday

In a sermon by Dr. Hugh Johnston, published in one of the daily papers, the statement is made of Christ that, "as Lord of the Sabbath, he claimed the prerogative to modify it, and moved it a day forward in honor of his resurrection."

We notice that Roman Catholic papers are quick to see the inconsistency of Protestants who make such unwarrantable statements in regard to Sunday as a Sabbath. The *Catholic Review* of Baltimore says of Dr. Johnston's statement: "He will have a hard time to prove it." Regarding

Dr. Johnston's sermon, the *Review* also says: "On the point of the observance of the exact Sabbath of old, which is not the first day of the week, but the seventh, Dr. Johnston should try to get Saturday observed as the Lord's day to be kept holy."

Our Causes for Thanksgiving

Thursday, November 25, has been set apart by President Wilson

as a day of national thanksgiving. Never did the American people have greater reason for being thankful than they have today. Two things for which we should be grateful are emphasized by the President: the maintenance of peace with honor, and the many opportunities given for far-reaching services of love and brotherhood to sufferers among the nations.

The people of the United States have reason to be thankful for a President who is able to withstand the pressure brought to bear by those who criticize his methods and clamor for drastic measures against Germany. They should be thankful for a Chief Executive who can win victories by diplomacy rather than by the sword, thankful for the thousands of lives preserved and billions of dollars saved for better uses by methods of peace. Americans should be thankful that the policies of our President have lifted the country above the plane of brute force and enabled it to speak in the name of humanity, until war-mad nations have heeded the voice.

When the *Lusitania* went down with its precious lives, and an almost frenzied people clamored for revenge, our cool-headed and peace-loving President saved the nation from its baser self, until saner counsels could prevail. When loud were the clamorings for "revenge" or for "satisfaction," even if we had to fight for it, the President still clung to his cherished plans and won out, until today the American people are coming to think more and more of the good this nation can do for a stricken world, and to rejoice in the hope that the mission of the United States may yet be to heal the sores of Europe and to secure lasting peace. For the magnificent ideals of our Chief Executive, let us give thanks. He says:

Another year of peace has been vouchsafed us; another year in which not only to take

thought of our duty to ourselves and to mankind, but also to adjust ourselves to the many responsibilities thrust upon us by a war which has involved almost the whole of Europe. We have been able to assert our rights and the rights of mankind without breach of friendship with the great nations with whom we have had to deal; and while we have asserted rights, we have been able also to perform duties and exercise privileges of succor and helpfulness which should serve to demonstrate our desire to make the offices of friendship the means of truly disinterested and unselfish service. Our ability to serve all who could avail themselves of our services in the midst of crises has been increased, by a gracious Providence, by more and more abundant crops; our ample financial resources have enabled us to steady the markets of the world and facilitate necessary movement of commerce which the war might otherwise have rendered impossible; and our people have come more and more to a sober realization of the part they have been called upon to play in a time when all the world is shaken by unparalleled distresses and disasters. The extraordinary circumstances of such a time have done much to quicken our national consciousness and deepen and confirm our confidence in the principles of peace and freedom by which we have always sought to be guided. Out of darkness and perplexities have come firmer counsels of policy and clearer perceptions of the essential welfare of the nation. We have prospered while other peoples were at war, but our prosperity has been vouchsafed us, we believe, only that we might the better perform the functions which war rendered it impossible for them to perform.

The Southeastern Association

REV. WILLARD D. BURDICK

The forty-fourth annual session of the Southeastern Association convened with the Ritchie Church, at Berea, W. Va., Thursday morning, October 21. Rains on Monday and Tuesday made the roads rather muddy, but the weather was all that could be desired during the meetings.

Berea is reached by buggy, automobile, or by the B. and O. to Pennsboro, and then by the narrow gauge to Pullman, and by private conveyance to Berea. The five mile drive from Pullman to Berea is over a road that is bounded by beautiful scenery, and the hills were covered with trees that were attractive in their autumn colors. By the roadside we saw on trees and the ground walnuts, butternuts, hickory nuts, and the empty chestnut burrs.

The Ritchie church is about a mile out from Berea, on the Otterslide Creek. The parsonage and farm are nearer the village, and it is expected that the present church building will be taken down and used with

the lumber of the old Pine Grove church in erecting a new church on the parsonage grounds. This is greatly to be desired, as a larger and more convenient building will better accommodate the crowds that attend the associations and other services of the church.

OPENING SESSION

It was stated that the attendance at the opening session was as large as it was at any of the opening meetings of the other associations.

The opening words of the moderator, Roy F. Randolph, were full of hope that the sessions would be spiritual, instructive, and helpful.

Rev. Wilburt Davis, the preacher of the introductory sermon, was absent, but his well-written sermon was read by Pastor Bond of Salem.

The sermon was followed by the report of the associational delegate, Rev. M. G. Stillman, and the reading of church reports.

The afternoon service was better attended. It was opened with a devotional service led by Revs. A. J. C. Bond and H. L. Cottrell.

The delegates from sister associations and from denominational societies were introduced and responded with short addresses. Rev. L. D. Seager, representing the Northwestern Association, was a former pastor of the Ritchie Church, and missionary pastor in West Virginia for several years. Rev. Ira S. Goff, delegate from the Western and Central associations, was baptized by Elder Seager and united with the Ritchie Church soon after he began keeping the Sabbath, about seventeen years ago. Rev. H. L. Cottrell, delegate from the Eastern Association, and Professor J. N. Norwood, representing the Education Society and the Seminary, were visiting Berea for the first time. Rev. Willard D. Burdick, representing the Tract Society, and by request, the Board of Finance and the Sabbath School Board, was at Berea sixteen years ago as the delegate from the Western Association.

The Southeastern Association gave these representatives a hearty welcome—and put them to work. There seemed to be a concerted effort to have the *foreigners put on the program two or more times, since they had come so far, and at considerable expense.*

The report of the missionary pastor, Rev. Wilburt Davis, was read by the clerk, Rev. M. G. Stillman.

An interesting feature of the afternoon meeting was the reports from Conference, under the leadership of Pastor A. J. C. Bond. Rev. M. G. Stillman interestingly told about the place of holding Conference, and Rev. A. J. C. Bond spoke of some of the special features of the program, as the music, "Stainless Flag" night, the Friday night meeting, and the Forward Movement plan.

The house was comfortably filled at night to listen to the sermon by Rev. W. D. Burdick. The text was in Matthew 23: 37. The speaker conducted a testimony meeting, in which about thirty spoke, and about twenty arose on the invitation for those who wished to give their testimony by standing. Many asked for prayers for friends, and the service was concluded with an earnest prayer for the unconverted and the backsliders.

FRIDAY

In the absence of the missionary secretary some of the delegates put their heads together and made out a program for the Missionary Hour. Rev. L. D. Seager announced the program and called time on the speakers. He led by reading the Forward Movement plan, and an address on "Our Home Mission Field"; Rev. W. D. Burdick followed, speaking on "Our Foreign Missionary Interests"; Rev. A. J. C. Bond spoke of "Our Evangelistic and Student Quartet Work"; Rev. Ira S. Goff, of "Organization Within the Church to Make the Forward Movement Plan Effective"; and Professor J. Nelson Norwood spoke on "Raising Money for our Missionary Work." The program gave the people a rapid glimpse of our missionary work, and ways in which we can advance this work.

Following the Missionary Hour Rev. Ira S. Goff preached from the text, Acts 1: 8. His subject was, "The Latent Power of the Church." The speaker clearly and convincingly showed that this power is not in numbers, wealth, public recognition, etc., but that it is in the word, and in prayer, and in the Holy Spirit's presence.

TRACT SOCIETY HOUR, FRIDAY AFTERNOON

Rev. W. D. Burdick had charge of this hour. He opened the program by telling

of the work of the Tract Society; the publishing house; the Committee on Revision of Denominational Literature; the field work during the past year; and the work of the Sabbath evangelist.

Rev. H. L. Cottrell spoke about the importance of having the RECORDER in Seventh Day Baptist homes.

The remainder of the hour was filled with asking and answering questions relating to Tract Society work. Because of the interest manifested, and because of the absence of a speaker for the next order of the program, the time of the Tract Society Hour was extended for the further discussion of questions.

In the continuation of reports from Conference, Pastor Bond very interestingly told of some of the things that made the Conference a "Young People's Conference."

In the business meeting that followed, a lively discussion took place about the proposed plan that has been discussed in the other associations to change the time of holding the associations to the spring. The informal vote indicated that a strong minority favored continuing the Southeastern Association in the fall. The plan that was suggested in some of the associations to give up holding all the associations consecutively, was looked at favorably by this association, and its final vote was to have its next meeting begin on Fifth Day before the second Sabbath in September, 1917.

FRIDAY NIGHT

The sermon on Friday night was by Rev. L. D. Seager from the words in First Corinthians 13: 13: "And now abideth faith, hope, charity, these three; but the greatest of these is charity." His theme was "Hope." The preacher deeply stirred the hearts of his hearers in the discourse, and they were ready to respond in the conference meeting that he led at the conclusion of the sermon. The meeting was a fitting close to a good series of meetings during the day.

SABBATH MORNING

Because of the anticipated large attendance the Executive Committee had thought it best not to attempt to have Sabbath school classes, but to spend an hour in discussing questions relating to Sabbath school work. The following interesting

program was presented. "Primary work in the Sabbath School," by Miss Mae Dixon. "Work of Organized Classes for Young Men," by Paul Brissey. "Organized Classes for Young Women," by Miss Lucile Davis. The Misses Eva and Susie Seager sang a duet in the Sabbath School Hour.

The sermon of the morning was by Rev. H. L. Cottrell, delegate from the Eastern Association. President C. B. Clark read Matthew 5: 1-16, and offered prayer. Elder Cottrell's text was, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The speaker showed how the best built lighthouses often fail because the foundations have given way. Jesus, the Light of the world, never fails. He has left his disciples to be lighthouses in the world. The light that they shed is determined by the trimming of the lights, so that there may be no hindrance to the entrance of the light of Jesus into the life. There must be the wholly surrendered life to make possible the Holy Spirit's presence. Many Christians fail to give the power and brilliancy of light possible. All have unnumbered opportunities to let the light shine. This sermon was listened to by a large audience, as Brother Cottrell stood by an open window where he could speak to those outside the house as well as those in the house.

I think that 400 or 500 people took dinner at the church on Sabbath Day. A table the length of the church had been built on the east side of the church, and this was heaped with the good things that West Virginia's women know how to prepare and serve, and all were invited to take from the table as they wished. Other groups gathered about the bountiful dinners spread out in other places.

Following the dinner, Professor J. Nelson Norwood conducted the Education Hour. In a few words he spoke of the influence of the Seminary, and then introduced Rev. Ira S. Goff, who told what the Seminary had done for him. The people who have known Brother Goff for many years followed his remarks and sermons with great interest, and expressed their pleasure that the Seminary had done so much for him.

Professor Norwood then spoke on "Education"; the difference between a liberal

education and a technical education. (1) A thoroughly educated man has a good stock of information. (2) He will be sane and poised in judgment. (3) He will be broad in his sympathies. (4) He will be able to take the community point of view; will be able to take the constructive position in society. (5) The highly developed individual has a *bigger personality*.

"Young people, do you feel the pull of this kind of broadening liberal culture? Then you can get it. Go for it! Get it!"

"Parents, give your children the encouraging word, the glad hand! Say to them, 'Go at it! Get it!'"

President C. B. Clark closed the hour by briefly telling of his change, in the conception of education, through study and meditation, and how some of the writings of Presidents Kenyon and Allen helped him in the time of his transition.

A number of the Juniors were on the front seats in the afternoon to hear the sermon given by Rev. M. G. Stillman after the Education Hour. Elder Stillman forcibly taught important lessons to the old and young by four object lessons. With the mousetrap he showed the importance of keeping away from danger. His ear trumpet made impressive the words, "Faith cometh by hearing." His cornet, and the story of the reason for his learning to play it, were used to emphasize the importance of broadening one's natural resources. And the teacher in the public school was used to teach the last lesson of the four divisions of his interesting and helpful sermon.

SABBATH NIGHT

Before the program began a crowded house listened to some Salem College songs, and helped in singing "The West Virginia Hills."

This was the Young People's evening, and the papers were of a high order. I hope that they will be sent for publication in the RECORDER.

Courtland Davis spoke on "Christian Endeavor Efficiency." Glen Ford read a paper on "The Call for Young Men to be Ministers in the Country Churches." Miss Mae Dixon gave a paper on "Rural Young People and Their Social Life." Music by Miss Susie Seager and by a double male quartet from Berea added to the interest in the meeting.

