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SABBATH RECORDER :: PLAINFIELD, NEW JERSEY

# The Sabbath Recorder

### 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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# The Sabbath Recorder

A Seventh Day Baptist Weekly Published by The American Sabbath Tract Society, Plainfield, N. J.

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PLAINFIELD, N. J., NOVEMBER 15, 1915

WHOLE NO. 3,689

### The World's Forward Movement

On every hand we see evidences that the Christian world has set its heart on a Forward Movement. This is the slogan in every great convention, and we meet it on the pages of nearly every Christian paper. Young Men's Christian Associations, Sunday-school unions, Christian Endeavor societies of the entire world, and many denominations as such are pushing the movement to win a certain number for Christ this year. Some Christian bodies take a far look and make plans for five years. The Bible schools of Brooklyn alone are making a special and thorough canvass, the object of which is to secure 10,000 new members for the Bible schools of that city.

As a people we have set the modest number of 500 net gain for this year. We shall certainly be blameworthy if, when the entire Christian world is engaged in this Forward Movement, and religious interest is growing throughout the land, we neglect our part in the work. Let every Seventh Day Baptist make his influence felt in our Forward Movement.

**No Time for Inaction** Christian people of all nations recognize the fact that now as never before extraordinary efforts should be put forth to present and expound true religion and to win men to God. Every possible influence for truth and righteousness—for love to God and love to man—should be brought to bear upon a sorely troubled and distracted world. Nothing but sound and intelligent promulgation of the truths of Christianity can avail against worldliness, skepticism, and the craze for war. The fact that the religion of Europe has been powerless to prevent the most brutal struggle of history emphasizes the great need of a rational and practical exemplification of the teachings of Christ. A shattered and ineffective civilization is crying, from the depths of its shame and from an awakened sense of its inability to prevent war and lust and degradation, for a renewal of

Christian faith that will take the brute out of the hearts of men. Nothing but a revival of the pure religion of the Bible can lead the nations to peace, honor, and righteousness.

A people holding the sacred Sabbath truth in addition to the other fundamental truths held by Christians at large should not be behind in these extraordinary evangelistic movements. Seventh Day Baptists can not turn a deaf ear to humanity's cry for light and help from above; they can not ignore the clear duty to arouse themselves and join the Forward Movement without committing all but unpardonable sin. To remain inactive now means spiritual death to the individual, suicide to the denomination, and accountability for the loss of souls!

### Conference on Welfare of the Country Church

On December 8-10, there will be held in Columbus, Ohio, a conference to promote the welfare of the country church. This conference is being arranged by the Federal Council's Commission on Church and Country Life and will be the first of its kind ever held. President Wilson has accepted an invitation to address this convention on the evening of December 10, and leading men of the various denominations are to take prominent parts on the program.

The many problems having practical bearing upon the religious aspect of country life, the function of the country church, its power as a community center, its financial problems, the question of federation and co-operation; training for the rural ministry, and various other phases of country church life will be carefully considered.

The commission recognizes the importance to this country of a sound and vigorous life in its rural districts. The soundness and integrity of city life largely depend upon this. When the wholesome life of the country is no longer able to counteract the demoralization of the great towns and cities of America, our nation is doomed. Country life and vigor, both

physical and spiritual, will settle the question as to the perpetuity of the American nation. These can not be strong and good without the uplifting power of active and efficient country churches. It is becoming more and more evident that steps must be taken to put new life and vigor into the country churches and to restore to them the hold they once had upon the communities wherein they stand. To this end the convention at Columbus is called. It is to be hoped that our denomination will be well represented there; for among no people should the interest in the welfare of country churches be greater than among Seventh Day Baptists.

**Not Doing His Best** A minister came out of a hotel one day whistling quite low some tune he had learned when a boy. A little fellow by the door heard him and asked, "Is that the best you can whistle?" "No," said the man, "can you beat it?" "Yes," replied the boy, and upon being requested, began at once to whistle. He then insisted that the man should try again. This the minister did and the little fellow thought it was very good whistling. As the man started on, the boy said: "Well, if you could whistle better, what were you whistling that way for?"

If men would remember that they are judged, not so much by *what* they do as by the *quality* of their work, there would be much less indifferent work done. Those who are able to walk should never be satisfied with creeping. If one is able to make melody wherever he goes, why should he thoughtlessly fill the earth with discord? Why do low grade work when able to do better? One who does such work lowers unconsciously his own standard of excellence, and soon his poorest will be his best. Of many things it might be asked: "If you can do better, why are you doing so poorly?" It always pays to do our best.

**An Ex-Pugilist** If any man can speak **Fighting a Good Fight** with authority regarding the destructive power of John Barleycorn, that man must be John L. Sullivan, ex-pugilist and down-and-out drunkard. For nearly twenty years this once noted prize fighter was in the slums of dissipation and forgotten by the world. Now he comes to the front

again, saved from the condition of physical and spiritual wreck, to tell the world of his escape from the power of strong drink. He is under a five years' contract as a total abstinence lecturer, and has recently attracted much attention by the following statement published in the *Outlook*:

If I had not quit drinking when I did and gone to farming, there would be somewhere in a Boston suburb a modest tombstone with the inscription on it, "Sacred to the memory of John L. Sullivan." That is why I am quitting the farm and "coming back" to have a go with a bigger champion that I ever was—the champion of champions—John Barleycorn. There is only one way to get the best of John Barleycorn, and that is to run away from him. There are men who say about liquor that they can take it or leave it, but those are the ones who always take it. And in the end it gets them. I am leaving the farm to say to the young men of the United States, "Leave liquor alone. Liquor leads to bad companions, bad companions lead to evil places, evil places lead to disease, and disease destroys the home and the nation."

**Walworth's New Pastor** In the SABBATH RECORDER of November 1, page 555, was published a brief report of the installation of a new pastor at Walworth, Wis., to take the place made vacant by Rev. H. Eugene Davis, who recently sailed as missionary to China. Brother C. B. Loofbourrow was born in New Madison, Ohio, April 1, 1878. When he was three years old his parents moved to Nebraska, stopping a year in Boone County and then going on to Valley County, where they settled permanently near North Loup. Here he was converted in a union revival meeting and united with the North Loup Seventh Day Baptist Church. In 1906, at the age of twenty-eight, he left North Loup for school in Milton, Wis., where he spent seven years, and was graduated from Milton College with the class of 1913. For two years following his graduation he was principal of the public school in Boaz, Wis. On Sabbath morning, October 16, in connection with the quarterly meeting of the southern Wisconsin and Chicago churches, he was installed pastor of the Walworth Church.

We are glad to extend a welcome to a new man in the ministry and a new pastor over one of our churches. May the blessing of God attend his ministries to the building up of Christ's kingdom on earth.

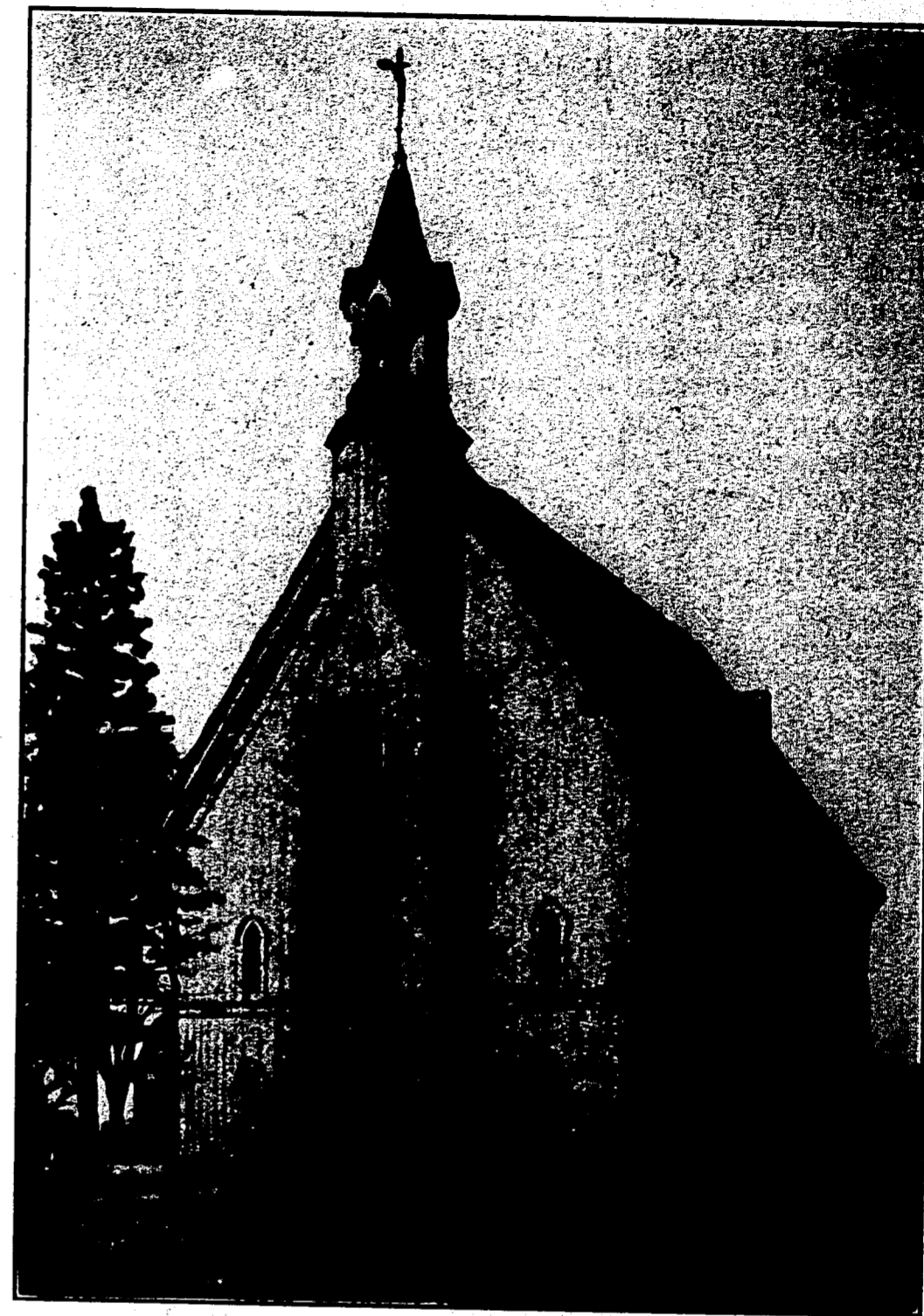
### Walworth (Wis.) Seventh Day Baptist Church

The Seventh Day Baptist Church of Walworth, Wis., was the third church of our faith organized in the State of Wisconsin. In 1845, five years after the organization of the Milton Church, seven of its members living on Big-foot Prairie, in Walworth County, were organized into the Walworth Church, and about a year later Milton gave letters to nine more members to unite with the new church.

As early as 1843, several families of Seventh Day Baptists, who had migrated from the East, were already living in the vicinity of Walworth, and Rev. Stillman Coon, of Milton, visited them occasionally and held preaching services in the house of Joseph Crumb. A year or so later, Rev. Daniel Babcock, of Johnston, Wis., alternated with Mr. Coon in Sabbath services. Thus aided in spiritual things, the little company of believers pledged themselves to sustain as best they could regular weekly services, including Sabbath school and prayer meeting, and promised to secure a pastor as soon as they were able.

The church had no house of worship, and as the people of the community were about to build a schoolhouse, some of the members pledged as much as \$25 each to the building fund on condition that the schoolhouse plan should be enlarged for meeting purposes as well as for use of the school. The sum of \$75 was added to the building fund in this way.

The articles of faith, and the church covenant adopted at the time of organization were similar to those with which the members had been familiar in the churches they had left in the East; and immediately upon their approval Mr. Coon preached, Mr. Babcock made the consecrating prayer, and Mr. Coon gave the new members the right hand of fellowship.



SEVENTH DAY BAPTIST CHURCH, WALWORTH, WIS.

A revival the following year resulted in several additions, and in 1847 the church called Rev. Stillman Coon to become its first settled pastor. It was to pay him "\$100, furnish him a house to live in, provisions for his family, his necessary expenses, and keep for him a cow and a horse." This pastorate closed in the spring of 1849, after which came some two years of supply preaching by Thomas Maxson, and Rev. P. W. Lake, a Baptist minister. In 1849, the Walworth Church entertained the Northwestern Association, which held its third annual session there.

The second regular pastor was Rev. O. P. Hull, who began his labors with the church in April, 1851, at a salary of \$200. In 1856, this was raised to \$400. He served until the spring of 1859, when he accepted a call to the Milton Church. Mr.

Hull's pastorate was successful, resulting in many additions to the church. Under his leadership the church placed itself on record as being uncompromisingly opposed to slavery, and voted not to fellowship any one voting for the slavery party. It also took radical action against saloons, one of which was already in the place when the church was organized. Mr. Hull was a strong and effective leader in the temperance army, and the church did not rest until the victory came to the good cause in Walworth.

About this time the church took the initiative in organizing the Big Foot Academy, in which all members of the community took a part. For about fifteen years the academy building served both church and school. After a few years the Seventh Day Baptists became sole owners of the academy. It was finally sold to the school district and the funds received therefrom were used in building a parsonage.

For nearly two years after Mr. Hull left Walworth, Sabbath services were conducted by William B. Maxson and Nathan L. Coon, licentiates of the church. Ministers of the Baptist Denomination sometimes aided by preaching. Rev. Varnum Hull and Rev. William M. Jones served six months each in 1861. The great revival of 1861, under the pastorate of Rev. Charles M. Lewis, resulted in more than forty baptisms. In 1864, Professor A. C. Spicer, principal of Walworth Academy, supplied the pulpit a part of the time. Then came pastors Rev. James Bailey and Rev. Solomon Carpenter, each serving one year, and Rev. L. M. Cottrell for about two years. In 1869, Deacon Maxson was ordained as pastor, but soon moved to Missouri, whereupon Rev. Mr. Bailey again became pastor at a salary of \$600. The pastorate of Rev. Leander E. Livermore began in 1871, during which pastorate the present church was built at a cost of about \$7,000. It was dedicated in 1864, and General Conference held its session there in 1876. The church enjoyed a sweeping revival during Mr. Livermore's pastorate, and its membership was greatly increased. The pastorate of Rev. Oscar U. Whitford was also very successful, and the church made marked progress in spiritual life. This is also true of the pastorate of Rev. A. McLearn, who came to our denomina-

tion as a convert to the Sabbath. The pastorate of Rev. Simeon H. Babcock began with a revival, and there was a marked increase in the interest taken in church work by the young people.

