

The Sabbath Recorder

9 GREAT SERIALS



The year 1916 will be crowded with the very best reading in

The YOUTH'S COMPANION

9 Great Serials 250 Short Stories

Rare Articles, Nature and Science, Exceptional Editorial Page, Family Page, Boys' Page, Girls' Page, Children's Page. All ages liberally provided for.

Twice as much as any magazine gives in a year.
Fifty-two times a year—not twelve.

With Each New Subscription:

FREE—All the issues of THE COMPANION for the remaining weeks of 1915.

FREE—THE COMPANION HOME CALENDAR for 1916.

THEN—The 52 Weekly Issues of THE COMPANION for 1916.

Send today to The Youth's Companion, Boston, Mass., for three current issues—free.

Sabbath Recorder } Both
Youth's Companion } One
 } Year
 } for **\$3.75**

To take advantage of this special rate, all subscriptions must be sent to this office

SABBATH RECORDER :: PLAINFIELD, NEW JERSEY

WILD GEESE

Frederick S. Place, A. M.

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.

CONTENTS

Editorial.—Two Great Men of the Colored Race.—Timely Warning from President Wilson.—Dr. Hillis Honored by his Church.—She Could "Sing It on Any Page."—Seventh Day Baptists and the War.—Blessedness of Giving When Prompted by Love.—Why Many Gifts Are Unappreciated.—The Tract Board's Burden.—Dr. Francis E. Clark Resting in Hawaii 673-675
The Federal Council of Churches . . . 675
Minimum Wage for Country Preachers 677
The Difference 678
Booker T. Washington 678
Missions.—The Missionary Claim (poetry).—Only a Mother.—Our Work in Java 680-683

Woman's Work.—The Missionary's Call (poetry).—Medical Missionary Conference at Battle Creek.—Minutes of the Woman's Board Meeting 684-686
Weddings in the Land of the Bible . . 686
Young People's Work.—Our Pledge.—The Christian Endeavor Type.—An Open Letter to the Pastors of America 690-692
Nebuchadnezzar's Prayer 693
Children's Page.—Enough for Two (poetry).—"Little White Fox" 694
The Harp in the Soul 696
Sabbath School.—Bible Study in Colorado.—Lesson for December 11, 1915 697-699
Home News 700
Deaths 703

ALFRED UNIVERSITY

Buildings and equipment, \$400,000.
Endowments over \$400,000.
Meets standardization requirements for College Graduate's Professional Certificate, transferable to other States.
Courses in Liberal Arts, Science, Philosophy, Engineering, Agriculture, Home Economics, Music, Art.
Freshman Classes, 1915, the largest ever enrolled.
Fifteen New York State Scholarship students now in attendance.
Expenses moderate.
Fifty free scholarships for worthy applicants.
Tuition free in Engineering, Agriculture, Home Economics, and Art courses.
Catalogues and illustrated information sent on application.

BOOTHE COLWELL DAVIS, President
ALFRED, N. Y.

Milton College

A college of liberal training for young men and women. All graduates receive the degree of Bachelor of Arts.
Well-balanced required courses in Freshman and Sophomore years. Many elective courses. Special advantages for the study of the English language and literature, Germanic and Romance languages. Thorough courses in all sciences.
The Academy of Milton College is an excellent preparatory school for the College or for the University.
The School of Music has courses in pianoforte, violin, viola, violoncello, vocal music, voice culture, harmony, musical kindergarten, etc.
Classes in Elocution and Physical Culture for men and women.
Club boarding, \$2.50 to \$3.00 per week; boarding in private families, \$4.50 to \$6.00 per week, including room rent and use of furniture.
For further information address the
Rev. W. C. Daland, D. D., President
Milton, Rock County, Wis.

Salem College SALEM West Virginia

Salem College offers six courses of study—three leading to diplomas, the college preparatory, normal and music; three leading to college degrees, the arts, science and philosophy.
The aim of the college is:
Thoroughness in all work.
Graduates who can "make good."
Soul culture as well as body and mind.
A helpful spirit.
Christian character.
For catalogue and other information, address
REV. C. B. CLARK, M. A., Ped. D., President.

The Fouke School

REV. G. H. FITZ RANDOLPH, PRINCIPAL.
Other competent teachers will assist.
Former excellent standard of work will be maintained.
Special advantages for young people to pay their way in school.
Address, for further information, Rev. G. H. Fitz Randolph, Fouke, Ark.

THE SEVENTH DAY BAPTIST MEMORIAL FUND
President—H. M. Maxson, Plainfield, N. J.
Vice-President—Wm. M. Stillman, Plainfield, N. J.
Secretary—W. C. Hubbard, Plainfield, N. J.
Treasurer—Joseph A. Hubbard, Plainfield, N. J.
Gifts for all Denominational Interests solicited.
Prompt payment of all obligations requested.

AMERICAN SABBATH TRACT SOCIETY

EXECUTIVE BOARD
President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—A. L. Tittsworth, Plainfield, N. J.
Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.
Treasurer—F. J. Hubbard, Plainfield, N. J.
Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

THE SABBATH VISITOR.

Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at Plainfield, N. J.

TERMS.

Single copies per year.....60 cents
Ten or more copies, per year, at.....50 cents
Communications should be addressed to *The Sabbath Visitor*, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price, 25 cents a copy per year; 7 cents a quarter.
Address communications to *The American Sabbath Tract Society*, Plainfield, N. J.