SUNDAY MORNING

As the session of the association closed at noon an hour was spent on Sunday morning in completing the business.

The next session of the association will be held in 1917, as the General Conference is to be held in this association next year. The association is to be held with the Salemville (Pa.) Church. Courtland Davis was elected moderator, and Rev. M. G. Stillman was re-elected clerk. Missionary committee: Rev. A. J. C. Bond, Rev. M. G. Stillman, F. M. Sutton.

The association carried with the chaquetaqua salute the motion to send as its message to Pastor and Mrs. H. E. Davis, who are about to sail for China, the words found in Numbers 6: 24-26.

The Woman's Hour was conducted by Mrs. M. G. Stillman, and consisted of several papers and special music. This hour will be more fully reported by Mrs. Stillman in the department of Woman's Work in the RECORDER.

The last service of the association, was a sermon by Rev. Willard D. Burdick. The speaker said that to accomplish our work we must magnify evangelistic and missionary work; we must emphasize the necessity of obedience to the law of God; and we must hold and build up those who join our churches.

To accommodate the many people who could not get into the church, an outdoor overflow meeting was held, Brother Ira S. Goff preaching. Probably 400 or more heard his sermon.

Arrangements were made to have meetings at the church in the afternoon and evening, Brother Seager to preach in the afternoon, and Brother Goff in the evening. One or both of these brethren were to continue with evening meetings for a few nights.

It was an interesting sight to see the people at dinner on Sunday. Sunday people had come in crowds, and they, too, had brought their dinners, or were eating with our people.

At one o'clock a dozen teams started with the delegates for Pullman. Some of the delegates left the wagons and walked over the hills to make the loads lighter for the horses, and to enjoy the view from the hilltops.

I think there were over thirty in the

little car on the narrow gauge railroad, and the Salem students were about as noisy a bunch as would be a like number of Alfred or Milton students, when they gave their college yells and songs. And I thought of the splendid help and wonderful inspiration our young people are in our associational and Conference gatherings. West Virginia has a good number of young people who are working with their fathers and mothers to build up our churches in this association. And all return to their homes encouraged to do better work for the Master.

Ordination Service

REV. M. G. STILLMAN

The ordination of Erlow Davis, second son of S. Orlando Davis, to the office of deacon, took place at the Lost Creek (W. Va.) church, October 30, 1915. The day being very pleasant there was a large delegation from the other churches, especially from Salem. After a brief preliminary service the Lost Creek Church Moderator called for the election of a special chairman for the hearing of the candidate and the action of the council on the approval for ordination. Deacon Roy F. Randolph, of the Middle Island Church, was chosen, and Deacon M. Wardner Davis, of Salem, was chosen clerk of this council. The candidate then read a statement of his religious experience and belief in well-chosen words, a most fitting expression of faith. It was then unanimously voted that the statement was satisfactory and that the council should proceed to the ordination program.

Rev. Willard D. Burdick being present responded to the call with the ordination sermon. This was followed by the consecrating prayer by President C. B. Clark. Pastor A. J. C. Bond then gave the charge to both the candidate and the church, urging that all are called to service and high responsibility in the great cause of the church.

Deacon S. F. Lowther, of the Salem Church, gave special hand of welcome, and the morning service closed.

After the lunch on the grounds, a service was held in which Pastor Bond gave a very carefully written and most thoughtful address on "The Christian Ministry."

SABBATH REFORM

The Meaning of the Sabbath

[The following is the summary of an address by Rev. L. D. Seager, in the Tract Society's Hour, Western Association.—Ed.]

The Sabbath, sanctified in the dawning of earth's fair morning, emphasizes the fact that man transcends in his nature all creatures over which he has been given dominion. "Let us make man in our own image," speaks of possibilities of a higher order than any earth can offer. The Sabbath reaches from Eden into Paradise.

In the beginning God laid his hand upon the yoke that the bondman might have a day of freedom. He claimed for his own a day, that we might not descend to the level depicted in the famous painting, *The Man with a Hoe*, but that, week by week, we should gain the rest needful, that the faculties through which we approach God might be capable of receiving the divine manifestation.

Cut off the head, tear out the heart, and the man is destroyed; neither can you separate the heart and mind, they are inseparable. Through clear head and open heart God would descend to occupy the human temple that he alone can make fit for a dwelling place.

Making the body, soul and mind capable of worship and giving free opportunity for worship, this we believe to be the sabbatic idea; and when I speak of true worship, I am reminded of that very old story of the men in a boat overtaken by a storm. It was asked, "Can any one pray?"—"No."—"Does any one know a verse of Scripture?"—"No."—"Well, let's take up a collection." So we want to do something religious; we try to do something religious; but how pitiful are our efforts. Men have never scaled the heights nor measured the boundaries of all that worship may become to us were we to submit to divine power; but great as are the benefits, men never will sabbatize until they recognize the Sabbath is God's time, until the Sabbath law gets a grip upon their conscience. I love to turn my horses out after the week's work and see them play as they go out to a day of freedom. Would that we

might obtain the freedom of that true rest in the presence of the Infinite.

To lay aside the yoke of our cares and labors, our trials and heartaches, our joys and pleasures, to keep trust in that true "quiet hour," to remain till the Spirit shall anoint us with the oil of gladness and fill our hearts with the joy unspeakable and the peace past understanding,—this is what the Sabbath may mean to us. With this spirit in us, how sweet will be to us the songs of the birds as they carol praise; the babbling brook will murmur messages of peace; and the beautiful fields will smile back with the reflections of the glory of the Sun of Righteousness, shed abroad in our hearts. If we enter the church, there shall well up in our hearts the prayer of faith, as ascended the incense in the temple of old; though unable to sing, our hearts shall make the songs of Zion like the anthems of the angelic hosts; the faces of our brethren will shine as did the faces of Moses and Stephen; the words of Scripture will fall upon our ears as wonderful messages from the lips of our Redeemer; and the humble servant who ministers will appear an ambassador from above, with a message from the very throne of the Infinite.

Sabbath-Keeping

REV. M. G. STILLMAN

From Address, Tract Society's Hour, Western Association

Does Sabbath-keeping save us? Let another question answer. Would we be saved if we do not keep Sabbath? Now recall that it is written, "He who will keep the whole law, yet offend in one point, is guilty of all." To me this means that if we would wilfully break one of God's commandments we would not be too good to break any other.

Sabbath-keeping is both effect and cause. It is first the effect of religious faith and obedience. As a means of grace and growth it then becomes a cause of declaring salvation, or, it becomes part of the cause of salvation to us and to others.

Our first duty and privilege as Christians is to sustain the service of salvation. This is first by encouraging the work of the church in worship. It is the business of the church as the "Body of Christ" to pro-

claim the glorious gospel. To be indifferent to the preaching service discourages the pastor and thus hinders the progress of the church; but it does more to be thus dead to the importance of this means of grace and works upon us as a demoralizing habit. We should go to the church on time because punctuality is a great virtue, the lack of which also betrays us as failing in our love for the great cause. We should encourage the Bible school by our presence, and also encourage the pastor and serve salvation by teaching the children to attend the preaching service. It is a dangerous weakness in us to indulge our children in being absent from preaching service. If we are Christians, we should find it our highest duty and privilege to help the children appreciate the meaning of the Sabbath privilege. We also need to take time to help them Sabbath afternoon to turn their minds from what they should not do.

Hon. I. Frank Hanly on the Temperance Issue

MRS. MARTHA H. WARDNER

On September 22, ex-Governor Hanly of Indiana delivered a temperance lecture before one of LaPorte's largest indoor audiences. The large proportion of men in the audience was an encouraging feature of the evening. Six years ago, after a most earnest effort on the part of the temperance workers, our city went "wet" by a majority that surprised even the party who won; but in Governor Hanly's audience we caught a vision of a better day, a day when the licensed saloon shall be driven from our midst with no hope of recall.

Governor Hanly is president of the Flying Squadron, an organization of twenty men and women for the purpose of fighting to the death the legalized liquor traffic in the United States. On June 6 the Flying Squadron closed a campaign in Atlantic City which began in Peoria, September 30. Between those two dates they left a continental trail, sixty-five thousand miles in length, from which they reached every State in the Union—two hundred and fifty cities—held more than thirteen hundred public meetings, and spoke to a million people.

Governor Hanly's lecture was one of the most earnest, impassioned speeches to

which we have ever listened, yet the speaker stood quietly at the desk, spoke slowly, made few gestures and told no mirth-provoking stories. There was a seriousness in his manner and words that threw a hush over his audience before the first paragraph was concluded, and the lecture throughout carried with it the conviction that it was the fruit of a holy purpose in his soul. While he spoke we felt that the Holy Spirit was brooding over the audience and working quietly according to his divine nature, in the hearts of the people and inspiring them to nobler efforts.

Governor Hanly did not give us a long line of statistics on the liquor traffic nor did he call up the arguments of his opponents that he might show their fallacy. The word "saloon" occurred not more than twice in the lecture and the term "saloon-keeper" was not mentioned. He arraigned John Barleycorn at the bar of public opinion, with his audience as jurors. I shall quote his opening paragraph in full:

"I am here on the business of my King. I hold a brief for the human race, for the living, the unborn, the unbegotten, for all who are in any land, in any clime, for all who are to be. You are my jurors and I shall arraign and put upon trial before you the capital criminal of the race, John Barleycorn. I shall charge him with high crimes and shall claim at your hands a verdict of guilty, a judgment of condemnation. You may refuse me here in LaPorte—yes, I know you may—but even if you do, the hour will yet come in this nation when the American people will give me judgment."

The speaker then told of a great privilege that had come to him. On November 19, 1913, just fifty years after Lincoln made his memorable Gettysburg speech at the dedication of the national cemetery, he stood on the same spot where Lincoln had stood, and addressed a mighty concourse of people. About him were the graves of more than ten thousand men who fell in that great battle, and when he arose to speak he felt that he was standing on holy ground. Many of the little tombstones that marked the graves bore only the word "unknown." "There," said the governor, "they have lain for fifty years. There they will lie through the morning's early glow, the effulgence of noonday, the yellow twi-

light and under the circling stars for ages to come. They gave not only their lives but went nameless into eternity for a cause, an ideal."

Forty thousand men were killed at Gettysburg; but, the Governor said, "In this nation, at peace, so far as we are concerned, with all the world, John Barleycorn kills five times as many every year as fell at Gettysburg, and they are killed with our sanction, under constitutional enactment, under the authority of the government and bearing the seal of the commonwealth itself."

The Governor said that the men who died at Gettysburg did not die in vain; for through that flow of blood our nation was purified, and they left behind them a heritage of glory and renown. But "for those killed by John Barleycorn there is no heritage, but a legacy of shame mingled with regret and grief. . . . And so here tonight I charge John Barleycorn with murder, wholesale, million-fingered murder, murder of women, murder of little children and of babes unborn, aye, murder of immortal souls; and you—you are the jury with power of writ, power of judgment, power of execution. Come, you men of LaPorte, you who have red blood in your veins, come with me and we will weave the death crepe, and hew the death block, and lead him to execution in this nation."

Governor Hanly next charged John Barleycorn with the excoriation of the childhood of the nation. He said that having administered the government of Indiana for four years he did not guess, he knew what he affirmed. Four years of walking through the wards and corridors of hospitals, reformatories and prisons had made him familiar with the tragic story they told.

According to his statement Indiana holds at this time in its custody and correctional care more than a thousand children, under the age of sixteen, some of them scarcely six. Instead of being in their rightful homes, they exist only at public expense, and "their lack-luster eyes, degenerated countenances, deformed and misshapen bodies, crooked and twisted limbs, are irrefragable proofs that they are atoning for some one else's sin."

"They never knew a square deal. The record of these institutions is that six hun-

dred and fifty of these children have had drunken fathers or drunken mothers, or God pity them, both drunken fathers and mothers. They were wronged in their conception, wounded in their mother's womb, disinherited at their birth, their destiny fixed from the beginning,—a state institution, hospital, reformatory, prison, the electric chair or the gallows. And I never left their prison that the soul of me did not cry out that a great, free and powerful people ought not to loosen and license a thing that thus despoils the childhood of the nation. Somewhere, somewhere I have read that God, the Father of us all, marks the sparrow's fall; and if he does, if he marks the fall of the sparrow, think you he does not mark the fall of these little ones, fifty thousand of them in the nation every year? And if he does mark their fall, think you he does not fix responsibility for their fall? And if he fixes responsibility, what answer can you make, stumbling at his eternal judgment bar, you who have the power, you who could end it all but do not? What judgment, think you, ought to be rendered against you, aye, already is rendered by a judge at whose bar there is no appeal now or ever, a judgment rendered two thousand years ago among the hills of Palestine as it fell from the lips of the great Nazarene, when he called to him a little child, set him in the midst of the people and said unto them, 'Whoso offendeth one of these little ones, it were better that a millstone were hanged about his neck and he were cast into the sea?'"