These facts have been gleaned from a historical sketch by Deacon Barlow M. Coon, published in the SABBATH RECORDER, February 10, 1896, during Rev. Simeon H. Babcock's pastorate. Since that time the following men have served Walworth as pastors: Rev. S. L. Maxson, Rev. M. G. Stillman, Rev. A. P. Ashurst, and Rev. H. Eugene Davis.

### The President's Greeting and Address

LLOYD R. CRANDALL

*Eastern Association*

There are occasions where formal words of welcome are superfluous. Times when friend meets friend, when neighbor greets neighbor, or when a family gathers, require no formula of words to set the seal of welcome.

The teacher who said that every book and every speech should have an apology as introduction to justify its writing or speaking seems to have ignored the possibility of there being a unity of feeling or a community of interest at the beginning.

The members and delegates of this association have a unity of interest in the welfare of this denomination and the common purpose of the extension and development of Christian interests.

It is not our intention to create an interest that can be common, it is our purpose to take that common interest that is already alive, to nurture and guide it, that in the blessing of Heaven we may more nearly approach the fulfilment of our hopes and the accomplishment of our work in the world. It is with much pleasure therefore that your president stands to greet you this evening, in the hope that our meeting may be a source of both pleasure in our intercourse of these few days that are passing and profit for the days that are to come.

It seems, with so much comment and controversy as the events of the present day are bringing, that it may be possible to find some thought that will be a source of inspiration, and to show some tendencies in public and business life that will be a source of satisfaction.

The main thought I wish to present will be the thought of bigness—bigness as it may appear in great lives and on great occasions, and as it may help the individual life of every man and woman.

The great cry in business and industry for the last few years has been efficiency. The effort has been to eliminate all waste in work and material and to accomplish the given task with as little energy and time as possible. What an inspiration there is in this thought of efficiency, especially for one that is young and ambitious.

"If I were a tailor, I'd make it my plan  
The best of all tailors to be;  
If I were a tinker, none other beside  
Should mend an old kettle like me."

It has been said that it is easy to be an average man. There are serious obstacles nowadays for the man who wants to do wrong. There is a little extra energy required from the man who wants to do good and make good. It is the easiest to drift along in the average class. It is a part of bigness to be efficient.

But the modern definition of efficiency would be something very far from a cold-blooded and calculating plan of conservation; and there are other qualities than efficiency that make bigness. I think with efficiency we should always place a certain kind of contentment. Notice it is a certain kind of contentment. The contentment that means inertia and stagnation finds no place in our idea of bigness. It is the contentment that is willing to use its restricted place in life that has our admiration; the kind that daily shoulders its share of work and responsibility and cheerfully meets the requirements of its position; the kind that is thankful for the privileges of life and willing that others shall enjoy the results of its labors, thankful in its share of service,

"Sweet are the thoughts that savor of content."

To be big one must be natural. Dignity may be a protection on some occasions, but a frank individuality and open originality are necessary qualities for the big man. A human cheerfulness is always at a premium in life, while dignity is often a drug on the market and is never at par. To talk with lords and remember the lowly, to ride with kings and bow to your humble neighbor, to argue with statesmen and preserve your point of view, to keep the los-

ing side and take defeat cheerfully are surely great things. Perhaps there is no part of naturalness that is so hard to keep as cheerfulness. There is sentiment to every permanent business. There is sentiment to every adventure and effort of life. It only needs to be emphasized. How many happy plans have failed with an unkind comment by some peevish critic. How many bright days have been spoiled by a grouch. A big man can never be made from a kill-joy chronic pessimist, and cross-grained timber is never trusted. How many alms have failed when grudgingly given.

"Who gives himself with his alms feeds three—  
Himself, his hungering neighbor and Me."

Another characteristic of bigness is meekness. This is not a popular thought. It is said that meekness will kill aggression and that ambition has no place for it. This is selfish. A careful man always defines his terms. Discard the subject of meekness that comes from fear and the meekness that is the hiding place of sloth, and take the meekness that is an acknowledgment of the rights of others and a willingness to do and bear those things that others pass by, and you have something that is noble.

One can not be a big man until he is willing to do the little things. It has been said that "success is a chain of 100 per cent todays linked together into a perfect whole"; and more often than we realize, a big life is a chain of useful happy todays, and the big things a chain of many small ones. The player always has a different point of view from the man on the side lines. The only way some fellows ever see the sunrise is to stay up all night. The day looks different to them because they see it from the wrong end. The only way we can appreciate the quality of meekness is to seriously cultivate it. Then when we are on the inside we may be able to appreciate the change in our point of view.

There is a little saying that is certainly not even a half-truth, and that is the one that tells us that the world owes every man a living. The world does not owe every man a living. The world owes a man nothing until that man has put something into life, and it is part of bigness to recognize this fact. The saying that you never get out of a thing more than you put in, while

not literally true, is a far better philosophy to build on. "As we journey through life let us live by the way" is good. This need not mean a half hysterical and aimless existence, for to live to the fullest extent means more than bodily comfort and enjoyment. It means to grasp every chance for knowledge and development; to be broader and brainier, and to understand and appreciate the meaning of life. "It may be true," said Uncle Rastus, "dat de worl' owes every man a living, but you suttingly has to keep pressin' de claim, case I's noticed life ain't powerful keen 'bout payin' his bills." And Horace Greeley has left this for us: "You may be able to enjoy every imaginable luxury without care or effort, but if you have done nothing to increase the sum of human comforts, instead of the world owing you something, as fools have babbled, you are morally bankrupt and a beggar."

It is generally understood that there are sins of omission as well as sins of commission. I am convinced that there are insidious sins of attitude that have far-reaching and detrimental effects on the life of today, particularly church life. There are times when indifference is more deadly than open opposition, and occasions when a tactful yielding of minor points may be more effective to the establishment of the main issue than haggling over them. A modern philosopher has placed among his seven mistakes of life this: "Failure to yield the minor issues that the greater good may come." I believe the big man works consistently for the greater good and that one of the measures of his bigness is his rightfully supported attitude. "What's gone and what's past help should be past grief" is a thought that Shakespeare has left us to ponder. Many lives have been lost to usefulness by crying over spilt milk. In thinking of attitude I try never to forget these words of Emerson:

It is easy in the world to live after the world's opinion, it is easy in solitude to live after your own, but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.

Another characteristic of bigness is purpose. I think it is Hammond who said: "That which makes the difference between one man and another, between the weak and the strong, the great and the insignificant, is energy, invincible determination, an

unwavering purpose." This purpose is connected with our thought of efficiency. Emerson has this: "A good intention clothes itself with sudden power." Between these two thoughts we have a good idea of the purpose of the big man in the story told of the late John Hay.

It is said that at a time when he was Secretary of State he was asked to speak at a banquet given by a group of prominent bankers and financiers in New York City. It was at a time of international crisis and in his speech he used words something as follows: "Gentlemen, I am convinced that the way to meet these questions is in a statesmanship that is based on the observance of the Golden Rule among nations, and the teachings of the Sermon on the Mount as preached by Jesus Christ."

A man that is big in his attitude and purpose will be big in his work. Not every man is a laboring man in the accepted sense, but every man should be a working man. The idea that work is disgraceful and has been since God told the erring of his early family to earn his bread by the sweat of his brow is a pretty poor excuse for laziness of any kind. It has no part in our idea of bigness. Rather would we follow the man who told us that "the acceptance of responsibility is a true measure of greatness." This last is true in any walk of life, however humble.

And last, the big man is marked by his tolerance. Besides the words, home, country and liberty, there is perhaps no sweeter word in our tongue. I doubt if there was ever sounder political advice given to us than that contained in George Washington's farewell address: "Observe good faith towards all nations, cultivate peace and harmony with all." This advice is just as good for our social and religious life. Take some of the old New Haven blue laws: "No dissenter from the essential worship of this dominion shall be allowed a vote for the electing of magistrate or any officers." "No one shall kiss his or her children on the Sabbath or feasting days." "No one shall play any instrument of music except the drum, trumpet or jewsharp."

In the Middle Ages the Catholic and Arian Christian fought more bitterly than Christian and Gentile. Those who were driven from Europe by such intolerance as the Holy Catholic Inquisition came over

## Whither Bound?

REV. E. ADELBERT WITTER

Somewhere I have learned that in the earlier days of sailing the seas, before the great ocean thoroughfares were so thoroughly mapped out, it was the custom of vessels when they met upon the seas to speak to one another with the inquiry, "Whither bound?" As voyagers upon the great sea of religious thought and life, I wish to speak every reader of the RECORDER with the inquiry, "Whither bound?"

It was not possible for me to attend the General Conference and so get first-hand touch with the life and thought there manifest, but it is my privilege to read and enjoy the things that are reproduced in the RECORDER.

I have been watching with increasing anxiety certain tendencies among us as a people. In the thoughts I am expressing in this article I hope no one will think me a pessimist or a disturber of other men's minds; this is not in my heart. I have long been moved with a desire to "stir up your pure minds" upon some things that are basic to our religious faith as a denomination and our spiritual life as individuals.

When I read in a paper an account of an interesting trip taken by certain prominent and influential Seventh Day Baptists and the statement that they stopped "over Saturday" with a certain prominent man who kept his auto hot that day showing them the sights, I can not fail to ask myself, Whither bound? What does it mean when we find, again and again, prominent members of our churches taking the Sabbath as a day to visit friends or scenes in various parts of the country and to transact items of business because it is a convenient time to do so and by so doing they need not lose time in working days? I am wondering if, as so often happened with the children of Israel, there is not a wandering from God and such a forgetting of the plain teaching of Scripture that God comes to be afar off rather than near by. While it is possible to be over strenuous in the observance of certain religious tenets and so to fail to "deal justly with all men," is it not possible that in a careless and loose observance of these same religious tenets there is a losing of power as the servants of Christ? Is it not possible that a lack of strict adherence to the things that make us a people distinct from other religious de-

here to make a free country, and immediately set up arbitrary and intolerant rules of conduct; and while we may pride ourselves on our land of liberty and free institutions, mankind is not yet free from the tendency to try to impose his ideals on all comers of whatever degree of development, and at all times and places of whatever condition. We need to remember first that civilization is dependent on the individual, but that the individual, or group, or nation does not make civilization; that this is the sum of all people and all nations where the high places are brought low and the low places covered up.

In closing I would like to read a clipping from a current issue of a hardware manufacturer's paper that shows something of the way in which the idea of bigness will help to solve some of the problems that we have to face in our national and business life today.

There are as many shades of success as there are colors in the rainbow, and to some one each tint appears particularly rosy.

To the narrow-minded business man it is simply a question of dollars, a mere matter-of-fact arithmetical solution in which nothing more than wealth is an ingredient.

To the earnest mechanic or ambitious engineer success is the sprite which rewards a difficult operation, or a skilful feat in mechanical problems.

To the politician the elusive force of control and the zest for power demand every exertion, and in their attainment lies success.

To the deeply engrossed scientist the constant search for a forgotten fact, or the opposite side of an established truth, blinds his conception of all other values, and a scientific discovery means success.

To a few success is looked upon as the measure of usefulness which life may be made to accomplish, not alone to themselves but to others, by the number of real friendships which they may retain, and the value of the example which their life may convey. The knowledge of this sort of success does not come from without, but from within; it is not proclaimed in the newspapers, but whispered by the conscience.

Millions of prohibitionists have pledged themselves—lives, property, all—to the cause of national redemption in precisely the same spirit that Washington and the patriots of Valley Forge pledged themselves to independence.

Is there any power on the earth or under the earth that can oppose a movement animated by such a spirit and furthered by such a prospect.—From the Office of Methodist Temperance Society.

nominations will give to them the thought that we are not sincere in our professions and so push them away from conviction concerning Jehovah's true Sabbath rather than draw them to it? The boy sees the father using the Sabbath for pleasure and convenience in business and soon comes to feel that there is not so much importance in the Sabbath and its observance after all. He soon allows himself to begin drifting that takes him away from the fostering care of the church; he loses interest in its teaching, loses conviction upon the various religious tenets that interfere with his personal liberty to enjoy the things he wants to enjoy and to do the things he wants to do. Is it not possible that this one tendency will do much to make impossible the accomplishment of the "Forward Movement" contemplated in the proposition placed before Conference by Secretary Saunders, and by the Conference passed upon and put before the churches of the denomination to carry out? The thought is a good one and should appeal to every Seventh Day Baptist. I am reminded in a letter from Dean Main that "this is God's world and he is building up his kingdom on earth, and for heaven." A grand thought surely, and one to stir up hope within the drooping spirit, as many of Dean Main's thoughts will do. But is it not possible that there is need of definite conviction that there may be a stirring to real positive action, as there was with the children of Israel again and again in their national career, that there shall be growth in numbers, in power among the men of the world and a real evidencing of the fact that God is enthroned within our hearts as individuals and occupies the chief place among us as a denomination?

For a number of years there has been a gradual falling off in our membership. There has been a closing up of churches in some communities and such a depletion in the membership and congregations of others that the spirit of religious activity is wanting and a stunted life is manifest. There must be some cause for this. As followers of God we are either pursuing a wrong course, we are possessed of a misconception of God's real purpose in the building up of his kingdom on earth, we are following a will-o'-the-wisp in the matter of the Seventh Day as the Sabbath of Jehovah, or we are wanting in a heartfelt

conviction on this matter that is essential to a strong, vigorous, religious life. If I read rightly God's Book of divine truth it teaches that God has always wanted a people of strength and conviction to represent him in the world. He has ever given success and special blessing to such.