A JUNIOR QUARTERLY FOR SEVENTH DAY BAPTIST SABBATH SCHOOLS.

A quarterly, containing carefully prepared helps on the International Lessons for Juniors. Conducted by the Sabbath School Board of the Seventh Day Baptist General Conference.
Price, 15 cents per year; 5 cents per quarter.
Send subscriptions to the American Sabbath Tract Society, Plainfield, N. J.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Wm. L. Clarke, Ashaway, R. I.
Recording Secretary—A. S. Babcock, Rockville, R. I.
Corresponding Secretary—Rev. E. B. Saunders, Ashaway, R. I.
Treasurer—S. H. Davis, Westerly, R. I.
The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

SEVENTH DAY BAPTIST EDUCATION SOCIETY.

President—Rev. W. C. Whitford, Alfred, N. Y.
Corresponding Secretary—Rev. Arthur E. Main, Alfred, N. Y.
Recording Secretary—Prof. Frank L. Greene, Alfred, N. Y.
Treasurer—Prof. Paul E. Tittsworth, Alfred, N. Y.
The regular meetings of the Board are held in February, May, August and November, at the call of the President.

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next session to be held at Salem, W. Va., August 22-27, 1916.
President—Prof. Samuel B. Bond, Salem, W. Va.
Recording Secretary—Rev. Earl P. Saunders, Alfred, N. Y.
Corresponding Secretary—Rev. Henry N. Jordan, Milton Junction, Wis.
Treasurer—Rev. William C. Whitford, Alfred, N. Y.
Executive Committee—Prof. Samuel B. Bond, Chairman, Salem, W. Va.; Rev. Earl P. Saunders, Rec. Sec., Alfred, N. Y.; Rev. Henry N. Jordan, Cor. Sec., Milton Junction, Wis.; Rev. A. J. C. Bond, Salem, W. Va. (for three years); Mr. M. Wardner Davis, Salem, W. Va. (for three years); Dr. Sands C. Maxson, Utica, N. Y. (for two years); Dr. George E. Crosley, Milton, Wis. (for two years); Rev. William L. Burdick, Alfred, N. Y. (for one year); Mr. Ira B. Crandall, Westerly, R. I. (for one year). Also ex-presidents and presidents of the Seventh Day Baptist Missionary Society, the American Sabbath Tract Society, and the Seventh Day Baptist Education Society.

The Sabbath Recorder

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

VOL. 79, NO. 22

PLAINFIELD, N. J., NOVEMBER 29, 1915

WHOLE NO. 3,691

Two Great Men of the Colored Race

In the death of Booker T. Washington, on November 14, the colored race in this country lost its greatest benefactor and most successful leader. He will be regarded in generations to come as the Moses who led his people from the Egypt of their bondage and degradation to the promised land of freedom and manhood.

More than half a century ago we were stirred by the burning words of Frederick Douglass, whose life story was like a wonderful romance. All admired the man who could rise from slavery and the direst poverty to become an eloquent and successful leader of men. The last time I saw him he was aged and gray, but still mighty, as an orator, to move men. It seemed then that Frederick Douglass could hardly be excelled as a representative of the negro people. But two years ago, when I saw something of the power of Booker T. Washington over an immense audience of his own people, as well as over hundreds of the white race, I was compelled to admit that in him Frederick Douglass had a worthy rival. Seldom does one hear such practical, sensible counsels, full of inspiration and uplift to a needy people, as Booker T. Washington gave to his brethren of the negro race.

Frederick Douglass was a champion for the emancipation of his people. Patiently, earnestly, successfully, he toiled to free the slaves from the yoke of political and physical bondage. All honor to Douglass, the emancipator. Booker T. Washington was a champion for the economic and social emancipation of his race. His work of practical education was different indeed from the work of Douglass; and greater was the task of bringing moral, domestic, intellectual, social and religious betterment to the colored people of the South than was that of securing their political freedom. The entire country mourns the loss of an intelligent, conscientious, industrious, earnest and proficient leader whose place will be hard to fill. Fully 8,000 persons, 5,500

more than could get into the chapel, gathered at his funeral in Tuskegee, Ala., to pay their tribute of respect to Booker T. Washington.

Timely Warning From President Wilson

In a recent speech before the Manhattan Club of New York City, President Wilson gave a timely warning against the efforts in some sections of this country to set denominations at variance, in matters political and otherwise, and insisted that for the good of the nation the tendency should be guarded against. Instead of pulling apart and setting church against church, there should be an honest effort on the part of Christians to stand together against common evils, and to work heart and hand to promote those things wherein they agree. The words of a man who has been able to keep America in a state of peace in the face of untold provocation will have great weight with the American people. Here is what he says:

May I not say, while I am speaking, that there is another danger we should guard against? We should rebuke not only manifestations of racial feeling here in America where there should be none, but also every manifestation of religious and sectarian antagonism. It does not become America that within her borders, where every man is free to follow the dictates of his conscience and worship God as he pleases, men should raise the cry of church against church.

To do that is to strike at the very spirit and heart of America. We are a God-fearing people. We agree to differ about methods of worship, but we are united in believing in Divine Providence and in worshipping the God of Nations. We are the champions of religious right here and everywhere that it may be our privilege to give it our countenance and support. The government is conscious of the obligation and the nation is conscious of the obligation. Let no man create divisions where there are none.

