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SABBATH RECORDER :: PLAINFIELD, NEW JERSEY

The Sabbath Recorder

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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The Sabbath Recorder

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

VOL. 79, NO. 21

PLAINFIELD, N. J., NOVEMBER 22, 1915

WHOLE NO. 3,690

Shocking Inconsistency The government spends millions every year to guard its people against many kinds of pests. Everything that threatens the farmer's crops or herds or flocks is carefully investigated and hedged about with every possible safeguard. Even large herds are seized and slaughtered at great cost by the government to guard against cattle diseases. Sheep are protected from dogs, and when destroyed, the government makes good the loss. Congress appropriates millions for improvement of agriculture, for safeguarding its citizens against floods and droughts, and for securing pure food. After doing all this to protect property, the government proceeds to sell to certain men, for money, the right to set traps for the ruin of its citizens, soul and body! The state actually protects the rum-seller in his nefarious work of mischief! What shocking inconsistency!

If a man injures your property you can make him pay damages, but when one deliberately ruins your sons and brothers, making them worthless wretches, you can do nothing. Those who are dearer to you than all your property, yea, than any earthly thing, can not be protected from the evil designs of the rum-seller! If you try to protect your boy by smashing the mantrap, the state turns around and protects the one who set it, and you are helpless. His license permits him to do just what he is doing, and he can call upon the government, as partner in his direful work, to uphold him in it.

Finally, when the government-protected rum-seller has done his worst and his victims are down and out—robbed of money, character, health, and hope, he kicks them out to make room for younger and fresher boys to ruin, and turns them back upon the government, saying, "Here is the finished product of your licensed business; take the victims and care for them"! Well-filled prisons, almshouses, and asylums are constantly bearing witness to this shocking inconsistency on the part of our gov-

ernment. The prohibition wave must not be allowed to stop until every saloon is swept from American soil.

Calling It Only a Tax Does Not Alter the Facts Men sometimes speak of the national government's liquor "tax" as though the accepting of it were not in any way equivalent to the giving of a license to sell intoxicants. While the denial that the United States grants licenses to sell liquor may be *technically* true, it is nevertheless *morally* true that the recognition of the traffic by our government does bring the American people into practical partnership with the rum power, and makes them recipients of a part of the profits of the trade. This is the most shocking fact of our civilization. It is all the more disheartening because millions of professed followers of the Lord Jesus Christ either ignore or defend this abominable alliance.

Were it not for the encouragement given to privileged malefactors by the national government through its so-called tax system, prohibition States would have an easy time enforcing their laws; but so long as the federal government protects the business by its license system—or its "government certificate"—and by its interstate commerce rulings, every prohibition State must be handicapped in its fight against rum.

The Church Should Care For Its Worthy Poor The article on another page regarding the duty of the church

to care for its own poor is in harmony with the teachings of Christ, and we are glad to say that several Seventh Day Baptist churches are doing the very thing suggested by its author. For years during my ministry I have been familiar with the item, "For the poor," on the regular envelopes for church offerings. More than one church now keeps watch over its worthy poor, and ministers to their physical wants as well as their spiritual. This is as it should be, and such service is re-

garded by our Master as being done unto him:

Because the Master is not here, with his own hand today,
To feed the hungry multitudes who throng life's busy way,
He gives the task to you and me; he bids us hear their cry;
He says that if we turn from them, we also pass him by.

Our eyes are blind; we only see an outcast at our door;
Yet said he not himself that they who feed and clothe his poor
Give unto him? Then day by day for such a royal Guest
Shall we not bring with willing hands our choicest and our best?

I knew a case many years ago where a church was too careless regarding an aged and feeble deacon, allowing him to come to distress for lack of the necessaries of life; and before many of the members knew it, he was taken to the poorhouse. When this became noised about, some of the brethren were greatly shocked, and one of them, a farmer, hitched up his team on a cold winter day, put a comfortable bed on the sleigh, and brought the old brother back. In a few days the poor man died, but that church was saved the disgrace of having one of its members die in the poorhouse. It would have been a disgrace; and for a long time the people deeply regretted their tardiness in caring for this poor brother. No church is excusable for allowing its worthy, unfortunate poor to suffer for want of care and food.

Suffering Humanity's Silent Plea for Help

Two hungry little children, thinly clad and shivering with cold, are standing before the window of a delicatessen store, looking with longing eyes upon the tempting food just beyond their reach. The streets are thronged with people who thoughtlessly jostle the little ones as they pass by. A glance along the brilliantly lighted thoroughfare reveals long rows of automobiles standing by the curb on either side as far as one can see. Everything about them indicates wealth and plenty on the part of the hundreds who came in them to swell the throngs in the street, and to attend the evening entertainments. This picture and the one of the hungry children by the window sug-

gest the extremes of society as seen every day on the city streets, and one can but note the indifference with which the hungry and troubled and care-worn are regarded by the well-fed, ligh-hearted throng.

The evidences of heartache and suffering, of pinching poverty and of the burdens of grinding toil, seen on the distressed faces of hundreds, are enough to arouse the sympathy of every thoughtful observer. Mingling with the wealthy and elegantly dressed, who live in luxury and seem to be care-free, are many for whom life is hard, and full of struggle. To them, duties are stern and severe, and there is little of sunshine. Their homes are most desolate. They tread the dull round of their work, yet are unable to keep the wolf from the door. Their hopes have faded like summer roses, leaving naught but disappointment and apathy. Everything about them speaks of their need of help and sympathy, but the more prosperous world jostles them aside and gives all too little attention to their silent appeal. In the words of Priscilla Leonard, in the *Outlook*, we plead with men to help lighten the load:

Help lighten the load!
Humanity stumbles ahead on its road,
Urged on o'er the deserts, beset by the goad;
Men bend under burdens of hunger and care,
And women must suffer and toil and despair;
Yea, even the children, astray in the strife,
Are bowed by the weight till they weary of life.
Hark! unto each soul that is hero, not slave,
How clear sounds the call to arise and be brave,
Help lighten the load!

Help lighten the load!
With all of the strength that the heart can command,
With all of the power of brain and of hand,
With wills set to sacrifice, struggle, and dare,
With love that seeks ever each burden to share,
With unflagging endeavor that stops not to ask
The length of the journey, the cost of the task,
Come, sons of the kingdom! Come, children of God!
And along the dark path by the world's anguish trod,
Help lighten the load!

"Our Father" Its Significance

How many fail to recognize the full significance of the first words of the Lord's Prayer. Men have repeated it all their lives without any adequate conception of what is implied by Christ's words, "Our Father, who art in heaven." The Lord often made use of

terms expressing the most sacred relationships of earth in order to help us in understanding the feelings of God toward his children. The elements of affection, love, yearning sympathy, and self-sacrificing endeavor of an ideal earthly parent should reveal to us the characteristics of our Father in heaven, and turn our hearts to him in loyal filial obedience.

If God is our Father he must be affected by our behavior. He must have some feelings about our attitude toward him. Look at it, fathers, in the light of your own feelings concerning your children. How would it seem to you if your sons and daughters were to ignore you utterly, if they were to live as though you did not exist, never thinking of you when making plans, never manifesting any love for you or expressing any confidence in you? If they thought of everybody but you, and jeered at the things you held sacred; if they even used your name in irreverence and in profanity, and sometimes denied you before the world, how would you feel about it all? Suppose you could see and hear them doing these things, day in and day out, for years, how would you be affected thereby?

If the ideal human father would be grieved by such conduct on the part of his children, much more must our heavenly Father be pained over the waywardness of ungrateful ones whom he gave his Son to save. There is indeed great significance in the term "Our Father," when we stop to consider all it means.

Read the Minutes of the Tract Board

The meeting of the Tract Board on November 14, was largely attended and full of interest from beginning to end. Our readers will be interested in the reports of the Supervisory Committee upon matters pertaining to the publishing house, since they answer several questions that have arisen from time to time.

Rev. Willard D. Burdick, just from his work at Milton, Wis., and at Salem, W. Va., was present and spoke of the field work he had been doing in the interests of the board. His proposed visit to the board and the East, early in September, had been delayed until this time on account of pressing calls in the fields mentioned above. He was given a hearty welcome by the brethren, preached in the

Plainfield church Sabbath eve, and at New Market on Sabbath morning. Until the holidays his labors will be with the New Jersey and Rhode Island churches. Secretary Saunders of the Missionary Board was also present and brought greetings from the brethren.

In the minutes of the Tract Board will be found a song, entitled "Sabbath Worship," written by Mary A. Stillman, and music by her father, James Stillman. It was given to the Tract Board as an offering from two lone Sabbath-keepers, whereupon the board authorized its secretary, Mr. Arthur L. Titsworth, to secure a plate for its publication. When published and presented to the board, copies were distributed and the entire company gathered around the piano and sang it. We hope our churches can use it, and steps are being taken to place it within their reach.

Correction

In the last RECORDER, the footnote of the biography of Dr. Platts should have been as follows: "This further account of the life and work of Dr. Platts is written by Mrs. Platts, who has gleaned the material from Dr. Platts' journals and other sources."

New "Lone Sabbath Keepers' Directory"

The new *Lone Sabbath Keepers' Directory*, for 1915, comes to hand with something over a thousand names and addresses. At the bottom of the title page are given the loyal words of Ruth to Naomi: "Intreat me not to leave thee, and to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried."

Then comes the "Secretary's Greetings," which we give in full on another page. The lists of names are arranged by States in alphabetical order, and the amount contributed by the L. S. K's in each State is also indicated. Appropriate and suggestive Scripture texts are placed at the head of each of the thirty-two pages, and at the foot of the last page we find these words: "Man looketh upon the outward appearance, but the Lord looketh upon the heart." A list of forty-nine deaths is given at the end of the pamphlet.

The Conquering Christ

REV. CLAYTON A. BURDICK

Address on last evening of Conference

"Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in." Psalm 24: 9.

To the earnest Christian, the faithful servant of the Lord and the prayerful student of the Holy Writ, there is no thought so deeply freighted with hope, so firmly assuring to his faith as the belief that he has of the real victory of the Christ. Whenever that victory is to come, the time and place of its great consummation, he may not see so plainly; but the real conquest of the One we own as king is necessary to our idea of the plan of the Father, and anything less than that would mean ultimate defeat for the forces of right in the world. I know that people differ as to the time when this victory shall be achieved. Some have read the event as being beyond the pale of the dispensation in which we are living now and do not feel that it is possible for it to happen until all things are at an end: that hour when the judgment of the world shall have come and time itself shall be no more. To them the picture of the final victory coincides in time with that great event when, in the clouds of heaven, accompanied with the heavenly hosts, the Son of Man shall come in his glory to reign over the kingdom over which he has always had a right to rule.

To others it has seemed as if there must be a conquest of the kingdom which has been in rebellion against its rightful sovereign, before he can begin his benign and uninterrupted kingship. They think that the battles by which the Lord is to win must be fought before there can come in that which is referred to in that of which I have already spoken. They argue that if it has to be left to force beyond that which we are able to employ here and now, then there has been a virtual defeat, and, after all, the love of the Father as manifested in Jesus Christ has not had that influence, that power that it has been said that it would have and that the words of the Master in which he said, "And I, if I be lifted up, will draw all men unto me," did not refer to his work as the manifestation of God in the flesh, but to his power in the might by which he is able to punish and annihilate

those who are opposed to his rule; in other words, that his triumph is not the peaceful triumph of reconciliation of the race to God, but the triumph of power and a conquest of force, in which vast and innumerable hosts are to be destroyed and only just a few of those living at the time are to share in the kingdom thus established; not by the persuasion of the hearts of men, but like the triumphs of earthly kings, through fear.

However much these may thus differ as to the time, they do agree, as I believe all true believers do agree, that the triumph will come at some time. We must all believe that the Almighty, in the wisdom and power by which he rules the world, will at some time make the promises of his word come true. He works behind the screen of man's ignorance and he may be able to see progress in the things he is to bring to pass where our eyes are holden. He, from the height from which he can see all things and hold them in view all the while, can catch a glimpse of the dawn while yet we are in the midst of great darkness. As the Master said to his disciples at one time when he was doing that which they could not understand, "What I do thou knowest not now; but thou shalt know hereafter"; so constantly the One in whose hands are the deep places of the earth, who loves mankind and gave for its salvation his only begotten Son, is working and working and with each day is bringing nearer the time when we shall be able to see, too, for we shall know what he has done as we do not know now. It is not hard for us to look back in history a hundred years or more and see how out from events from which those who lived then could get no gleam of light there have come great things for good. So we expect that he will ever work, and whether the time of the real conquest is in our dispensation or in some future one, can not make much difference to us, so long as the thing we are looking for shall come to pass.

There are too many writers in both the Old and New Testaments who have had visions of the triumph of our Lord for us to doubt, unless we doubt all that they say. It is one of the themes that they loved most to dwell upon. From the time of the scenes in the Garden of Eden until the time of the Revelator on the island of Patmos, almost every one who wrote at the beck of

the Spirit, had some sort of a vision given to him of the time when there should be won the long-drawn battle between the two who represent right and wrong, Christ and Satan, and that the victor should be the Son of God. It was seen that the One who was to be born of the seed of the woman was to bruise the serpent's head with his heel. This vision was but the vision of conquest; for when one king overcame another, it was a custom for him to put his foot upon the neck of the one who was subdued as though he were treading upon him—a sign of triumph on the part of one and of submission on the part of the other. That was what had been promised to man out of the Father's mercy from the first.