Strength and conviction were manifest in Abraham. He could never have heard and heeded the voice of God and gone out from Mesopotamia with power for the growth that always attended him in all his journeyings but for the strength of conviction.

Moses, the great deliverer of the children of Israel from Egyptian bondage, and in no small sense the prototype of Christ, the deliverer of men from sin, was a man of power and action because there was deeply seated within him the conviction that God was Jehovah and it was he who held in his hand the destiny of men and of nations.

Nehemiah, though a captive slave, possessed power to sway a great nation's ruler and lead the people of Israel to the accomplishment of a great work because of the conviction possessing him that the worship of Jehovah should be re-established at Jerusalem and the temple rebuilt. When he saw the greatness of the work he was not staggered but went forth with earnestness because of his conviction that God was with him.

Some time since we were greatly interested in the presentation of "The Heroes of the Faith," as it was given before our various denominational gatherings. A looking upon the faces of those staunch religious leaders and heralds of Jehovah's Sabbath, coupled with a rehearsal of some of the leading events of their lives, clearly revealed their faith, and the conviction that moved them was an inspiration to many a soul. Many a young person was heard to say he did not know there had been such heroes among Seventh Day Baptists—he did not know there was so much real worth attached to the denomination. The preparation of that exercise was a great work, and the exercise and its use should not be lost upon the youth of today.

Brethren and sisters, whither are we bound? Shall we, with chart and compass in hand for more careful observance of those things that make for real strength and power for action, push our voyage on to a glorious victory?

*Hopkinton, R. I., Oct. 11, 1915.*

## MISSIONS

### Voices From the Laymen's Missionary Movement Convention

Some excellent things were said in a convention of the Laymen's Missionary Movement, held in Topeka, Kan., a few days ago. The enlarged responsibility of America in mission work, in view of present world conditions, was dwelt upon by some of the speakers, and we select a few paragraphs from newspaper reports sent us by Rev. G. M. Cottrell.

Dr. B. M. Tipple, president of Monte Mario College, Rome, Italy, who spoke upon the theme, "The Third Italy," said: "Most travelers who visit Rome come because of its past, but if they are able to speak only a little Italian, they realize that the Italians have become a modern people. For fifteen years they have been reading Italian literature, and their national pride has been aroused as never before. Leopardi should be ranked next to Garibaldi as to his ability to arouse the people. . . . Modernism is the passion of the Italians now, and in their passion for the new, religion has been left out. It seems to belong to the past and is never discussed.

"The average Italian puts religion aside, unless it is a menace to his liberty, and then he fights. Those mighty cathedrals are almost deserted. Their throngs of worshipers have vanished. I saw the first great monument of Italy dedicated. It cost \$10,000,000, and all of Rome and hundreds of thousands of the nation attended. The light, the color, the faith and the hope of modern Italy were there to pay tribute to Victor Emmanuel II, yet during that service not a prayer was offered or a head bowed. That is the tragedy of modern Italy.

"But the Italian is not irreligious. He seems to have been forced to conclude that religion is not for him. And there is our opportunity. We are there to ask what it shall profit a nation to gain the whole world and lose its own soul. There are 75,000 Protestants in Italy today. The one crying need is for intelligent Christian leadership. When we have found young men who can take such leadership, the battle will be won. We have purchased the

whole south end of Monte Mario, the remaining available hill in Rome, and we will build on it a modern university.

"The late Pope Pius X is said to have asked the people to bring him \$10,000,000 to build a church at Milvian bridge, where Constantine won over Maxentius in the fourth century. We do not ask for ten million, nor five, nor one. Give us \$500,000 and we will put up a college for a thousand students that will fire young manhood with a passion for God."

#### BIG BROTHER OF THE PIGMIES

W. E. Geil, the explorer, called the big brother of the pigmies, gave an interesting address on conditions in Africa. He was the first man to penetrate the forests of the home of that fierce race of little men. He went to Africa for the express purpose of studying the tribes. His description of the approach to the Forest of Eternal Twilight was absorbing in interest, including his account of a visit to a Free Methodist missionary settlement far in the interior. His party camped several days on the edge of the forest until they could ascertain if they had been preceded by any white men. The influence of traders who murder and rob and otherwise incur the enmity of the savages causes the death of the white men who follow, because the savage can not differentiate between right and wrong, and kill all the white men they see afterward, believing all of them to be bad.

Geil and his party traveled for three days before they found the pigmies. "The little people," he said, "are powerfully built, about the color of a peanut shell that has been overroasted, and as proud as Lucifer." They are unusual savages in the fact that they permit their women to do no work—not even cooking. "They are the jolliest, yet most dangerous race in the world," Geil said. "To hear one of them laugh is to acquire an irresistible desire to laugh yourself."

There are 200,000 of the pigmies in the Forest of Eternal Twilight.

#### MISSIONARY APPEAL OF THE LOCAL COMMUNITY

No stronger address was made during the entire convention than the one delivered by Harry F. Ward, social survey secretary for the Methodist Episcopal Church and professor of social service in Boston

University. "The Missionary Appeal of the Local Community" was his subject, and he was one of the few speakers who spoke concerning local missionary work.

"The Christians who pour out their money for missions and hospitals," Professor Ward said, "and then stint their gifts for an adequate school system with social centers and municipal recreation, will soon be short of material for the building of the kingdom of God, for Jesus said it was to be built out of child life."

"Every Christian is called to be a missionary. His mission field is the community in which he lives. The world is not to be Christianized simply by preaching the gospel in foreign lands but by making Christian every local community.

"The group of toilers calls for the missionary effort of the churches. In many a community, industry is being carried on under conditions that create a constant deficit in human life. Men, women, and children are working hours that mean exhaustion and breakdown, for wages that will not buy sufficient food, clothes and shelter to make them strong. If the gospel, which promises them a life more abundant, is to be carried to them, the conditions under which they work and live must be changed. There is no more urgent mission field for Christianity than the industrial process in our American cities.

"The business man who accepts this missionary task in the local community must preach the gospel by his life."

#### CHURCHES ARE TOO INDIFFERENT

From the sayings of other speakers we select the following paragraphs:

"Half of the church membership seldom come to worship; they are too busy, or their time is used in other ways, and God does not have the first fruits of their time."

"About 25 per cent of the church members are doing all that is being done in the way of personal service in the interests of the church of Christ and his kingdom. The remaining members do little or nothing, for God and his work does not have the first fruits of their energy."

"About half of the church membership give systematically and proportionately for church expenses, and about one-third give for missions and benevolences."

"It must cost us all more in the days to come in order that His service may mean

more to the world and to us. How are we to secure such a result?"

"Hereafter newborn souls must be led to realize before they become church members that there is a standard of life to be realized and also a proper acknowledgment of God's ownership in the life, to be made in terms of worship, work and money. They must start their new life aright. They must face the cost before they begin the career."

### Partisanism

GEORGE H. GREENMAN

Genuine Seventh Day Baptists are firm believers in maintaining a distinct organization for the propagation of Sabbath truth, subjecting themselves to the charge of sectarianism, or partisanism, yet they believe that it is only through partisan action they can have any hope of success in converting the world to this—to their—supreme issue.

They act on the simple principle that actuates the great political parties. Each party has some supreme, paramount issue, by which it is led, and in proportion to the intensity of their belief, do they become intensely partisan, swinging neither to the right or left but straight forward towards the goal. But when we approach the liquor question and talk of suppressing it through a partisan organization the idea is at once pronounced chimerical and impracticable, and why? The answer is easy. We are so wedded to one or the other of the old parties, that to join a new party, with so little prospect of success, we have not the moral courage to break away, while at the same time we know that the old parties are completely in the grasp of the rum-power, neither of them daring to utter a word in condemnation of the liquor traffic; and so we go on in our praying for the suppression of this monster evil and at the same time voting for its continuance. "Consistency, thou art a jewel."

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*Mystic, Conn.,  
Sept. 15, 1915.*

### Religious Training in the Home

PRESIDENT BOOTHE C. DAVIS

*Address at Conference, Milton, Wis., August 29, 1915*

I feel very humble to be introduced in such a complimentary way as I have by Dr. Randolph. I can not feel that I have been a model father, or that my home has been ideal, though I have much to be thankful for in this respect. I hope that I may never pray the prayer of the Pharisee, "Lord, I thank thee that I am not as other men are," but rather I would pray the prayer of the Publican, "Lord, be merciful unto me, a sinner," and in faith and love, help my own children and the children of others to aspire to live a Christian life. It takes years and years to work out one's philosophy of life and to solve one's problems in the matter of home-building.

To begin right the religious life in the home, is to begin it before the children come, before there is a marriage, to begin it when those who contemplate having a home of their own talk over these things, study definitely the problem relating to home when children come, and make their arrangements for the solving of these problems before the wedding day. If there is no understanding of what the religious life is to be in the home when it is established; if there is no understanding of what church the members of the home are to belong to, or whether there is to be any church home, there is a great probability there will be no religious life in the home. But if there is a definite understanding that the people preparing to marry have a unity of purpose and definite desire with reference to their religious life, with reference to their church life, they have made the preparation for the beginning.

In the second place, there is necessity for religious life by young married people in the home when the children come. The first thing that the babies want to remember is that father and mother love the Bible; they love to pray; love to go to church; they love to talk about it in the home; they are talking about having the children go just as soon as possible, and the children are looking forward to it. Unless there is devotion and the family altar, the religion of the family is greatly handicapped. How we are neglecting the family altar! When I look back to the days of

Father's home in the country, in the hills of West Virginia, and the evening prayer, and remember how hard it is to keep it up in my own home in the busy life of the college, with students coming and going and all the different engagements, the committee meetings to 11 or 12 o'clock at night, and no opportunity for the family holy hour and the evening Scripture reading and prayer, I am conscious of a definite loss from those dear old days. What shall we substitute for this? There must be something. There must be religious life, and the best thing that I know is morning Scripture reading and prayer around the breakfast table. Sometimes it must be hurried, as the children can not be gotten out of bed too soon, and it must be finished in time so that they can go to school at eight o'clock, as we have it in Alfred. What shall we do even in the few moments we have? Appropriate Scripture reading and a brief prayer at the breakfast table seems to be the most practicable way in the short time for daily family prayer. Most of you will find it so; but do not neglect it.

When Sabbath morning comes, children do not have to go to school at 8 o'clock, and church services come at 10.30. If we do not lie abed too late, there is time for a more formal devotional service. We will omit reading the Scripture at the table Sabbath morning and all join in the Lord's Prayer before the breakfast. When the breakfast is over, we retire to the library or the sitting-room and get the Bibles and select something appropriate for the Sabbath-school lesson or some other appropriate lesson, all reading, each a verse in turn, taking plenty of time to talk about it. Find out how the story was written, what the significance of it is and have each child read, as well as he can, his part of the lesson. And then we will all kneel down and pray, Father or Mother leading. Sometimes all join in with the Lord's Prayer, and then by and by the children will learn to pray. My dear friends, I think the sweetest memories staying with me when I reach the years of old age will be those of my family associations on Sabbath morning about 9 o'clock around this Sabbath morning family altar.

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keeping the Sabbath; for the privilege of having the Bible; for the privilege of being able to go to church, and we ask God to bless the pastor and to make the spiritual life of the community as strong and sweet and beautiful as God alone can make it.

When you have solved this problem, you come to the next problem, the observance of the Sabbath, for it certainly comes quickly. What shall we do with the children when it comes Friday night? What do you do personally? They ought to go to prayer meeting; you can not expect them to go alone; if they go, you must go with them. You must have them understand that you expect and want them to go. Take them by the hand and go with them. When you can not go and be present yourself, you can have them go alone. By and by they have gone for a number of times without interruption, and then you say, "We have not missed a Sabbath evening this month." By and by they have gone two months and have not missed a Sabbath. Then it is almost Christmas and they have been present every Sabbath evening. By and by Easter comes around, and then the end of the school year and they have not missed a Sabbath evening, and then the children can say that they have been to prayer meeting every Friday evening in the year. It might happen the second year, and I have known it to happen three and four years with rare exceptions. That is the way to encourage the children to go to prayer meeting, but father and mother must go with them whenever it is practical to do so. On Sabbath morning, we must go to church and sit with the children. We must have an understanding that we are all there every Sabbath, unless there is a good reason for being absent.

Then there is the Christian Endeavor, and the Sabbath school. It is a good thing for the father to teach a Sabbath-school class, if it is possible. I think that is one of the reasons I have had so happy a time, in the fifteen years I have taught a Sabbath-school class. It taught my children that there is something worth while in the Sabbath school.

Then there is the training in systematic giving. Every child should be trained to give, but he can not give what he does not have. Every little child from the time he notices pennies, ought to have a weekly

allowance from the home. It might be five pennies or ten, but the weekly allowance should be his, with the understanding that a certain portion is to be put into the treasury of the Lord every week. If he has ten pennies, let him give two, one in church and the other in Sabbath school. He may have the rest for something else. I would prefer a larger allowance, if it is possible. I have tried to practice this plan myself. Let each one have fifty cents a week and give five cents to the Lord. A portion of it is to go to the savings bank or the loan association, so when he has graduated from college he will have a fund to carry on his postgraduate work with, or to enter a professional life. He will have by that time \$200 to help pay such expenses, which he had saved from the time he was a little child. Let him understand that it is not to be used until he has graduated. You may be sure that he will expect to graduate. He has been saving money from his allowance week after week and sometimes it has been pretty hard work to save it. By this means the children begin to support the church, and to make plans for their higher education, and graduate and professional training.

Then when we come to the question of accepting Jesus Christ, it should be done in the home. Talk and pray about it, in the home, and let the children know that you are looking for their definite decisions, and do not put it off too long. Then when the time comes, ask the pastor to see them and arrange with him for a conference on the subject. It is an easy thing to bring the dear little ones into the kingdom in this way.