Dr. Hillis Honored By His Church

A few days ago Dr. Newell Dwight Hillis was called west by the death of a relative, and before he left, a beautifully engrossed testimonial of confidence was presented him by his congregation. Last Sunday Dr. Hillis was welcomed back by an immense audience that filled

Plymouth church, and Colonel William C. Beecher, son of Henry Ward Beecher, made an address and presented resolutions assuring the pastor of the unshaken confidence of his people. He also announced that a substantial testimonial of \$5,000 would be handed Dr. Hillis as an evidence of their pledge to him of undying love and loyalty. Mr. Beecher said in closing, "We know you and trust you, and we shall stand fearlessly around you."

She Could "Sing It On Any Page" A little girl who loved to join with the family in singing gospel hymns kept urging her father to sing her favorite song, "The Lily of the Valley." Upon being told to wait until he could find the page, she exclaimed, "Don't bother, papa, I can sing it on any page!" She was a bright, happy child whose heart was so full of her choicest song that she could sing it no matter what page was turned to her. She might be looking upon a song of sorrow or one of joy, upon a song of peace or of war, upon a mourning dirge or a wedding march, it made no difference to her; for she would sing of the Friend who takes away all griefs and who "has all our sorrows borne."

What a blessing it would be if God's grown-up children could be like that little girl! When the pages of our life book are written full of trouble, when God turns to us a leaf on which is a record of disappointments, burdens, bereavements, distressing sickness, what strength and help would come if our hearts were so filled with faith's precious music and trustful songs that we could "sing them on any page." Who would not possess a faith that would enable him, when things go wrong, to look up with perfect confidence and sing:

"In sorrow He's my comfort,
In trouble He's my stay,
He tells me ev'ry care on Him to roll;
He's the Lily of the Valley, the bright and Morning Star,
He's the fairest of ten thousand to my soul."

Seventh Day Baptists And the War Our General Conference expressed itself in no uncertain terms regarding its attitude on the question of war. The first partial report of the Committee on Denominational Activities offered the following resolutions which were adopted:

We would present the following resolutions for adoption by the Conference, and recommend that a copy be sent to the secretary of the Commission on Peace and Arbitration of the Federal Council of the Churches of Christ in America, and to the advocates of peace.

Resolved, That the Seventh Day Baptist churches in General Conference assembled do hereby place themselves on record as being most earnestly opposed to war as a means to be used for the settlement of difficulties among nations; that we believe it to be wrong and un-Christian; that arbitration is the only method which can be made satisfactory and honorable to all; and that we fully believe the words of One who said, "They that take the sword shall perish by the sword."

Resolved, That we commend the President of the United States for his wise and faithful efforts to maintain peace in our own country, and we trust that his good offices may be called upon soon to help bring order out of the present chaos in the Old World.

Blessedness of Giving When Prompted by Love A little careful study on the subject of real Christian giving should convince any one that much that is called giving in these days is not worthy the name. If one gives because others do, or because he would be called stingy if he withheld his gift, he simply pays so much money for so much reputation; he does not give at all. If one gives, hoping to receive a blessing for himself or some equivalent, he can not call it giving; for it is only an exchange. If we give to quiet our consciences, we are merely buying peace of mind. In all these cases the so-called giver has his reward.

Our Bible teaches us that, though we be so generous as to bestow all our goods to feed the poor, and have not love, we are nothing and it profiteth us nothing. Jesus had much to say about love as being the test of Christian activity. He himself was the matchless gift prompted by God's love and the apostles everywhere taught that failure to love vitiated not only the qualities of hope and faith, but also the grace of liberality. Paul wrote of the gifts of the brethren as evidences of the sincerity of their love. John felt that the love of God was so intimately connected with giving that it could not exist in one who would not give. If love is evidence that we have passed from death unto life; if every one that loveth is born of God; and if the formal exercise of other graces,—such even as speaking with tongues of angels, and exercising the gift of prophecy, and having knowledge and faith,—are as

sounding brass and tinkling cymbal, are indeed "nothing" without love, then how can giving without love to man be regarded as a Christian act, or accomplish what should always be its highest purpose—real benefit to the receiver? It is the love which goes with the gift that makes it acceptable unto God and unto our brother. Many a gift fails in the fulness of its blessing to others because not prompted by love. Love alone can bring the heart of the giver near enough to the heart of the receiver to make sure of the richest and fullest effects of giving.

In all our giving we should keep in view the fact that it was God's love for men that prompted his matchless gift, that it is our knowledge of that love that gives to Christ his wonderful power for good over men, and we must not forget that he who would bless his fellows by his giving must be prompted by the same spirit of love.

Why Many Gifts Are Unappreciated We sometimes hear those to whom appeals are made for help in any cause, say, "There is not much use in giving; people are so unappreciative." May not the condition of heart indicated by this remark suggest the very reason why some men's gifts are not more appreciated? Gifts grudgingly made, with no heart love going with them, can not be expected to win gratitude. When he who receives can see that the one offering aid really does so for Christ's sake and from love to a fellow-man, though the gift be only a cup of cold water to quench his thirst, the love going with it will so enrich it for him that it will be precious indeed. Few hearts are so hard and cold as not to respond to such help.

The Tract Board's Burden How can the people know the needs of their boards and understand what should be done to carry the work forward if we do not lay the facts before them? The fact that we are tired of pleading for help to meet the obligations already assumed for the year's work will not excuse us from telling the people just how things are going. In the middle of October we gave the first warning about the Tract Board's prospect of debt, urging that unless the offerings were greatly increased a debt in the near future would be inevitable. Since that time only \$50

has come to Treasurer Hubbard in response to that plea, while the board has been obliged to hire \$1,000. We feel badly over the matter. What can we do? Does the smallness of the gifts indicate the love our people have for the work of the Tract Society? The board can not turn off missionaries now on the field until the year closes, and work started must be finished. The denominational papers can not be stopped when the cash is gone. These must be carried through. The one question now is, "What will the people do?"