With Governor Hanly it is a conviction that the cry of these children can not much longer go unheard, that the fatherhood and motherhood of the nation will, ere long, find itself "and lash from the republic this thing that is grievously wounding the childhood of the nation."

The sweet forget-me-nots, in their delicate beauty, are mingled with the grass that waves over the little mound where sleeps Governor Hanly's darling boy; and as I listened to his plea, made eloquent by the pulsations of a sorrow-stricken heart, for the childhood of the nation, I could not but think that his child, brief as was his stay, came to earth on a heaven-sent mission to the childhood of our nation.

The speaker made use of a telling inci-

dent from his own experience when he was governor, which we can not reproduce here on account of its length, but with the editor's permission it will appear in the next issue of the RECORDER.

Governor Hanly was forty-one years old when he came into the executive chair. Men told him that there were greater honors awaiting him, but his experience as governor taught him that he must put his ambition on the shelf. He said it was a great experience in a man's life when he found an altar large enough to put himself upon.

The speaker told of his assistance in causing the States of Arizona, Washington, Oregon and South Carolina to go dry. The campaign will be vigorously worked in Ohio during the month of October, where he hopes to win.

"At times I see a vision," said he, "of the time when the traffic will find no protection anywhere under the Stars and Stripes. That is what I war for. It has seemed to me that this nation is not safe with this thing reaching for the administration of the government in nation and states and cities, tearing at the heart of motherhood and with its brutal heel on the white lips of babyhood. I have seemed to hear the glad acclaim of childhood coming up through the years and the glad cry of womanhood that at last childhood is to be free."

(To be concluded)

Memorial Services

A very interesting and we trust a profitable service was held in our church on Sabbath morning, October 30, 1915, out of respect to, and in appreciation of, the character and work of Brother Darwin Lippincott, who has just passed to the heavenly land, from the home of his children in Garwin, Iowa.

It will be remembered that Jackson Center was the field of our brother's last pastoral work, closing in March, 1911, after a very successful term of five years, during which time many were brought into the spiritual fold, and the rank and file of the church greatly strengthened, as learned by the many earnest testimonies of the brethren and sisters. It will also be noted that Sister Lippincott has also passed to her reward since leaving this place. Thus has

closed the life work of a faithful pair, whose labors will long be remembered, not only in Jackson Center, but in other places where this devoted couple, under the direction of our heavenly Father, have had the privilege of laboring.

Many will recall that just before the last sickness of our departed friend and brother, the Missionary Board extended him a call to evangelistic work, as that was where his nature and heart's desire naturally placed him. But disease and severe sickness soon changed the entire program, and after more than a year's intense suffering, which was borne with marvelous patience, he passed to his great reward, only to be remembered "by what he has done." The service already mentioned was of a testimony and testifying nature, as to the love and respect that still rests deep in the hearts of Jackson Center people. After brief remarks by the pastor, as to his estimation and appreciation of the brother's character and power, recalling also that two other leaders have fallen since Conference—Dr. Platts and William H. Ernst—the following brethren offered appropriate and brotherly remarks regarding their intimacy with, and great appreciation of, their former pastor; namely, Deacons William V. Hughes, C. L. Polan, J. L. Lawhead and W. G. Polan, also Brother H. M. McWhorter and Rev. D. K. Davis. Sister Dora Davis, in whose home our departed brother had his first severe sickness, also spoke tenderly and lovingly of her departed friend and pastor, and of how anxious she was and how hard she tried to relieve his suffering and administer to his physical necessities during those painful weeks. Indeed the entire audience bore mute testimony by facial expressions, what a loving and helpful friend, a faithful and devoted fellow-worker had gone to his great and just reward.

G. W. L.

Jackson Center, Ohio,
Nov. 1, 1915.

The true way to be humble is not to stoop till you are smaller than yourself, but to stand at your real height against some higher nature that shall show you what the real smallness of your greatest greatness is.—Phillips Brooks.

MISSIONS

Monthly Statement

October 1, 1915, to November 1, 1915

S. H. DAVIS, Treasurer,

In account with

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

Dr.

Balance on hand October 1, 1915	\$3,016 19
George P. Kenyon	15 00
T. A. Saunders	5 00
Mrs. John Williams, China Mission	10 00
Dr. S. C. Maxson, acct. Leonardsville Church	5 00
Churches:	
Milton	38 16
Plainfield	19 68
Nortonville	5 03
Nortonville, Marie Jansz	10 00
First New York City	28 30
Gentry	4 37
Albion	61 09
First Hopkinton	27 70
Salem	26 75
Farina	14 05
Milton Junction, General Fund	12 16
Milton Junction, African Mission	1 00
Milton Junction, Grace Crandall	13 25
Syracuse	1 08
Milton and Milton Junction Churches, proceeds from Conference dining hall	40 00
Sabbath Schools:	
Riverside	4 59
Plainfield	8 39
Plainfield, Chinese children	1 80
Farina	7 47
Mrs. Emma Coon Witter	1 00
A Friend, Berea	50
Memorial Board:	
Church, Utica, Wis.	13
50% D. C. Burdick Bequest	75 08
50% D. C. Burdick Farm	38
Sarah P. Potter Bequest	29 08
Missionary Society Funds	1 27
Young People's Board, Dr. Palmberg's salary	25 00
Collections:	
Central Association	14 55
Western Association, 1/3	8 12
Eastern Association	18 68
Southeastern Association, 1/3	4 25
Interest on checking account for Aug., Sept., Oct.	8 80
Washington Trust Company Loan	1,000 00
Income from Permanent Funds	380 00
	\$4,942 90

Cr.

Angeline Abbey, July salary	\$ 10 00
J. J. Kovats, Sept. and Oct. sal.	40 00
T. J. Van Horn, Sept. and Oct. sal. and trav. exp.	85 66
D. B. Coon, Sept. and Oct. sal. and trav. exp.	154 06

Paul H. Schmidt, Sept. and Oct. sal. and trav. exp.	100 48
J. W. Crofoot, sal. June to Sept.	287 50
Susie M. Burdick, sal. June to Sept.	150 00
Anna West, sal. June to Sept.	150 00
Grace Crandall, sal. June to Sept.	50 00
Rosa Palmberg:	
Salary June to Sept.	150 00
Medical account	1,700 00
Susie M. Burdick, school account	75 00
Incidentals and Evangelist, China Mission	95 00
B. E. Fisk, sal., July to Oct.	60 00
A. L. Davis, sal., July to Oct.	112 50
J. E. Hutchins, sal., July to Oct.	25 00
Geo. P. Kenyon, sal., July to Oct.	25 00
R. G. Davis, sal., July to Oct.	25 00
A. G. Crofoot, sal., July to Oct.	25 00
G. H. F. Randolph, sal., July to Oct.	75 00
Wilburt Davis, sal., July to Oct.	50 00
R. R. Thorngate, sal., July to Oct.	12 50
Geo. W. Hills, sal., July to Oct.	87 50
J. S. Kagarise, sal., July to Oct.	18 50
Paul Burdick, sal., July to Oct.	25 00
T. L. M. Spencer, Oct. and Nov. sal.	100 00
J. G. Burdick, Oct. and Nov. sal.	58 32
Gerard Velthuysen, sal., Oct. to Jan.	75 00
Marie Jansz, sal., Oct. to Jan.	37 50
E. B. Saunders, Sept. and Oct. sal., clerk hire and trav. exp.	212 22
H. Eugene Davis, acct. sal. and trav. exp.	598 33
Washington Trust Co.:	
Telegram to H. E. Davis	63
Int. on loan and stamps	18 98
Exchange	1 20
Treasurer's expenses	25 00
	\$4,715 88
Balance on hand November 1, 1915	227 02
	\$4,942 90
Bills payable in November, about	\$ 500 00
Notes outstanding November 1, 1915	3,500 00
E. & O. E.	S. H. DAVIS,
	Treasurer.

Rev. Darwin C. Lippincott

Rev. Darwin C. Lippincott, son of Curtis and Elizabeth Martha Lippincott, was born at Bloom Center, Logan Co., Ohio, July 31, 1857, and died at Garwin, Iowa, October 22, 1915, at the age of 58 years, 2 months and 22 days. He was the oldest of a family of ten children, of whom six are still living—four brothers and two sisters.

While still a young man Brother Lippincott was baptized by his grandfather, Rev. Simeon Babcock, and united with the Seventh Day Baptist Church of Jackson Center, Ohio.

In March, 1879, he was joined in marriage to Evaline Van Horn, at Humboldt,

Neb. To this union six children were born—Ida, Nora, Sherman, Stella, Ray and Luen. The third child, Sherman, died in infancy. The rest are still living.

After his conversion, Mr. Lippincott neglected his Christian service and became wayward again. At the age of thirty-four years he was reconverted in a Quaker church near his home in Ohio, and soon felt that he was called to the gospel ministry. He supplied the Stokes Church during a part of the years 1892-93.

In March, 1893, he moved with his family to Salem, W. Va., where he entered Salem College. While pursuing his studies there he preached for the Black Lick, Greenbrier, and Middle Island churches. During this time also he went to Salemville, Pa., once every three months to attend quarterly meetings.

He was licensed to preach the gospel by the Salem Church in 1895. Having accepted the pastorate of the Seventh Day Baptist Church of Salemville, Pa., he moved there in July, 1897, and was there ordained on January 28, 1899. He remained in Salemville about two years, when he again took up work in Salem College and preached for the Salem Church.

His next work was that of missionary pastor of the Middle Island, Black Lick, and Greenbrier Churches, where he did excellent work. During this pastorate the fine new parsonage at Middle Island was built.

In 1903, he was called to the church at Garwin, Iowa, where he remained three years. In 1906, he accepted the pastorate of his old home church in Jackson Center, Ohio, where he remained five years.

Since the spring of 1911 he has made his home at Garwin, Iowa. On December 18, 1911, he was deprived of the wife who had stood by him so bravely during all the years of study and hardship and labor. Her death was caused by cancer.

Just before returning to Garwin, in 1911, Elder Lippincott contracted sugar diabetes. From that time his body was not free from disease. While holding his last series of evangelistic meetings at Salemville, Pa., during the winter of 1913-14, a large carbuncle developed on his neck which nearly proved fatal. He was afflicted with cancerous abscesses from that time until his death.

In August, 1914, he went to Rochester, Minn., for an operation and was told that he couldn't live six months. Growing constantly worse after that, his suffering during the last few months was extreme. Although by nature quick and impatient, his calm endurance during his months of pain was wonderful. Something of the patience of the Son of God surely rested upon his life.

LOYAL F. HURLEY.

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

This pastorate was closed after two years and nine months, much to the regret of old and young. It was the conviction of Mr. Platts from his earliest efforts at the work of the preacher that he ought to have a more thorough and systematic training for the sacred calling than could be found in a college course, supplemented by the discipline of the experiences of actual gospel work; a more systematic knowledge of the fundamental truths of the gospel; a wider vision of the fields of Christian life and achievement; and a sympathetic touch with the methods by which the great and good of other times and other countries had wrought. Above all, he felt that he ought to have a more satisfactory knowledge of the original languages of the Holy Scriptures, by which not only their meaning might be more truthfully apprehended, but by which their spirit might be acquired. These were some of the things which the young pastor was learning that he must, in some way, have if he was to bring his work to its best fruitage. He had, from the time when he decided to enter the ministry, felt that he ought to have the instruction of a theological seminary. With the experience of nearly three years without such preparation it came to be a necessity. But with an absolutely empty pocketbook and a family to provide for and nothing but the labors of his own hands with which to do it, how was he to meet the expenses of three more years of unproductive labor?

While problems like these were crowding tumultuously upon him, there came a call from the church of Piscataway, New Mar-

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

ket, N. J., to its pastorate with the privilege of attendance upon the Union Theological Seminary in New York City. This call was accepted and September 1, 1868, Mr. Platts began work upon his new field and at once entered the seminary class in New York. Thus was begun a three years' course of school work in connection with pastoral work on a new field. For the most part, the seminary work was taken four days in the week, Mr. Platts using the business men's commutation tickets, going in and out daily until Thursday evening. Class work on Friday, and of course on Sabbath, being missed had to be made up by the use of notes taken by some other member of the class. It may easily be believed that to do well the work of the pastorate and keep standing in a class of students fresh from college left little room for the sports and recreations now thought to be necessary to every student. In fact, three years of such work told somewhat seriously upon the health of one possessed of a strong and vigorous constitution. On the eighth of May, 1871, Mr. Platts was graduated with a class of some forty young men with a standing deemed worthy of special mention by different members of the faculty, among whom were such men as Drs. Roswell D. Hitchcock, William G. T. Shedd, Henry B. Smith, Philip Schaff and others.