There are a few more things that I wish to mention. One of these is the habits of the children. There is material for a long lecture on the habits of children. Children are likely to have the temptation thrust upon them to use tobacco—to smoke cigarettes. In all of these things the parent must take a sympathetic interest. Let the child elect his own course, when you have helped him to elect it right.

When my boy said to me, "I do not see any reason why I should not smoke. Mr. So and So's boy smokes. I do not see why I should not do it if he does. His father ought to know if it does him any harm." In such a crisis, you can say to the boy, "While you are under age and while you

are with me, I have to get your clothes and pay for your education. You ought not to do it, because I think it is wrong and it is damaging. If you love me you will want to do what I want you to do. You won't want to smoke under those circumstances." Let him decide with your guidance, and you are pretty nearly safe, at least that has been my experience with two boys, one of them now 21 and the other 17. Then you are to let them decide upon the kind of amusement they are to have, while you advise with them, and to tell them of the dangers.

The question of the dance is one that must be dealt with. You can show them why it is dangerous. If they say there are good people who go to dances, do not deny it. It is true there are. But they are taking chances. You may say, "Do you want to take the chances, when you know many people fail to keep their religion and attend dances? Think it over."

I shall never forget the night when my boy came to me, when he was just about to graduate from the high school and he said, "Papa, there is a dance that I want to go to tonight." I said, "Well, you know what I think about that." He said, "Yes, but can I go?" I said, "If you must, you may. You know, however, that Papa thinks it would be better for you and for him if you did not go, and it will be a great sorrow to me if you do go." And he did not go. That boy enters his junior year in college in September, is now president of the Young Men's Christian Association of the college. He has not learned to dance, and I think he does not wish to. It is not because he has been commanded not to do it. But he has been advised in love and patience to forego it. Children must know that when they come to manhood and womanhood they can choose as you or I do. If they wish to use tobacco, they can do so. If they wish to dance, they can do so. If they wish to leave the Sabbath, they can do so. But will they want to do it? Will they want to do so after they have thought all those things over to their entire satisfaction and finally made a choice? In that connection, I wish to say that for every Seventh Day Baptist the first thing to decide is that we are going to be Christians, that we are going to be Seventh Day Baptists, and that we expect to be loyal to our faith and to

our obligations to the church, and then we will choose our professions or vocations as best we may, and adjust them to these facts which already are fixed facts in our lives.

I was much interested in the address that my good friend, Mr. W. M. Davis, of Chicago, this morning gave on the opportunities for Seventh Day Baptists, opportunities that can be realized in the life of every young man and every young woman. You must solve one problem first, however, and that is, "What will you do about the Sabbath?" Then other things will take care of themselves and you will find a way to make your decision effective.

Just one other thing: choose a profession not for the money there is in it, but on account of the service that can be performed for God and humanity, through the channel of that profession or vocation.

*Alfred University,  
Alfred, N. Y.*

### Hon. J. Frank Hanly on the Temperance Issue

MRS. MARTHA H. WARDNER

*(Concluded from last week)*

The hush that fell upon Governor Hanly's audience at the beginning of his lecture deepened to almost breathless suspense as he told in his effective way the incident given below from his own experience while governor of Indiana.

We are indebted to the *La Porte Daily Herald* for help in the paragraphs quoted from Governor Hanly's lecture in our article last week, but the *Herald* did not print this story and we are obliged to repeat it from memory only. The governor gave the family name when he told the story but we failed to understand it.

One day a woman came into his office leading by the hand a bright, winning boy of three years. She wore a calico dress, coarse heavy shoes, and her hands gave proof of hard work. The governor asked what he could do for her and she said she had come to ask him if he would not give her back her husband who for the past five months had been in the reformatory at Jeffersonville. He told her her husband was a criminal and he could not grant her request. She then requested him to hear her story and to this he readily assented.

She said: "We were married four years ago. We were poor and our living must be earned by hard work. We found a little two-room house, and not being able to buy we rented it and went to housekeeping. We set up the family altar at the beginning. In a year the baby came and filled our humble home with greater joy. We were very happy until five months ago. On Labor Day my husband went with some other men to a neighboring city. While there he was induced for the first time in his life to drink liquor. On their way home the party robbed a man in the road. The next day, when my husband became sober and fully realized what had been done, he went to the authorities, told the story and gave himself up. I went to court and pleaded for my husband's freedom but the judge said sternly, 'Your husband is a criminal. He is guilty of highway robbery and it is my business to pronounce the sentence of the law.' He sentenced my husband to the Jeffersonville Reformatory for an indeterminate period of from five to twenty-five years. Since then I have earned the living for myself and boy. I have washed, ironed, scrubbed and have done anything a woman could do. People would have helped me if I had asked them but I couldn't do that. And now I can't stand on my feet another day. I shall have to go to the hospital and my little boy will be an orphan. People told me you were good and kind-hearted and would help me, but you refuse to do so."

Unable longer to restrain her tears the woman bowed her head upon the table and wept and sobbed. At this moment the little curly-headed boy stepped up to the governor and said: "You've got my papa; won't you give him back to me?" And said the governor, "With the memories of my own little boy whom I had lost clutching at my heartstrings I said, 'Little boy, you've won the battle; you shall have your papa.'"

After he had telegraphed for the man to be paroled on good behavior, fitted out with a suit of clothes and put onto a certain train headed for Indianapolis, the governor told the woman her husband would arrive at the station the next evening at a certain hour, that he wanted her to go alone to meet her husband and bring him to his office.

The man, accompanied by his wife and boy, came promptly to the governor's office at the appointed hour. After the greetings Governor Hanly told the man he had procured for him a position; that after a sufficient trial, if he proved true to the trust reposed in him, he would grant him full pardon, but if his crime should be repeated he would send him back to the reformatory for the full term of twenty-five years. The man was required to report to the governor's office once a month in company with his family, and the order given that when the family came they were to be shown promptly in, no matter what the governor was doing or who were with him. That night a little baby girl was born into the family.

The months passed by, proving in their flight that the man was true, and on Christmas Day the governor made him a present of his unconditional bond.

After his term of office expired the governor went into this temperance work, and under the heavy pressure of duties that family dropped out of his mind. Last December he went back to Indianapolis to spend the holidays. Naturally it was a time of reminiscence and among the memories that came thronging to his mind was the memory of that family. He found out their whereabouts and paid them a call. The husband greeted him in the pride of restored manhood, joy shone in the wife's eyes, and the little baby girl born on the night of the father's return had grown to be a sweet lassie of six years.

I love to think of that scene, but it seems to me that it is almost too sacred for words, a fitting type of that glad day when those in whom the image of God has been restored meet their Savior in the Father's house with its "many mansions."

The depth of feeling in the audience was reached when at the conclusion of this story Governor Hanly said, "There is no work in the world so great as the work of saving a man."

"Do you own any real estate?"

"Oh, no; we never expect to own any real estate."

"Why not?"

"We own an automobile."—*Houston Post.*

## WOMAN'S WORK

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

### By and By

EMMA T. PLATTS

"By and by;" what a magic charm  
In these simple words doth lie;  
Rest for the weary, safety from harm,  
Peace evermore, and no rude alarm  
In the looked-for "by and by."

"By and by;" all our murmurs cease;  
And we count the moments fly,  
That take us on to a sure release  
From toils, and trials, and doubts, and griefs,  
Ne'er found in the "by and by."

"By and by;" and we wait and watch  
With an eager, longing eye,  
One gleam of light through the gloom  
to catch,  
Guiding us on, till we raise the latch  
That leads to the "by and by."

"By and by;" 'tis a glorious hope,  
As we know 'tis drawing nigh;  
Ne'er in the darkness again to grope,  
Never with evil in vain to cope,  
In the blessed "by and by."

"By and by;" and our hearts grow strong,  
For we know that beyond the sky,  
Among that radiant, glorified throng,  
Singing for aye the Redeemer's song,  
We shall find the "by and by."

—*Sabbath School Journal, June, 1874. Reprinted by request.*

### The Science of Suggestion in Relation to Child Culture

DR. LENA K. SADLER

Conference Address

I will speak first of mother loyalty. That must begin the day the baby is born. We had an abundance of mother love, but allow me to impress upon you the far greater importance of mother loyalty. For example, the crying baby in the cradle, mother love says: "Go to the cradle, see if the baby is wet, too warm, too cold, hungry, thirsty, or a pin sticking in, turn the little one over a little and let it cry." It requires courage on the part of the mother to follow the dictates of mother loyalty. If the child is nervous, be it due to heredity or other causes, it requires more quietude than the normal child. Crying is the only

exercise the baby gets, and it needs it, for when it cries it "hollers," yells, kicks and squirms. Right here I want to appeal to father loyalty, to help your wives to have more loyal children, for if she can not stand it to hear the baby cry, and the baby is not sick, you lead her out of the house and you take possession for the time being, and stand by with father loyalty, and you must teach the baby self-control, and that baby ought to begin to get self-control before it is three days old. If that child is eight years old, and has not formed certain traits of character by this time, it is too late to do anything then. Do you remember what the Catholic priest said: "Give me the child until he is seven and I will trust that child to be a Catholic all the rest of his life." Can not we Seventh-day people profit by this to keep our children with the Sabbath?

Another thing is fear. The child that comes into this world trusts every one and knows no fear. When fears have been installed into the child by some person, take the child in hand and overcome them, for every one can be taken out one by one, whether it be fear of the dark, fear of an imaginary bogie man, or anything else.

Next the question of punishment, and telling falsehoods. You can elicit the truth if you go about it right. If the child slyly takes a piece of cake from the table when your back is turned and dodges under the table, do not say, "Have you a piece of cake?" for it is likely he will say, "No," but say, "Child, is it good?" and then as he emerges from his hiding place, telling how good it is, say, "You did take a piece of mamma's cake, now come and get the rest, for you told the truth." Isn't that better than whipping him for telling the truth?

So let us go about it in such a way that the truth comes just as easily as a falsehood and perhaps a little easier.

Now with regards to imagination. When the child is young, imagination is all coming to the surface. Many a good author, lecturer, or preacher has been spoiled because the imagination has been whipped out of him when young. When the boy comes in and tells you he has seen a number of bears in the yard, do not whip him for not telling the truth, but rather encourage him by getting him to describe them, and what they were doing. Then tell him it is not an eye picture but a

mental one. Make him understand that is the way funny pages are written, that the people think up things like that. Help him to see it is a mental story, a mind picture.

Again, when shall we whip the child? We must have self-control in order to impart it to the child, for we can not give something we have not got ourselves. Instead of being brutal to the child when he does something to displease us, make him sit in a certain place until he is ready to apologize or pick up something or do what he is told. But do not make the mistake of telling him he must sit there a certain length of time, as you may be called away before his time is up. It is not the best way to punish the child to put it in the closet, as you do not know what measures the child may resort to toward retaliation. One of the most efficient ways of making the child obey is through suggestion. When combing the little boy's hair and having a hard time making him stand up while you are struggling with the tangled hair, say, "You are standing straight this morning; you are mother's little soldier," and he will stand that way. We should punish the child for absolute disobedience only. But we must have obedience, for if you do not teach the child to obey when under your control, he will be unruly later on. When you whip the boy, do it so well it will not have to be repeated for some time. Do not make the mistake of telling your little girl every time she seems to do things wrong, that she is sure to go to the bad, for she may do as one girl did who came to Chicago and tried deliberately to throw herself into a life of shame because her mother had continually nagged her with this suggestion until she came to believe it. The same is true of the boy. Your constant suggestions will have much to do in molding his character and shaping his future. If you have any children who are downright mean and bad, commence calling them good. Try this plan just once. Use a little of the patience that is necessary in training animals. Does your child take money, tell falsehoods, refuse to eat at the table or read while at school? If the child is over twelve it is the father's duty to handle the situation; if under twelve it is the mother's. Go to the bedroom, have him say the evening prayer, put him in bed and with all outside influences

excluded, just as we cover a bird's cage with a sheet when training him a new trick. So with all outside influences shut out and the room dark, you sit down beside the child. You have to do it with a heart full of love. You just put your hand on his brow and say, "I love you; I have more faith in you than anybody else in the world. My boy, honesty is the best policy. My boy, men who amount to things in this world keep their hands out of other people's pockets. Good night, my boy," and give him a kiss. It will sink back into the subconscious mind of the boy, the inner consciousness, where habits are born and produced and there it goes into working action with that little fellow. I have never known it to fail, and I have tried it on scores of children, in different little troubles coming into their lives. Do it with a heart full of love. Think from the positive side what they are on the negative. If they steal, talk honesty. Do not mention stealing.

I would show my own children the funny pages of the Sunday papers and take them to the moving picture show myself.

Tell them the truth about Santa Claus. Answer their questions honestly and squarely regarding their origin and well-being. There is no harm in letting them know where they come from. Two boys were holding a conversation and one said, "You know, Jimmy, that stuff about Santa Claus is all rot, you know that about the stork is all rot, and I am investigating the Jesus Christ story."

It is a rare thing to be able to wisely and effectively reprove an equal or an inferior, but it is rarer still to rebuke a superior without arousing animosity and defeating the end in view. Still this very thing can and should be done many a time when it is sadly neglected. And one of the best ways to do it is without speaking a word. Thus an employer once said to one of his men who was evidently a man of tender conscience, clean lips, and upright life: "John, I am going to quit swearing. I can not stand the look that comes over your face whenever I use a profane word. You are different from the other clerks. You do not say much; but some way you make me wish I were a better man."—*Biblical Recorder.*

### From Rev. Willard D. Burdick

The readers of the RECORDER already know that the Tract Society granted the request of Pastor L. C. Randolph of the Milton Church that I be permitted to remain and supply the Milton Church during a part of the time of his absence in California. I was there four Sabbaths. Besides filling the regular appointments of the church and doing some pastoral work I had the privilege of attending, by invitation, meetings of the Sabbath School Board and the Board of Finance, and a meeting of the Missionary Committee of the Northwestern Association. These meetings gave me a better understanding of the plans and work of these different interests of our denomination that will help me in field work.