Others had even fairer visions of this overcoming power than this. They saw a king arise who was to subdue all other powers to himself. A kingdom was to be established that should have no end; there should be no other power that could by any means subdue it; on the throne of this kingdom there should sit One who was of the seed of David and all kings and rulers were to bow before him as the one whose right it was to reign. This the prophets saw, the men of faith, such as Isaiah and Daniel, Ezekiel and Hosea and a good many more than these, whose eyes were opened to behold the things that were to be wrought out.

And when it came to the times of the Lord himself, we find him speaking of it in such an assured way that we have no doubt as to what he is referring to. He is coming in power and majesty to receive that which belongs to him. The consummation is the one thing that he points his disciples to, the time when the last battle has been fought and the king sitting on the throne of his glory shall call all the nations before him for judgment in righteousness and truth. Then there was the apostle Paul who wrote wonderfully of the event and speaks words for our help and comfort in his letters to the Corinthian Church. "For," said he, "he must reign till he has put all enemies under his feet," and "The last enemy that shall be destroyed is death." That looks like a conquest, does it not? Yet another, a man put away from his fellows, has given unto him perhaps the greatest of all the visions which it has been the lot of the saints to see. Out on the little island of the sea, amid the sighing of the

breakers as they tumbled over each other to the shore, amid the loneliness of the place, he saw the great contests go on, the surging of the strife, the awful havoc wrought by the power of the evil one, how he was met and cast to the place of his torment. As far as the Scriptures are concerned we must believe that the right shall at last triumph.

And then it is reasonable to believe that the truth which is represented by our Master will overcome the thing that is a lie. It would not be fair that it should be otherwise. Would it be fair to think that the wrong was more powerful than the right—that the thing that was not, should overcome the thing that is? That is what it would mean to have that which is an untruth conquer that which is the truth. The truth must be revealed at some time. It can not always be hidden. That which is not true can only exist so long as it is made to appear as truth. The province of error is to take on the likeness of that which is real so that men will say of it, "This is the thing that is true." Its office is to deceive. But all deception will be revealed at last and when it is, then is the day of triumph for the right. You and I can not but believe that this will come to pass. And Jesus Christ is the one true thing in all the universe—the one irrefutable fact. He said of himself, "I am the way, the truth, and the life." If we believe that truth will conquer, then we must believe that Christ will conquer.

When he conquers, it will be no half-way conquest. It will be a complete one. He can not be a sharer in the world's rule. He must be above all and in all. He can not condone that which is wrong. His kingdom must be a kingdom of purity and of light. No darkness at all where Jesus is king. That was what the Revelator saw. "There shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever." What a wide conquest it will be is seen from the words of Paul. The reality of the complete overthrow of evil was seen by him in the passage already quoted from the letter to the Corinthians. All the things that are in the world are to be put under his feet—all things except the one by whom the victories are wrought. And those things that are overcome are not only the material

but the harder spiritual things we have to fight against here. We have to realize that we are not striving against flesh and blood, but against the mighty forces of the ruler of the darkness of this world and against spiritual wickedness in high places. These are all of them to give way before the great deliverer who is against them. Yea, even the king of terrors himself is to fall; death, with the most awful reality of that word, is to be led captive where before he led others in subjection to his will. He is to have no more power; the last vestige of it is to be torn from his cruel hand, no more to torture the world with it. Hear, ye men, death and sheol are to be cast into the pit. They are to be destroyed forever. Even now his children are the recipients of the fruits of the victory which is to come. Even now we may stand before the open grave into which have been put the forms of those we loved and we can say, "O death, where is thy sting? O grave, where is thy victory?" The power of man is as naught against death. He has been fighting against him all these generations. All the wisdom which he could command, all the appliances which he could invent, all the subtleties of his reasoning could not keep death from the door.

This victory is for us. We are also helpers in bringing it to pass. The picture of it can not come until Christ has a conquered people. As long as his Church is not entirely in accord with him, he can not win the world. It rests largely with us. When we are thoroughly obedient to the King ourselves, we may expect to see the kingdom come. A conquered people will be a consecrated people, and a consecrated people will be the power that the King will use to conquer the world with.

May Seventh Day Baptists be such a people.

Christ's call to the young man to serve is more urgent and more pressing than it ever was before. Why? Because of multiplied opportunities. The young man of today has the advantage of better schools, he has access to more and better books, he has larger opportunities for seeing the world, and he knows more about the conservation of his physical strength than did the men of previous times. To whom much is given, of him much will be required.—*Christian Standard.*

Tract Society—Meeting of Board of Directors

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

Owing to the illness and absence of President Corliss F. Randolph, First Vice President Joseph A. Hubbard presided. Members present: Joseph A. Hubbard, William C. Hubbard, Clarence W. Spicer, Edwin Shaw, Asa F. Randolph, Frank J. Hubbard, J. Denison Spicer, William M. Stillman, Theodore L. Gardiner, Esle F. Randolph, Marcus L. Clawson, Edward B. Saunders, John B. Cottrell, Iseus F. Randolph, Jesse G. Burdick, Lynn A. Worden, Frank S. Wells, Herbert L. Polan, Raymond C. Burdick, Harry W. Prentice, Irving A. Hunting, Arthur J. Spicer, Arthur L. Titsworth. Visitor: Rev. Willard D. Burdick.

Prayer was offered by Rev. Willard D. Burdick. Minutes of the last meeting were read. The Advisory Committee recommended that Rev. W. D. Burdick, our representative on the field, spend his time for the next few weeks as follows: Sabbath, Nov. 20, New York City; Nov. 27, Dec. 4, at Marlboro and Shiloh; Dec. 11, Plainfield; Dec. 18, Ashaway; Dec. 25, Milton, and early in the coming year visit the Southeast. The committee also recommended that the editor of the SABBATH RECORDER and the Corresponding Secretary attend the North American Preparatory Conference of the Faith and Order Movement at Garden City, Long Island, early in January, 1916. Recommendations adopted.

The Supervisory Committee presented the following report:

REPORT OF SUPERVISORY COMMITTEE, NOVEMBER 14, 1915

For many years there have been questions, speculations and criticisms about the charges, costs and profits (mostly deficits) of the Publishing House. It was, and is yet, often said that the RECORDER could be printed cheaper outside, that our charges for commercial printing were so high that even our own

people could not afford to do business with us.

With this in mind, the present Supervisory Committee announced that it would make a special effort to remedy these conditions.

It was found that the plant was not running up to its capacity. We went over the situation with the Business Manager thoroughly and came to the conclusion that we ought to do \$2,000 more business with the same force of men. The result was over \$2,400 more commercial business than in 1914 and nearly \$2,000 more than in any year in the history of the Publishing House, and most of this was obtained by competitive bidding.

It was from this additional commercial business that we saved the nearly \$800 for equipment the past year.

Some are still skeptical, it seems, and have feared that the Publishing House has made up by charging more for printing the RECORDER. If, however, we consult the *Year Books* for 1914 and 1915, we shall find that the cost of the RECORDER for the year ending July 1915, was \$221.74 less than it was for the previous year.

Now as to the cost of printing the RECORDER and the statements that it could be done cheaper outside.

The committee and others have been getting estimates from other publishers. The lowest estimate received for printing the RECORDER was \$105.00 per week.

But the actual cost of printing, last year, was \$88.08 per week, which is \$17 less per week than the lowest outside estimate, and nearly \$900 less for the year.

We members of the committee do not deny that once upon a time we also were a trifle skeptical about some things, but after studying conditions for two years or so, we confess that it was largely due to a lack of information.

It may be of interest to the Board to know in detail just how much saving in power bills has been effected by the installation of the new motors.

	1914	1915
July	\$27.24	\$16.27
August	26.28	17.32
September	25.58	14.11
October	29.40	16.67

REPORT OF SUPERVISORY COMMITTEE ON COST OF PUBLISHING "THE PULPIT"

At the last meeting of the Board the cost of publishing *The Pulpit* was referred to the Supervisory Committee for investigation.

About a decade ago the Seventh Day Baptist Missionary Society published the *Seventh Day Baptist Pulpit*.

This was a monthly publication of 500 copies of 18 pages each, printed on RECORDER stock without cuts or illustrations of any kind.

Having this in mind, perhaps some one estimated that it would cost fifty or sixty dollars a month to resume its publication, which was approximately correct.

This may have been the basis on which the \$400 appropriation was made, for with the subscriptions, it was hoped this amount would be sufficient.

But the first number of *The Pulpit*, issued in July of this year, consisted of 2,200 copies, instead of 500, of 46 pages each, instead of 18, printed on a very fine grade of heavy coated paper instead of the RECORDER stock, and embellished with splendid cuts and wide margins, and having quite a number of blank, or almost blank pages. Indeed, it was a work of art that any editor or publisher might well be proud of, at any cost.

On this first issue alone the extra cost for cover and inside stock over RECORDER stock was \$27.14.

Right here it may be of interest to the members of the Board to know something about the manner in which cost is computed.

We have at the office, in trade magazines and printers' reports, the estimated hour-costs of doing the various kinds of work that enter into the making of the finished product. From these sources and our own records the Business Manager has fixed a cost basis, and every job, large or small, for the Tract Society or any other party, is computed on this basis from time records turned in by each employee engaged in any part of the work. The Supervisory Committee, by obtaining estimates on work from other printers and by bids in competition with other printers, has come to the conclusion that the method of computing costs is fairly correct.

We submit below our charge for each number of *The Pulpit* and the estimates of three other printers.

	No. copies	Pages	Recorder Press	Local Printer	N. Y. (a)	N. Y. (b)	Postage
July	2200	46	*\$139.22	\$169.50		\$244.50	\$5.54
Aug.	2050	40	108.71	150.75		220.50	5.20
Sept.	2100	36	112.00	139.00		202.50	4.83
Oct.	1000	40	74.51	96.75	\$133.70	176.00	2.73
Nov.	1000	35	70.17	88.50		158.00	

*Including mailing. †Mailing list \$16.00

The Supervisory Committee has therefore investigated every item and detail in connection with the publishing of *The Pulpit* and respectfully reports to the Board that in the opinion of the committee the cost of *The Pulpit* has been exceedingly reasonable. In fact, the lowest outside bid obtained is over 25 per cent more than the charge made by our own Publishing House.

In conclusion: We would suggest that it might be more satisfactory hereafter, when new publications are to be printed for the Society, if definite specifications were submitted to the Business Manager and an estimate of the cost obtained in advance.

The committee submits the following:

Whereas, Certain employees of the Publishing House are also members of this Board, and whereas Section 7 of Article V of the Constitution reads as follows:

"Section 7. The Corresponding Secretary may receive such compensation for his services as the Board of Directors may determine in advance. No other officer or director shall receive, directly or indirectly, any salary, compensation, or emolument, either as officer or director or in any other capacity, unless authorized in advance by the concurring vote of two-thirds of the directors present at a legal meeting."

We recommend that the Supervisory Committee be authorized to pay employees of the Publishing House suitable salaries.

Respectfully submitted,

JOHN B. COTTELL,
MARCUS L. CLAWSON,
CLARENCE W. SPICER,
Committee.

The above report was received and recommendations adopted, and the thanks of the Board expressed for the complete and satisfactory report presented.

The Committee on Italian Mission reported for October ten sermons by Mr. Savarese at New York and New Era, with an average attendance at the former of eight, and at the latter of twenty-eight, and 1,000 papers "L'Ape Biblica" distributed. Report received.

By vote the Treasurer was authorized to pay the bill of H. J. Whipple of \$35.00 for services rendered in connection with the will of Electa A. Potter.

Voted that the proper officers be authorized to execute a warranty deed to the purchasers of our one-third interest in the estate of M. B. Phillips.

Correspondence from J. M. Rodriguez, of San Antonio, Texas, was referred to the Committee on Revision of Denominational Literature.

The Corresponding Secretary reported that a statement was sent to Rev. Ch. Th. Lucky, showing him to be in the employ of the Board.

Rev. W. D. Burdick being present, spoke of his cordial reception during his recent four months of service as our representative, and of his desire, purpose and hopes as he goes out to the people now in our behalf as a Sabbath Evangelist.

Time was given to an informal discussion of the report of the Special Committee on the Budget, as presented at the July meeting.

Voted that the distribution of tracts now completed and in the Publishing House be referred to the Committee on Distribution of Literature.

Copies of the following hymn by Mary A. Stillman and James Stillman, entitled "Sabbath Worship," were presented to the Board by the Recording Secretary as his completed report on the same.

Voted that a copy be published in the SABBATH RECORDER, and that the printing of this hymn in connection with the Sabbath Hymn, also by Mary A. Stillman, for general use by our people, be referred to the Recording Secretary.

Minutes read and approved.
Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

"Not one public man of really national leadership will now debase himself to serve the opponents of prohibition."

Sabbath Worship.

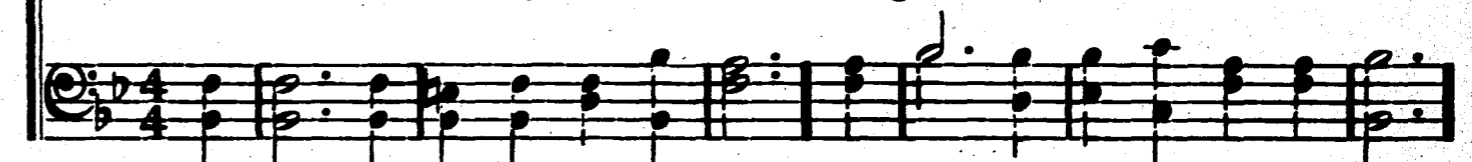
Words by
Mary A. Stillman.