Dr. Francis E. Clark Resting in Hawaii After a long and painful illness that brought him near to death, Dr.

Francis E. Clark, president of the World's Christian Endeavor Union, has gone to the Hawaiian Islands for rest and recuperation. He will spend several months there, and, if health and strength come back, will probably visit Japan and China before returning to America.

As he left America, his heart was deeply stirred over the good reports from various sections of the country, indorsing the "Campaign for Millions," and so he sent out the Letter to Pastors, found on another page. We are sure that our Endeavorers will enter into the work with enthusiasm and that every pastor among us will encourage the workers all he can.

The Federal Council of Churches

DEAN ARTHUR E. MAIN

Some weeks ago it was my privilege to attend, in New York City, a meeting of members of the Executive Committee and of several Commissions, called to consider the question of the relation between the Council, the Executive Committee, the Administrative Committee, the Central Office, and the Commissions, in view of their joint connection with the great work before the federation of churches, known as The Federal Council of the Churches of Christ in America.

Some member of each commission was asked to speak concerning the purpose and plans of the given commission. Being the only representative present of the "Commission on Sunday Observance," it fell to my lot to speak when the name of that commission was read.

After giving a brief account of the plans of the commission so far as my knowledge of them goes, I improved the best opportunity that has ever come to me to state what one may believe to be the general attitude of those of us who believe in the Federal Council and desire to have a place, though a small one, in this great religious and social movement. My talk was substantially as follows:

Personally, my sympathies have been actively with this growing movement for sixteen years; and for the reason that it has long been my conviction that all followers of Jesus Christ should co-operate in the work of his kingdom in the largest possible measure. We are not in the Council in order to press upon your attention any of our particular church doctrines, however highly we may value them; or to oppose the doctrines of any other body of believers. We approve the declared principles of the Federal Council, and are members of it for the sake of its fellowship in the Lord, and that we may co-operate with the rest of you in the interests of individual and social salvation and righteousness.

For this very reason, as occasion seems to require, we must affirm, and in a good spirit, we trust, that Sunday Laws, in their historical sense, from Constantine on, are directly hostile to the principle and practice of co-operation, in the case of hundreds of thousands of good citizens and Christians. To protect public worship, on Sunday or any day, by law, from unreasoning interference; to secure for all hand and brain toilers the privilege of resting and worshipping at least one day in seven, if they shall so elect for themselves; to close crime-producing liquor saloons on Sunday; and, which is quite as important, on Saturday afternoon and evening; and, indeed, on all days of every week; to preach and teach with greatest earnestness on behalf of a better observance of the Sunday,—none of this is Sunday legislation.

The avowed purpose of Sunday Laws is to prevent by police force such recreation, for instance, as the use of the automobile on "Sunday," "Lord's Day," or "the Christian Sabbath," which the Christian President of the United States evidently enjoys; and, also, the rational pursuit of honorable callings on that day.

And, brethren, with malice toward none, with charity for all, and not from a denominational but from a Christian standpoint, we most earnestly declare it to be our judgment that such Sunday Laws are not co-operation; but that they are opposed to the liberty of the gospel preached by Jesus and his apostles; to the principles of civil and religious freedom for which America stands; and to the Council's noble Baltimore Declaration of Principles; and therefore that such legislation is unwise, ethically wrong, and a stumbling-block in the path along which Opportunity urges the Federal Council of the Churches of Christ in America to growing unity among all believers, to larger service, and to increasing efficiency.

I thank you for this privilege and for your courteous attention.

Our attitude, thus set forth, received cordial indorsement. Of course the promoters of Sunday Laws, and of The Lord's Day Congress, held at Oakland, were not present; but the brain and heart and directing energy of the Council were represented there.

Peter Ainslee, D. D., of Baltimore, chairman of the Commission on Sunday Observance, has been very seriously sick, and could not call a meeting of its members, in the autumn, as was expected by Secretary Macfarland and by our people at the Milton Conference; but there is to be an annual meeting of the Executive Committee and of the Commissions, in Columbus, Ohio, December 8-10, 1915. And it is intended to make the wisest and most earnest effort possible to get the Executive Committee to pronounce against "Sunday Laws."

*Alfred Theological Seminary,
Alfred, N. Y.*

To Every One His Burden

To every one on earth
God gives a burden, to be carried down
The road that lies between the cross and crown.
No lot is wholly free;
He giveth one to thee.

Some carry it aloft
Open and visible to any eyes,
And all may see its form and weight and size
Some hide it in their breast,
And deem it there unguessed.

—*British Weekly.*

Minimum Wage for Country Preachers

GIFFORD PINCHOT

Shall a minimum wage be established for country preachers?

This is one of a multitude of questions relating to the problem of restoring health to rural churches of all denominations, which will be argued at a national gathering of men interested in the subject, to be held December 8, 9, 10 in Columbus, Ohio. It will be under the direction of the Commission on Church and Country Life, a branch of the Federal Council of the Churches of Christ in America, whose meeting will be simultaneous. President Wilson is only one of a number of nationwide reputation who will make addresses.