I also attended a meeting of about two dozen men and women of the Milton and Milton Junction churches with Secretary Saunders and Brother H. E. Davis, to consider questions relating to the later's return to our China Mission.

This month of service was pleasant to me in giving me the privilege of preaching the gospel to large congregations of attentive people; of meeting many friends with whom I held church membership in college days; and of meeting many others who have gone to Milton in these later years.

After the sermon on one of the Sabbaths four persons came forward and offered themselves for baptism. One young man had offered himself before Pastor Randolph left, and it is hoped that others will be ready soon after Pastor Randolph returns, when baptism will be administered.

Just before I was to have started for Plainfield to meet with the Tract Society, it was decided that it was best for me to go to Salem at once and assist Pastor A. J. C. Bond in his work of following up the tabernacle meetings that had been held in September. These meetings had accomplished much good, and several hundred cards had been signed.

Pastor Bond's plan was that we should meet the young people of his society who had signed cards, and instruct them about the Bible, the Sabbath, the Church, and the Sacraments. These meetings were held, and several other public meetings, when the Bible, the Sabbath, and other

questions were considered. At the Buckeye schoolhouse we held three meetings with good interest.

On Friday afternoon, October 15, Pastor Bond baptized two young men at Buckeye, and in the evening he baptized twenty in the baptistry at Salem. On the following Sunday he baptized another at Buckeye.

On Sabbath morning he received most of these into the fellowship of the Salem Church. Two others were received on verbal testimony. Others will be baptized in the near future.

I am very glad that I have had this privilege of working with Pastor Bond in this college town, and to find so many consecrated people intent upon building up the church under the able leadership of Pastor Bond.

For several years I have said that the question of pastors of our college churches is of denominational interest to us, for the reason that we send our children to these schools, and we wish them to have the best of pastoral care while in college. The experiences of the past six weeks, together with the intimate acquaintance I have had for several years with these pastors in our two colleges and our university, cause me to be more hopeful and encouraged, and to be the more confident that it is by far the safest course for parents to send their children to our own schools where they will have the help of our pastors and of a loyal company of members in our churches.

While at Salem I spent a day with Pastor Bond at Clarksburg, attending the Ministers' Meeting, and calling on Sabbath-keepers in that city.

I expect to visit all our West Virginia churches and some lone Sabbath-keepers before I leave the State. This will make it possible for me to attend the Southeastern Association at Berea.

*Salem, W. Va.*

"Why is it that some who observe good manners elsewhere will sit at the end of a church pew and compel other people to crawl over them to secure a seat?"

"Your religion makes you happy, did you say? Good. But does it make anybody else happy?"

## YOUNG PEOPLE'S WORK

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

### Missions at Home

REV. WILLIAM M. SIMPSON

*Christian Endeavor Topic for Sabbath Day,*  
November 27, 1915

#### Daily Readings

Sunday—The foreigner (Mark 7: 24-30)  
Monday—Educational work (Jer. 31: 31-34)  
Tuesday—Bible schools (Acts 28: 30-31)  
Wednesday—A mission to Sodom (Gen. 19: 1, 2, 15)  
Thursday—Aid to the sick (Mark 2: 1-12)  
Friday—Civic ideals (Ps. 24: 1-6)  
Sabbath Day—Home mission work to be done in our community (Luke 14: 15-24)

Inasmuch as each society must localize this topic, I use my own community freely as an illustration. Friendship is a village of about twelve hundred inhabitants. Nile is a hamlet of less than a hundred. Besides the small Catholic church, Friendship has, in order of size, a Methodist, a Baptist, a Congregational, a Universalist, and an Episcopal church. Nile has a Seventh Day Baptist church of a hundred resident members, the most of whom live outside the hamlet, and an undenominational Sunday school with an average attendance of about seventy. There are many people in Friendship and Nile who have no connection with any church or Bible school. Rev. George P. Kenyon, of Richburg, holds meetings on Sunday evenings at the Wirt Center schoolhouse. But there are very few from the Smalley district, the Babcock district, the Inavale neighborhood, the Moss Brook district, the Scott district, the Belvidere road, the Belfast road, the North Branch road, or the Cuba road who attend any religious services. Some of these communities would welcome religious services; others would oppose any attempt to introduce such services. However, the more difficult the task, the greater the need and the stronger the challenge.

Many an Endeavor society, in a spurt of enthusiasm, has undertaken outpost work in some nearby needy field, only to abandon it in about ten weeks because it was not wisely managed. Such temporary work must be discouraging to the people of the district where it is done. I think that the

men's joint committee of the four churches of Friendship and Nile, now united in an evangelistic campaign, should continue their organization and carry this evangelism to the outlying districts and keep it up the year around. Each district should be carefully studied, so that the service could be suited to its needs. The men of the four churches—and others, if they are willing to unite—should stand back of a well-organized, well-manned, permanent movement that should reach every home of the town of Friendship and the north half of the town of Wirt. Very little work has been done in these outlying districts, even when the churches in Friendship and Nile have been in most flourishing condition. Churches have been too much concerned with their own, too little with others' good.

How about your community?

What home-missionary work may your society start? Are you going to keep it up?

What qualifications are needed for doing home-missionary work?

Are there immigrants to whom it is your duty to carry Christianity?

Is the organization and conducting of athletic clubs, literary societies, scout patrols, camp-fire clubs, etc., home-missionary work?

### Christianity and the Doctor

DR. GEORGE W. POST JR.

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

The idea in the minds of those preparing this program was presumably to set forth to those of you who may be at the point of deciding what your life work may be, some of the things required of a physician, and the ideals to which he should aspire, and to correlate these with Christianity in general and with the principles of the Seventh Day Baptist Denomination in particular.

The public at large expect to see in a physician a jovial, good-hearted fellow whose Christianity consists largely of doing what good he can for those about him in a physical way, "with charity for all and malice toward none," but who, lacking the fire of zeal, takes no definite stand in any denomination. The reason for this is not difficult to find. The doctor is essentially a materialist. He is constantly applying his knowledge of nature's laws to

the problem of discovering the cause of human ailments, and applying the proper remedies thereto. As he is habitually viewing illness from this angle, he has little time to indulge in emotionalism. In fact, were he to do so his work would be marred by many failures. Nevertheless, if he be a materialist, he ought also to be a Christian. What though he be not influenced by waves of emotion! What though he view the passing of a human life, or the unexpected return to health of one very ill, as the result of the fulfilment of the laws of God rather than as a special act of Divine Providence! Is not the highest type of religion that which consists of love for God and his laws to the extent that the individual respects the very perfection of them to such a degree that he does not expect any of them to be set aside for his personal benefit?

The subject naturally divides itself into two parts: (1) Christianity as it applies to the relations of the doctor with those about him; and (2) Christianity and its application to the doctor himself.

I. Christianity as it applies to the relations of the doctor with those about him.

The first office of the doctor is to battle with the problems of illness. People look to him to direct their conduct through the crucial period in such a way as to restore health and strength to the sick ones. But how shall he prove equal to the task which he assumes? All the knowledge which we possess seems so petty when we consider the infinite knowledge of the Creator himself. The strength which is in us seems so paltry when we compare it with the all-powerful might of our Savior. What can the physician hope to accomplish unless God help him and be his sustaining strength?

People consciously and unconsciously reveal their inner selves to the doctor, so that he knows many of their weaknesses and failings. He must keep those confidences inviolate and trust in God that he will have strength to keep his ideals high and his faith in humanity strong in spite of the knowledge of these weaknesses. He will discover some of those whom he thought weak because they said little or were little seen, to be veritable towers of strength in character and they will be the beacon lights which will show him the

strength which comes of quiet and faithful service for the Master.

The physician's patients will frequently consult him in regard to various things besides health. He will be asked to advise regarding all manner of things concerning which people are in doubt. As a Christian he must endeavor to do his best for them and it is a grave responsibility to undertake; nevertheless, with the strength of Jesus Christ steadfastly in his heart, he will find himself able to do great things for the cause of truth and righteousness.

The physician will be called upon to care for the lowly, the miserable, and the poverty-stricken, and it is here, perhaps, that he will need the spirit of Christ most. He will be asked to minister to those living in filth, and to those sunk to the depths of degradation. If he be called upon to minister to the scarlet woman when she is no longer able to pay, if he find that his path of duty lies among those who live in destitution and misery, without hope of being able to repay him, shall he falter? Yea, if he do falter, then he is not worthy of his calling. This is the work which the lowly Nazarene did. Shall not the doctor in such a case, with the fear of God in his heart and the strength of the Holy Spirit within him, go forward and do his duty without price, even at the risk of his life? God himself holds the life of the doctor in his hand, and when his work is done, and then only, will it be taken from him. He must minister to the lowest and meanest of God's creatures.

II. Christianity and the doctor himself.

If what is said now repeats what has been said before, it is because the two are bound inseparably together and can not be entirely divided one from the other.

Can a physician be a Christian? He can, he ought—nay, he *must* be, if he is to fulfil his highest mission in that calling. The physician must be inspired by the Christian spirit, else he will soon lose all the finer qualities of character. The constant contact with the seamy side of life will result in the lowering of his ideals and principles of living, if he be not upheld by the divine touch. Without it familiarity with the inner thoughts of others and knowledge of the family skeletons will breed in him contempt for those about him, and one having lost respect for his fellows

is not far from losing respect for himself and for his God.

In order to possess the patience and loving-kindness necessary in dealing with those who have erred, as the Master would have him deal with them, he must have Christ the ruling power of his life. Without Christianity the doctor is in danger of becoming mercenary. The tendency then is to be more concerned with the amount of money which he can extract from a man's pocketbook than he is about the amount of good he can do the man. Such an one is no longer fit to be a doctor.

It takes Christian fortitude to tell men what their course should be through a sea of adverse conditions; and without the steadying arm of the Master, the doctor will waver when it may mean not only the loss of life but the loss of souls as well.

Can a physician be a Seventh Day Baptist? The field of medicine is one of the few to which a Seventh Day Baptist may turn without sacrificing any of his respect for the Sabbath. It is true that one will have to work on the Sabbath, but just consider what a work he should be doing. True he need not and should not do unnecessary work on the Sabbath, but if he confine his activities on that day to those who are actually in need of relief, then he is fulfilling his obligation and privilege in regard to the Sabbath as the Savior himself did when he walked upon earth.

The doctor must be a man of prayer, and when I say that, I mean that he should be a man who really prays. Repeating a lot of words is not prayer, neither is telling God what we want. God never intended that we should have every whim gratified for the asking. By praying I mean communing with the heavenly Father concerning the needs, and hopes, and desires both of others and one's self, and striving with all one's might to bring about those things which seem in the dictates of one's conscience to be right. The doctor must be a man of prayer.

Above all, a doctor must be truly a man (or woman, as the case may be). By that I mean a manly man or a womanly woman, fearing God and fearing nothing else.

One must be prepared to put in much time in preparation. He should be willing to take at least two collegiate years of study or, if possible, four collegiate years before beginning the study of medicine.

He should put in the four years in a first-class medical college, and spend from one to three years more in gaining practical experience before beginning his individual practice. This may seem arduous, but remember that if one wishes to be a success in one's line, one must be thorough in laying the foundation. Remember that the Master was thirty years old before he was prepared to take up the life work which he accomplished in so short a time. One preparing for a medical career must work hard and thoroughly through all these years of study. No shirking—no forgetting the goal ahead. The field of medicine is full to overflowing and yet it is doubtful if there was ever a time when good physicians were in greater demand than they are at the present time.

Very many Seventh Day Baptist youths seem to think that after they have become professed Christians and Sabbath-keepers the rest will be easy; that God will provide for them. *No one ever made a greater mistake than that.* God does not need that sort of Seventh Day Baptist physicians. They must all be first-class ones—no second-rate ones. As in all other walks of life, the only ones who attain success to any great degree are those who earn it themselves. In order to rise to any great attainment the only method that will produce results is to do the work which is before you and do it better than any one else could do it. This applies in the field of medicine and if you are going to show the world that Seventh Day Baptist physicians are any better than other physicians, it will be by doing superior work and not by any other method.

If I have said that one must not depend upon the fact that he is a Seventh Day Baptist to bring success to him as a physician, I want to emphasize, conversely, the fact that his being a Seventh Day Baptist will not interfere with his success as a medical man, while it should make him a stronger one. During the medical collegiate years, there is sometimes difficulty in arranging one's work so as to keep the Sabbath properly; still by exercising some effort one may be able to have part or all of the Sabbath for rest. Excepting during that period and during the hospital year, I know of no other time when it is of the slightest hindrance to one.

If you expect to become a medical man you must be prepared to give any or all of

your time to medical work without stint and ungrudgingly. You will be called upon to minister to the sick in the wee small hours and you must be ready and willing. You must be ready to render service wherever needed without asking or knowing whether you will receive any remuneration at all or not. In fact, you will be called upon many times and often to minister to the needs of those in such straits that to pay you will mean denying themselves the necessities of life and it may even be your duty to assist them financially. If so, you must be ready and glad to avail yourself of the opportunity to do Christian service.

Knowing the secrets held in the breasts of many people, it will be your duty to guard them more carefully than you would your own. It will be your duty to use these in an effort to uplift these people physically and spiritually and you will be able to accomplish very much if you are not meddlesome about it. This you must do if you would hold the respect of such people.

As a physician you must be a practical, sensible Christian. You must treat even your fellow practitioners with fairness. In these days we hear much concerning the evils of the medical code of ethics, which is considered by many to be some secret code of conduct between doctors, whereby the physicians see that they each extract from the patient as handsome a stipend as possible and congratulate each other without giving the patient a proper return, or whereby one physician refuses to encroach upon the practice of another. The latter is true, but I wish right here to explode the notion that the former is. It is true that there are certain rules of conduct, but they are not secret at all. Perhaps some of them are obsolete and require revision; if so, they will probably be remedied in time, but the fact remains, and it is to this I wish to give emphasis—all these rules are based upon the principle of the Golden Rule and no better rule of action is available. If there be those of you who feel that you have suffered as a result of such rules, you must remember that all human administration of law and justice is faulty and that it is likely that it is from this cause that injury has been done you. But their purpose is right and they are intended to serve only as guides of action.