Besides the instruction obtained from such a course of study and the methods of future study which it suggests, the inspiration received in the contact with men of such learning and piety is of great value. It is also a privilege to be prized to be associated for three years with a class of young men coveting earnestly the best gifts and pressing out into the gospel work. Among the young men of the class of '71 were foreign missionaries J. Henry House, O. J. Hardin, Marcellus Bowen and Dr. E. R. Lewis; pastors Tennis S. Hamlin, of Washington, D. C., George S. Payson, of upper New York, and many others who have done excellent work now forty years. The class has kept its acquaintance and fellowship by means of the class letter, which was started within a year or two after graduation, and is still being continued. It started with thirty-six members, seventeen of whom appeared on the roll of the class on its round of 1910-11. The

class of 1871 were favored at one time during their seminary course, with a series of weekly lectures on preaching and pastoral work by several of the great pastors of New York and Brooklyn. Among these were Dr. Theodore L. Cuyler, Rev. Henry Ward Beecher, Dr. John Hall, Dr. William M. Ormiston, Dr. Richard S. Storrs and others, whose works were famous among the churches, and whose counsels and exhortations were an inspiration to the young men who were permitted to listen to them. It is impossible to tell what the course of life as a minister would have been, apart from all that came into it in these three years. To God be praise for all they have brought to the preacher and for all that, through him, has been given to others of the messages of the divine love. The good people of the old Piscataway Church can never know how far-reaching are the streams of good which have gone out into the world because of their kindness to their pastor in giving him this opportunity; and for their patience with his imperfect pulpit and pastoral work during these three years of student life.

The Piscataway Church, though popularly known by newer names, is historic ground. The church was the second Seventh Day Baptist church in America, and since the discontinuance of the church at Newport, R. I., it is the oldest in the list of American Seventh Day Baptist churches. Here the Dunhams (Edmund and Jonathan, father and son) were pastors. Nathan Rogers, Henry McLafferty, William B. Maxson, Halsey H. Baker, Walter B. Gillette, and Lester Courtland Rogers had successively served in the pastoral office and left the imprint of their consecrated, noble lives. Piscataway Township in which the membership of the church lived had been in the storm of the Revolutionary War, and its people bore bravely the part of patriots in that memorable struggle. Among a people trained and disciplined by such men and such experiences the young pastor found himself most heartily welcomed.

This pastorate continued for eight years and bore fruit almost continually. In the winter of 1875 occurred a widespread religious revival. The two churches of the village, Baptist and Seventh Day Baptist,

united in holding services at the former church, in observance of the "week of prayer." After a week or two the interest seemed to wane and some recommended that they be discontinued; but the pastors did not feel so inclined and Pastor Platts advised the observance of a day of "fasting and prayer," which was agreed to, and on the day appointed the two congregations came to the Baptist church at an early hour and the entire day was spent in earnest, heart-searching prayer and consecration. Towards night men began to confess their coldness and to offer themselves in renewed devotion to the Lord's work. The Holy Spirit came in power upon the people and that night souls began to inquire the way to Christ. The work continued for many weeks until two hundred or more people were added to the churches of the village and vicinity, not fewer than ten or twelve churches receiving accessions from this work.

During the period covered by this pastorate, at the General Conference in 1873, the Board of Trustees of the Seventh Day Baptist Memorial Fund was organized. Mr. Platts was one of the incorporators and was the first secretary, in which capacity he served until his removal from the vicinity of its place of business. Since the death of Charles Potter, in 1899, he has been the sole surviving member of the original incorporating board.

At the same session of the General Conference at West Hallock, Ill., in 1873, the Sabbath School Board was organized with Mr. Platts as secretary. In this capacity he made several trips into central New York, West Virginia and Pennsylvania, holding Sabbath school institutes and aiding in organizing schools in small churches and destitute places. He gave public addresses at associations and other general meetings, endeavoring to stimulate and encourage more systematic and efficient Sabbath school work. Under his management, also, the use of the uniform international lessons was introduced to our schools and printed helps for the use of teachers and scholars were issued. These lessons were prepared by such men as Dr. Darwin E. Maxson, Dr. O. U. Whitford, Rev. C. A. Burdick, Rev. O. D. Sherman and others, the whole being edited by Mr. Platts as secretary. For the first year these les-

sons were published in a monthly magazine, devoted to general Sabbath school interests, by the Sabbath School Board, Mr. Platts being the editor and publishing agent. After one year it was arranged to continue these lesson publications as a department of the SABBATH RECORDER, thus improving the value of that paper and furnishing the lesson helps at a less cost. The burden of the work was still carried by Mr. Platts until the close of his connection with the work in New Jersey, in the fall of 1876.

In May of 1876, at Westerly, R. I., occurred the sudden death of Rev. George E. Tomlinson, beloved pastor of the Pawcatuck Seventh Day Baptist Church in that village, and Elder Platts was called to preach the funeral sermon. During the summer following he was called to the pastorate of the Pawcatuck Church and entered upon its duties the first of October following. While meeting successfully the larger responsibilities of the new and much larger charge, he found time and opportunity for much work reaching far beyond the limits of his own church. He preached much in churches of other denominations in surrounding villages and country places, and in the union chapels of mill villages which abound in southern Rhode Island. He also answered many calls in surrounding communities for funeral services and weddings. He aided in the organization of the Rhode Island State Sabbath School and Sunday School Association, which body he represented at the International Association in its session at Toronto, Canada. He was also secretary of the Washington County Association, an auxiliary to the State Association. In this capacity he held institutes and gave addresses throughout the county. During the period of his residence in Westerly he was a member of the Seventh Day Baptist Missionary Society and its secretary. For one term he was examiner for the Westerly assembly district of the State Normal School at Providence. These various services were faithfully and acceptably rendered; but while making heavy drafts upon time and energy, seldom, if ever, did they take the pastor from his stated church duties which he always sacredly held in the highest place.

In September, 1881, the Rev. Dr. Nathan

V. Hull, editor of the SABBATH RECORDER, died. For several months the general editorial work of that paper was conducted by the business manager at the office in Alfred, N. Y. Editorials were furnished, one each week, by each of five men, namely, Rev. A. B. Prentice, Rev. D. E. Maxson, Rev. L. R. Swinney, Rev. E. M. Dunn and Rev. L. A. Platts. During the following summer Elder Platts was called to the editorship of the RECORDER and to the business management of the office, then located at Alfred, and doing the largest printing business in the history of the office. He accepted the call and entered upon the work in October, 1882. After two years he was relieved of the business management and gave himself to the editorial work of the office, the SABBATH RECORDER claiming the larger part of his time and labor.

The American Sabbath Tract Society was, at this time, publishing large quantities of Sabbath Reform literature in tracts and books, and in the monthly issue of the *Sabbath Outlook*, the editors of which did their work at a distance from the office of publication. This naturally required much proof-reading and supervision of publishing details to be done at the office, the burden of which fell upon the editor of the SABBATH RECORDER. Missionary activities were at this period bringing to the Sabbath truth large numbers of Scandinavian people in northern Wisconsin, Minnesota and the Dakotas who were asking for the publication of a paper and tracts in their own language. A young Swede, O. W. Pierson by name, who had had some experience in publishing a Swedish paper, was employed to collaborate with the editor of the RECORDER as editor of a Swedish paper to be issued monthly. Although the language was entirely strange to him Mr. Platts addressed himself diligently to its study until in a short time, with the help of his co-editor, he became able to supervise editorially the publication of the little paper to the satisfaction of its readers. After a year or two, Mr. Pierson left the office to establish a business in Chicago for himself. Mr. Platts employed a translator through whom all copy was prepared and who read final proofs for the press until the publishers' contract with subscribers was entirely and

satisfactorily fulfilled, when the paper was given up.

Mr. Platts resigned the editorship of the RECORDER in 1892, having held the position for ten years. During this time he supplied the church at Hornell, on the Sabbath, for about three years, and about the same length of time, the church at Andover. Within this period of ten years the Rev. Charles M. Lewis, pastor of the First Alfred Church, had died, leaving the pulpit vacant. After a few months interim, Rev. Wardner C. Titsworth was called to fill this vacant place. Failing health soon compelled him to resign the care of the church and before many months resulted in his early death. Boothe C. Davis, then a student in the theological seminary of Yale College, at New Haven, Conn., was called to the vacant pastorate, which he accepted with the understanding that he would be permitted to finish his student work at New Haven. Dr. Platts supplied the pulpit the principal part of this interim, about ten months. Being known in Alfred, Almond and the surrounding communities as the successor of Elder N. V. Hull as editor of the SABBATH RECORDER and a preacher of large experience, he was frequently called upon for funeral services and other special occasions. He took prominent part in the ordination of a number of our young men to the ministry, conducting the examination or preaching the ordination sermon. Among these young men were S. L. Maxson, J. G. Burdick, G. H. F. Randolph, Joseph Landaw, E. A. Witter, and others. He also claimed the distinction of having preached the ordination sermon of the only woman ever set apart to the ministry by the Seventh Day Baptists, Miss Perie F. Randolph, who was ordained pastor of the Seventh Day Baptist church at Hornellsville.

At the Conference of 1892, at Nortonville, Kan., measures were adopted to enlarge the faculty of the theological department of Alfred University and place it upon a better financial basis. Dr. Platts was elected resident professor of church history and homiletics and pastoral theology. He at once resigned his position as editor of the SABBATH RECORDER and entered upon the duties of this new appointment. The effort to enlarge the theological faculty received a severe blow by the

death of both President Allen and Dr. Thomas R. Williams. Dr. Platts was thus left at the beginning of his work the only resident member of the faculty. Dr. Arthur E. Main about this time became temporary president of the university and as such gave some lectures in the department of systematic theology. Dr. Platts organized a class in general church history, gave one course in denominational history, taught a class in sermon-making and thus kept the department from going down until other men were brought into the department as teachers.

The death of President Allen and Dr. Williams made some serious breaks in university classes. To tide these over Dr. Platts finished out the spring term with the senior class in rhetoric and reorganized the classes in English literature.

The young men who came into the theological classes were George B. Shaw, John T. Davis, James H. Hurley, Mazzini G. Stillman, Nathan M. Mills and two or three others whose names do not now occur to the writer. After four years of this work, Dr. Platts resigned his position to accept a call from the church at Milton, Wis., to the pastorate made vacant by the recent death of Rev. Elston M. Dunn. He entered upon the duties of this pastorate on July 4, 1896. At the end of thirteen and one-half years the following summary was published in the village paper: At the morning service Sabbath Day Dr. Platts gave a brief review of the work of the Seventh Day Baptist church in this village during his pastorate. He came here thirteen years ago last July, making thirteen and one-half years of continuous work with this church. During this time he has delivered from the pulpit one thousand sermons and provided for the preaching of two hundred and seventy-five sermons when he has been absent. He has conducted two thousand three hundred and seventy-five prayer meetings and other services. He has made three thousand eight hundred and fifty-nine calls and visits in connection with his pastoral work and has written five hundred seventy-two letters to absent members and written one hundred sixty-one different articles for the public print.

During the term of Dr. Platts' service the church has prospered in many ways.

Names have been added to the church membership to the number of three hundred thirteen. Of these one hundred seventy-seven have been received by letter, twenty by verbal testimony and one hundred thirty-four by baptism. In this same time the church has lost by death forty-five, by letter one hundred six, and sixteen have been dropped. This leaves a net gain of one hundred forty-six members in thirteen and one-half years. This increase in membership necessitated remodeling and enlarging the church building a few years ago.

Dr. Platts has made several missionary trips to different places, in all doing twenty-eight weeks of that class of work. For a number of years he had charge of the college quartet work in the Northwest, having organized and sent out thirteen quartets for missionary work.