One group of men who have made extensive study of the rural church problem is expected to come to the convention prepared to argue that the commission recommend a definite minimum annual salary for country ministers, possibly \$1,000. Others are opposed to this recommendation, and lay emphasis on the need of better training for pastors, in practical agricultural subjects for example. To make churches more active as centers for general social life of the community, to combine them and reduce numbers in many cases, to let preachers live nearer their congregations—these are only a few typical questions which the conference will try to tackle in a practical manner. They will use as a basis a number of surveys of country church conditions made in recent years throughout the country, notably that conducted in Ohio.

President Wilson will address the conference the evening of December 10, according to the program just announced by Rev. Charles O. Gill, secretary of the commission. The President's subject has not been announced, but it is the subject of much speculation in political circles at Washington, where a pronouncement of general significance is expected. The program follows:

Wednesday, December 8.—Invocation by Rev. Washington Gladden, Columbus, Congregational. Address by Gifford Pinchot, chairman of the commission, and president of the National Conservation Congress. Address by Rev. Warren H. Wilson, New York, director of rural church work for Presbyterian Church, on

"A Résumé of Work and the Present Status of the Country Church Movement." Committee report on "The Church as a Community Center," to be presented by Professor Edwin L. Earp, of Drew Theological Seminary, Madison, N. J. Discussion by Rev. Alva W. Taylor, Columbia, Mo., Church of Disciples of Christ; President S. K. Mosiman, of Bluffton College, Bluffton, Ohio; Rev. Ward Platt, Philadelphia, secretary board of home missions, M. E. Church. Committee report on "The Allies of the Country Church," to be presented by Albert E. Roberts, New York, director of country life work for the Y. M. C. A. Address by Rev. Hubert C. Herring, Boston, secretary of the National Home Missionary Society of the Congregational Church, on "Memories of a Rural Church." Address by Rev. R. A. Hutchison, Pittsburgh, United Presbyterian, on "The Country Church and Civic Life." Address by Professor E. C. Branson, University of North Carolina, Chapel Hill, on "A Platform for the Country Church in the South."

Thursday, December 9.—Report of Committee on "The Function of the Country Church," presented by President Kenyon L. Butterfield, of the Massachusetts Agricultural College, Amherst. Discussion by Bishop Joseph F. Berry, Philadelphia, of the M. E. Church; and Rev. S. L. Morris, Atlanta, of the Home Missionary Society of Southern Presbyterian Church. Address of Rev. Warren H. Wilson, New York, on "Organization." Report of Committee on "The Training of the Rural Ministry," to be presented by President George B. Stewart, of Auburn Theological Seminary, Auburn, N. Y. Discussion by Professor C. G. A. Tressler, of Wittenberg College, Lutheran, Springfield, Ohio; and Professor W. K. Tate, of the George Peabody College, Nashville, Tenn. Address by Rev. Harry F. Ward, of Boston University, M. E. Church. Address by Fred. B. Smith, New York, director of the Men and Forward Movement.

Friday, December 10.—Report of Committee on "Federation and Co-operation," to be presented by Rev. E. Tallmadge Root, Boston, secretary of the Massachusetts Federation of Churches. Discussion by Bishop G. M. Mathews, Dayton, of the United Brethren Church; and Rev. John M. Moore, Nashville, Tenn., board of mis-

sions, M. E. Church, South. Address by "Uncle Henry" Wallace, Des Moines agricultural editor, on "Tenantry and the Country Church." Address by Rev. J. Ross Stevenson, of Princeton Theological Seminary, moderator of the Presbyterian Assembly. Address by Dr. Shailer Mathews, University of Chicago, and president of the Federal Council of Churches. Address by Bishop William F. Anderson, Cincinnati, of the M. E. Church. President Wilson's address.

The Difference

The difference between Christianity and heathenism as regards the estate of woman is clearly brought out in the following:

AN INDIAN CATECHISM

What is the chief gate to hell? A woman.

What bewitches like wine? A woman.

What are fetters to men? Women.

What is that which can not be trusted? A woman.

What poison is that which appears like nectar? A woman.

A BIBLE CATECHISM

How should woman be regarded? As blessed of God (Gen. 1: 28). As companion and helper in the home (Gen. 2: 18, 23).

Should the wife be neglected or treated as a servant? Her husband should consider her first and her interests as his own (Gen. 2: 24).

SOME INDIAN PROVERBS

"Women are a great whirlpool of suspicion, a dwelling place of vices, full of deceptions, a hindrance to the way to heaven, the gate of hell."

"Never put your trust in women. Women's counsel leads to destruction."

"Hear now the duties of a woman: By a girl, by a young woman, or even by the aged one, nothing must be done independently, even in her own house. Though destitute of virtue, or seeking pleasure elsewhere, or devoid of good qualities, yet a husband must be constantly worshiped by his wife."

SOME BIBLE PROVERBS

"The heart of her husband doth safely trust in her [a virtuous woman], so that he shall have no need of spoil.

"She will do him good and not evil all the days of her life."

"Strength and honor are her clothing; and she shall rejoice in time to come.

"She openeth her mouth with wisdom; and in her tongue is the law of kindness.

"Her children arise up, and call her blessed; her husband also, and he praiseth her."

THE WIDOW IN INDIA

"What is cruel? The heart of a viper.

"What is more cruel than that? The heart of a woman.

"What is the cruelest of all? The heart of a soulless, penniless widow."

THE WIDOW IN BIBLE LANDS

How must the widow be treated?

"Ye shall not afflict any widow" (Exod. 22: 22).