What physician but a Christian one can possess that steadfast courage which will permit him to work unflaggingly in the face of apparently insurmountable odds with that calm and serene purpose in his heart which will permit him to take his repose at night knowing that, although much is depending upon him, still if he has done his best he need have nothing to fear,—knowing that his heavenly Father will be responsible for the results?

If you contemplate entering the field of medicine and expect to be a success to any extent, do not entertain the idea that you can follow any other profession at the same time. It will require all the time and energy that you possess to do justice to the profession of medicine. Do not attempt to be a lawyer, or a business man, or a promoter, and a medical man at the same time. Do not think that you can be a clergyman and a physician at the same time and do both well. With all due respect for those whom I have known who have attempted it, I wish to say that I believe that the man does not exist who is smart enough to do it. I do not believe that any one who ever attempted it amounted to as much as he would have, had he devoted all his energy to one line of work.

If the preceding remarks seem to point out a rather difficult road to success, what then are the remunerations? *Are they adequate?*

In the first place, one may know that he is doing a work that is of actual value to the world beyond that which is usually attached to most lines of business endeavor, and this is said with all due respect to those whose work is confined to commercial and business lines.

One may observe the Sabbath properly if he will. It is always best for the physician to make some arrangement whereby the Sabbath differs from other days, so that it will continue to have a special significance; otherwise the day will soon lose its significance to him entirely.

One will have the opportunity of doing much Christian work among the lowly and widows and fatherless, such work as our Savior delighted in doing.

One, if he be as successful as he should be, will be able to command a place of honor and respect among his associates

which is second only to that which the minister enjoys. Do not understand that I mean that one should seek this as a selfish end—far from it—but it is one of the things which do come.

One will be given an opportunity to stand as an example of the Christ life to many who would not otherwise be reached at all. I have known many physicians who were of the greatest Christian influence to the people of their community. I have known many who might have succeeded in that respect had they used tact, instead of riding roughshod over the feelings of others. A little Christian service given unostentatiously will often accomplish infinitely more than a tirade of criticism ever could do.

If you become a practitioner of medicine your chance of accumulating great wealth will be practically gone. Exceedingly few physicians ever amass fortunes, and if any of you should consider the matter from that standpoint I would advise you to stop right where you are and turn to some other field. On the other hand, men who are successful in the practice of medicine are usually assured of making a reasonable living, if nothing more.

Your work, well done, will give satisfaction if you remember that, after all, the practice of medicine is but one field of the practice of Christianity.

It is told of one of the greatest medical men in the world that, some years ago, while traveling in a railroad train, he was recognized by a man who discovered him reading and pondering over a small book which he had in his hand. The newcomer, a traveling man, addressing the physician, asked him what the book was. "The Bible," was the prompt reply. This astonished the traveling man and he asked the physician why he was studying the Bible instead of passing the time in some other way, to which the reply of the physician was as follows: "Studying God's word and trying to live according to it is my business; the practice of medicine is my avocation."

If you are willing to work and work hard—as hard as you can—and give the best that is in you, the field of medicine is open to you. It will give you a satisfaction which is second only to that which comes to the Christian minister.

### Pastor Jordan Pleasantly Surprised

One of the most delightful social evenings, both for pastor and people, was had in honor of Pastor Jordan's forty-fifth birthday. Rev. Mr. Millar of the M. E. church very kindly assisted in getting Pastor Jordan to the church parlor, under pretense of being anxious to hear the Brotherhood Band; and to say our pastor was surprised is putting it very mild. A short program of music and greetings was given, among them the poem, by Mrs. Fanny Kelly, which follows this article. The pastor was presented with an up-to-date bicycle. Mrs. Jordan and daughter Helen were also remembered at this time.

Evangelistic meetings began October 21, the M. E. church uniting with us. The committees which form the machinery for this campaign are from both churches, the Epworth League and Christian Endeavor uniting in the young people's work. Rev. Mr. Coon is giving us some very thoughtful sermons, and Professor Schmidt has charge of the music. M. E. G.

#### A Birthday Poem

MRS. FANNY KELLY

(One of the birthday greetings given by the parishioners and friends of Rev. Henry N. Jordan on his forty-fifth birthday, October 8, 1915)

Our birthday marks for good are cast,  
They tell how much of life has past;  
How many cycles have been trod  
Along the pathway of our God.  
The years that come and pass away  
Are closely linked with each birthday,  
And memories sweet around them cling  
While borne away on time's swift wing.

We come with birthday greetings here,  
With loyal hearts and helpful cheer;  
And trust true worth may here entwine  
As incense on our pastor's shrine.  
We bring no royal gift tonight  
Arrayed with costly jewels bright,  
But friendship in its humblest part,  
The offering of our church's great heart.

Sometimes men leave their realm of care  
To mingle in life's pleasures fair,  
Till o'er their weary features flow  
Bright gleams like sunshine soft and low.  
Our pastor sometimes finds relief  
From scenes of somberness and grief,  
By turning to the brighter part  
And lifting shadows from the heart.

"A little nonsense now and then  
Is relished by the best of men."  
Sometimes when we have gloomy days

He comes to us with cheery ways,  
And like the old-time merry pun  
He bubbles o'er and o'er with fun,  
Thus proving that a blithesome heart  
In all life's changes claims a part.

When we are bowed with grief and care  
He comes to us with tend'rest prayer;  
When we our loved ones lay away  
He comes to us that darkest day,  
And as they sink beneath the sod,  
He points us to the living God,  
And prays that we united be  
In mansion's bright beyond death's sea.

We gather in this room tonight  
To spend the time in pure delight,  
With pastor, wife and daughter, all  
Who answer to this birthday call.  
And Pastor Jordan, may you know  
A future, cloudless, free from woe;  
And may this birthday be to you  
A memory bright your lifetime through.

Then as the years shall roll around,  
And heads with whitened locks be crowned,  
May richest blessings from the skies  
Long make your home a paradise.  
But whether here or whether there  
Let us be subjects of your prayer,  
And on the fair, immortal shore  
May we all meet to part no more.

### Southwestern Association

DEAR BROTHER GARDINER:

In response to your request I am sending you something for the RECORDER from the Southwestern Association.

This association met with the Little Prairie Church at Nady, Ark., October 28-31, 1915.

The railroad station which is most generally used by the people of the Little Prairie Church is Gillett. Gillett is the terminus of a line of the Cotton Belt Road which crosses the main line at Stuttgart. All these places are in Arkansas County, not far from the junction of the Arkansas and Mississippi rivers. Just now Nady is eighteen miles from Gillett. Distance here depends among other things on how much flood water from the Mississippi River is flowing up the Arkansas and White rivers. This condition, which is likely to become worse, is caused by the continual raising of the levees of the Mississippi, which is the general policy of the government.

The mouths of great rivers are as difficult to control as the mouths of some of us. A few years ago the Arkansas took a notion that it would not empty into the Mississippi, and so now it discharges its muddy waters into the White River.

Brother T. J. Van Horn wished to go over to Arkansas Post to see the battle ground where his father fought in the so-called Civil War, but he was told that the ground on which the battle of Arkansas Post was fought is now in the delta of the Mississippi, or some equally inaccessible place.

Little Prairie is about twenty miles long, and is called Little to distinguish it from Grand Prairie of very much greater size.

Seven years ago the rice industry discovered these prairies of Arkansas and land that could have been bought for five dollars an acre when I was here eleven years ago is now being sold for seventy-five. The new industry has brought many changes to this part of the State.

At Stuttgart I met Rev. T. J. Van Horn and Mrs. C. C. Van Horn and son Marion. We reached Gillett too late to go to our destination on Wednesday. Thursday morning, while waiting for the livery team, I went to the high school where I was invited by Principal Sanders to conduct the opening exercises and address the school. This I was glad to do. Arkansas is making great progress in school matters. The State now has a strong compulsory education law which applies to both races. But if I told you all about such things we would never reach Nady and the Little Prairie church.

The day was hot, the dust was deep and the team was of the "razor back" order; but the company was congenial, the scenery was always strange and often beautiful, and persimmons were ripe. To reach Little Prairie we cross "Cypress Lough" on a new and expensive "levee" which we would call a turnpike.

The Little Prairie church is in the heavy timber. In the daytime when the sun was shining I could go to church one mile alone; but when night came I was glad to keep close to a lantern in the hands of some one who knew the place. The land is flat and the trees all look alike. The paths are as many and as crooked as the transgressions of the Psalmist.

The association was organized by the election of T. J. Van Horn as moderator and Mrs. C. C. Van Horn as secretary. I was also glad to meet here my old friend, B. E. Fisk. I mean my friend of former years. Brother Fisk was the delegate from the "East." Of course Rev. G. H. F. Randolph was there. He has been visiting

this part of the country more or less regularly for eighteen years. Possibly it was sixteen that he told us. He is well known and much admired. As an old gentleman said at Hibbard's Store on the Prairie where we stopped for a lunch, "Brother Randolph is an eminent man—he has been weighed in the balance and not found wanting." Then too we enjoyed meeting again Brother Harold Carr, of Vincent, Tex. Readers of the RECORDER may remember that this brother attended the General Conference at Boulder in 1908 and was then baptized by Rev. G. H. F. Randolph and became a member of the Fouke Church. This is his first meeting with the people of his choice since his visit to Boulder. It was good for him and for us all that he came to the association this year. I wish all those who come to us were as loyal and fearless as is Brother Harold Carr, of Vincent, Tex.

The success of the association depended quite largely on the advance work of Brother C. C. Van Horn, of Gentry, who had been conducting singing meetings for a week previous to our arrival. You remember that the resident membership of this church is fifteen and these widely scattered. Brother Van Horn had gathered together about twenty young people of the neighborhood and trained them to sing. They were all pledged to attend and assist at all the evening meetings. Very few of these were Christians. Brother Van Horn and these loyal young people were of great assistance in the meetings.

I suppose I may be pardoned for also mentioning the male quartet, composed of C. C. and T. J. Van Horn, B. E. Fisk and the writer. I shall not tell you how old we are, but we can sing some yet, and I was glad that I had taken my Towner's Male Choir with me. The singing at the association will not be soon forgotten. The population of Nady depends on whether or not Brother O. P. Sweeny and wife have company. Here is the postoffice and store. It was here that I was so hospitably entertained. Brother Sweeny is building a large frame house, but it could never have the charm to me that will always be associated with the family worship about the open clay fireplace in the old log house which I learned to love eleven years ago and which is the same place today. I hope that if I ever return to Nady it will be in the fall

when persimmons are ripe, when the ground is carpeted with oak leaves and when it is just cool enough to require a fire at night.

The details of the association I will leave for the secretary to report and will only say that the religious interest was so great on Sunday night that there seemed a real demand that the meetings continue. The Van Horn brothers and Elder Fisk stayed to continue the work. I hope to hear of good results of their labor. It was my privilege to preach and lead on Sunday night and I am seldom impressed as I was then with the necessity of consecrated and continuous leadership. Here were scores of young men and women who stood one at a time and said boldly, "Brother Shaw, I want to be a Christian." They mean what they say, but what hope can we have that they will rise from the degrading environments in which they have always lived unless they have the teaching and example of a wise, clean, consecrated leader.

Here are conditions, social, industrial and religious, which present problems that are more than perplexing, but Little Prairie has great possibilities and is not without hope.

I would be glad to tell you of many things, including my stop at Gentry, but this letter is already too long.

Reaching home on Friday I found that the town was quarantined for smallpox. There are a dozen Seventh Day Baptist homes where the disease is. I wish now that I was back in Arkansas. I plan to start Tuesday for Arthur County to do some work. No one knows when we can open the church here. I hope it will be soon, for we are very anxious about our special meetings to begin in January.

Fraternally yours,

GEO. B. SHAW.

An artist and his wife were entertaining some friends to tea in the studio. The host's picture, which had recently been "hung," was the topic of conversation. Said one lady: "Mr. Vandike, yours was the only picture I looked at in the exhibition." Vandike bowed and smiled delightedly. "Believe me, madam," he said, "I appreciate the honor." But she gave him a little stare of perplexity. "Honor?" she said. "The others, you know, were so surrounded by the crowd."—*The Standard*.

## CHILDREN'S PAGE

### Self-Control

"Father, Uncle Fred was here, and he was—he didn't know what he was about, Father!"

Father sighed as he hung up his hat.

"But, father, it was awful. You don't seem a bit surprised!"

"Not surprised, George, but very sad."

Mr. Monroe walked down the hall, and dropped into a chair in the library. George followed.

"How could he do it?" George asked, awestruck. "I always loved Uncle Fred."

"Every one loves him. All he lacks is self-control. George, how many sodas do you drink a week?"

"I don't know!"

"Do you ever go without one when you want it?"

"Not if I've got the price!" answered George cheerfully.

"Could you?"

"I don't know!"

"Every time I'm down town I see half a dozen boys coming out of a drug store," Mr. Monroe said. "I've been thinking a good deal about it lately."

"But soda doesn't hurt any one!"

"Not in itself, if it's made by a reliable concern. It's just the self-indulgence of the habit."

"I don't know what you mean," George said. He was sitting astride a chair, his arms across the back.

"I mean," Mr. Monroe said, "that every boy, as he grows up, is fostering self-indulgence, or gaining self-control. Uncle Fred is a good fellow in most ways. It makes him very unhappy to degrade himself, or inflict pain on those he loves; but he has so steadily yielded to his own desires that he hasn't force of character now to break a miserable habit."

"Isn't it awful?" whispered George.

"It is! George, will you give me your word that through June you won't take one soft drink, or sundae, or buy candy?"