L. M. DOUBLE.

Music by
James Stillman.



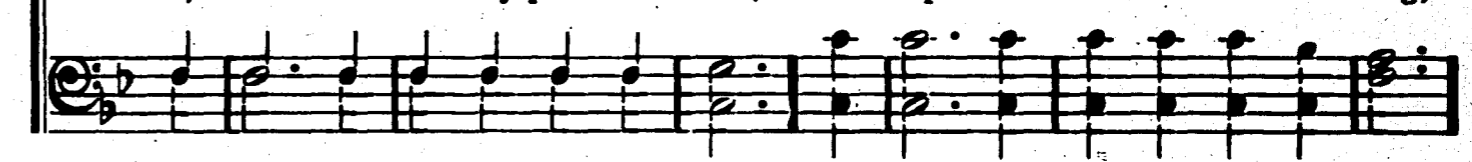
1. Once more up - on Thine ho - ly day, The sa - cred time Thy love hath blessed,
2. We thank Thee for Thy wondrous love, A great - er love could nev - er be!



We gath - er in Thy courts to pray And wor - ship on this day of rest.
It sent a Sav - iour from a - bove Who gave His life to make us free.



We lay a - side all earth - ly care And call the Sab - bath a do - light;
Oh, let us feel Thy pres - ence near, Ac - cept the trib - ute that we bring;



When to Thy tem - ple we re - pair Our voi - ces all in praise u - nite.
All we who come to wor - ship here Ac - know - ledge Thee to be our King.



Published by the American Sabbath Tract Society.

MISSIONS

DEAR RECORDER READERS:

I am going to give you, in part, a letter just received from Brother Spencer of South America, not because he speaks kindly of our Missionary Report, but because of the miraculous deliverance of our little church in Georgetown. This is all the more wonderful to one who has visited the spot, and has seen how crowded together are the wooden structures in this quarter. Although the mission is a rented building, it is a very difficult matter to secure suitable accommodations in so desirable a locality. Not only would the loss have been a severe blow to our church there, but it would have cast a shadow on the great "Sabbath Question" in the minds of many people. E. B. SAUNDERS.

The Rev. E. B. Saunders, Ashaway, R. I.

DEAR BROTHER:

The RECORDER has just come with the remainder of your report. It is fine. . . . Every Seventh Day Baptist should ponder seriously your concluding remarks—Will conformity to the world bring strength? Surely not. The inevitable result is weakness. As we leave alone our mission of reformation, our light will become obscured. There is danger in following other people. Let us stand firm and loyal. Israel of old fell when they wanted to be like other nations.

With regard to the "Forward Movement," I shall do my best in this part. We shall soon hold our second anniversary. "God hath done great things for us, whereof we are glad." Our work will go with greater rapidity when we can get our own building. I know the Lord will give it in his own time. Souls are seeking after light and truth. I hope the time will not be far when we will have other churches in these parts.

Enclosed please accept this offering from us for the Missionary Board.

I am, Yours sincerely,
T. L. M. SPENCER.

P. S.—After writing the enclosed letter, we were delivered from a great disaster. Yesterday morning, at five o'clock, a fire broke out in the yard next door our mis-

sion. At that time we were at meeting as this week was a week of prayer. This was quite favorable for us as we were able to get our furniture out safely. The large building next to the mission was destroyed, and seven smaller ones. Jehovah in his wise purpose left the mission to stand as a witness. Although the devouring element licked all around, yet the building was not consumed. A man in the crowd said, "These people say that they preach the truth, now I shall see if this building will escape the burning." He watched until the building was out of danger, and then said, "Now I believe that this is the truth of God." The unbelieving are still looking for signs as in the days of the Savior. Our home was also in danger. Thank God we have been saved.

We moved back our furniture into the church at night, and this morning at five o'clock our songs of praise were ascending. We had a most refreshing time. Thousands of spectators can see our little sign, "Seventh Day Baptist Church," as they visit the scene. "The Lord hath done great things for us, whereof we are glad." Alleluia.

We are of good courage in God, and mean to push the battle to the gates of the enemy.

T. L. M. SPENCER.
*Georgetown, British Guiana,
86 Upper Robb St.,
Oct. 27, 1915.*

An Explanation

In the RECORDER of November 1, under "Notes from the Central Association," it is reported that our society (DeRuyter) was organized to assist those needing help; not to raise money. I spoke a few words of explanation for our society (not thinking they might enter a report). I am sorry I did not make myself more clearly understood. The word "primarily" was omitted and we do raise money, and besides contributing some toward our own church work, repairs and other needs, we do send a portion of our cash to the Woman's Board or other societies, as the minutes and reports show, although we do not give as much as some of the other societies, as we are few in numbers and widely scattered. Very humbly,

E. C. B.

The Church Should Care for Its Poor

EDITOR SABBATH RECORDER:

At present a great deal is being said through the religious press about pensioning our needy aged ministers. There is good argument in support of such an arrangement, but it seems to me that its advocates do not carry the question quite far enough. Why provide a means of support for our needy aged ministers and make no such provision for the poor of the laity?

Unquestionably it is right to pension needy ministers. They bear the marks of many hardships, self-sacrifices, persecutions and privations. It seems a shame that today many of them,—these disabled, battle-scarred soldiers of the Cross who have carried the glad tidings of salvation to thousands of benighted hearts and have faithfully watched over God's heritage,—are drinking poverty's bitter draught. But should the Church show partiality? Thousands of the laity are passing through experiences equally as bad, if not worse, than those of the ministry. Moreover, though in sore need of the real indispensables of life, a large majority of our needy ministers would oppose a pension system in the Church if limited to benefit *them only* and not to extend its beneficence to the needy of the lay members as well, for the simple reason that such a system would be contrary to the spirit of Christ and the plain teaching of God's word. "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, *with respect of persons*" (James 2: 1).

What should the Church do then? Should she remain indifferent as to the wretched condition of her needy ministers? Not by any means. Ample provision for their needs should be speedily and permanently made, which provision should be so comprehensive as to make *every needy member* of the Church an eligible beneficiary. This is one of the *very first* yet fearfully neglected duties of the Church, and in administering it, no partiality should be shown, either to minister or layman. It is easily as obligatory, if not quite so momentous, as the great cause of missions. Behold with what zeal the Church spends her wealth to convert and otherwise favor the heathen! In obeying the Scriptural injunction, she has put millions into missionary enterprises and is getting tangible

results from the same. The "old, old story" has been told to lost millions throughout the world and rightly so. We praise God for the glorious achievement of missions! But while the Church has been so busily engaged in winning recruits for the kingdom she seems to have forgotten that the very act of winning these recruits obligates her to the needy of the same for *physical* supplies as well as the spiritual; consequently the temporal need of thousands of them is simply appalling. They have not even the plainest of indispensables! Their burdens are "grievous to be borne" and yet they live in the very shadow of an opulent Church whose wealth is freely spent for useless non-essentials while her own "household" is emaciated for want of bread and clothes! This is not conjecture but a presentation of an awful fact!

God commands the Church to "go teach all nations" and he as emphatically commands that she "*give to the poor*" saints. In all her efforts to disseminate the gospel truths to the unsaved world, God, in his own way, has graciously provided means with which to do the work. And so would it be in the noble work of "ministering unto" the needy saints. When the Church repents in sackcloth and ashes for her shameful neglect of this necessary and divinely appointed "grace" and sincerely endeavors to alleviate the suffering of *her unfortunate members*, the wealth with which to perform the duty will be forthcoming. Indeed, is it not a fact that she already has the wealth, if rightly appropriated, to start in a tangible way this phase of her work among men? Who can deny that the millions she is now spending for excessively expensive buildings, luxurious, fine furnishings, and many other unnecessary things, should be used in founding a fund for her suffering members?

And what of the past? If she had not strayed from her "first love" and let selfishness entice her not to "serve one another," there would be no such among her constituents as the "extremely rich" or the abjectly poor, but things would be more on an equality; "neither would there be any among them that lack." Such a high standard must be attained before she can get back on the primitive foundation.

With her great wealth, and sustained by God's everlasting promise to be with her "always, even unto the end of the world,"

there is only one cause for orderly members of her own family suffering for want of temporal supplies, and that is selfishness which always refuses to exemplify "brotherly love." There is no other excuse. She can not plead poverty for, if so, the millions she is spending for non-essentials will "rise up and condemn" her. And a sad aspect is that, while hunger and distressing want are so manifest in almost every congregation, this wanton waste of wealth for useless ends is allowed to go on without discount, thus causing thousands of conscientious people to lose their spiritual poise and to make the very hurtful yet not wholly unwarranted charge, that the Church "hath denied the faith and is worse than an infidel." So it is seen that this seemingly wilful neglect of a cardinal duty also tends to abate true Christian fervor and no doubt disturbs the equilibrium of many a humble follower of the Good Shepherd.

Therefore, the plea is not that the Church do and give less for the beneficent enterprises she has so nobly and ardently fostered, but that she maintain the high record made in their behalf, and in like manner be earnestly engaged trying to effectively fulfil her too much neglected duty to the poor members of the "household of faith." We think the import of this duty clearly understood by true Christians would set in motion a movement resulting in a much needed reformation in the interest of the suffering membership of the Church, whether *preacher* or *layman*. So our earnest plea is, "Let there be light" on this subject fraught with such significance. It is God's way, and if the Church will do her duty in this matter the result will be a long stride back to the "old paths" and a mighty spiritual uplift among God's people. Let us have some sort of *living, efficacious* system in the Church for the relief of her poor; call it a pension bureau or not, but by all means let us have it. Why should not the so-called insignificant Seventh Day Baptist branch of the Church be the first to establish such a system?

M. G. MARSH.

Flintville, Tenn.

"A broad faith is better than a narrow faith if its foundation is just as sure. The differences in faith that matter are with its foundations."

Old Folks Day at Milton

On November 13th the Seventh Day Baptist Church of Milton, Wis., celebrated the annual "Old Folks' Day." This special service was held somewhat later than usual this year, but nevertheless, the Look-out and Flower committees of the Intermediate Christian Endeavor society were able to secure beautiful floral decorations for the church, consisting of evergreen and barberry sprays and chrysanthemums. A committee of the Senior Christian Endeavor attended to the transportation of the aged ones who wished to ride from their homes to the church, and all the congregation helped to make the day successful. Those who have passed the eighty-year milestone are called sufficiently old to be honored with a flower decoration and a seat in a rocking chair in front of the pulpit. While some of those over eighty years old preferred to walk from home and to sit in the pews like other folks, they graciously consented for the day to be thus honored, for the sake of the psychological effect desired by the pastor. It was found that at least twelve members of the church had passed fourscore years. These and eight others who had been, or are now, in some way affiliated, received loving mention. Some may have been omitted because they were not suspected of having reached such an age. Those on the list who were present are: Mr. and Mrs. Sherrill Clarke, George Coon, Robert Brown, Professor Albert Whitford, El-lery Burdick, Mrs. Jennie Bond Morton, Mrs. Lucinda Saunders Boss and Richard Barnes.

The pastor gave messages from different ones in the form of suggestions why they had lived so long. Some of these were very humorous, indicating that a cheerful spirit tends to longevity. Professor Albert Whitford, upon request, delivered his own message, as follows:

"The living a long life depends largely upon that of our ancestry. Whatever may be our heritage in this respect we know that we can often prolong our life by care. Without intending to disparage the practice of the medical profession, I have sometimes said that often the best medicine I could take was to take care: care that the body was clean and had sufficient exercise; care that we do not overwork or

neglect to work, for laziness is as destructive of health as excessive labor; care that we have the needed rest which can often be taken by a change of occupation; care that we have regular times for sleep, for sleep is nature's health-restorer. We should take knowledge of the birds as regards the time to sleep. They cease their songs at nightfall and renew them in the early dawn, singing as we may imagine, 'Early to bed and early to rise.' An hour's sleep in the evening is worth two of that in the morning in its restorative power. On the other hand, an hour's labor in the cool air of a bright morning after a refreshing rest is worth two of that in the evening.

"Again, care should be taken that we do not eat too much. It was Poor Richard in Dr. Franklin's Almanac who said, 'Eat not to fill, drink not to elevation.' This proverb means, eat not to gluttony and drink not to excess stimulating drinks. We should eat to satisfy hunger and then stop. In general one should stop eating when the stomach does not relish bread.

"Finally, I would say it is conducive to a long life to observe the Golden Rule, or an exposition of it as it is found in First Corinthians, chapter 13. Reverence for God and brotherly love, a charity that suffers long and is kind, that thinketh no evil, that rejoices not in iniquity but rejoices in the truth, is promotive of good health, while its opposite, profanity, malice and hatred, is a sin not only against the soul but also a sin against the body and is destructive of its health.

"To live long we should be temperate in all things and reverence God and abound in charity."