The following facts cover the last year's work of Dr. Platts: The pastor has provided for all the public services of the year, excepting the Sabbath of the General Conference, himself preaching, including funerals forty-four times, and furnishing, by visiting pastors or by exchanges or supplies for which he has paid either in exchange service or in cash, sixteen services, making sixty services in all. Besides these he has preached in other pulpits fourteen times. He has made two hundred forty calls and visits, has written ninety-five letters to absent members and others in the interest of the church and its work, has attended one hundred seventy-five other religious meetings of various kinds and has written for the public print twenty-eight articles of varying lengths. There has been added to the church during the year seventy-four members, thirty-seven by baptism. In his relation to the church as one of its regular members his financial obligations to the church expenses, young people's society, missionary enterprises, etc., have been met by the payment in cash of \$94.50, besides sundry small contributions of which no memoranda were made.

(Here ends the autobiography. The further account of his life and its work is written by Mrs. Platts, who has gleaned the material from Dr. Platts' journals and other sources.)

WOMAN'S WORK

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

"What do *they* fish with, these 'fishers of men'? They fish with the hand, and they fish with the pen. They fish with wise reason and patience and art, But mostly they fish with warm words from the heart."

Woman's Hour at Southeastern Association

Mrs. M. G. Stillman, the secretary for the Southeastern Association, writes that the meetings of that association were very good and well attended. The following program was given at the Woman's Hour:

Scripture Reading—2 Corinthians 8: 1-7

Prayer—Mrs. Wardner Davis

Paper, "Glimpses from the Lives of Our Missionaries"—Mrs. Nettie M. West, read by Miss Mae Dixon

Solo—Mrs. Wardner Davis

Paper, "Women at Conference"—Mrs. Ruby R. Davis, read by Miss Brissey

Paper, "The Woman's Board"—Mrs. A. J. C. Bond, read by Miss Susie Seager

Music—Mesdames Wardner Davis, Althea Davis, Cora Ogden and Miss Susie Seager

Talk by Associational Secretary

Collection, amounting to \$6.75

Mrs. Stillman spoke of the needs of the work. She writes: "I urged the women to try to raise the amount asked of them in the budget, and urged them to give a little every week, and I read the first seven verses of the eighth chapter of Second Corinthians to show that giving is one of the Christian graces and that we need to develop this grace also. One woman told me later that she and her daughter were going to try the plan that I mentioned. I hope there will be many more who will try it." Of the work in her home society she writes: "We have had one social here at the parsonage since I came from Conference, had some recitations and instrumental music and served a light lunch; all had a good time, and we added \$8.45 to the amount in our treasury. We intend to have more socials during the year. We are planning for an oyster supper at Thanksgiving time, from which we hope to realize a nice little sum."

Paul and the Experiences of Life*

Paul's life was marked by a great variety of experiences. Sometimes everything was pleasant; sometimes everything was unpleasant. One day a whole city, like Antioch, gathered about him in admiration, while, on the next day, the same city was eager to put him to death. One day people greeted him on the way to Rome with cheery words of courage; the next day, when he was on trial, not one person came forward to befriend him. On one occasion, Paul was imprisoned at Philippi in the daytime under distressing circumstances; but at night he had a talk with the jailer which led to the latter's conversion. Thus he had a happy experience. Once Paul possessed physical comforts, then, later, he was beaten. Again, his mind at one time was clear in its knowledge, while at another it was cloudy with uncertainty. His spirit sometimes was alert with opportunity. Yet again, it was dull with no opportunity at all. In every life, sooner or later, come just such changing experiences.

In these varying conditions which Paul experienced he tells us he was "content." What does that mean? Content has to do with what is within. The contents of a book are within its covers. Content is a condition of mind. It is a steady mind resolved through God's aid to make the best of every experience. Purpose is expressed in the word resolved. In all our education we ought to have our intellects disciplined as well as our spiritual faculties. But no one should attempt to live life without disciplining the will, which is the most important faculty in our being. Make the will strong, so that, through God's aid, we can make the best of every experience whatever the circumstances, and of every circumstance whatever the experience.

There are two great heads under which Paul summed up his experiences. He called one of them the experiences of "want"; the other the experiences of "abundance." The experience of want! Suppose there is some one here who says, "I have very little money, and so I have very small opportunity for useful service." Let me tell you about a book, "The Penny Philanthropist," which is the story of an

*Delivered at the Northfield Young Women's Conference, June, 1915.

Irish girl, whose father and mother died, and who had to support a younger sister and brother. So she sells newspapers on Halstead Street in Chicago, which is over twenty-two miles in length, and passes through all the nationalities and religions of the earth in due time. As the girl works she reads in her paper about the philanthropists who give ten thousand dollars, fifty thousand dollars, a hundred thousand dollars. She thinks of these large sums of money, and says, "I am going to be a penny philanthropist." She resolves therefore that each day she will make one penny as useful as she can through her personality and by her interest in some other person. What is the outcome? She saves one girl from suicide. She finds for a boy an opportunity for service. She changes her home itself, small as it is, into a place of refuge. She makes that one penny go a long way through her wise discipline of mind, and her power of discrimination. Wherever you are in life, however little the occasion or small the means for service, remember that Paul was content in jail!

What could he do in jail? He had as much intellectual energy as any of us. He was intensely ambitious to do things. What could he do? He seemed cut off from everybody and everything, yet he found an opportunity. Every four hours a new soldier of the prætorian guard was brought into the prison and chained to Paul's arm. These soldiers were the worst barbarians of the great Roman Empire. Ordinarily a cultured man would withdraw from association with such a person. But Paul resolved that if he could no longer preach on Mars Hill, he would talk to the rough individual at his side. And so he did. He spoke so impressively that he won the man to Christ with the result that men were made Christians even in the palace of Nero. Thus the gospel came into recognition and power, and thus it was that these very soldiers went all over the world carrying the gospel to the then known earth, and taking it even to our ancestors in England itself.

One more thing he did. He wrote letters from that prison. Do you ever cultivate the habit of writing letters to people with reference to religious matters? I read the other day of a very useful woman

who died, and when her life was summed up, it was found that nine tenths of what she had accomplished for others, she had done through writing notes to strengthen the good in people's hearts. Cultivate this habit. Out of that prison where all opportunities seemed closed, Paul sent messages that are called "epistles," which have cheered humanity for many years. When I was pastor of my first congregation, made up of farmers, I would watch the young men as they took loads of hay into the city to sell, and catch them as they passed my doorway with a letter and a pledge indicating my interest. The pledge was something like this, "Believing that I am a sinner needing God's forgiveness, I penitently hereby give myself to him in Jesus Christ, and I promise to love and to serve him all my days." I would hand the envelope to the young men and say that I hoped, when they came back from the city, their signature would be attached to the pledge. Then I waited for them. I have a large number of papers with the signatures of these farmer youths.

When opportunity seems little as you are shut in, perhaps, by sickness, send a letter that will help another soul. People who are ill may accomplish a thousand-fold more in their illness, by their patience and beauty and sustaining cheer, than they ever accomplished elsewhere in life. Never think that your limitations should, in any wise, interfere with your expectation and your purpose of doing good.

But content has reference to abundance as well as to want. How can anybody be content in abundance? Remember content is the steady mind resolved through the aid of God to make the best of every circumstance. People may be hurt by abundance as well as by want. Sometimes when young men and women go to preparatory schools or to college, they return to their home circles of wealth and gaiety to surrender the ideals that have inspired them. Solomon was discreet when he had nothing; indiscreet when he had everything. Paul was one of those remarkable men who behaved and felt exactly in one condition of life as he did in another.

What are you going to do with your leisure? Many of you will have an abundance of it. I was in Michigan recently, and as I drove into town at nightfall with a weal-

thy man, he pointed out a person on the streets.

"Do you see that man?" he asked.

"Yes."

"Well, that man will work from Monday morning until Saturday night with perfect steadiness because he has no leisure and no money. But just as soon as I pay him his wages on Saturday night and he is free for the next night and day, he is sure to misuse his time and money. Off he goes to get drunk."

In the part of the world where the "lumberjacks" are located, you will find that through the winter they live very steadily, but when their money is paid them in the spring and they come into town, they use it up because they do not know how to be "content" in abundance, in leisure.

What are you going to do with your friends? I suppose every girl here will have a superabundance of friends when she reaches her home circle in her town or city. Are these friends to wean you away from God's cause—they are so attractive, so persuasive, so charming—or are you going to feel that the multitude of your friendships indicates to you a new opportunity, and so you realize all the greater necessity of endeavoring to lead them to Jesus Christ? It is a wonderful thing to be blessed with friendships. Let every girl friend and every friend that you have be won to you that you may show them to Jesus Christ! I want people to love me and put their hands in mine that I may put them into the hands of the Savior.

What are you going to do with your money, if you have it? The greatest responsibility that rests upon persons and homes such as many of you represent, is the responsibility for the right use of money. I knew a girl, lately in one of our schools, who has just subscribed three thousand dollars for the Servian Relief Fund. When I remarked upon this gift, I was told that she was absolutely conscientious in the use of everything that came to her, so that out of her abundance she might keep the steady mind, resolving through God's aid that she would make the best of her experience in the discipline of her own conscience, in the enlargement of her own heart, in the distribution of her helpfulness.

Some time ago there was a picture in

one of the illustrated papers of what is called, "The Bread Line." It represented New York City on a fearfully cold night in the depth of winter. The snow was falling and there was a line of men at two o'clock in the morning in the dim light, with shrunken features and ragged clothes, waiting for bread and coffee. It was a pitiful sight! Just then a limousine drew up in which was seated a woman fashionably attired, her lorgnette at her eyes. At her side was a young man in evening dress. There, in their comfort and elegance, they were gazing at the Bread Line and smugly saying, "How interesting!" Who are to be prayed for? Pray indeed for the poor, the bread line. My heart goes out to every one in limitation, but my heart goes out also to those in abundance. Paul having place and admiration on Mars Hill needs prayer as well as Paul in prison. The slum and the avenue alike need our love. Heroism should be everywhere. It is great to be a hero in prison. It is also great to be a hero in social abundance. The opportunity is as great to be a hero in luxury as it is in want.

Some years ago, in a home in England, a little boy was born who afterwards became the Earl of Shaftsbury. His father and mother were worldly, and paid little or no attention to the boy's education. But there was a nurse in that home, only a nurse! She had no money; she had very little education; her opportunities seemed meager, but she resolved that in her place, through God, she would make the most of her experience. What did she do? She influenced that boy as he grew up, so that he chose the high things of God, and he became spiritually minded in an unspiritual atmosphere. When he was a man he went out into his life-work and he used the title, the money and the social recognition that came to him all as a stewardship from God. He determined that abundance should not intoxicate him, that in wealth he would not lose his bearings and be swept off his feet. He helped the poor, he helped the rich and was an inspiration to all kinds of people. When he died the costermongers as well as the princes and high nobility joined the funeral procession through the streets of London. That is a way of being a hero!

Oftentimes we sing the hymn, "My

Jesus, as thou wilt." It was written by Schmolke, a Lutheran minister. His wife died, his church was burned by a conflagration that swept through his village, and his children perished in disease. Then he lost his eyesight. Still he wrote, "My Jesus, as thou wilt," and said he would sing God's love whatever came.

Marvelous opportunities call each one of you; as it took Paul a long while to reach his content, so it may take you some time. Fruit is never immediate. Do not be disappointed because you hear much about the joys of Christian living, and say, "I have not attained to them." We plant a tree and then wait year after year before the fruit comes on it. To you the fruit may be delayed; but keep near to God. "I can do all things through him which strengtheneth me." That was what made Paul what he was, what gave him his content. He associated every experience with God. If it were glad, he said, "God has given me my gladness that I may use it for him." If it were sorrowful, he said, "God has given me this sorrow that I may be disciplined and beautified through it." Live in God; live for God; live by God, and you will find that you will learn Paul's lesson and you will grow steadfast, resolved, dependent upon his aid, so that wherever you are in life, somehow, you will beautify your place to yourself and you will beautify yourself and your place to others.—*Rev. J. G. K. McClure, D. D., in Record of Christian Work.*

Learning Lessons of Charity

PROFESSOR A. A. TITSWORTH

"Never let your zeal outrun your charity; the former is human, the latter is divine."—*From a sermon.*

In company with a friend, while in San Diego the past summer, we went to call on an acquaintance, a certain Captain H., whom we met on shipboard some four years previous. We suspected during the voyage across the Atlantic that "the Captain" was a Christian Scientist. We found that, in four years, he had advanced from a state of inquiry to that of a "healer." He was so overrun with patients that he could give us but a modicum of his precious time. The Captain is a man of unusual keenness of intellect, has traveled a great

deal and has had a wide experience in dealing with men. He has an intimate knowledge of the Scriptures and his aptness in applying certain texts to prove his theories was confusing to our orthodox interpretations and conceptions. Through the Captain we were introduced to a young man of about thirty, formerly of western New York State, George Champlin by name (I am sure he will not object to this use of his name and I mention it because it may have interest to some readers of the RECORDER), a disciple of the Captain's who took us in his automobile, on the Captain's motion, to many points of interest within and outside of the city of San Diego, including the Exposition. This young man had recently accepted the doctrines of Christian Science and was in a state of happiness and rejoicing like that experienced by a new convert at a revival meeting. The comfort and enjoyment he had experienced thus far in his new beliefs convinced him, he said, that whatever others might get from their experiences, he had found just what fitted his needs.