"A whole month?" said George, dismayed. "Oh, father, I don't believe I could go a whole month!"

"You haven't sand enough?"

"I don't know," stammered George.

"Why, I'm so used to it! And the fellows would think I was off my nut."

"Already your self-indulgence is stronger than your self-control?"

"Oh, father!"

"To call a spade a spade, isn't that so? You feel a craving, and you satisfy it as a matter of course until you lose power to resist it. That is what Uncle Fred does. His results are more harmful, but the principle is just the same; self-indulgence instead of self-control."

"You don't mean I could ever be—like Uncle Fred?" said George, startled.

"If you haven't a boy's self-control to resist a boy's appetite, where will you develop a man's self-control to resist a man's appetite?"

George leaned his forehead on his crossed arm.

"I never thought about those two words before—self-indulgence, self-control."

His father did not answer. He was watching George's bowed head. There was silence in the library for many minutes.

Then George looked up.

"I see what you mean, father. It isn't that a soda's going to hurt me once in a while, but I've got to a place where I can't get along a day without one; that's the harm."

Mr. Monroe nodded. George came to his feet.

"I will have a boy's self-control, father. I promise you I won't touch a soda all through June."

Mr. Monroe, too, rose with a quick smile. "Good boy! I knew you had the sand. Shake!"

George put his hand in his father's and they shook hands on the promise, man to man.—*The Young Churchman*.

"Often in summer, after picnic or porch party, a quantity of stale sandwiches remains uneaten. From these seemingly hopeless leftovers palatable articles of food may be concocted by toasting the bread on the outer side, without taking the sandwiches apart. For luncheon or with afternoon tea this makes not only an economical but a dainty dish."

Character is like bells which ring out sweet music, and which, when touched accidentally even, resound with sweet music.—*Phillips Brooks*.

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

Dr. Platts left Milton for California, December 27, 1909, in answer to a call from the Missionary and Tract societies for work on the Pacific Coast. He reached Riverside in time for the annual meeting of the Pacific Coast Association with that church, then under the pastoral care of the Rev. E. F. Loofboro. A heavy rain, never again equaled during his stay on the coast, prevented many persons from being present, but an excellent series of meetings was held. After making many calls on friends and relatives, he went to Los Angeles at the end of the week, preaching his first sermon to our people there January 9, in Music Hall, in the Blanchard Building. After much personal work and consultation with leading men in California and in the East and with the approval of our denominational societies, it was decided to organize a church at Los Angeles, which was done February 26, 1910, with fourteen members, fifty persons being present on the occasion. (In this month of February he traveled two hundred and forty miles by trolley and forty on foot.) The last half of May was occupied with a journey back to Milton for his wife and son. On his return, he reached South Pasadena June 1, which was their home until fall, when a pleasant little place was bought at Long Beach where the family moved the first week in October, twenty miles from the church at Los Angeles, but with fine frequent communication, by means of electric trolley lines, with all our people scattered variously at seaside resorts and outlying towns.

The first week of December, 1910, Dr. Platts was offered a very neat little church building at a reasonable sum, and after conferring with many friends in the East and receiving generous aid from the Memorial Board, the purchase was made and the building was dedicated to Seventh Day Baptist work, July 8, 1911.

On February 21, 1911, Dr. Platts' seventieth birthday, he speaks of himself in his diary as "well and strong"—"equal to ten more years of work for the Master." A very busy summer was followed by the attendance in August of both Dr. and Mrs. Platts on the General Conference at West-

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

erly, R. I. Friends in the East generously sent to him funds for the trip which was a most delightful one in every respect. Work was resumed with renewed ardor, the home at Long Beach was sold, and a new bungalow built on the lot in the rear of the church at Forty-second Street in Los Angeles. Just before moving, the eldest son, Willie, was struck by a passing trolley car and died very soon without regaining consciousness, October 22, 1911. From this terrible shock the Doctor never fully recovered and from that time his health was never firm. On May 18, 1912, near the close of his sermon, he was overcome with a fainting attack. The doctors pronounced this as the end of a continuous mental effort and at a church meeting held June 8 his resignation as pastor was accepted though some insisted that he be given a six months' furlough instead.

On June 24 a telegram was received announcing the death of his second son, J. Allison, from acute pneumonia. Possibly this news, more than all else, caused him to relinquish all hope of further public service. Father and son had always been exceptionally congenial and sympathetic in their work and the son being taken away in the prime of life at forty-five and from great usefulness as a gospel minister, gave the father another crushing blow.

His last sermon in Los Angeles was preached the following Sabbath, June 29, 1912, from Revelation 2: 10, "Be thou faithful unto death, and I will give thee a crown of life." In April of the next year Dr. and Mrs. Platts returned to Milton, Wis., where he had several attacks of pneumonia which finally ended his life September 8, 1915.

On Sabbath afternoon, September 11, 1915, a memorial service was held in the Seventh Day Baptist church in Milton, Wis., the church of which he had been pastor so long and was pastor-emeritus at the time of his death. At this service the Rev. George W. Burdick read a portion of Scripture and offered prayer. Mrs. Robert Townsend Carr gave a tribute of personal intimate friendship. Mr. J. Murray Maxson brought a message of love and appreciation from the friends and members of the Chicago Seventh Day Baptist Church. Professor Albert Whitford, a former teacher of Dr. Platts, spoke of Dr. Platts' relation to Milton College. Rev.

Willard D. Burdick presented a brief résumé of Dr. Platts' connection with the denominational work. Rev. Henry N. Jordan read a brief biographical sketch and spoke of Dr. Platts in his relation to the pastorate. A male quartet from the college sang three beautiful and comforting songs. It seemed so fitting that at the close of the Sabbath, the Sabbath he loved and revered, his body should be laid to rest in the beautiful evergreen cemetery at Milton while his spirit was at rest in that Sabbath rest which remaineth for the people of God. Dr. Platts is survived by Mrs. Platts, a son, Dr. L. A. Platts Jr., and a sister, Mrs. J. H. Babcock, of Milton.

Since Dr. Platts' death many testimonies have been received from individuals and from various organizations, expressions of appreciation of the beauty of his character, the influence of his life and the value of his work. Among these should be included the words which Mr. J. Murray Maxson spoke in behalf of the Chicago Church at the memorial service: "Dear friends, we meet today to pay personal tribute to Dr. Platts. If we were called upon to speak we could not keep still. If these walls had the power of speech they could not refuse.

"It is one of the greatest privileges of my life that I can call him my friend. He was a safe pilot, a welcoming friend; and as we call today upon the Lord to help us to continue in this friendship, although this earthly tabernacle is to be laid away, we continue our prayers that his influence may extend as his life did, from ocean to ocean, and from earth to heaven. I feel as though his life leaves in mine the seed that is sown of usefulness for our Master. I pray that I may nourish the seed that he has sown by actions. Our church in Chicago joins with you to mingle our flowers, our tears, and our prayers that we some day may see the welcoming hand that has clasped ours beckoning us up to that union where we believe he is today joining in a triumphant song amidst the welcoming of those dear ones."

The following are extracts from letters received by Mrs. Platts which indicate in some measure the esteem with which Dr. Platts was regarded by his friends and acquaintances:

"Dr. Platts was to me a type of a perfect gentleman—kindly gracious and inter-

ested in what was being done by his friends."

"He was a friend tried and true."

"Surely in variety and ability of service no one has deserved better of the denomination."

"One more of our great and good men gone; but we will none of us forget him, nor the many kind, thoughtful acts he was constantly performing."

"Dr. Platts was so closely connected with all that is highest and best in our denominational work that I can not think of him as having left us. But I am glad that he is able to see face to face the Master whom he always served with such perfect devotion."

"He was a good sermonizer and I loved to hear him preach."

"We all loved him and owe him a debt of gratitude for his labor in forwarding the interests of our cause."

"We realize we have lost one more of our denominational leaders. We are grateful for the long life of efficient service rendered by Dr. Platts as a teacher, pastor, editor, extensive writer for our publications, and wise and pacific counselor at our associations and General Conference, his unbroken attendance at the latter being a remarkable evidence of his faithfulness."

The action of the last General Conference given below touched him deeply.

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

**BELOVED DOCTOR PLATTS:** In view of your long and efficient service to the denomination in various official capacities and as a faithful pastor and preacher of the word; and in view of the beauty and sweetness of your character and life, which have endeared you to all who have been privileged to come under your ministrations and enjoy your friendships,—in view of all these considerations, the General Conference now in session, has instructed its Recording Secretary to convey to you its Christian greeting and to express to you its love and the hope that, under God, continued peace and joy may be yours unto the end.

For and in behalf of the Seventh Day Baptist General Conference,

**EARL P. SAUNDERS,  
Recording Secretary.**

*Milton, Wis., Aug. 29, 1915.*



A friend of Dr. Platts once said that he, Dr. Platts, was never seen at his *very best* except in his letters to his wife. Those who have been privileged to know the contents of such letters will readily concur in the judgment of the speaker. Dr. Platts was a writer whose composition, choice of words, ease and smoothness of style, and grasp of his subject entitle him to a place among writers of no mean ability. Some excerpts from a letter which he wrote to the *Milton Journal* while he was on his way to California, in 1909, will illustrate in some small measure his pleasing style and his adeptness in turning a common incident into a striking impressive simile.

"No haunting memory of unfilled promise to write for the *Journal* impels me to 'write these few lines' for I made no such promise; but I am in a mood for a chat with the home folks and this seems about the only way to get it.

"Three days and nights of continuous travel by rail might be expected to bring considerable of monotony with something of variety. Two nights from Chicago with the intervening day gave us plenty of the former; but on the morning of the second day we found ourselves climbing the Old Santa Fé Trail with two monstrous engines tugging at the head of the heavy train and a third doing the boosting act at the rear till we were at Raton, a station in the mountains 6,627 feet above sea level. . . .

"Here I am, running on and saying almost nothing about the comfort of these incomparable Santa Fé trains. In these finely equipped cars there is little to be desired, while the grace and speed with which we glide along through mountains and across plains add to the pleasure of the journey. Even the delusions which sometimes creep into the experiences of such a trip are an integral part of its pleasures. For example, this morning just as the grey dawn began to peep in at my window, I awoke to find everything as quiet and still as in my own home at that time of morning. Could we have stopped that the passengers might sleep on undisturbed? No, we seemed to be moving, we *were* actually moving, but without jar or tremor. Just then a passing train on the side track moved out of my range of vision and the morning star was looking at me with a merry twinkle, as if to laugh at my delu-

sion. Meanwhile there came to my mental vision the picture of the Bright and Morning Star which looked down upon a sleeping Babe in old Bethlehem so many, many years ago. And that is no delusion, and tears fill my eyes for very gladness, as I rise to greet the day. Southern California, with its promise of green fields and warm sunshine, and possibly some disappointments, is not far away. But Heaven, with its sweet peace and unfailing joy, is much nearer, and it has come to my heart this morning in this little vision of the star."

### Home News

NILE, N. Y.—The Seventh Day Baptist church at Nile, although three miles from Friendship, united in an evangelistic campaign, from October 6 to October 31, with three churches in Friendship—Methodist Episcopal, Congregational, and Baptist.

[It was not Brother Simpson's fault that a misplaced comma on page 567 of the RECORDER for November 1 made two churches—Methodist and Episcopal—out of one church, the Methodist Episcopal.—ED.] The evangelist was Rev. John M. Linden, of Madison, Wis. He brought with him a singer, J. Walton Strahl, of New Kensington, Pa. Mr. Linden is a converted business man, a graduate of Brown University, Providence, R. I., and of the Divinity School of the University of Chicago. Mr. Strahl is an expert cornetist, an able chorus leader, and a good mixer. About a year and a half ago he was converted. At that time he was singing in vaudeville.

Friendship had not had a union evangelistic campaign for the past twenty years. Thorough preparation was made for this one. The meetings closed last Sunday night, when 28 took the evangelist by the hand, expressing a desire to lead a new life. The meetings have resulted in a spiritual uplift of the churches, as 300 church members signed cards of reconsecration and 228 signed as new converts.

Of those who signed cards of reconsecration 63 were members of the Seventh Day Baptist church. About 8 of the new converts will unite with this church.

It was estimated that over 400 were in the parade preceding the booze sermon, which was the best ever given in Friend-

ship. It was estimated that about 800 people were crowded into the Baptist church to hear it. Friendship will never forget Linden and Strahl and the work which they have done for our town. A large crowd gathered at the station Monday to bid them good-by.

We are rejoicing that Friendship voted dry by a majority of 27.

On November 9 I start for school at Alfred. I hope to complete my course in the Seminary this year. My classes will come on Tuesdays, Wednesdays, and Thursdays. Other days I will be at Nile.

WM. M. SIMPSON.

MILTON, WIS.—Dr. L. C. Randolph, pastor of the Seventh Day Baptist church, spoke to the students at the college chapel Friday morning. He has just returned from a trip to Riverside, Cal., where he was with his son Victor during the worst part of the latter's severe illness. Those who were in school last year rejoiced to hear that Victor is better; and every one present rejoiced to hear the inspiring words of the address.

Using as an illustration a football game between the University of Colorado and Colorado College, which was played while he was in Boulder, Pastor Randolph spoke of the value of looking ahead and preparing for the work that is to be done in the future. He said that the difference between drudgery and play is that drudgery is doing work which you are not fitted to do, and play is working at something which you understand and are prepared to accomplish.—*Milton College Review*.

President W. C. Daland will give to the college people and the general public, on Tuesday, November 16, at 3.30 p. m., a lecture in the college chapel on "The Significance of Music." Gymnasium classes will not meet on that day. This is the lecture which the president will give later at Gary, Ind.

The Forward Movement Executive Committee met last week and planned the year's campaign for new students and a greater Milton. It is planned to give but one entertainment this year and that a good one.—*Journal-Telephone*.