Pastor L. C. Randolph spoke from the text, "Blessed is that people whose God is the Lord." He emphasized the importance of living according to the laws that God has established. "These aged people are an object lesson in faith, contentment, good cheer and unselfishness. The rocking chairs symbolize the thoughtfulness and kindness that are due from those younger to those of more advanced years, as well as the gracious acceptance of kind attentions. How beautiful is old age when it is found in the way of righteousness! What a hideous example is the exceptional old man who has reached fourscore years pickled in alcohol and narcotics! When

you visit the sick or aged, be restful and sunshiny in your attitude, not too sympathetic and long-faced, but carry good cheer from the outside world; be a tonic, not a depressant. I like the people who can laugh easily!"

A double quartet, members of the Milton College Glee Club, sang "The Beautiful Hills." In closing, the choir sang these words taken from the *Outlook*. The music for this song, entitled "At Four Score," was written during the week by Dr. Jairus M. Stillman, one of the octogenarians, formerly at the head of the music department of Milton College.

"Call them not old, although the flight of years
Has measured off the allotted term of life!
Call them not old, since neither doubts nor fears
Have quenched their hope throughout the long,
long strife.

"They are not old though days of youth are fled
Who quaff the brimming cup of peace and joy!
They are not old who from life's hidden springs
Find draughts which still refresh but never
cloy!

"The secret of perpetual youth is theirs
Who find delight in deeds of kindness wrought;
No age can dim the luster of their crown
Whose days with loving ministry are fraught."

Rev. S. H. Babcock, of Albion, Wis., offered a tender and sympathetic prayer and closed the service with the benediction.

L. C. R.

Glad to See "The Pulpit" Revived

*The American Sabbath Tract Society,
Plainfield, N. J.*

DEAR FRIENDS: Enclosed you will find two dollars which I wish applied on *Pulpit* subscriptions as per enclosed list.

I was very glad to see the *Pulpit* revived and hope it will prosper. I think it must be an especial blessing to Lone Sabbath Keepers. We, in China, are more like Lone Sabbath Keepers than anything else. Although we have Sabbath service, it is always in Chinese, and so a good home sermon sounds unusually good to us. Dr. Palmberg and I especially feel separated from others in that we so rarely hear a sermon in English.

May God bless your work in every branch.

Sincerely your friend,

GRACE I. CRANDALL.

Lieu-oo, China, Oct. 13, 1915.

WOMAN'S WORK

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

We Give Thanks

For the power to work, and the will to be Thine,
For the weakness that strengthens, the girdings
divine,

We give thanks.

For the friends at our side and the friends that
await,

Who are watching for us at the Beautiful Gate,
We give thanks.

For the path, that though rough, by the Savior
was trod,

For the mansions so sure in the City of God,
We give thanks.

—Unidentified.

Thanksgiving All the Year

How it would revolutionize life if we could agree to have one day a year for murmuring and complaining, for letting out the floods of pent-up annoyances and grudges and slights, and be thankful the rest of the time! How much better than to try to be thankful one day by law and grumble by impulse for three hundred and sixty-four. Let today sound a thankful note to ring through the year.—*Maltbie D. Babcock.*

Workers Exchange

Plainfield, N. J.

Come with me, if you will, to an "all-day sewing meeting" at our church, and in this way, obtain a little better comprehension of the work of the Women's Society for Christian Work, of Plainfield, N. J., and how it is accomplished.

We shall enter the Sabbath-school room, for they need more space on these occasions than is afforded by the sewing-room. On one side, you will find two sewing machines, and by their busy hum, you will know that the Utility Committee have already begun their work on aprons—aprons of all sorts, kinds and conditions, for kitchen or parlor wear, one pocket or two pocket, gingham, percale or lawn. If you know of any kind that this Utility Committee does not make, produce it!

In the center of the room, the quilting frames have been adjusted and the "older girls," who know how to do that kind of work, are outlining some sort of design with needle and thread, while the conversation keeps pace with their fingers. I might tell you that the chairman was called into one of the most exclusive homes in town recently, to teach its mistress the art; and that the work of this committee is very much in demand, in these days when quilting is so nearly a lost science.

But, not every busy housekeeper can afford to give her time entirely to the society's work—yet by depositing a dime in the little white box put in a conspicuous place by our treasurer, she can darn that bagful of stockings, or finish a bit of sewing, or do any of her personal work without feeling that she need remain at home because she can not sew for the society, that day. Thus, it is not unusual to find forty or fifty women gathered for work.

Meanwhile, the eatables brought by the ladies have increased in quantity, while the busy Refreshment Committee have been setting the tables, and the aroma of the boiling coffee has taxed your patience to the limit. At one o'clock, the men, whose business will permit them to do so, begin to come in and soon luncheon is announced. And such "eats!" You will wonder, when the contribution of food is not solicited, that it doesn't sometimes happen that the meal is all cake, or pie or even entirely staple things. There are a few who always plan to bring substantial: for instance, we can count on Henrietta's big pan of genuine Boston baked beans, which are sure to be supplemented by Cornelia's delicious brown bread, and sometimes the committee does suggest to a few some one dish for that day, if asked to do so. There is really only one drawback, that is, that when one has tasted a little of every kind, from macaroni to muffins, and pickles to pie, one feels as though the fashion of Bible times—reclining at table—would be most acceptable. Since the men do not contribute food for the luncheon, we accept twenty-five cents from each, as their part of the feast.

Should it be just a "sewing day," our Missionary Committee reads to us from "The Child in the Midst," or a story is read and a little music provided; but if it is

"business day," three o'clock finds the president and secretary ready to preside over the deliberations. Then follow in quick order reports from our officers and committees, from the outside organizations with which we are affiliated, and new plans to be adopted.

Three times during the past year our society has sewed for local charities. Early in the fall, our hearts were touched by the appeals of the Belgian Relief Committee, and we made from material furnished us twelve warm coats for the homeless children of that distressed country. Preceded by the informal talk of one of our visiting city nurses, telling of the needs of supplies for her work, the society made sheets and pillowcases for the emergency closet, furnishing a bolt of unbleached muslin. The Children's Home sent us work on which we spent two days' labor.

In order to meet all our pledges for the year, sales, suppers and entertainments have been held, each committee in charge having done splendid work. Additional funds have been raised by our dues, the ten cent fees and the sale of old newspapers from our homes. There are so many demands upon our treasury that it requires much ingenuity to keep the balance on the right side of the ledger.

We begin each fiscal year with a homecoming social, and end it with a lawn party luncheon in June. Between these two happy events lie days of planning, of working and of achievement, but who can doubt that behind and best of all is the spirit of devotion and sisterhood that binds together the lives of the women of the Plainfield Church in loving work for their Master.

M. P. H.

From Rev. Thomas W. Richardson's Report

To the Board of the American Sabbath Tract Society.

DEAR BRETHREN:

Our work for the Sabbath of Jehovah goes on steadily. The church services are regularly held, tract distribution goes on week by week at the rate of 16,000 pages of Sabbath literature per week, 208,000 pages in the quarter, and our correspondence from abroad is encouraging.

Our ninth annual "Vegetarian-Teetotal"

service drew a number of visitors and some correspondence. Owing to the war, I could not afford my August holiday, but my wife persuaded me to take just one week with her at Seaford, in September. As usual, we distributed a number of Sabbath tracts while on that brief holiday. The weather was splendid, and we enjoyed from half to three quarters of an hour's swim each day, except Sabbath.

I have failed to get news of our doctor friend at Jerusalem, but the doctor I mentioned in recent reports as attending our services, is now keeping Sabbath, and at last is convinced of baptism, and is anxious for me to baptize him. He does not, as yet, see his way to leave the Church of England, but on baptism he will join our Christian Sabbath-keepers' Union. His wife, whom we have not yet seen, has been baptized, but is opposed to the Sabbath. She wishes to be present at her husband's baptism, which I am arranging, and they will take tea with us after the ceremony. He is now an officer in the Royal Army Medical Corps.

An Orange sister from Tasmania, who was staying with us for a few weeks, declared herself convinced of the Sabbath, and made application for baptism and church membership. She is now away from London and I have not heard from her lately, so I do not know whether she will be baptized the same time as the doctor.

Our servant maid, hearing of the coming baptisms, told my wife she would like to be baptized, but must seriously consider it first. I had a few words with her and found she meant "baptized into the church," as she is convinced of the Sabbath, but she did not feel that she was "good enough." She is a very nice girl, about 23, but is probably going to marry an officer shortly, in which event her home will be in the north of England. I may here say we always require our girls to attend "Mill Yard" on Sabbaths, and respect the day; we do not leave them at home "to do the work," as is common with many.

A Seventh Day Adventist friend has been the cause of my forming a juvenile Bible class, meeting on Sunday evenings at 7 p. m., and he has thus assisted me to make use of my class room. As yet we have only six boys, but they show great

interest in what I teach them. They have been used to a "Bible class" without Bibles! I always have them read from their Bibles, sometimes round, sometimes a special verse all together. After their reading, I read the verse as it should be read, and then enlarge upon it.

I have promised them a lantern lecture to which they can bring their friends. I have now arranged my class room, and tried my lantern in it, and find I can seat 34, and 3 can stand at the back, for a lantern lecture. After that lecture I shall bring out the Sabbath question fully.

I shall be pleased to send the "Sabbath Observer" and other printed matter to the 30 members of the board, but it should be clearly understood that (as yet) no American money whatever has been received towards our literature. The "salary" you so kindly send me is to enable me to drop my dental practice, and give full time to the work of the church. In these times of great stress it is especially welcome. Besides this you did for a short time make me a traveling allowance. Four of the 30 are already on our mailing list.

In the Commandments of God, and the Faith of Jesus,

Yours fraternally,
THOS. W. RICHARDSON.

Secretary's Greetings

DEAR LONE SABBATH KEEPERS:

The Conference is over and we are again settling down to work. Our year's record is made, and in many ways we are proud of it. Indeed, if we but stand up and shake ourselves, we may realize, like one Samson of old, that we are no infant, but possess a giant strength if we will but use it. Study this *Directory* and you will find that, in round numbers, we are a *thousand strong*; that we are taking over 300 SABBATH RECORDERS; some 57 belong to the Home Department of the Sabbath school, and altogether we raised a grand total last year of nearly \$13,000. During the past three years 49 of our number have had to answer to the "last roll call." Some 70 Lone Sabbath Keepers attended the Conference at Milton in August, and we "tagged" them with printed Lone Sabbath Keeper ribbon badges. We had a pleasant quarter hour for our report Sunday. Mrs.

Fred Whitford, Depew, N. Y., sang the beautiful recitative, "Ruth and Naomi" (entreat me not to leave thee, etc.). Unlike Naomi to Ruth, our people are entreating us to stay by and go with them, and not to forsake them to go after strange gods in a strange land. And like Ruth, we declare anew our fealty to the congregation, and with God's help we will, with one another and with all of them, "Keep rank, keep rank, and make Jesus King."

We had a great Conference. Eighteen young people were baptized, forty went forward in life decisions. Some definite things were planned for the future; 500 new members, net, for our churches next year. So many for the Tenth Legion (who tithe their income for the Lord); so many for the Sabbath school, Christian Endeavor, and the Quiet Hour.

My dear Lone Sabbath Keepers, what shall be our plans for the year. Let me outline my own thought:

First. About two thirds of you are without the RECORDER. You are missing many excellent things, besides our messages to you through this medium. We want you all to get these, and march elbow to elbow with us during the year. Won't you, my brother, my sister, make this your first business? Send \$2 now, to Plainfield, N. J., for a year's subscription, and you will get your money's worth, too, if you read it. What a pleasure it would be to know that you were all reading this every week, and were keeping step in the forward march of the Lone Sabbath Keepers. Read their ad on the last page.

Second. How are we to do our part in adding the 500 new members? Can we do this? Our share would be 50. We can at least remain faithful ourselves; seek to bring in our children, reclaim the backsliders, and pray and work for new converts from without.

Third. I want you all to join the Tenth Legion, and give the Lord his tenth. Let us study anew this Bible doctrine. Many of our people are now tithing and finding a blessing in it. Give your *tithe*, and we will not then need to ask *how much* you will give, for any honest, careful plan, we believe, would yield much larger results than anything we have yet done. *Will you tithe? If not, how much will you give?*

Fourth. How many will practice the Quiet Hour, and spend fifteen minutes

daily in spiritual communion? This will bring spiritual blessing.

Fifth. We want more to join the 57 in Home Department Sabbath School work.

Sixth. I wish to appeal to your sense of Christian courtesy and loyalty in reference to answering the letters sent you by your state secretary. Many secretaries have suffered shameful neglect in these matters. Whole columns of ten names each have come in marked "no answer" to the secretary's letter. Were you in this list? This is unkind to him (or her) and hard on the reports made up from your State. Look up your State's record. Is it good or bad? Will you help to make it right next year? Some did grandly. We may all do as well. Let us turn our face to the future. Forgetting the things behind, let us press forward. Grand things are before us, if we will make them so. If God is for us, who can stand against us? Let us "Keep rank, keep rank, make Jesus King."

Below I will give the names of the treasurers to whom we are expected to send contributions. Please sign "L. S. K." to your name when sending money to any of these, that they may do the same and so be prepared to furnish our financial record for us at the close of the year. These and the church treasurers will be able to furnish the most complete information about our finances if they will, but follow this simple suggestion.