I have always thought, and still think, Christian Science was founded on a demoted woman's dreams and is illogical and inconsistent. However, I have a greater respect for Christian Scientists and, I trust, a greater charity.

The Universal Brotherhood, a branch of the Theosophical Society, founded by Mrs. Katherine Tingley, has beautiful grounds and a handsome seminary building on a valuable property just outside the city of San Diego, which we passed on our trip to Point Loma. The late A. G. Spaulding, the prominent dispenser of athletic goods, became a patron of this society through his second wife who was a disciple of this cult. Mr. Spaulding had in contemplation the expenditure of a million dollars, many thousands of which had already been expended at the time of his death a few months since, in developing his many acres on Point Loma, adjoining the property of the Theosophical Society. We were told that these people were exemplary in character and conduct and that "their children and students are notably fine and gentle in their behavior, putting to shame the children of these days who are under Christian influences."

(Continued on page 607)

YOUNG PEOPLE'S WORK

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

Salem Christian Endeavor Plans Aggressive Work

SALEM, W. VA.—At an Executive Committee meeting of the Christian Endeavorers early this month the following budgets were adopted:

MONEY BUDGET	
Young People's Board	\$ 60 00
Salem College	50 00
State work	20 00
District work	5 00
Junior expenses	5 00
Delegate's expenses to conventions	36 30
Local work	23 70
Total ..	\$200 00

BUDGET OF WORK	
15 Converts	
25 New Christian Endeavorers	
15 New church members	
150 New members of Peace Union	
25 New Comrades of the Quiet Hour	
25 New Tenth Legioners	
10 New Christian Endeavor Experts	
2 New Life Work Recruits	
3 New societies	

The religious campaign held in this city during the month of September, under the auspices of the four churches of the city and the leadership of the Bromley party, resulted in the winning of many for Jesus Christ and his service. Among the number were some of our own young people.

These persons are now ready to join the Christian Endeavor as active members. It seems fitting that before they sign the pledge they understand just what it means. So at the meeting of October 30, leaflets will be given out having on one side the Christian Endeavor topics for the remaining two months of the year, and on the other the Christian Endeavor pledge.

After this has been done the different phases of the pledge will be taken up and discussed separately. It is hoped that in this way the pledge will be made to mean more to the old members as well as the new.

PRESS COMMITTEE.

Outside Activities of the Organized Class

C. H. PALMER

Read at Little Genesee, Western Association

I am called upon to speak a few minutes on this topic because I am a member of the Bethel Class, of the first Alfred school; it is one of the three adult classes. As you may find similar work in your own community I will describe here some of the work we have been doing.

We found out that Pastor Burdick was preaching once a month at the Vandermark schoolhouse four miles from Alfred, with the choice of going on his bicycle or paying for livery rig to go with (as no rigs were offered and he did not feel called upon to ask the loan of one). The district, not having an organist of its own, was dependent upon some one from elsewhere, and often the young man who went with the pastor could not play or lead the singing. So, without organist, leader or choir, Pastor Burdick had been conducting the meeting as best he could and without pay of any kind. Upon learning of this condition of things we sent a group of singers, including an organist and a quartet, in two loads, an auto and a carriage, to assist him by song, prayer and testimony. We did the same thing at Five Corners schoolhouse, two miles west of Alfred.

The pastor asked one of our members to lead the Friday evening prayer meeting, so we backed him up with a Bethel Class choir and some earnest ones in the pews, and had a fine meeting, most all our members taking part in prayer or testimony.

At different times two of our members very much needed treatment at a sanitarium, but did not feel able to go, the expense being too great; so the class raised some \$40 and paid for the treatments.

We have sent groups of singers to sing to those who are shut in, many of whom have not been able to go to church for years. We have twice furnished the choir for the general assembly of the main school (held every first Sabbath in the month), when asked to do so by the superintendent. One or more of our members have kept the vases of shut-in ones filled with beautiful flowers. We linked up, so to speak, with Jacob Williams in his splendid work in San Antonio, Tex., and are now sending ten RECORDERS one week old, every week, to those interested in the Sabbath of Je-

hovah and to some who are keeping it. One evening while the pastor was away we got a leader to go with us and conduct the meeting at the Vandermark schoolhouse.

As our class is now ten years old, we planned to celebrate our tenth birthday on September 25 by a rally day program, making a special effort to get as many as possible of our members who were not attending regularly, and as many others who did not belong to other classes, and help to arouse them to greater helpfulness and service. I wish I could draw for you a picture of a long room, perhaps sixty feet, with two rows of chairs the whole length of it, arranged in a semicircle, each chair occupied by a member of the class, some fifty adult people in all; of an opening song by our class male quartet; a fervent, consecrated prayer by one of our older men; a history of the class by H. C. Hunting, superintendent of the main school, one of our charter members; earnest, appreciative talks by Mr. Pools and Mr. Irish on "What the Bethel Class Has Done for Me"; the reading of three earnest letters from ministers in our denomination who have been members of our class; of the singing of that beautiful song (No. 40—sung so many times at Conference), with Mr. Reynolds at the organ and all standing, each singing those splendid words as though he meant it; a talk on Pastor Burdick's view of the class; an article, "What the Future Holds for the Bethel Class," by our president; a song by our ladies' quartet; and a closing benediction by the class. All our expectations were surpassed, and a degree of enthusiasm and earnestness was prevalent far greater than our fondest hopes.

Before closing this paper I wish to bring before you one of the most important thoughts expressed in our president's article on the future of the class. After marriage many of our young people feel that they are out of place in the Christian Endeavor or in the Baraca or Philathea classes; and as in most of our schools we do not have the vim and enthusiasm in our adult classes they have been used to in these, they do not feel interest enough to join an adult class and go forward with the work. We have solved this problem in large measure by the organized class, and what we wish to suggest to you is that you turn your adult classes, if possible, into organized classes, giving them our beloved

name of Bethel Class and encourage all schools in our denomination to do the same, so that we may help to solve this great problem in all our schools, and in this way be a blessing to the whole world.

Business and Religion—Do They Mix?

W. M. DAVIS

*Paper Read at Young People's Hillside Life
Decision Meeting, Conference*

There are a great many people who contend that business and religion do not mix, or perhaps I should say, they are not mixed. It is this class I wish to set right, or in other words, make them see this matter as it really is, rather than as it seems to be. Men and women who say every man who makes good in the business world is crooked, business is all crooked, are men and women who are "looking at the hole in the doughnut rather than the doughnut." They are those who see the blue, the bad side of life, looking for the bad rather than the good. They have been, in some cases, business failures, and consequently conclude that he who does succeed is crooked. A man may be ever so religious and have poor business judgment. He is unprepared, didn't "pay the price," and expected to glide through life on "flowery beds of ease." He fails, not because the business world is so bad, but because he misjudges, is unprepared, knows not the field he enters. He fails and it couldn't be otherwise. You have known many grand, good, Christian men who made some of the most foolish, childlike blunders in a business way. Their intentions were good, but their judgment was poor. Such are like Pat's sheep that tried to knock the train from the track. Pat viewed his dead form and said, "I glory in your spunk, but blame such judgment." I think you will find the morbid man who thinks everything is crooked is also to be seen in the store, chewing, shooting at the open stove door, telling how the government should be run. He only stops when his thin, poorly clad child puts her head in the door and says, "Papa, dinner is ready." One reason he thinks the world is crooked is because his wife is "crooked." Her back will never be straight again on account of the years she has spent over the washtub keeping him in a meal ticket. I don't have much use for a knocker, so I

must ease up on the fellow who sees the bad in business rather than the good, ere I, too, appear as a knocker.

The great trouble with people today is that they pass judgment without information, just as one person was against sending his children to Milton College or supporting it because they employed a dancing teacher to teach the students dancing, and another because most of the instructors were Sunday-observers. Honest in their judgment, but badly misinformed. So you will find the people who believe that business and religion do not mix are misinformed as to the real conditions.

The latter part of June, the Associated Advertising Clubs of the World held their convention in Chicago. This is the Admen's motto: "We believe in Truth, the cornerstone of all honorable and successful business, and we pledge ourselves, each to one and one to all, to make this the foundation of our dealings. We believe in Truth, not only in the printed word, but in every phase of business." Truth is their slogan, you see it everywhere, on all their literature—truth in advertising.

Sunday morning, June 21, a large number of Chicago pulpits were filled by these men. I heard Edwin Shuey, of Dayton, Ohio. He gave some very strong examples of how the business world was turning to the teachings of Christ, mixing with their business, religion. He said: "Through recent years particularly, business men have been growing more and more to believe in the principles of Jesus as applied to the working world."

The following are a few of the things that were said in some other churches.

Roy B. Simpson said: "All things that make for the material welfare of every man, woman and child are centered in religion and business. Religion and business are inseparably linked together. Each is dependent upon the other. Without the Christian religion there would be no schools and churches. There would be no art, music or science. Our business structure would fall and our confidence in our fellow-men would be turned to distrust."

MacMartin, of Minneapolis, said: "Four years ago the Associated Advertising Clubs of the World, now holding its eleventh annual convention in this city, went on record as favoring state laws making it a crime for any business man to shirk his

responsibility in relation to the statements in his advertisements."

Charles C. Rosewater, of Omaha, Neb., said: "If the contention is true that better conditions of living make it possible for us to be better men and women, then a large share of the credit belongs to business."

C. B. Hamilton, of Grand Rapids, Mich., said: "We do not always take into account that the forward movements and the uplift of the world are most of them engineered and carried to completion by men of the church, who, though working outside of it, are men whose ideals and whose inspirations are directly traceable to their early church connections."

Tim Thrift, of Cleveland, said: "It is a fine and large thing that advertisers from all over the world are getting together and marching together under the banner of Truth. But it is unfortunately true that there are still some who have not seen the light. You will not find them among the leaders."

August 2, while walking across Randolph Street bridge, Lindsay T. Woodcock, general manager of Marshall Field's store, dropped dead. John G. Shedd, president of Marshall Field & Co., said: "The death of Mr. Woodcock affects me as no similar taking away aside from my family would, and indeed it is a family bereavement, for Marshall Field & Co. is a family, a congregation related by ties almost as strong as those of blood, interdependent and drawn together by sympathy, environment and daily intercourse. A true Christian man, but not wearing his Christianity upon his sleeve, he demonstrated it subtly and delicately to all with whom he came in contact. There may be those who still believe that religion has no place in business, but Mr. Woodcock was one who gave practical refutation to this cynicism. There is none of the thousands of employees with whom he had dealings but can testify to his influence; none but will say that through his influence he felt an uplift for good, an urge toward personal betterment."

John W. Wood, of Carson, Pirie, Scott & Co., said: "He was a man of splendid character, possessing traits found only in our best citizens. I admired him for his personal character, as well as for his business ability. I can not express how greatly I feel his loss."

D. F. Kelly, of Mandel Brothers, said: "I knew him and respected him as a boy thirty years ago, and my esteem has grown with the passing of years."

Charles E. Davis, of Rothschild & Co., said: "Mr. Woodcock was my friend for more than twenty years, and I can scarcely comprehend the news that he is dead. I am too deeply shocked to make a statement at this time."

This shows the esteem that business rivals had for this Christian character. Mr. Woodstock took time from his busy life to attend to his King's business.

I want to quote from William H. Ridgeway, Coatesville, Pa., official in large iron works, teacher of the famous Iron Rose Men's Class, Presbyterian Church, and writer of "Busy Men's Corner," *Sunday School Times*.

"There is one thing I want you young men to remember as long as you live. It is this: Whenever you observe a group of men ordering the drinks, swilling down the beer, trading chimney-sweep stories, spitting out the profanity, be very sure that these men are rarely or never Big Business.

"They will generally be found to be a bunch of small-place Nobodies jiggling along on their way to Nowhere. Big Business are men busy with good books and good thoughts, and keeping themselves away from that kind of society.

"Big Business is nearly always Real Religion.

"The other day one of the big Atlantic liners had its hundreds of peaceful passengers thrown into great excitement by the startling cry of 'Man overboard!' One poor fellow who got crazy drunk in the liner's grog shop and drowned himself at sea, attracted more attention than the one or two thousand sensible people who let the stuff alone and kept sober and attended to their own business.