"Plead for the widow" (Isa. 1: 17).

"Oppress not the widow" (Zech. 7: 10).

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction" (James 1: 27).

Booker T. Washington

Certain Westerly people a few years ago received a plea from out of darkest Africa, down in the equator. It was a plea from a native, asking that he be brought to this country and given an opportunity to secure an education.

He was a young man who had come under the influences of the missionary and had nursed and attended, as best he could, a white man who had gone from this country and in his eagerness for the help he wanted to render the natives, had contracted the fever. The colored boy spent the last few days with that white young man, and the experience made a great impression upon the mind of the negro. Then he longed to see the home of that young man and to see the people with whom he lived.

He sought the mission schools and when he had gone as far as they could carry him, he wanted to go to America and made bold to ask the good people here to bring him. It was several months before he received his transportation, and for the first time in his life he discarded the loin cloth and wore clothes of a civilized man. Within two months he had arrived in Westerly,

and those who had the privilege of studying him found him suffering with the outer garments. They scratched the sensitive ebony skin of the man who had lived under the hot sun of the equator all his life.

He had found bed clothing as uncomfortable as was the underclothing he was taught to wear. At night he tossed the quilt off, because it was heavy, only to find that without it it was cold here in the temperate zone.

He had no need for a hat in the forests of Africa, and when forced to wear one here he was constantly losing it. His memory had no length or breadth. But he was willing to learn and had implicit faith in his teachers and those who brought him here. He was a child, with the physique of a man.

Then he was entered at Tuskegee, the institution that Booker T. Washington founded. He entered the classes and at first was willing. His logic which had been so sorely lacking evidently had developed under the tutorage there. For, from having faith in those who had charge of his education, doing as they told him simply because he believed that it was for his own welfare, he turned to a course of reasoning. He wondered why it was that in addition to the learning they were willing to give him, they taught him carpentry, agriculture and tried to find some one trade that he might best be adapted to. He was a poor student, but his reasoning powers had developed. He told himself that he had never found any of these things necessary back in the forest home, and what was really the development of his powers of logic, was interpreted as a "lazy streak." Back in the jungle he did not find it necessary to earn the clothes on his back, for he did not need clothes. He did not need to know about the scientific ways of raising food for all he had to do when he wanted something was to climb the nearest banana tree, for his noonday meal. Then the expected happened and word came that Tuskegee had done all that it could for the young man and that it was time that he was sent back to the dark continent.

This negro boy was no different than thousands of the black men who were brought to this country years ago by the slave traders. Their minds were the minds of children and the wonder is that even after all these years the negroes have de-

veloped mentally as well as they have. If there is any one man who should have the credit for the great educational advantages which have been given the negroes since they were given their freedom, it is Booker T. Washington, who died one week ago today.

He was criticized by many men of his own race because he did not attempt to raise the social standing of the negro to that of the white man. But Washington saw that was an impossibility now. Education must do its work first and he would secure the desired end by helping his people care for themselves. He was the educational statesman of the highest order, because he was a sanely opportunist enough not to let unattainable ideals interfere with the success of the work immediately in hand.

The case of the negro boy who came from Africa and was under the great educator, is only typical of the condition in which the negro race was found soon after the slavery days. That has been one of the great problems of the days since the war, and Washington more than any other man had solved the problem of how to develop the backward race. He has met the great need of negro progress and the work is one that will not stop, now that he is dead.—*Editorial in Westerly (R. I.) Sun.*

"What is the right kind of a theological seminary? President E. Y. Mullins, of Louisville, Ky., in his address at the Houston Convention declared that the right kind of a theological seminary will do these five things: (1) It will aim to make every student who goes out a man with a message; (2) It will not waste valuable time in seeking to solve problems that are insoluble; (3) It will make the right kind of an appeal to the student—the appeal of the truth of God's word; (4) It will give due proportion in emphasizing the truth; and (5) It will put the Bible right in the center of its whole system and keep it there.—*Biblical Recorder.*

"The most effectual way to ornament the old home with beautiful attractions is to travel a long distance away from it and then come back."

MISSIONS

The Missionary Claim

MEN SAID:

We would give to the Lord if he gave us more;
But the times are hard, and the world wants war.

The mouths of our cannon are yawning for gold;
The Lord must wait till the ships are coaled.
His armies must shift for themselves this year,
For our own boys needs us, and they are near.
Our taxes are rising, and profits fall;
The news, and the noise, and the bugle-call
Have made us deaf to the still small voice.
The debts must stand; it is not our choice.

GOD SAID:

My world is larger than yours this day;
My armies march when yours delay.
Where the smoke is thickest the light shines clear,

And my captains know not the name of fear.
Are your pleasures greater than black men's pain?

Is your ease the price of a dark world's stain?
Must you wear soft raiment and have your pleasure,

And lavish on silken flags your treasure,
While my prophets lack for the needs of life
And my flag droops, tattered, above the strife?
There are left some faithful stewards still

That heed not the passing good or ill,
But serve me steadily day by day.
I can call on them in your long delay.

If one yields her life to set you free,
Will you take light heart in the year to be,
And take your ease, as you long have done,
Waiting once more till the year is gone?

Or shall this gift of life and death
Shame your neglect and quicken faith?
See, your debts are lifted, and you are free;
Then live like men in the year to be.

—Unidentified.

Only a Mother

She was just an uneducated country woman, married when only seventeen to a farmer of the neighboring village. Taller than her girl friends, and of regular features, she was a sightly lass, but she was very timid, and her shyness often made her appear stupid and even sullen.