The treasurers are as follows: Missionary Society—S. H. Davis, Westerly, R. I.; Tract Society—Frank J. Hubbard, Plainfield, N. J.; Educational Society—Paul E. Titworth, Alfred, N. Y.; Woman's Board—Mrs. A. E. Whitford, Milton, Wis.; Conference Treasurer—Wm. C. Whitford, Alfred, N. Y.; Sabbath School Board—W. H. Greenman, Milton Junction, Wis.; Young People's Board—Leman H. Stringer, Milton, Wis.

Very sincerely,

G. M. COTTRELL,
General Secretary Lone Sabbath Keepers.
Topeka, Kan.,
September, 1915.

"The man who grows tired of life is very likely the sort of man who has never really lived."

Statement of Beliefs

ERLOW DAVIS

On the occasion of his ordination as deacon of the Lost Creek (W. Va.) Church, October 30, 1915

My first conception of Christianity dates back to early childhood. Being born in a Christian home, nurtured and cared for by a loving, prayerful and sympathetic mother, and influenced by a devoted churchgoing father, the general principles of faith and a reverence for an all-wise God naturally had place in my mind when quite young.

I did not make a public profession, however, until about twelve years of age, when a series of revival meetings was held in an M. E. church near my home.

That God is the Creator and a just and powerful ruler of the universe has never been a question of doubt in my mind. I believe that Christ is the Son of God and possesses both a human and divine nature; that the Scriptures of the Old and the New Testament were written by the ancient prophets and apostles who were inspired by the Holy Spirit, thus giving to us the principles of truth and right and a rule of faith by which we may safely be governed.

I believe that, in order to become heirs of the kingdom of God, we must take on a new life; and that it is the duty of us all to repent, believe and be baptized. I believe that the Lord's Supper is an ordinance instituted by our Savior and set apart for observance in our churches.

I believe in the Seventh Day as the true Sabbath of Jehovah and that it should be kept holy unto his name.

I believe in the final judgment of the just and the unjust and an eternal separation of the same.

In concluding this statement I wish to say that while I have not been as true to the teachings set forth in the Holy Word as I should have been, many times not as faithful in my obligations to the church as was my privilege, yet I have tried as best I could to observe the commandments, tried to be the kind of a citizen God intended each of us to be, and to help uplift humanity. My prayer is that I may be filled with the spirit of the Master and that I may receive wisdom from him to best serve God and his people.

YOUNG PEOPLE'S WORK

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

Fruit From Prayer

REV. WILLIAM M. SIMPSON

Christian Endeavor Topic for Sabbath Day,
December 4, 1915

Daily Readings.

Sunday—Peace (Phil. 4: 6-8)
Monday—Praise (Acts 16: 25)
Tuesday—Power (Mark 11: 20-26)
Wednesday—Trustfulness (Matt. 11: 25-30)
Thursday—Transformation (Matt. 17: 1-8)
Friday—Divine characteristics (Gal. 5: 22-26)
Sabbath Day—Golden fruit from the prayer life
(Heb. 4: 14-16; 11: 6). (Consecration meeting)

SUGGESTIONS TO THE LEADER

Your topic is one which you should know from experience rather than from reading only. Was there anything sacrilegious in that "Quiet Hour Demonstration" at Conference? I think not. However, it might have been sacrilegious if there had been any insincerity in the purposes of those who led us in it. Have a "Quiet Hour Demonstration" in this meeting. In order to do this, preparation will be necessary. First, pray for guidance of yourself. Then, choose helpers in whose prayer life you have confidence. You might use to advantage "A Quiet Hour Catechism," a leaflet prepared by Rev. Francis E. Clark and sold by the United Society of Christian Endeavor, Boston, Mass., at 30 cents a hundred. Perhaps you might ask some of the members to prepare to talk on some of the questions printed at the close of these notes.

YOUR MOUNT OF TRANSFIGURATION

It was while Jesus prayed that the fashion of his countenance was altered. Have you felt that transforming power in your life? Wherever you draw near to God is your mount of transfiguration. It is a "lofty mountain," for there earth reaches up to heaven. Of course, Jesus did not remain on that mountain. There he gained strength for the duties on the plain of service,—healing the sick, teaching the disciples, quelling disturbances. Scan the Gospel according to Mark. Note how Jesus goes back and forth between the place of prayer and the place of service.

If you have not been working in God's kingdom, don't tell people that you pray. They won't believe it.

THE TIME TO PRAY

Psalm 5: 8; Daniel 6: 10; Luke 6: 12; First Thessalonians 5: 17; First Samuel 9: 13; Acts 27: 35.

Jesus prayed earnestly before the performance of any mighty task. He was often "looking up to heaven" on ordinary occasions. Study the occasion of each of the preceding references and write for the meeting an essay on the subject, "The Time to Pray."

TO THINK ABOUT

What kinds of prayer bear fruit?
What fruit may we expect from prayer?
What are our habits of prayer?
Why do we need to pray?
What effect has prayer upon character?
Study the Lord's Prayer as a model.
What do you learn?

Prayer: What Use Shall We Make of It?

REV. WILLIAM M. SIMPSON

"Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need" (Hebrews 4: 16).

Would you like to hear unquestionable argument proving the power of prayer? Many passages of Scripture illustrate the power of prayer; experiences of Christians afford examples. Jesus is our pattern in the right division of time between prayer and service. His disciples from apostolic times until the present time have prevailed in prayer. However, you may have a proof of the power of prayer, more satisfactory than all the evidence that could be accumulated from Christianity of the past;—you may have the proof in your own personal experience. Try it for yourself; for Jesus, our high priest, is not an unapproachable one. He hath withstood all the temptations common to mankind, sinless. Go boldly to the throne of grace. He is still saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11: 28-30). What

we need is not an argument in favor of prayer, but an experience in prayer.

Prayer implies two personalities, and communication between them. A human being with many joys and sorrows, successes and failures, problems and perplexities, tells them all to a loving, sympathetic heavenly Father. Don't make a hard definition; prayer is talking to God, and—listening. Is it not a great privilege that even the humblest may boldly approach the throne of grace?

We are in danger of making mistakes in regard to our prayers. We may fall into a habit of making of our prayers only heartless repetitions of well-learned phrases. In such a case, perhaps the trouble lies not in the formulation of the phrases, or even in the repetition of them, but in the heartlessness of the utterance. There is no prayer where there is no communion. When your batteries are weak, no amount of loud calling will make your voice heard at the other end of the line.

Or, we may talk too much. Most children have some difficulty in learning that there are times when it is better to listen than to talk. So does many a child of God. Put the receiver to your *ear* rather than to your mouth. Was it not an *answer* to your prayer that you wished? Then listen, and do not act as if you merely desired to have your voice heard. An old man said that he liked short prayers that get to heaven before the devil can get a shot at them.

We may make the mistake of filling our prayers with petition, leaving out all adoration, thanksgiving praise, confession. God is worthy of adoration. Although the best adoration is a noble, reverent life, nevertheless, words of adoration make our thoughts of adoration more definite, stronger, more sincere. We should *express* the thanks which we feel; it will make us more thankful. We need to express our appreciation of God's great love for us.

How we like to plan the way of our lives and drive straight through just as we will! But by constant communion with God we may learn that he knows best, and that we make so many mistakes. So we learn the great lesson of trusting. God is enthroned in heaven; all will be right with the world.

When we recognize his love and trust

him, it will be easier to confess our sins, remembering that he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

Too many prayers are born of selfishness. Like children teasing their parents for things they ought not to have, we go on filling our prayers with useless asking. Some things we may properly ask for ourselves—wisdom, guidance, moral courage, the spirit of kindness; but perhaps it is not always best to ask to be spared from trials, sorrows, difficult tasks; for these may be a wise heavenly Father's best gifts to his erring children. It may be better to ask for strength to stand the trials, bear the sorrow, and perform the task.

This same rule is applicable in our asking for others. Would you pray for your children to be shielded from every danger and spared every effort, or rather that they by their efforts become strong to stand against evil and danger of harm?

"Ah! how little we know! how short-sighted we are! And how great and full and strong God's love is! And, this being so, may not experience bring us larger trust and lesser prayers—not less, indeed, in intensity, not less in the wrestling of spirit, not less in the striving to reach nearer to God's will, but less in the number and specific character of our petitions? To put it another way—the petitions are fewer because the prayer is deeper and truer."

"Not my weak longings, Lord, fulfil,
But rather do thy perfect will,
For I am blind and wish for things
Which granted bring heart-festerings.
Let me but know that I am blind,
Let me but trust thee wondrous kind."

Lord, *teach* us to pray, and to say, "Not as *I* will, but as *thou* wilt."

Have we really prayed, if we have been unwilling to work for the thing we desire? The faith that removes mountains is not the faith that sits idly by, wishing that there were no hills to climb. True faith believes that the mountain should be moved, that God wants me to move it, then goes at it with pick and shovel. It is marvelous how God answers such faith. Pray not only with the lips, but also with heart and hands, in faith, believing that God will give thee the desires of thy heart. Such prayers, if in harmony with God's will, can remove the great mountains of difficulty, doubt,

sorrow, perplexity. A man at a missionary meeting was asked to lead in prayer for missions. He fumbled in his pockets, found some coins, dropped them in the offering for missions, then prayed.

What is an answer to prayer? Is it to get the things we ask? Sometimes. And sometimes it is to get the thing which we did not desire, which we even wished we wouldn't get. Sometimes this disturbs us and we say, "Have we lost faith?"

We quote the following from the *Outlook*:

"A woman writing to the *New York Evening Sun* asks: 'Have we lost faith? We prayed for peace and do not get peace. Why? Have we lost faith, and is that the reason why our prayers are ineffectual?'"

"What is faith?"

"Is it faith in God to believe that we know what the world needs better than he does, and that he ought to take our counsel and do as we bid him? Is the prayer of faith 'Not thy will but mine be done,' or is the prayer of faith 'Not my will but thine be done?'"

"To have faith in God is to believe that he knows what his children need; that he dares to allow them to take their own way and learn by bitter experience the lesson which they would not learn from teaching; and it is so to learn that lesson from this terrible experience that it will never have to be again repeated."

If God knows best, and gives only what is best, then why need we pray at all? This question might have more weight if our prayers are to be only asking. But we are encouraged in the Scripture to pray, to come to the heavenly Father asking for the things we ought to have. "The pull of our prayer may not move the everlasting throne, but—like the pull on a line from the bow of a boat—it may draw us into closer fellowship with God, and fuller harmony with his divine will" (Rev. Theodore L. Cuyler).

Sometimes God's answer is, "Not yet, my child. Wait until wider experience fits you for what you ask, or until the time is ripe for it." And then, in the fulness of time, he gives more largely than we even dared to ask.

Prayer lifts us to a higher plane of living, where we trust in the infinite goodness and wisdom, where we learn to feel that God is near, that he cares for us, that he

is interested in our affairs. It fills life with newer, richer meaning. How dull the monotony of the life that attempts to do all its work without taking God into account! Yet how glorious the same life becomes, when through prayer one finds himself in partnership with God. We were partners before, legally; but we were trying to run the business ourselves. "We have no right to say with reference to anything that it is too small to consult God about" (Robert E. Speer). We do not rise to this high plane by a single prayer. We rise by daily communion with God, consulting him, getting the answer, enjoying a richer experience, profiting by past mistakes, trying again, trusting more, doubting less, loving our fellow-men more, serving better. We said that prayer was talking with God and listening; it is more—it is walking with him, living with him.

"Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Jesus said: "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you" (John 15: 7). Let us *abide in him*.

Meeting of the Young People's Board

The Young People's Board met with A. L. Burdick, Milton, Wis., October 24, 1915, at 3 o'clock.

Those present were Miss Nelson, Mrs. W. D. Burdick, Prof. L. H. Stringer, George Thorngate, Rev. H. N. Jordan, A. L. Burdick, C. B. West and Miss Beulah Greenman.

Mrs. W. D. Burdick led in prayer.

Voted that the bill of \$8.15 to the Davis Publishing Company be allowed and an order drawn for that amount.

Voted that Miss Zinn's bill for 60 cents be allowed and an order be drawn for the amount.

Voted that the bill of 26 cents, the expense of sending the telegram to Rev. H. E. Davis from the Board, be allowed and an order drawn for the amount.

Voted that the report of the Superintendent of Efficiency Campaign be accepted and that we indorse the plan of having each society bring its efficiency chart to Conference and that a banner be presented to the society having the largest per cent of Christian Endeavor Experts.

The Committee on Printing reports that 1,500 letterheads and envelopes have been printed and are ready for distribution.

Voted that the report of the Committee on Printing be accepted and the committee dismissed.

The Committee on Distribution of Stationery gives a report of progress.

Voted that we ask Mrs. W. D. Burdick to take charge of the Junior and Intermediate departments.

Voted that we endorse the plan of awarding a Junior banner to the Junior society having the highest efficiency.

Voted that the territory of the Northwestern Association be divided into three groups with Mrs. L. E. Babcock as Secretary of Ohio, Michigan and Illinois; Mrs. Bernice Hurley as Secretary of Iowa, Wisconsin and Minnesota.

Voted that we elect Rev. Alva L. Davis as Associational Secretary of Kansas, Nebraska and Colorado.

Voted that the chair appoint a committee of two, with power, to see about getting posters printed.

Committee: George Thorngate, chairman, Mrs. W. D. Burdick.

Voted that a committee be appointed by the chair to prepare the statements of the plans of the Young People's Board, to accompany the letter of the Forward Movement plan.