"So in the business world. The good men attract so little attention that the world forgets that Big Business is almost all in the hands of godly men. Those other fellows who are seen playing with the Devil are not the 'Big Bosses.'

"When once any one begins to look for business men in religion he will be amazed by the richness and abundance of the material that will pour in to him and he will say: 'Why, dear me, every man in the

country of much account is a godly man!' "This information pours in to me in a flood. For example, I met a young lady the other day from Montclair, N. J., who was a member of Dr. Hugh Black's church. She was talking about a Mr. Dickson.

"What Mr. Dickson is that?" I asked. "Vice president of the United States Steel Corporation," she replied. "He is one of the most active members of our church."

"Say, Miss Starr," I asked, for she is a daughter of one of the United States Steel officials herself, "can you tell me whether Mr. James Farrell is a religious man?"

"Yes, indeed," she said, "he is a devout Roman Catholic and devoted to his church and his happy home."

"I was on the train last month going to New England when I was hailed by an old friend who is a real estate man in New York City. The firm of which he is a member looks after the real estate interests of the great Childs restaurants.

"Where are you pullin' for?" he asked. "Hartford," I replied, "Going up to address the business men there in the Men and Religion campaign."

"What you goin' to talk about?" "Say, Bob," said I, "did you ever know that nearly all the big successful business and professional men in the United States are religious?"

"No, I didn't," skeptically answered Bob. "I'm from Missouri—show me."

"And then as we sat over our coffee in the Pennsylvania diner, I took him around from city to city, and from town to town, and showed him who's who in a business and religious way.

"Gee whiz!" exclaimed Bob when I got through, "that certainly is a revelation to me."

"But look here," he continued, "I never thought much about it before, but do you know both the Mr. Childs, who have restaurants all over the country by the hundreds, are Presbyterian elders, and have just finished building a mission church at their own expense.

"Say, Mr. Ridgeway, that stuff of yours ought to be printed. Why, do you know, facts like these will do more good to lots of young fellows just starting out in life than a trainload of preachers as big as this train, with a baggage car of sermons."

Some other business men who are religious workers:

Joseph L. Whitlock, Glens Falls, N. Y., vice president of the Glens Falls Insurance Co., for years active in church and Sunday school work.

Huston Quin, Louisville, Ky., lawyer and former city attorney for Louisville, superintendent of large Methodist Sunday school, and active in international Sunday school matters.

William A. Peterson, sole owner of Peterson's Nurseries, and largest taxpayer on unimproved real estate in Chicago, on board of trustees, Moody Bible Institute, official member of Edgewater Presbyterian Church, superintendent of Sunday school.

James Barnes, Liverpool, England, head of large ship repair firm, owner of stock in White Star and Cunard lines, teaches men's class in Chadwick Congregational Sunday school.

Harry P. Dunlap, Pittsburgh, Pa., broker, teaches men's brotherhood Bible class, average attendance per Sunday throughout the year over 350.

Clinton F. Niebergall, New Orleans, La., teaches mixed Bible class, trust officer in a bank.

Alfred I. Mason, Memphis, Tenn., merchant, superintendent Sunday school and for years active in work of international Sunday School Association.

Marshall D. Hudson, Syracuse, N. Y., merchant, founder of Baraca and Philathea Bible Class movement, with nearly a million members.

Cyrus K. Landon, Chicago, Ill., wholesale jeweler, official members of Western Avenue M. E. Church, class leader.

Newton G. Thomas, Chicago, Ill., dentist, professor and lecturer in Northwestern University Dental School, teaches young men's Bible class in Ravenswood Baptist Church.

J. Mitchell Howard, Wheaton, Ill., president of Howard-Severance Publishing Co., member of official board, Wheaton M. E. Church, founder of M. E. church, Home Acres, and superintendent of Sunday school.

Silas L. Wright, Chicago, Ill., purchasing agent for Standard Oil Co., teaches Wright Bible class, First Congregational Church.

D. W. Potter, Chicago, Ill., capitalist, president of Des Plaines Camp Ground Association, and gives much time to evangelistic work.

John P. Ahrens, Stockton, Cal., mill

owner, active in church and Sunday school work, president of the Sunday school organization of this country.

Justice MacLaren, of Canada, teaches large Bible class of men and is connected with the World's and International Sunday school work.

I want to quote from Mr. Ridgway again:

"I was in Washington, D. C., the other Sunday. When Sunday school time came, I started out to find a school and stopped at the first church I came to, as I had no choice in the matter in that city of good Sunday schools.

"A young man met me at the door and said: 'Would you like to go into our Men's Bible Class?'"

"And when I got in, who do you suppose was teaching that class of men?"

"No less a person than the late Justice Harlan, of the Supreme Court of the United States, a man acknowledged by common consent as one of the intellectual giants of our country.

"When he was about half way through the lesson he stopped and said with a twinkle in his eye, 'I guess you are about tired of hearing from an old fellow like me, and so I am going to ask a young friend of mine to finish the lesson.'"

"And who do you suppose the 'young friend' turned out to be? Justice MacLaren, of the Supreme Court of Ontario, Canada.

"Not a man who sat in that class that day will ever forget those great and magnificent old men, two of the greatest lawyers on the American continent, perfect types of the Christian gentleman, as they stood there before us giving us great lessons out of their long experience and urging us to keep Jesus Christ in the foremost place in our lives if we would be successful and happy."

I want to give you, next, some of the big advertisers of the country who are in religion. Men who pay \$4,000 a page for one issue in our big magazines and run these ads in a lot of these papers and cover the billboards from the Atlantic to the Pacific must be Big Business men. Here are some of them:

"Heinz." Mr. Heinz is president of the Pennsylvania Sabbath School Association, and is in all sorts of Christian work.

"Ivory Soap." Mr. Proctor has just given \$500,000 to Princeton College, and his partner, Mr. Gamble, has just given a large sum to the International Young Men's Christian Association for Missionary work.

"Huyler's." The late John Huyler was the leading Methodist layman in New York, headed the old Jerry McAuley Water Street Mission, and did personal work down there every week.

"Sherwin-Williams." The Sherwins are Baptists and Episcopalians and are in all the good religious work of Cleveland, one of the ladies of the family being a noted Bible teacher, while Mr. Fenn, the general manager of the great plant, is superintendent of the "Old Stone" Presbyterian Sunday school.

"Swift & Co." Mr. Louis Swift supports Lake Forest College, where they make Presbyterian ministers, while his brother does the same for Northwestern University, where they make Methodist ministers.

"Quaker Oats." Mr. Henry Crowell, the president of the Quaker Oats Company, is trustee of the Moody Bible Institute and active in all the religious work of Chicago.

"Arrow Collars." Mr. Cluett has been president for more than fifteen years of the Young Men's Christian Association of Troy. Nearly all the head men of Cluett, Peabody & Co., who employ about 7,000 people, are active in the association at Troy.

"Eastman Kodak." Mr. Walter Hubbell, the secretary of this great company, has the largest men's Bible class in the country, at Rochester. It has a membership of over 1,100.

"Remington Typewriter." Mr. Calder, the manager of this great company, is an elder in the Presbyterian church at Ilion, and teaches a class of boys in the Sunday school; and in this connection I might say that the superintendent of this Sunday school is Tom Suters, the head of the Library Bureau.

"Uneda Biscuit." Mr. Marvin, Philadelphia manager of the National Biscuit Company, is an elder in the Bryn Mawr Presbyterian Church. But here is something more. That happy name was invented and the splendid advertising done by N. W. Ayer & Son, the greatest advertising

agency in the world, doing over \$6,000,000 business a year. There are three partners. Mr. Ayer is president of the Camden (N. J.) Young Men's Christian Association, and is superintendent of the North Baptist Church Sunday school; Mr. McKinney was superintendent of the 18th and York Street school and the Baptist City Mission; and Mr. Bradford is superintendent of St. Paul's, Dr. J. R. Miller's Sunday school in West Philadelphia. Mr. Wood is deacon in the church and leader of the Junior department in the Sunday school, and Mr. Fry is superintendent of the Sunday school and an old Y. M. C. A. secretary.

"Blue Label Ketchup." Mr. Curtice, the president of this company, is also a Sunday school man, one of the leading spirits in that Hubbell Bible Class of 1,100 men, at Rochester.

"Colgate Soap." Mr. Colgate is one of the directors of the International Committee of the Y. M. C. A. and head over heels in all sorts of religious work, and one of the best men in the land.

Andrew Stevenson says:

"In the city of Chicago there are forty-eight state and national banks. Forty-five of these are officered by Christian men."

Mr. J. P. Morgan, the greatest business man the world has ever produced, began his will thus:

"I commit my soul into the hands of my Savior, in full confidence that having redeemed it and washed it in his most precious blood he will present it faultless before the throne of my Heavenly Father; and I entreat my children to maintain and defend, at all hazard, and at any cost of personal sacrifice, the blessed doctrine of the complete atonement for sin through the blood of Jesus Christ, once offered, and through that alone."

I tell you, my friends, I am glad I attended the Christian Endeavor convention at Chicago, and read on the wall there, "Trusting in the Lord Jesus Christ for strength, I will." It was the reading of this pledge that caused me to relent and tell Gene Davis that I would talk to the young people about "Business in Religion." I hadn't any idea what I was getting into.—it has been an "eye opener" to me. I wish it was possible to lay these great facts before you so you would get half the good from them that I have got in preparing them.

CHILDREN'S PAGE

Good Manners

John's father was a rich man, and John lived in a large house in the country. He had a pony and many other pets, and wore fine clothes. John was very proud of all the very fine things his father's money had bought. He began to think that being rich was better than being good. He grew rude and was cross to the servants. Once he kicked Towser; but the dog growled and John was afraid to do it again.

One day when John was playing in the yard he saw a boy standing by the gate. But he had a pleasant face. In one hand he carried a pail half full of blackberries.

"Go away from here," said John, running to the gate. "We are rich, and we don't want ragged boys around."

"Please give me a drink," said the boy. "If you are rich, you can spare me a dipper of water."

"We can't spare you anything," said John. "If you don't go away I will set the dogs on you."

The boy walked away, swinging the tin pail in his hand.

"I think I will get some black berries, too," said John to himself. He went out of the gate into a lane leading to a meadow where there were plenty of berries. Then he saw some large ones growing just over a ditch. He thought he could leap over it very easily. He gave a run and a big jump. The ditch was wider than he had thought, and instead of going over it, he came down in the middle of it.

The mud was soft and thick, and John sank in it to his waist. He was much frightened and screamed loudly for help. But he had not much hope that help would come, for he was a long way from the house.

He screamed until he was tired, and began to think he would have to spend the night in the ditch. Suddenly he heard steps on the grass. Looking up he saw the ragged boy he had driven from the gate.

"Please help me out," said John, crying; "I will give you a dollar."

"I don't want the dollar," said the boy,

lying down flat on the grass. Holding out both hands he drew him out of the ditch.

John was covered with mud, his hat was gone, and one shoe was lost in the ditch. He looked very miserable.

"Who is dirty now?" asked the boy.

"I am," said poor John; "but I thank you very much for helping me out of the mire. And I am sorry I sent you away from the gate."

"The next time I come perhaps you will treat me better," said the boy. "I am not rich, but I think I have better manners."

"I think so, too," said John.

The next day John saw the boy going by the gate; he called him in, showed him his rabbits and the little ducks, and then gave him a ride on his pony.

"You have good manners now," said the boy.

"Yes," exclaimed John. "I found them in a ditch."—*Our Little Ones.*

The Forward Movement

REV. G. M. COTTRELL

(Secretary Lone Sabbath Keepers)

It was a happy thought when the brother or brethren, en route to Conference, got to discussing the new efforts that took final form in action at Conference. I have been wondering as to the first source of all these popular movements of the last few years. (Perhaps it is the Christian Endeavor Convention and Father Clark.) Three years ago it was "Efficiency," our Conference theme, that seemed to be discussed everywhere for the following year; last year "Evangelism"; this year a striking out to really accomplish something definite for Christ—to make him King by trying to bring a definite number under his sway—500 net gain for the church, and definite things for other parts of his work.

This year we have committed ourselves to this kind of a program, and it is well. But we are not the only ones. The great Methodist denomination is doing the same: 250,000 for Christ is, I believe, their slogan, and \$15,000,000 (is it?) for the retired ministers' fund.