MILTON JUNCTION, WIS.—The interest in the union evangelistic meetings is increasing. The spirit of the meeting is deepening. Evangelist D. B. Coon is

preaching strong, clearly defined, gospel sermons. The chorus which has been giving Mr. Schmidt such excellent aid in leading the congregational singing has been enlarged and strengthened by the addition of an orchestra. The entire village has been canvassed by personal workers who have visited the homes giving personal invitations to all to attend the meetings. The attendance at the services has been good. People are making an effort to boost the work of bringing more of the real Christian religion to this village.

Mr. Coon's topics for the past three nights have been, "Where art thou?" "The one-talented man," "The law of the spiritual capital." These meetings are God's opportunity to all the people of the vicinity to find and express a strong manly and womanly Christian life.—*Journal-Telephone*.

"Five hundred and fifty daily newspapers have notified the Temperance Society of the Methodist Church that they now decline all liquor advertising."

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## SABBATH SCHOOL

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

### Still Onward

The Milton Sabbath School has already reached the goal set by the Forward Movement in the number of new scholars gained. The motto is, Still Onward.

It heartens the soul to drop into the school these days. There is such an air of life and interest. Everybody looks as though he were glad to be there. Everybody's wife and sister have the same wide-awake look. In fact, there is a friendly rivalry between three of the masculine classes and three of the feminine classes as to which shall make the better record.

The Men's Fellowship Class, started only about a year ago, had an attendance of twenty last Sabbath, the members being drawn chiefly from the ranks of those who had not been attendants at Sabbath school previously. The women's class, which might be called the "better half" of this class, has had a corresponding increase. The Baracans and the Philatheans are full of enthusiasm—and so on down the line. Superintendent D. N. Inglis smiles a happy smile as he sees the clans gathering, filling the main audience room and overflowing into the annex.

This is the time of year to buckle in.

"When the frost is on the pumpkin  
And the corn is in the shock."

Your neighbor is tingling with the autumn ambition in his blood. He's ready for something.

Come on, old fellow, and join our class. We won't embarrass you by asking hard questions. We take 'em in as young as seventy-eight. We got in one callow youth of that age a week ago. He looked a little bashful at first, wondering whether we would want him. We gave him such a spontaneous welcome and glad hand that his face was all alight.

Pep! Enthusiasm! Fellowship! Team work! Persistence! Earnestness! Joy and Gladness!

Why not?

### Lesson IX.—November 27, 1915

AMOS, THE FEARLESS PROPHET.—AMOS 5: 1-15  
*Golden Text.*—"He that hath my word, let him speak my word faithfully." Jer. 23: 28.

#### DAILY READINGS

Nov. 21—Amos 5: 1-15. Amos, the Fearless Prophet  
Nov. 22—Isa. 1: 10-17. Form and Essence  
Nov. 23—Micah 6: 1-8. Jehovah's Controversy  
Nov. 24—Hos. 4: 1-10. Lack of Knowledge  
Nov. 25—Isa. 61: 1-9. Goal of Prophecy  
Nov. 26—Matt. 10: 16-23. Sheep Among Wolves  
Nov. 27—Matt. 10: 24-33. Divine Protection

(For Lesson Notes, see *Helping Hand*.)

### "Bible Studies on the Sabbath Question" Appreciated

DEAR DR. MAIN:

Will you please accept these tardy thanks for the "Bible Studies on the Sabbath Question"? I am sure it will prove valuable. I am becoming more and more convinced that the reason many young people leave the Seventh Day as the Sabbath is, not that they lack courage to live by their convictions, *but that they are not really convinced that the Seventh Day is the Sabbath.*

Very sincerely,

Alfred, N. Y., July 15, 1915.

### Encourage Your Boy

In the current issue of *Farm and Fireside* a contributor advises parents in part as follows:

"Does the boy want to leave the farm? Well, whose fault is that?"

"Has he ever been useful? Has he ever been told that he is useful?"

"Has he an interest in the farming? Does he own any live stock? Does his father help the boy as cheerfully as he expects the boy to help him?"

"To be sure, when I was a boy I had to work hard and didn't expect any pay for it. I was expected to obey my parents. I was up in the morning to build the fires, and it was my frost-bitten fingers that unlocked the barn door at daybreak.

"But that was a long time ago. In those days there wasn't a town every few miles with moving-picture shows, street cars, and tempting jobs which pay real money. Things have changed."

## MARRIAGES

DEYOE-BURDICK.—At the parsonage at Nile, N. Y., by Rev. Wm. M. Simpson, in the presence of a few friends, Mr. Leslie J. Deyoe and Miss Mildred Burdick.

## DEATHS

MACOMBER.—Edward Wilcox Macomber was born in Charlestown, R. I., June 10, 1840. He was the eldest son of Billings and Rebecca (Briggs) Macomber. His early life was spent in his native town, mostly at farming, but, like most of the young men of that town at that time, he made fishing a secondary occupation.

In October, 1865, he entered the employ of Cottrell and Babcock at Westerly; after the dissolution of that firm he was employed by the C. B. Cottrell Sons Co. until January, 1912, when he voluntarily retired from work.

He was married to Melissa D. Green at East Greenwich, December 29, 1872.

He died September 4, 1915, leaving to mourn his death his wife; two sisters, Mrs. Albert Langworthy, of Westerly, and Miss Mary A. Macomber, of Ashaway; one brother, Bowen B. Macomber, of Ashaway, and a host of warm personal friends.

He was a descendant of the old stock of Rhode Island's staunchest settlers and always maintained the virtues and integrity of his ancestors. In his death the community in which he so long resided and the church which he attended lost a man and a brother of sterling worth.

His funeral was held at his late home, September 7, 1915, with burial in River Bend Cemetery, Rev. Clayton A. Burdick officiating.

E. C. S.

HAMILTON.—Almira W. Allen, daughter of Joseph and Phoebe (Maxson) Allen, was born in the town of Wirt, Allegany Co., N. Y., April 11, 1820, and died at the sanitarium in Friendship, October 26, 1915.

Her husband was Jesse Orlando Hamilton. To them was born one child, Lelia, first wife of George W. Burdick. Lelia died in 1882.

At the age of twenty-four Mrs. Hamilton was baptized and joined the First Seventh Day Baptist Church of Friendship, at Nile. For a few years she held her membership at Portville, but since 1870, at Nile.

Funeral services were held at the church on Thursday, October 28. A large number of friends were present to evidence their love and respect. Burial at Mt. Hope, Friendship.

W. M. S.

VARs.—Ann Janet Clarke, daughter of Joseph Neulon Clarke and Sarah (Curtis) Clarke, was born in Nile, N. Y., June 26, 1866, and died of cancer, at the sanitarium at Addison, N. Y., October 30, 1915.

At the age of ten she was baptized by Rev. Walter B. Gillette and joined the First Seventh Day Baptist Church of Friendship, at Nile, N. Y. She remained a faithful member of this church until her death. July 29, 1886, she married Forest LeGrand Vars. To them were born six children: Mrs. Metha Stillman, of Alfred; Otho L., of Athens; Lynn C., of Friendship; Charles W., Ethan W., and Gaylord L., of Alfred.

Funeral services were held at the family's new home at Alfred on Monday, November 1. A large number of friends were present. The body was laid to rest in the Alfred Rural Cemetery.

W. M. S.

VINCENT.—Joseph Vincent was born September 4, 1837, and died October 30, 1915.

Mr. Vincent confessed Christ and joined the Second Seventh Day Baptist Church of Alfred in the year 1855, at the age of eighteen, and has lived a Christian life. He was married to Maria E. Sisson, daughter of Asa Sisson. To them five children were born. One died at the age of six; Amy died in 1905; A. W. Vincent, of Wellsville, N. Ward Vincent, of Leonardsville, and one unmarried daughter survive. His wife preceded him to the grave more than twenty-two years ago. Mr. Vincent has been a lifelong resident of this community and a good citizen.

Funeral services were conducted in the Second Seventh Day Baptist Church of Alfred, on Tuesday, November 2, 1915, at 1 p. m., by his pastor, Ira S. Goff. Interment was made in the Alfred Rural Cemetery.

I. S. G.

BABCOCK.—Grace Evelyn Babcock was born at Albion, Wis., December 14, 1879, and died November 3, 1915.

Her education was received in the district school and in Albion Academy, from which she was graduated in 1899, being valedictorian of her class. In 1897, while playing basket ball, she received injuries which led to a long series of illnesses which continued until her death.

During half of her life she was under the shadow of these afflictions, being confined to her bed the past few years. Although an invalid and often suffering great pain, yet she never complained. It was an inspiration to those who came in contact with her to see her cheerfulness in the midst of suffering. She left a number of poems, the product of her own heart and brain, expressing her philosophy of life.

Everything that love could suggest or that medical skill could accomplish was done for her recovery. The home atmosphere was one especially marked by love and unselfish service. The secret of the home atmosphere as well as of her own good cheer lay in a strong religious faith. In early womanhood she became a member of the Albion Seventh Day Baptist Church. The influence of her life blessed and helped many other lives. She was a great lover of nature. She was for a long time a star member of the Home Department of the Albion Sabbath School.

Her father and mother, Mr. and Mrs. Charles Babcock, her sister Lillian and her brothers, Henry and Fred, are left to cherish her memory. Many friends gathered at the home on

November 5 to pay their tribute of love. Pastor Sayre offered prayer. Pastor and Mrs. Sayre furnished beautiful music. Pastor L. C. Randolph, of Milton, a friend of many years' standing, preached a short sermon from Romans 8: 28, "And we know that all things work together for good to them that love God, to them who are the called according to His purpose." The floral offerings were very beautiful. The service was permeated by the spirit manifested in the "Good Night" poem written by her:

"Good night, loved friends, for now the day  
Tonight her golden scepter yields,  
And lengthened shadows fall across—  
Hushes honey-laden clover fields,  
The little birds I love so well  
Now chant their sweetest vesper song;  
Could any music be more sweet  
But singing of an angel song?"

\* \* \*

As John on lonely Patmos' isle  
Was strengthened by that vision bright,  
So every lonely soul may gain  
New strength to wait for morning light.  
Then, after all, is 'Good night' sad,  
Which just reveals to us the shore  
Where all shall meet, be known, and say,  
'Good morning' to our own once more?"

L. C. R.

DAVIS.—Miss Sarah E. Davis, daughter of Samuel and Nancy Brand Davis, was born in Leonardsville, N. Y., July 3, 1836, and died at her home, within a few rods of her birthplace, November 1, 1915, aged 79 years, 3 months, and 27 days.

Sister Davis accepted Christ as her guide and Savior in very early life, in fact, one who has known her for many years says: "I have always thought of her as a Christian," but the records show that she united with the First Brookfield Seventh Day Baptist Church (Leonardsville) March 26, 1852. So for over sixty-three years she has been to the people of her home town a living epistle, and many rise up today to call her blessed.

Her grandfather was among the early business men of the community, being the founder of the "Brand Manufacturing Co.," now known as the "Babcock Manufacturing Co.," while one uncle was a leading merchant and another, the Hon. William Brand, was for years a state representative. Although having only the limited advantages of the common district school, yet by application she fitted herself for teaching, thus being able to conduct select schools for girls, and by constant reading of the best literature, she became known as a woman of rare intelligence and culture. For many years she has been an invalid, and thus hindered in the work her heart prompted, yet she was loyal to her church, often taxing her strength to the utmost, to attend its services. Many tokens of her love, in the form of gifts, will awaken memories in the days to come, and her care for others rather than self is shown in the request that the Benevolent Society should spend no money for flowers, but spend it for the saving of men; yet loving hands prepared a beautiful wreath that graced her casket.

Although without immediate family relatives,

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L. A. Worden, Business Manager

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to care for her in her last sickness, she was not without those who lovingly and patiently supplied her every need. Possibly no one more than her pastor will miss the inspiration of her life, and the courage that came by her appreciation and approval.

She leaves an aunt, Mrs. Brand, and four cousins: Mrs. Stanton, of Alfred, N. Y., Mrs. Clarke, of Westerly, R. I., Mr. Charles Brand, of Leonardsville, and Rev. Frank Childs, who was present at her funeral and conducted the committal service.

Appropriate music was rendered by Mrs. Cumberston and Miss Davis. Rev. Mr. Ernst offered prayer, and her pastor spoke from words found marked in her Bible: "Blessed are the dead that die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

J. T. D.

In the midst of the Boxer uprising a leading Chinese merchant came to a missionary and requested to be baptized at once. "Hadn't you better wait until the storm of persecution has blown over?" asked the missionary. "A public confession now might endanger you." "No," he said, "I don't want to wait. It is this very thing that leads me to desire to become a Christian. I have seen your Christians go down into the darkness of a horrible death triumphantly; now that I know it is their religion that sustains them and enables them to do this, I want their religion at once." He was received, and has been a faithful, efficient man ever since.—*Record of Christian Work.*

A mother's prayers, silent and gentle, can never miss the road to the throne of all bounty.—*Henry Ward Beecher.*

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### OUR THANKSGIVING

Let us give thanks that we have earned our bread,  
Our daily bread—and robbed no man thereby;  
Let us give thanks that many mouths are fed,  
Fed with our corn and wheat and oats and rye;  
Let us give thanks for strength to do our work,  
That work which makes the desert as the rose,  
Which brings the harvest up from muck and murk,  
Making a poem of earth's dullest prose;  
For sun and rain by which this beauty grows,  
Let us give thanks!

Let us give thanks for minds that know repose,  
Repose that comes to honest weariness;  
Let us give thanks for sleep the worker knows,  
Who toils his best—and brings no soul distress;  
For hearts unfretted and for horny hands,  
For sinews great and calm, unfearing eyes,  
For good brown earth and wide and fecund lands,  
For science ever making us more wise,  
For hearth and home and all the rest we prize,  
Let us give thanks!

For peace of soul—which money never buys,  
For freedom in a world which is not free,  
For God's outdoors and overarching skies,  
For all the season's changing mystery,  
For life and love that comes to me and thee,  
Let us give thanks!  
—Berton Braley.

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