Voted that the President be the chairman of this committee. Miss Zinn was appointed the other member.

Voted that we adjourn, to meet with Mrs. W. D. Burdick, November 21, 1915, at 1.30 p. m.

BEULAH GREENMAN,
Recording Secretary.

Christian Endeavor Notes From Riverside, Cal.

The county convention of Christian Endeavorers was held at San Jacinto, November 5-7, and a number of Endeavorers from our society were in attendance.

The watchword was, "The Master is come and calleth for thee." A splendid spirit was prevalent throughout the sessions and much enthusiasm and encouragement gained for the home society.

A Junior Christian Endeavor Society has been recently organized with Charles Davis as superintendent.

A number of social gatherings have been held, a very enjoyable one being the Hallowe'en party at the home of Mr. and Mrs. A. E. Babcock.

Our pastor and family enjoyed a few weeks in the hills during the hot weather, and on their return the Endeavorers gave a social in their honor, at the home of Mrs. G. M. Cook.

Dr. L. C. Randolph preached several times for us during his visit to the coast. His lecture, "That Delightful Fellow—the American Boy," was enjoyed by a crowded house. Come again!

A reception in honor of Dr. Randolph was held at the home of Dr. Wells. At that time he told us of his trip to Palestine, after which all joined in singing some inspiring songs.

We were glad to welcome Mr. and Mrs. John Daland to Riverside, and to shake hands once more with Miss Anna Wells, of Dodge Center, Minn.

A series of evangelistic meetings is soon to be held in the city. Will you pray that we may all be led to work for the Master as never before, and that many may be led to him.

The country is full of tourists who are hurrying to catch a last glimpse of the two wonderful fairs. Should you be one of said tourists, just underline Riverside as a place which you can not afford to miss on your western trip. We like "tenderfeet"!

MARY G. BROWN,

Corresponding Secretary.

Riverside, Cal.,
Nov. 10, 1915.

Correction

In the sketch of Walworth Church, *RECORDER*, November 15, page 612, tenth line from foot of page, the date of the dedication should be 1874; instead of 1864.

Mrs. Ella Flagg Young, world famous because of her superintendency of the Chicago public schools, has announced that she will retire on December 8 of this year. She will become a writer. Mrs. Young announced her decision was the result of constant heckling by members of the board of education, who, being appointed by the mayor, are governed largely by political considerations. Mrs. Young will be 71 before she retires.

"Silver and Gold Have I None"

LOIS R. FAY

The work of spreading the gospel, with its relation to the Sabbath, and the relation of Sabbath observance to the spread of the gospel, has its calls for money. These calls and appeals are many and urgent; so many that it is impossible for the wage-earners' purses to meet them all; and so urgent that many church members are discouraged with the burden laid upon them.

These few humble paragraphs are designed with a twofold purpose. One is to encourage the wage-earner, the other is to encourage the religious leaders not to discourage the wage-earner and drive him from the fold.

Peter's words to the lame man asking alms at the Beautiful Gate of the Temple are an admirable text for this twofold purpose: "Silver and gold have I none, but such as I have give I thee." The first part of this verse expresses a condition of things most true Christians have to face. The un-Christian wage-earner can drive sharp bargains, can put dishonest goods before an unsuspecting public, can grind the faces of the poor, and be able to say, "Silver and gold have I." But few who love the Sabbath cause can conscientiously resort to any of these methods, and when their honest debts are paid and those dependent upon them for support kept from suffering, many must inwardly—if too proud to outwardly—confess, "Silver and gold have I none."

If all who are thus situated would make plain their condition, and as plainly add, as Peter did, "Such as I have give I thee," much of the decadence of religious work would cease. Then no one would drop out of active service because he or she could not donate money as generously as some others donate, or as leaders expect. Then those who can not give money for the advancement of the gospel would be joyous in their ability to give those spiritual gifts of love, peace and kindness, which many churches lack more than material wealth. Then the poor working man and working girl would not feel they are not wanted because of their inability to give money, but would know the church needs those who lighten their small corner of the toiling world with the light of the

gospel. Then no one would feel impelled to neglect the poor of his own household to give to distant causes, no one would be tempted to accept positions where the Sabbath must be disregarded, for the sake of money to finance a mistaken philanthropy. Then true philanthropy will be found among the worthy poor whose daily conduct preaches the gospel to every creature they come in contact with. Then the poor will be encouraged to fashion with their influence "lively stones" for the Master's temple, instead of being discouraged because of their inability to contribute to the artistic grandeur and luxurious furnishings of some distant institution. Not many can give what, nor as, those who ask alms desire, but each disciple of the Master can give something, which, like Peter's gift to the lame man, will spread the gospel much faster and farther than money can.

This is one of the lessons God would have a shortage of funds teach both layman and leader: not to mistake presumption for faith and involve the church in debts and obligations no sensible business man would incur for the sake of outward show, but to "take heed unto yourselves," as to wherein the Father has been so grieved that he has ceased to bless. It is one of his promises that if we hearken to his word we shall "lend to many nations and shalt not borrow"; yet how often the churches rich in worldly luxuries borrow and beg from the poor who lack the necessities of life, and from rich men who are making the poor poorer, to make a more impressive show to the world, while vice is augmented beneath the oppression.

All these evils have been fostered by blind churches which ask, "How shall we remedy the falling away of church interest?" Must the Sabbath truth also suffer by a toleration of the love of money, the root of all evil?

Let it not be! Let each one who loves the Sabbath, leader as well as layman, give to the cause in the stress of hard times those divine qualities every disciple receives from the Holy Spirit, the gifts of grace and by grace. In humiliation and prayer may the Sabbath truth be established of more enduring materials than the world employs. The spiritual virtues are talents which our Master has invested with each one, however poor in worldly

goods; and by their use they increase manifold, till the wise servants become rulers in the divine kingdom.

Peace and Unity

For the Week of Prayer, January 2-9, 1916

"Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." Psalms 50: 15.

To the Churches of Christ in America and to the People of God in Every Nation:

BRETHREN BELOVED IN THE LORD:

Throughout the whole world, this word of our God seems to be sounding in the ears of praying people day and night. This is a day of trouble when in so many lands and among so many nations agony and suffering are multiplied by the wounding and killing of God's beloved children. As the sin of war is more evident now than ever before in human history, so is the help which can come only from God more vitally essential than ever before. As it is impossible to overstate the horrors of war, so we may be profoundly grateful that it is impossible to exaggerate the power and grace of our God who invites us to cry unto him for help.

Yet no sooner do we begin to cry to him than we are confronted with the unspeakable sorrow of a divided Christendom. Christians are grouped into many bands under different names suggesting the sway of the human spirit rather than that of the divine Spirit. The great prayer of our Lord, "that they may all be one; even as thou, Father art in me, and I in thee, that they may also be one in us: that the world may believe that thou didst send me," is yet unfulfilled. Surely, praying people of every race and tongue in all the earth will fall down before our God in the opening of the new year, and beseech of him for these overshadowing objects of intercession, Peace and Unity.

"Though sundered far, by faith we meet
Around one common mercy seat."

Beyond the borders thought of heretofore, may we hope to extend this appeal for prayer, since Jews and Gentiles, bond and free, Christian and non-Christian, are involved in the common distress and the common need. Let us pray that the God

of Abraham, of Isaac and of Jacob, the God and Father of our Lord Jesus Christ will pour out again his Spirit for the reawakening of his people of every name; that all who wait upon him may be refreshed, so that the whole world will come back to renewed faith in God; and that great reformations and revivals of true religion may follow in every land, hastening the day when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

SUNDAY, JAN. 2. Sermons on Reconciliation. Isa. 54: 10. Acts 10: 36. Rom. 5: 11. II Cor. 5: 18-19.

MONDAY, JAN. 3. Peace: International and National. Isa. 12. Acts 17: 22-31. Rom. 13. I Tim. 2: 1-8.

TUESDAY, JAN. 4. Peace through Christian Service for Jews and Gentiles, Abroad and at Home. For all Missionary Societies. Ps. 67. Isa. 49: 3-13. Acts 1: 1-8. Mark 5: 1-20; 6: 1-16.

WEDNESDAY, JAN. 5. Unity in the Church throughout the World. Ps. 133. Isa. 26: 3; 57: 19. John 17. Eph. 4: 1-16. I Cor. 12: 12-27.

THURSDAY, JAN. 6. Peace by Education in Schools, Colleges and Universities. Ps. 119: 9-16. Prov. 3: 1-26; 8: 22-36. Isa. 32: 16-17.

FRIDAY, JAN. 7. The Family and Youth; Spiritual Training. Deut. 6: 4-9. Ps. 34. Ps. 122. Matt. 18: 1-14. II Tim. 3: 14-17.

SABBATH DAY, JAN. 8. Peace through Brotherhood; Reform and Social Service. To Promote Health, Labor Conditions, Purity and Temperance. Ps. 85: 9-13. Ps. 87. Isa. 33: 20-24. Luke 10: 25-37. Rom. 12-14.

SUNDAY, JAN. 9. Sermons; The Prince of Peace in Victory and Glory. Ps. 110: 1. Isa. 9: 6-7. Luke 19-38. Eph. 2: 14. I Cor. 15: 25. I Tim. 6: 15. Heb. 10: 12-13. Rev. 19: 16.

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA.

There is many a man who thinks his faith is smoldering because he has outgrown the limits of his creed, when the true explanation is that his faith is smoldering because he has denied it the oxygen of faithfulness, the invigoration of strong and deliberate discipleship.—*Dr. Jowett.*

But we can not be loved by God and left where we are. Beyond the grace there lies the long discipline and destiny. We are called from servitude to freedom, from the world to God—each of us to run a course and do a work which can be done by no one else.—*George Adam Smith.*

CHILDREN'S PAGE

Children's Thanksgiving Song

For sowing and reaping, for cold and for heat,
For sweets of the flowers, and gold of the wheat,
For ships in the harbors, for sails on the sea,
O Father in heaven, our songs rise to thee.

For parents who care for us day by day,
For sisters and brothers, for work and for play,
For dear little babies, so helpless and fair,
O Father, we send thee our praise and our prayer.

For teachers who guide us so patiently on,
For frolics with mates when our lessons are done,

For shelter and clothing, for every day's food,
We bless thee, our Father, the giver of good.

For peace and for plenty, for freedom, for rest,
For joy in the land from East to the West,
For the dear starry flag, with its red, white and blue,
We thank thee from hearts that are honest and true.

For waking and sleeping, for blessings to be,
We children would offer our praises to thee;
For God is our Father, and bends from above
To keep the round world in the smile of his love.
—Margaret E. Sangster.

The Thanksgiving Goose

"But I don't like roast goose," said Guy, pouting. "I'd rather have turkey. Turkey is best for Thanksgiving, anyway. Goose is for Christmas."

Guy's mother did not answer. He watched her while she carefully wrote G. T. W. on the corner of a pretty new red-bordered handkerchief. Five others, all alike, and all marked alike, lay beside it. The initials were his own.

"Why didn't you have some blue ones? I'd rather have them different," he said.

Mrs. Wright smiled a queer little smile, but did not answer. She lighted a large lamp and held the marked corner of one of the handkerchiefs against the hot chimney. The heat made the indelible ink turn dark, although the writing had been so faint that Guy hardly could see it before.

"O dear," he cried, "there's a little blot at the top of that T! I don't want to carry a handkerchief that has a blot on it."

"Very well," said his mother, "I'll put them away, and you may carry your old ones until you ask me to let you carry this

one. I don't care to furnish new things for a boy who doesn't appreciate them."

"I don't like old—"
"That'll do, Guy. Never mind the rest of the things that you don't like. I want you to take this dollar down to Mrs. Burns. Tell her that I shall have a day's work for her on Friday, and I thought she might like to have part of the pay in advance to help make Thanksgiving with. Please go now."

"But a dollar won't help much. She won't like that. She always acts just as if she was as happy as anybody. I don't want to go there on such an errand as that."

Mrs. Wright smiled again, but her tone was very grave.

"Mrs. Burns is 'as happy as anybody,' Guy, and she has the best behaved children in the neighborhood. The little ones almost never cry, and I never have seen the older ones quarrel. But there are eight children, and Mr. Burns has only one arm, so he can't earn much money, and Mrs. Burns has to turn her hands to all sorts of things to keep the children clothed and fed. She'll be thankful to get the dollar—you see if she isn't! And tell her if she is making mince pies to sell this year, I'll take three."

Guy walked very slowly down the street until he came to the little house where the Burns family lived.

"I'd hate to live there," he thought. "I don't see where they all sleep. My room isn't big enough, but I don't believe there's a room in this house as big as mine. I shouldn't have a bit of fun, ever, if I lived here. And I'd hate to have my mother make pies and send me about to sell them."

Then he knocked on the front door, for there was no bell. No one came. He could hear voices talking and laughing in the distance, so he knew some of the family were at home. Some one always was at home here, to look after the little children. He walked around to the kitchen door. It stood open, and the children were talking so fast they did not hear his knock there.