Well, they will have to work, and so will we, to carry out the program. They held a one-day's training service in Topeka lately, three bishops present, to pre-

pare the church for service. I ran in a few minutes in the afternoon and the bishop was talking to the women, arousing them to consecration to the home work and drilling them for service. He asked them to dedicate a half hour a week, two hours a month, I believe it was, to go out, under the pastor's direction, if needed, to do personal religious work. In response to his call some 75 to 100 women went forward in this special consecration. We can not begin too soon if we are to accomplish this year all we have mapped out for ourselves; and it seems to me, the pastors will have to go at it somewhat in the manner of these bishops.

There is an immensity of dynamic energy in every church, if it can but be aroused, harnessed and directed to common ends, that would surprise us.

And there is an immense field in the shadow of every church, for the exercise of the forces of that church. You remember what George B. Shaw said in a speech at Conference, about there being more outside of the church than in the church within hearing of his church bell, and that the big church furnished the best field of all for the evangelistic work.

It is the pastor's duty and exalted privilege to get into action these spiritual forces that can revolutionize the community in which they dwell.

Why should not every man, woman and child in each Seventh Day Baptist home be connected in some form with the Sabbath school? Why should not every person, not sick in bed, be an attendant upon the Sabbath service? Why should not all of the young people be workers in the Christian Endeavor? Why should not the pastor preach tithing, until all the church practice it? Why should not the prayer meeting, the year round, register a high spiritual temperature? Why should not the RECORDER be in every home, and every church member be a trained worker, willing to do the pastor's bidding, or by his own initiative seeking to bring the unsaved to Christ?

There is a big field here, at our very doors, in every church society. Pastors, have you realized this? And have you exercised a faith and effort adequate to a "clean sweep" of the field which God has given you?

If these things are being done, then, whether the evangelist can come or not, we may expect, under God, to accomplish the things that we have set out to do.

But perhaps I am off my domain, in preaching to pastors and churches instead of to the L. S. K's. All right, you may return the compliment by telling us how we may best do our own work. And I expect the state secretaries will enlighten us in these matters, too. Any way, may every disciple feel as did the youthful Nazarene before the doctors in the temple; "Wist ye not that I must be about my Father's business?"

Childhood's Land

M. E. H. EVERETT

The dew is in the violets
Beside the meadow stream,
The maybells ring too light a chime
To break a fairy's dream;
The wild bees haunt the honey cups
With murmurs glad and low,
Until behind the western hill
The sun hath veiled its glow.

The wild birds love this happy land,
The thistle finch so bright,
The little wren whose swelling throat
Pours forth her heart's delight.
The kingfisher in his lone tree sits
To watch the dimpling stream
And note if from its wave a fin
Sends forth a silver gleam.

Oh, childhood's land is wonderful.
When autumn days are here,
For all its rustling groves are filled
With peace and plenteous cheer;
Full of the goodness of the Lord
Its fields all golden lie,
And over them a radiant flower,
The bluebell of the sky.

"Between the great things we can not do, and the small things we will not do, there is great danger that we shall do nothing." There are not a few people waiting for an opportunity to be heroes, or something unusually brilliant, who in the meanwhile are not ordinary useful citizens. Buildings are never constructed from the cupola downward; it is only in lives that people fancy they can begin at the top without the trouble of laying a foundation."

"Men have climbed to power by many devious ways—Christ climbed to his power by the cross."

SABBATH SCHOOL

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

More About the Bible School Near Rhinelander, Wis.

MRS. ALBINO DAVIS

Read at the Sabbath School Hour, General Conference, August 27, 1915

When the president of Conference asked me to respond at this hour, it seemed there was nothing I could say that would be of any help to anyone else. But as I have conversed with friends, I find the notice of our little school as given by Pastor L. C. Randolph in the RECORDER has been read with interest. [See SABBATH RECORDER, March 1, 1915, p. 285.] This gives me courage, and I am glad to be able to represent our school, and my prayer is that our light may so shine that others may see our good works and know that we are, in this lone field, trying to serve the true God.

There are five of us and two small children. We meet each week, first at one home and then at the other. We meet in the afternoon, read a sermon, and devote all the time we wish to the study of the Sabbath-school lesson, each taking a turn at sermon-reading and teaching. We are very grateful for the *Pulpit* so recently republished, and many of the writers are personally known to us. We use the daily readings as provided in the *Helping Hand*, thus preparing ourselves on the lesson during the week.

Usually we summarize the principal events between the assigned lessons, thus keeping up all the connecting links. We have all said we have got more meaning out of the lessons than ever before—not giving any discredit to our former teachers.

One distinctive feature of our little school is that we each take an active part and are free to express our thoughts and opinions. If we agree, all right; if we disagree, all right, also.

None of us are booked as L. S. K's but all are members of the home department of our home school, Albion.

We are very grateful to Pastor Randolph for getting us going, also for an encourag-

ing visit since. On Sabbath Rally Day we used the program provided, with the addition of two numbers, and having with us two members of the Milton Church. A short time ago we were again encouraged by the presence and help of two others from the Milton Junction Church. Our hearts and homes are always open and we are glad to welcome visitors at any time.

God has promised that where two or three are gathered together in his name, he will be with them to guide and direct. Will you not remember us in your prayers and that I may be able to carry home some helpful thought from this Conference.

Rhinelander, Wis.,
Robbins Star Route.

Lesson VIII.—November 20, 1915

JONAH A MISSIONARY TO NINEVEH.—Jonah 3: 1—4: 11

Golden Text.—"Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." Matt. 28: 19, 20.

DAILY READINGS

Nov. 14—Jonah 3: 1-10. Jonah a Missionary to Nineveh
Nov. 15—Jonah 1: 1-16. Disobedience and Punishment
Nov. 16—Jonah 1: 17-2: 10. Deliverance and Prayer
Nov. 17—Jonah 4: 1-11. Complaint and Rebuke
Nov. 18—Isa. 60: 1-9. Universal Dominion
Nov. 19—Isa. 60: 10-22. Future Glory
Nov. 20—Eph. 2: 11-22. Fellow Citizens
(For Lesson Notes, see *Helping Hand*.)

Home News

ASHAWAY, R. I.—The resignation of Rev. H. C. Van Horn as pastor of the First Hopkinton Seventh Day Baptist Church, which was read to the congregation yesterday morning, was accepted at the bi-monthly business meeting of the church last evening. The resignation came as a surprise to the entire community. Rev. Mr. Van Horn stated that he had no other pastorate in view and did not know where he would go when he left Ashaway.—*Westerly Sun*.

NORTH LOUP, NEB.—The lecture at the Seventh Day Baptist church Monday night by Pastor L. C. Randolph, of Milton, Wis.,

was well attended, though a few more could have found good seats. We have heard nothing but the highest words of praise for the efforts of the speaker. Near where we were sitting was a large number of boys of various ages and we took careful note of the interest they manifested in the lecture. Every boy listened to all that was said and throughout the evening gave the speaker closest attention. This to our mind was the highest tribute the speaker could have received.—*North Loup Loyalist*.

INDEPENDENCE, N. Y.—Sabbath Day, October 30, ten candidates received baptism, eight of whom were received into the membership of the Independence Church. Two of these, Louis Mingus and his wife, have recently accepted the Bible Sabbath and are very happy in their newly accepted faith. All the others are young people in the Sabbath school or in the Junior Christian Endeavor society. It is expected that others will be coming into the church in the near future.

The parish house which has been in use something over a year has proved its worth as a center of community social life. From one hundred to one hundred and seventy-five is the usual attendance at the monthly Ladies' Aid suppers and community socials. Speakers from outside, on agricultural, political and community topics, have addressed the people on these occasions in recent months.

Pastor Walter L. Greene closes his work as teacher in Alfred Theological Seminary at the close of the first semester of the present school year, and, after that time, expects to give his whole time to pastoral work.

(Continued from page 597)

I have entertained little respect for the doctrines of theosophy, what little I knew about them. While I still have no use for them I confess to a much greater respect for *theosophists*. My charity has had an uplift.

At Salt Lake City, through an acquaintance of my companion, I had an introduction to several prominent citizens of that city. A certain Mr. P., a fine specimen of manhood, over six feet in height and eighty-five years of age, with pride in his

voice and bearing, told me he was the father of thirty-two children. Although this remark was addressed to me in Salt Lake City, it was not in my thought at the moment that the man might be a Mormon. But enlightenment came directly when, in reply to my question as to how many wives he had had, he informed me that he *now had two* living and another had died very recently. He regretted with apparent sincerity that he now had only two homes when formerly he had had three. All this without a blush, on the contrary with evident pride!

He was accompanied by one of his many daughters, a woman of possibly forty-five years of age (although I confess to a bewildering uncertainty on this point), who was handsome, almost as tall as her father and equally proud-spirited. She had come to Salt Lake City from her home to witness the marriage of her daughters in the Temple. She told me something about this Mormon Temple. No Gentile has ever entered it since its dedication; moreover, no Mormon enters it unless he is in good standing and not "unclean." To be in good standing means, among other things, that one must not use in any form spirituous liquors, tobacco, *tea* or *coffee*. It is deemed a great privilege to be married in the Temple. "District Bishops" having spiritual and temporal oversight in well-defined parts of the city must first pass upon the standing and character of a church member in his district before he or she may be married in the Temple or enter into other privileges there.

These restrictions against the forbidden fruits of Mormonism tend to keep within the fold men and women of clean life who have been brought up to deny themselves and are capable of restraint. This may explain why the Mormons in Salt Lake City are generally regarded as people of more correct habits and sterling character than the Gentiles.

When I heard this Mr. P. relate the circumstance of his incarceration in the penitentiary for bigamy, with the pride of a martyr, I was reminded that others besides Seventh Day Baptists had to suffer for conscience' sake. And the righteous pride in which this intelligent old man declared himself a Mormon recalled to my memory with

what confident pride my good father, in his day, declared himself a Seventh Day Baptist.

The efficient and orderly way in which these Mormons conduct the noonday concerts in the Tabernacle, a building constructed without a spike or bolt and whose acoustic properties are the wonder of the world, is a credit alike to their musical taste and their sense of order and decorum. Between 12 and 12.15 the immense building filled with people and just before the doors were closed, at exactly 12.15, an official informed us that the utmost quiet must prevail during the entire fifty minutes of the recital, for a whisper could be heard from one end to the other of that immense enclosure. Even a pin dropped can be heard all over the building. He said that the organist would immediately cease playing if he were disturbed by whispering or moving of feet and the disturber would be expelled from the building. I wondered how I could possibly remain quiet for fifty minutes without moving my feet but I found no difficulty at all after the first notes of that grand organ sounded. An incident worth mentioning occurred during the recital: a child outside the building began to cry (no small children are admitted to the recital), the organ stopped, an official hurried out and as the sound of the crying died away the organist resumed his playing without further interruption.

Our friend, himself a Gentile, who introduced us to Senator Roberts (expelled from the United States Senate because of his plurality of wives), remarked that notwithstanding the senator had three wives he was cleaner and purer in his family life than some of his former colleagues in the Senate who having but one wife had many mistresses.

My prejudices against these evil Mormons has had a serious shock! I find myself exercising with little effort more charity towards them without in the least accepting their fake Bible and strange doctrines.

"Alas for the rarity
Of Christian charity
Under the sun!"

Rutgers College,
New Brunswick, N. J.,
Oct. 20, 1915.

The Sabbath Recorder

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

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Deaths

SISSON.—In Alfred, N. Y., October 3, 1915, Lewis W. Sisson, aged 9 months and 14 days.

In Alfred, N. Y., October 23, 1915, Charles W. Sisson, aged 10 months and 4 days.

Lewis and Charles were the twin sons of Mr. and Mrs. Charles W. Sisson. The little pilgrims had always been very frail and from the first grave fears have been entertained as to their being able to long endure the rigors of life's journey. Within three weeks both passed from earth to the Savior's bosom.

Funeral services as near alike as possible when three weeks apart were conducted by Pastor William L. Burdick, and both little ones were laid to rest in the same grave.

WM. L. B.

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"I am an old man and have had many troubles, but most of them never happened."

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TRANSFORMING POWER OF CHRIST

I have a dear friend who says he never realized how it must be that Christ was the Son of God until, during his university course, he went down to work in the county jail. Time after time as he sat down among the prisoners, men of darkened souls, men of rotted-out characters, men who were hopeless about this world and the world to come, men who were as dead as any man could ever be when his body was laid down in his grave, he realized as never before, that, if there never had been an incarnation, by the very character of God there must be one; because it was necessary that there should come into the world somewhere and some time that great release of divine and transforming power without which the world in its death could never live. We believe it came nineteen hundred years ago once for all in Jesus of Nazareth.—Robert E. Speer.

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