It was not the easiest household to fit into. The husband was kind, but he was a student and a scholar with many friends, before whom she felt embarrassed. Besides, he was much interested in some foreign study of which she could not even remember the name, but her relatives said it made people less loyal to the Emperor

and discontented with their surroundings and occupations.

The mother-in-law was a stepmother to her husband, with a quick temper and not easy to please. The father-in-law was pleasant when sober, but he drank increasingly day after day. Small wonder perhaps that the parents-in-law were not pleased with her. They sent her home after a year or so of nagging and bickering, but the husband stood by her. He visited her, he was go-between for his own parents and her, and after some time he succeeded in bringing his wife back again.

She had little chance to see people or places there in that retired farming village, miles from the railroad. Once a great and, to her, strange, foreigner from America came to the house at her husband's request, and all the men and children of the village and many from neighboring hamlets crowded to see and, if practical, to hear this strange traveler. She was the only woman present. It was very strange and foreign to her everyday life.

She could have told you more of his shoes and hat, I fear, than of his address that night. Her own strength was absorbed in trying to see that the right people went away in the right shoes when they did leave, and that no mischievous boys, by intention, went away in newer and better shoes than they brought! That his name was Bishop and that he was the mission secretary and treasurer of the church which had founded the Ishinomaki work where her husband got his foreign ideas, she could never have understood or remembered had any one taken the trouble to tell her.

The husband began to feel a desire to give all his time to Christian preaching: The Young Men's Society, which he had actively engaged in, was a great delight. The lack of Christian fellowship where he lived became more and more intolerable. Perhaps as a step toward that—perhaps he would have done it from principle any way—he asked the Bible woman (who in turn asked the missionary) to talk to his wife and try to get her to be a Christian. It bid fair to be a monologue, and about as unsatisfactory a one as could well be.

After what was thought to be an introduction, the missionary began to ask questions: "Do you feel that there is really any sin in your heart?" "Is there a feeling of

lack of satisfaction?" "What thoughts have you on religion?" "What have you believed in the past?" "Do you believe there really is one God who made the world?" Such questions were repeated by the Bible woman that the country woman be not bothered by a foreign accent. She was much more dumb than Laura Bridgeman or Helen Keller would have been.

The Bible woman was urged to try her method of dealing with the woman. She tried alone with the same result. Had it been an ordinary home, both workers would have left in despair at ever bridging the gulf between themselves and the woman, but the husband expected something from that interview, no doubt had prayed much about it, and a failure to reach either heart or head meant that the woman would probably always think Christianity was too difficult and unattractive for her to have anything to do with. So the two workers tried to create self-confidence and desire.

Finally she did speak and say: "My husband is very anxious for me to become a Christian, and for his sake I want to, but I don't know the first thing about how to be one." Not a very satisfactory confession as far as the head goes, but it did show some desire and furnish a point of contact.

After that the essentials of the faith were repeated and she was urged to take every opportunity of hearing even the children's Bible-school talks, to welcome any instruction that her husband might give her, and to pray.

In about six months after that she was received into the Ishinomaki Church. The missionary always thought it must have been more from the viewpoint that her husband would see that she did nothing very un-Christian than from her own growth in faith.

Soon after that the husband left her and the children for a year's study in Tokio with Mr. Woodworth and Miss Penrod. Then he took his family to Utsunomiya. There being no church building, the meetings were held in her house. Japanese rooms being separated by paper doors which do not well keep out sound, whether she attended the meetings or not she constantly heard the teaching.

Eight years she had lived in Utsunomiya, and sometime in them her heart must have received God's love and mercy, for she

brought one of her neighbors to church and to wish to be a Christian.

On coming to Ishinomaki she again came in touch with the same missionary who had found her such an unpromising inquirer ten years before. But her spirit was very different. Her topics of conversation were largely of her husband's work and her desire for its success. She regretted many times that she had not had the advantages which our Girl's School gave her daughter, and seemed to fear, as many a mother has, that her daughter was growing away from her in realms most desirable, but into which she could never hope to enter.

One night in May, as three boys were studying in the English class in the missionary's rooms upstairs in the parsonage, the daughter appeared. "Send for a doctor for mother, quick!" she said. One student was a doctor's assistant, and he started on the run for his master. Why she did not have the strength to endure that night, no one can exactly tell. Two doctors and two nurses had done what they could—without avail.

During her suffering her husband had often whispered to her, "Remember three things: salvation, Christ, and the Cross. Do you understand?" She signified that she did. But when he asked her at the last, "Do you know the way to the place to which you are going?" she was too weak to give any response.

Her cousin, a refined gentlewoman, but not a Christian, said later: "One day she told me, 'Often I feel troubled about money matters, or about the children and their future, but then I begin to sing hymns and my worries go away and I am happy.' I told her if her heart was in that state it was a good state in which to be," tearfully added the cousin.

The relatives of both husband and wife live near, and they made a good part of the audience at the funeral in the church.

It is customary for some friend to read a short history of the dead, aside from the minister's remarks, but, having just come back to this district after eight years' absence, no one felt equal to writing of one so unknown, so the husband gave it. He said he had tried to write it but could not.

Japanese always speak very humbly of their own families, so he spoke of the learning and natural genius which she lacked as well as the faithfulness and unity

of purpose and obedience which she gave him. He enlarged upon, and gave details of, her sacrifices for her children. "I always remembered, in whatever circumstances we were or whatever was lacking, that she was the mother of my children. Every evening at family prayers we remembered the four children in heaven as if they were one of our family. Now half our family is in heaven, but as we work we shall feel that they are not far away, but we are one family still."