They were very busy. Katie, the eleven-year-old, and Malcolm, ten, Guy's age, were cutting citron into long, thin strips, piling it on a big plate. Mary and James, the eight-year-old twins, were paring apples, with a paring machine. The long,

curling skins fell into a large stone jar standing on a clean paper, spread on the floor. Charlie, who was only four years old, was watching to see that none of the paring fell over the edge of the jar. Susan, who was seven, was putting raisins, a few at a time, into a meat-chopper screwed down on the kitchen table. George, three years old, was turning the handle of the chopper to grind the raisins. Baby Joe was creeping about the kitchen floor after a kitten. Mrs. Burns was taking a great piece of meat from a steaming kettle on the back of the stove. Every one was working except the baby and the kitten, but all seemed to be having a glorious time, for they were laughing heartily. What they were saying seemed so funny it was some time before Guy really could understand it. At last he was sure it was some kind of a game.

"Mice?" asked Susan. Mary squealed, and they all laughed.

"Because they're small," said Mary. "Snakes?"

"Because they have no wings!" Mrs. Burns called out from the pantry. The children were much amused at that. "A pantry with no window in it?"

"Oh, we've had that before," Katie answered. "I know what you say. It's a good place to ripen pears in when Mrs. Wright gives us any."

Guy knocked very loudly at that. He had forgotten that he was listening.

The children started, but did not leave their work. They looked at their mother. "Jamie," she said. Then Jamie came to meet Guy, and invited him to walk in.

"What game is it?" asked Guy, forgetting his errand.

"Making mince pies," said Jamie. "It's lots of fun. Don't you want to play? I'll let you turn the paring machine if you'd like that best."

Guy said, "Thank you," and began to turn the parer eagerly.

"But I don't mean what you are doing," said Guy. "I knew that was mince pies. I thought that was work. I meant what you were saying. It sounds so funny. I never heard it before."

"Mamma made it up," exclaimed Malcolm. "It's great fun. We always play it at Thanksgiving time. You think of something people don't like, and the one who

can think first tells what he is thankful for about it. We call it Thanksgiving."

Guy stayed for an hour, and played both games. Then, quite to his surprise, the 12 o'clock whistle blew, and he had to go home. But he remembered his errands and did them, to the great pleasure of the whole Burns family.

In the afternoon Guy spent some time writing a note to his mother. It was badly written, but it made his mother happy. It read:

"Dear Mother. I am thankful the blot isent any bigger. I am Thankful the hankershiefs isent black on the borders. I would like that one with the blot on to put in my pocket when you read this. But my old ones are nice. The Burnses have very little fun, and they are Thankful just the same.

"I am Thankful for the Goose we are to have. The best is I am Thankful I am not a Goose myself, for if I was I wouldnt know enough to be thankful.

"Respectfully yours,

"GUY THEODORE WRIGHT."

—The Christian Register.

A Thanksgiving Hymn

For well filled rivers, teeming lakes,
Vast forests where the wild bird wakes
The silences with song,
For bounteous crops, for gushing springs,
For all of earth's fair goodly things,
To Thee all thanks belong!

From perils of the smiting sword,
The smoking cannon, plundering horde,
From all grim war's dismay,
Its every bitter circumstance,
We thank Thee for deliverance—
We thank Thee, Lord, today!

That not unmarked is sorrow's wail,
That love and mercy still prevail,
We offer grateful praise,—
That hope and faith have not yet died,
Though mercy oft seems crucified,
So wicked are men's ways.

O may we, Lord, be undismayed
Though heavy is the burden laid
Upon the heart of man;
Though mighty grows the vast world-grave
No ignominious peace we crave
As part of our life's plan.

For faith that war shall sometime cease,
For hope of universal peace,
For every blessing poured
With lavish hand upon the earth,
Unmindful of man's little worth,
Once more we thank Thee, Lord!

—Louella C. Poole.

Change of Associations

REV. GEORGE W. LEWIS

As the writer was temporary chairman of the committee making the recommendation at the last Conference that our associations be returned to May and June of each year, he now wishes to give, for the consideration of the executive committees having the matter in charge, several strong reasons for the request.

1. It gives nearly three months between most of the associations and Conference, instead of about one month, as at present. This would naturally incline more people to attend both gatherings, since their spiritual appetite would be sharp for both meetings. Under the present arrangement, members either in attendance at Conference or reading reports of the same, feel but little need for the associations.

2. As Conference is the larger and more attractive meeting, it should come as the climax of the year's study of denominational work. Associations, following this great gathering in about one month, seem tame and uninteresting, as all denominational work is fresh in our minds; hence, associations might about as well not be held, except for the few who do not attend Conference.

3. Associations, beginning the last of May or as soon as college commencements will permit, give our young people a chance to attend, which is a big point in favor of the change, as in September and October they are busy in school.

4. There is usually more slack time before harvest than after. We do not wonder that the Central Association reports this year that "the first two days the attendance was small, for the farmers were busy hustling in belated crops." And those acquainted with farm life know full well that such work usually continues the entire autumn.

5. All are aware that the RECORDER pages are crowded for weeks after Conference with the good things seen and heard at that great gathering. But with the association reports read and digested in June and July, the RECORDER would be free for Conference reports and addresses. As it now is, we are often reading Conference and association addresses in the same is-

sue, which not only overloads the RECORDER but the mind also. The result is, that the sermons and addresses are not read as if distributed over several months.

We are glad to note that all the associations favor the change except the Southeastern. And we presume by our past experience in that association, that mud in May is the chief objection. But we hear that roads are improving in West Virginia as in Ohio, and we hope and pray that after reading these strong reasons for a change, and recalling the action of the other associations, they will be willing to make the sacrifice for the larger reasons, and fall into line with their brethren, as it would greatly increase the expense of delegates to hold some of the associations in the spring and the balance in the fall. On this point we wish also to state that, at the Milton committee meeting, prominent members of the Southwestern Association stated that they also might fall in with the recommendation without serious inconvenience, as the heat is no greater, nor people any busier, in Arkansas in June or first of July, than in the North in August at Conference. This arrangement would also decrease the expense to denominational delegates in attending the Southwestern Association.

As a final word to the various executive committees, we suggest and urge that since the evidence is so strong for a change, and since our Southeastern brethren do not hold their next gathering till 1917, we make the experiment next year, of beginning the series as soon as possible after college commencements, and test it out.

I am sure it will be a great disappointment to the Northwestern Association, and especially to the Jackson Center people, who have the next session, if it be deferred to September. As we are somewhat isolated, we desire a full attendance, which we believe a June meeting, or one early in July, would secure.

One task of the church is nearing its completion—the abolition of America's saloons. Next will come the greater effort to drive alcoholic drinks from the globe, to realize Christian Endeavor's goal of "A saloonless world by 1930."—*The Continent.*

SABBATH SCHOOL

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

The Riverside Sabbath School devotes three collections a month to missionary and benevolent purposes. One collection a month is sufficient to provide for the expenses of the school. Indeed, the school recently found a surplus on hand, which was voted to another object.

* * *

Many Christian workers recommend that all offerings in the Sabbath school go to benevolent purposes, and that the church pay the expenses of the Sabbath school, on the theory that the school is a part of the church. The theory is correct; but many a father finds it advisable to let his boy pay for his own clothes, although he is a member of the family. It develops the boy's ambition and self-reliance to work his own way.

* * *

The main thing is to have the bulk of the offerings go to extend the kingdom of God outside the boundaries of our own personal interests. There are schools that never give a cent except to get quarterlies and picnic ice cream for their own members. "The penny collection," they call it. I see one of the "pillars" (he owns a \$10,000 farm and has money in the bank) smile benignantly on the boy who passes the basket,—and drop in a copper cent. Conscious rectitude is on his face. He is giving to the Lord. O bosh!

* * *

Pardon the poverty of my vocabulary. Bosh being a sort of meaningless word, it may serve to describe a sort of meaningless act. Giving—to himself—and calling it benevolence! Handing out a copper from a wallet lined with greenbacks! Generous gift! A whole cent for the Lord who put the grass upon his hillsides and the strength into his arm! "Will a man rob God?"

* * *

These things are largely a matter of education. This Department is here to agitate, educate, stimulate. Is your school doing what it ought for the Lord's work?

Lesson X.—December 4, 1915

UZZIAH'S PRIDE AND PUNISHMENT.—2 Chron. 26: 1-23

Golden Text.—"A man's pride shall bring him low; but he that is of a lowly spirit shall obtain honor." Prov. 29: 23.

DAILY READINGS

Nov. 28—2 Chron. 26: 16-23. Uzziah's Pride and Punishment

Nov. 29—2 Chron. 26: 1-15. Uzziah's Prosperity

Nov. 30—Isa. 10: 5-14. An Arrogant Conqueror

Dec. 1—Isa. 10: 15-27. Pride Before Fall

Dec. 2—Luke 12: 13-21. A Proud Fool

Dec. 3—John 1: 19-34. Humility of John

Dec. 4—Matt. 3: 1-17. Jesus and John

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

Coon and Schmidt at Albion

Several weeks have passed since the brethren were here, and we have not written concerning the meetings because we had read of the over-stock of manuscripts waiting their turn to appear in the RECORDER.

The meetings continued for about five weeks with but few interruptions. The interest and attendance continued about the same through the entire series, but there was a steady and healthy improvement in the spiritual life and activity to the very last meeting and it has not yet vanished though a month has passed. Our church thermometer—the prayer meeting—has indicated a wonderful warming up, on the part of those who have been regular attendants, as well as in those whose voices we had never heard before in any religious meeting.

The sermons from the first were strong, clear and comprehensive. Brother Coon has the saving grace of a beaming smile in the midst of his most terrific bursts of disgust upon the rottenness of sin. Being a perfect mimic, he has no trouble at impersonation, and his sermon progresses fast enough so you do not need to take up any side issues while you wait for the thought to be developed.

The singing as led by Brother Schmidt was a great help as is always the case. No chorus was organized, but those who could sing did the best they could to help in this line. We think that Brother Schmidt is an ideal leader of congregational singing. With his powerful voice and his enthusiastic spirit, he is able to get out of a crowd all the sing there is in them.

There were twenty baptisms, and of these thirteen were adults, six were men of families and three of them past fifty years of age. There were also two old ladies who are quite feeble. Nineteen of these joined the church with four others who joined on testimony and by letter, making in all twenty-three additions to the church. One splendid young woman came from Milton Junction for baptism and membership because our church is out of the Federation.

We feel that we have been greatly blessed and refreshed by these meetings, and feel that we can recommend Brother Coon and whoever he may bring with him as singer. It will not take long to get our 500 additions if the churches would keep our evangelist busy the whole time.

C. S. SAYRE.

Forward

W. L. HUMMEL

As one looks, he sees; as he seeks, he finds; as he moves, he goes forward.

If man is not on his guard he will digress instead of progress. It is really necessary to be on the alert if one would advance. Things startling often incite one to move forward. What applies to individuals, applies to companies, not alone in business affairs but religious organizations as well.

A truth, a principle, a command stands as it was first instituted by the Creator. It is man's opinions, ideas that change. Surely man is justified in changing for the better, if it is in harmony with the "Word of Life." To go forward is "pressing toward the mark," shaping our lives to his commands, believing his promises. Words and phrases should, and do, attract attention. In the moral law, one of the commands begins with the word "remember." In John 16, Christ says: "I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go I will send him unto you." Here we have the startling phrase, "I tell you the truth." Are we remembering his commands, believing his promises? On the day of Pentecost they were all filled with the Holy Ghost, and according to Peter's testimony, they were not drunk. Instead of taking the word, we say, "This means this and that,"

or give some man's opinion for authority. Are we losing our moorings? However, some are contending for the faith which was once delivered unto the saints.

We advance, not always by taking up new ideas, methods, but by accepting, practicing the truths and precepts which were taught by our heavenly Father and his dear Son.

Old things often are neglected, abused, changed, until they are almost lost sight of and man loses thereby. "Old things can become new" in one's religious experience. Many, if asked if they have received the Holy Spirit, might answer as is recorded in Acts 19: "We have not so much as heard whether there be any Holy Ghost."

Praise the Lord, our attention was attracted to the fact that such a person as the Holy Ghost was for us, and by the grace of God we resolved to go forward. Like the Prodigal Son, we started toward our Father and he met us and gave us the Comforter, as to those others on the day of Pentecost. We are not ashamed of him. With an eye of faith, we see more in front of us. We are weak in ourselves. Only as he gives us strength can we be strong in the Lord and in the power of his might; can we be his friends, for this is what we are if we do what he commands. Let us move forward together in Christ, not in divisions and contentions; for One is our Master and we are brethren.

Battle Creek, Mich.

Transfiguration

(Suggested by Lanier's *ballad of Trees and the Master*)

Into the mount I went one day,
Lord Jesus in my heart,
And the little birds sang in praise of him,
The sunshine gladdened its rays for him,
The proud trees bowed in amaze of him,
As into the mount I went, apart
From the toiling, moiling, sin-soiled throng,
Lord Jesus in my heart.

Down from the mount I came that day,
Lord Jesus in my heart,
And those who had seemed so drear to me
Stood forth transfigured and dear to me,
And I longed to gather them near to me
As down from the mount I came, aflame
With a Christ-born love for all sons of shame,
Lord Jesus in my heart!

—William Norris Burr, in *Sunday School Times*.

"A bad habit can't be coaxed out; it has to be dug out."

HOME NEWS

HAMMOND, LA.—The Hammond Church is glad to report renewed efforts in Christian service. During these lonely months since our beloved Elder Ashurst was taken from us, we have maintained our Friday night cottage prayer meetings and our Sabbath school. Occasionally we have had preaching by First-day ministers of town. We feel we are in a condition to appreciate the coming of our new pastor, Rev. S. S. Powell, who has been with us since about the middle of October. His presence and his helpful sermons have given us courage and a renewed determination to be efficient in Christ's work.

We find Elder Powell very helpful in all lines of church work. His prayer meeting talks are practical, and so full of spiritual power.

On Sunday night after his arrival our church people gave him an informal reception at the home of Mrs. Hattie June. A general social time, interspersed with music and refreshments, was enjoyed by all.

Four of our number who have been north have returned, and we are looking forward with pleasure to the return of Mrs. Landphere, who is always an inspiration to us.

We have taken up our Christian Endeavor society work again with a greater interest, after reading and hearing about the excellent meetings of the young people at Conference and their various plans for Efficiency the coming year.

PHOEBE STILLMAN MILLS,
Church Clerk.

ALFRED, N. Y.—Last Sabbath being Pastor Burdick's birthday the Stillman Orchestra planned to give him a surprise and help him celebrate. To this end early in the evening the members of the orchestra and their families went to the parsonage with their musical instruments, cake and ice cream, and with their excellent music and splendid good cheer made the pastor's fifty-first birthday one long to be remembered. In the morning, through its Flower Committee, the Y. P. S. C. E. had remembered the birthday by sending a beautiful

bouquet of white roses and there were remembrances from other friends.—*Alfred Sun.*

HOPKINTON, R. I.—About ninety of the relatives and friends of Rev. and Mrs. E. A. Witter, of Hopkinton City, gathered at their home last evening and assisted them in celebrating their twenty-fifth wedding anniversary. Rev. Mr. Witter was the recipient of a sum of gold. Among the gifts made to Mrs. Witter was a set of dinner dishes.

HORNELL, N. Y.—Professors E. P. Saunders and William C. Whitford Sabbath afternoon took twelve people from Alfred to Hornell, where Pastor Burdick, assisted by a quartet from the Bethel Class, conducted a service in the Seventh Day Baptist church of that city. It was arranged that a service be held regularly every other Sabbath afternoon, conducted by Paul Burdick.—*Alfred Sun.*

ROCKVILLE, R. I.—Those who attended church Sabbath morning had a feast of good things. The church had been decorated with autumn leaves, vegetables, fruits and flowers, which had been donated by the parishioners and arranged by Rev. I. L. Cottrell, Misses Ada Woodmansee, Elsie Charnley and Ella Palmer as a committee. The harvest sermon by the pastor and harvest songs by the choir constituted a harvest service long to be remembered.—*Westerly Sun.*

LITTLE GENESEE, N. Y.—Rev. Eli F. Loofboro has decided to remain at Little Genesee, N. Y., and sent for his household goods at Milton Tuesday. His family are now with him and they are all well, happy and contented. The parsonage is being painted and papered and fixed up nicely for them.—*Milton (Wis.) Journal-Telephone.*

NORTH LOUP, NEB.—Pastor George B. Shaw returned home from Arkansas Friday night and Tuesday left for Arthur County to meet several Seventh Day Baptist families living there. He went at this time because he had nothing to do at home—no church services to look after or pastoral calls to make. He will probably be home next week.

The school board, with the consent of the board of health, has decided to open school next Monday—all departments except the Intermediate where smallpox seems to have broken out. All rooms have been thoroughly fumigated, many books and tablets and all loose paper have been burned. No doubt services will be held as usual in the churches next week.

Smallpox is no joke in our village at the present time. While there have been no deaths from the malady and it is not at all likely there will be, yet all are wondering. Business is tied up—it is almost at a standstill. Generally our people are facing conditions bravely and in good humor, yet there is but little fun in the matter. So far as we are able to learn, there are in all in the village and in the territory round about something over fifty cases. Of course there may be a few not ferreted out by the board of health but it is thought not. Generally the afflicted families have done nobly in co-operating with the board of health in observing the quarantine rules.—*North Loup Loyalist.*

"Kansas Land"

'Twas no great poetry, and no great singing, but seemed to make such a popular hit that we give below the Kansas song, "delivered" at Conference. It was on Thursday night in the big temperance rally for the "Stainless Flag." The Nortonville delegation had come to me with a song—two stanzas and chorus, a parody on "Beulah Land." I don't know who made it, but there it was and we all practised it, and then in the evening, following the Kansas speech, we "took" the floor and put up the following the best we knew how:

"I've reached the land of corn and wheat,
Of pumpkins and potatoes sweet;
Here shines undimmed one blissful day,
For all our booze has passed away.

Chorus

"O Kansas land, sweet Kansas land,
As on thy highest bluff I stand,
I look away across the plain,
And wonder if 'twill ever rain;
But when I turn and view my corn,
I vow I'll never sell my farm.

"The zephyrs seem to float to me
Sweet sounds of heaven's melody,
As women with their ballots white,
Join in the fighting for the right."—*Chorus.*

At this juncture we had a suspicion there would be tumultuous applause (forgive the conceit); in other words, an encore, and sure enough; so we had to come prepared and responded with stanza No. 3:

"We wish you all could join our crowd,
And sing for prohibition land;
For we will not long stand alone,
But all our nation stand as one."—*Chorus.*
(For fourth line of chorus substitute—"And wonder if 'twill always rain." The rains have been excessive this year.)

I was in the dentist's chair the other day, and when the dentist was out of my mouth, in his repair shop, putting things together, I was running over the Kansas song. His partner, over in the next stall, soon took it up and got off something like this:

"It surely takes a lot of sand
To go out there in Kansas land,
And pitch your tent upon the plains,
Right where they say it never rains."

And so on. It's easy, and if you care for more just add a stanza yourself.

G. M. C.

A Blunder of the Optimists

One of the fundamental blunders of modern religious work and teaching is the failure to recognize the fact that human beings, young or old, do not naturally like God and God's ways. To plan out a religious program on the assumption that they do is to make a bee-line for failure. If it were true that people naturally loved God and his ways, Jesus would never have said: "Ye must be born again." The fundamental and primary need for all Christian work is a new heart, a heart that loves God, that loves the thought of God, that delights in the ways of God.

We are bound to fail when we undertake to do heavenly things in earthly strength.

There is no need to try to reach the goal of success unless we start here. Every other start is a false start on a mistaken path.—*Christian Herald.*

The highest rate of interest is on borrowed trouble. Things that are always going to happen never do happen.—*W. H. Shaw.*

DEATHS

ROAN.—Melissa Margaret Ormsby Roan, daughter of Orson and Sara Ormsby, was born January 18, 1847, and died November 4, 1915, aged 68 years, 9 months, and 16 days.

She was married to William Roan on December 24, 1873. Mrs. Roan was baptized by Rev. N. V. Hull in early life and joined the Seventh Day Baptist Church of Alfred. Soon after the Seventh Day Baptist Church of Hornell was organized she took her membership there. Her home was in that city for many years. More than twenty-three years ago they came to their present home on Hartsville Hill. She brought her membership to the Seventh Day Baptist Church of Hartsville, where she remained a faithful member until death.

Mrs. Roan was truly a Christian woman. She attended church as long as she could. She then continued her worship in the home, having read the Bible through a number of times since her illness. She will be missed in the home and the community. Well may it be said she has done what she could.

She leaves to mourn their loss her husband and three children: Fora M. Roan, at home; Cyrenus W., of New York City; and Isabel A. Roan Call, of Purdy Creek.

Funeral service was conducted from the home on Sunday, the sixth, at 11 a. m., by Rev. I. S. Goff, assisted by Pastor Paul Burdick. Interment was made in the Pleasant Valley Cemetery.

I. S. G.

DAVIS.—Minerva Fitz Randolph Davis was born on Paterson's Fork, near Salem, W. Va., March 21, 1840, and died at her home in Salem, October 27, 1915.

Her parents were Jephtha F. Randolph and Deborah Sutton Randolph. Her parents moved to Wisconsin in 1844, and back within a year, when they settled at the mouth of Tom's Fork on Middle Island Creek, where Minerva's girlhood and young womanhood were spent.

She married Granville H. Davis December 22, 1850. During the Civil War Mr. Davis was a soldier in the Union army, and left the young wife, who was now the mother of two children, to take care of the home. She was the mother of ten children. Two are deceased: Mrs. Delpha Brown, and Orpha Davis. The following are the living children, all of whom were at her bedside in her last illness: H. H. Davis and Herbert Davis, of Clarksburg; Dow C. Davis, of Washington, D. C.; Mrs. Thomas Snyder, Mrs. John C. McLaughlin, Darwin J. Davis, Erastus B. Davis, and Filmore R. Davis, all of Salem. She is survived, also, by four brothers: Franklin F., Luther, and Alvin Randolph, of New Milton, W. Va., and George W. F. Randolph, of Salem.

She was baptized at the age of fourteen years, and united with the Middle Island Seventh Day Baptist Church. When the family removed to Salem, in 1893, she brought her letter to the Salem Church. She was a consistent Christian, loyal to her church and to the denomination.

She lived in her house by the side of the road, and was a friend to man; especially was she loved by the young people and children.

Funeral services were held at the church, Friday, October 29, conducted by her pastor, assisted by the pastors of the Baptist and Methodist churches of Salem, and by a male quartet.

A. J. C. B.

Saving for a Rainy Day

A mother, whose young daughter is about for the first time to enter an active business life, has asked that something be said to young girls on the importance of saving for a rainy day. Others besides the young in this lavish age of ours and in this bountiful country need this reminder. The rainy day, by which is meant the day of illness, of loss of employment, of a sudden and pressing emergency, or of help that must be given to dear ones, may come to the most prosperous. The temptation to a young girl who has been compelled to deny herself pretty things and nice clothing and the luxuries attractive to the young is to spend all she earns, put nothing aside, and especially to be reckless in buying things to wear. A better way is for the young wage-earner from the very beginning of a business life to determine how much he or she will need for actual wants and then week by week lay aside a definite sum, however small, in the savings bank.

To spend all that one earns is foolish, while often to spend more than one earns is little short of criminal. If one would sleep well at night, meet the world fearlessly, and remain young in defiance of time, one must be prudent and discreet in the use of money. A good test of character is to be observed in the manner in which money is treated by the average boy and girl. Parents should early train children in thrift, not in hoarding. If money is wisely saved, wisely spent, and wisely given away, character will broaden and deepen and happiness will be unshadowed.—*Mrs. Margaret E. Sangster, in Christian Herald.*

A gentleman in a cafe asked the person sitting next to him if he would be so good as to pass the mustard. "Sir," said the man, "do you mistake me for a waiter?" "No, sir," was the reply; "I mistook you for a gentleman."—*Exchange.*

SPECIAL NOTICES

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

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

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

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

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

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

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

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2.45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium), 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 108 N. Washington Ave.

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

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

By initiative I mean the power of thinking for one's self instead of borrowing thoughts from others, and of deciding on a course for one's self instead of having to ask for and follow the advice of others.
—James Bryce.

"If you know of a thing that will darken the joy Of a man or a woman, a girl or a boy,
That will wipe out a smile or the least way annoy
A fellow, or cause any gladness to cloy,
It's a pretty good plan to forget it."

The Sabbath Recorder

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

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription
Per year\$2.00
Per copy05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Subscriptions will be discontinued at date of expiration when so requested.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

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"One Step Enough for Me"

Thus we sing, in the language of Newman's beautiful hymn. But if, like a certain Bible school lad, we should sing only "as loud as we feel," we might not sing this hymn very lustily. "One step" is not enough for many of us. We are prone to take whole journeys, especially of apprehension. We insist upon seeing "the distant scene," and in the resulting pain or glory of the vision, we spurn single steps. Tomorrow's life we try to live today. We are tempted to move "out of turn." We are not content with our legitimate troubles; hence borrow some. Emerson said that the worst misfortunes of his life never happened. And even Emerson did not buy up "futures" on as small margin of fact as we use. "One step at a time, and that well placed," is the sure method. If there is trouble ahead, we ought not to be in a hurry to meet it. If there is joy in prospect, we shall, by haste, unfit ourselves for the highest enjoyment of it. "One step enough for me."—George Clark Peck.

It is a great deal better to live a holy life than to talk about it. We are told to let our light shine, and if it does, we won't need to tell anybody it does. The light will be its own witness. Lighthouses don't ring bells and fire cannon to call attention to their shining—they just shine.—D. L. Moody.

There is only one way to get ready for immortality, and that is to love this life and live it as gravely and cheerfully and faithfully as we can.—Henry van Dyke.

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WILD GEESE

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The wild gander's cry
Drops down from the sky
Low and heavy with November night;
From the Northland afar,
Without compass or star,
He is soaring by faith, not by sight.

North's summer is past
And, gathering fast,
Night and darkness sweep over the land;
To escape from their wrath
He is held in his path
By a loving, omnipotent Hand.

In some far sylvan stream
Lit by morning's red beam
He will soon dip his worn, tired breast;
By the green, reedy shore,
His tollsome flight o'er,
Through the warm, sunny winter he'll rest.

His call from the cloud
In my heart echoes loud;
I, too, would be up, and away.
Years hurrying fast
And youth quickly past
Bring age with its dim, wintry ray.

But cheerful and blest
We can work with the rest
Of the world's helpful, hurrying throng;
For, when labor is o'er,
There is peace evermore
In a Land bright with summer and song.
School of Agriculture,
Alfred, N. Y.

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