I am failing utterly in giving you the tenderness and pathos of the occasion, but I think most people came away feeling that to have been "only a mother," a Christian mother, was to have loved and been loved and to have received life's best, if not most praised rewards.—*Alice True, in Christian Missionary.*

Ishinomaki. Japan.

Our Work in Java

For the SABBATH RECORDER.

DEAR FRIENDS: I have been longing so often to write to you; but I have been kept so busy lately. My thoughts are with you very, very often, especially when I receive the SABBATH RECORDER, which I read with lively interest. I am looking out for news about the General Conference, as I want to know if the Lord has answered my prayers by giving you a time of great blessings.

With deep regret have I read about the death of Brother Davis in China. May our Lord comfort his loved ones. Is not somebody going to take his place in the mission in China? I am always praying for God's richest blessings on that work over there. I think the Chinese are quite different from these poor, dull, stupid people I am working among. Of course not all are the same, but there are very few bright ones. And oh, how often one gets disappointed in relation to religion. Sometimes the most bright ones will cause the greatest disappointments. All missionaries are complaining about disappointments. Some have lost all hope about the Javanese. But our God is *almighty*; and I think the disappointments ought to make one pray more fervently than ever. The Lord is teaching me, that he alone can change the hearts; and I believe he will use me as an instrument, if only I keep receiving his

Holy Spirit. I fully believe, some of these poor creatures will be among those who some day go up to meet our glorious King in the air, or come down with him; and they will reign with him on this earth. The Lord has greatly encouraged me lately,—not by some experience in connection with these people, as I have had disappointments as never before; and one night I felt so sad, I could not stay in my house, so I walked and walked without any purpose, only feeling my deep sorrow, and to say the truth, with a real aversion to this work. At last I reached a large field; it was so quiet and peaceful down there, and the cool night air did me good. At midnight I returned home; I felt the Lord wanted me to go on with this work; but all seemed heavy and all looked dreary and hopeless. However, I meant to obey my Lord, and I kept praying very much. So at last the heavy burden disappeared, and also the feeling of dislike. Things are about the same; but my dear Lord has strengthened my faith; yes, he has come himself to comfort and encourage me, and to give me a clearer sight of his power and omnipotence. I see now better than I could see before, that *he* will do the work,—and I shall look out for *him* and his might, while I am doing the little things he shows me to do. So I am happy again—yes, happier than ever I have been.

A loving letter from Mrs. Ellen S. Vincent, Nortonville, Kan., has cheered me very much. Especially I was deeply touched by her mother's love for me, as she sent me a beautiful gift out of her "Thank-offering Box," with such sweet words of sympathy. Oh, isn't it nice to be remembered like that, and to be sustained by the prayer of God's dear saints! You see, dear mother, how God is answering your prayers for me.

Also I received one dollar sent by Theophilus A. Gill from Los Angeles; but I don't know his proper address; so I send him my heartfelt thanks through the RECORDER. May our blessed Lord reward you, dear friend!

And again I thank the friends who send me the *Pulpit*. I think it is a very good magazine, and often I find a blessing in reading it. I wish I could subscribe to it, but I can not very well afford it just now. I want all the money I can get to buy a little more rice, as the crop has not been

very good this time, and my poor people I have to look after are increasing all the time. The prospects are not very favorable just now; but our heavenly Father is rich, and he is faithful; he will never leave us. Oh, I feel how great and tender his love is,—so we have nothing to fear.

I wrote to the SABBATH RECORDER on April 6, and then to the General Conference on June 2, and again to the RECORDER July 6. I hope you have received those letters all right.

I pray our Lord to bless you all abundantly; and I hope you will never forget to pray for me and for my poor Javanese.

With heartfelt thanks for all you do for me and for all the kind sympathy you show me, I am

Yours in our blessed Redeemer,
M. JANSZ.

*Pangoengsen, Tajoe p. o., Java,
October 11, 1915.*

Uncle Ned's Insurance

Some years ago the following story appeared in *Lippincott's*. It is the report of a conversation between Uncle Ned and an insurance agent.

"Good morning, Uncle Ned," said Mr. Tanksley.

"Mawnin', Boss," said the old man, raising his hat and making a low courtesy.

"Uncle Ned, do you carry any insurance?" inquired the solicitor.

"Does I car'y what?" asked Uncle Ned, in great surprise.

"Do you carry any insurance? Is your life insured?" asked the solicitor, by way of explanation.

"Bless Gawd, yas, yas," replied the colored man, "long ago—long ago."

Then the solicitor asked, "In what company?"

Uncle Ned answered, "I'm a Baptis', sah; I'm a Baptis',—a deep-watah Baptis'."

Mr. Tanksley realized that the old man had not understood the question, but, anyhow, he asked,—

"How long has it been since you joined?"

"I j'ined," replied Uncle Ned, "de same yeah dat de stars fell—I reckon you know how long dat's been?"

"That's been a long while. Does your company pay any dividends?"

"Boss," said Uncle Ned, with a broad

grin, "dat question is plumb out o' my reach. What is you tryin' to git at?"

"Why, Uncle Ned," said Mr. Tanksley, "a dividend is interest paid on your money; and if you've been paying your money into one company for more than thirty years, surely you ought to have been receiving your dividends long before now, especially if it's an old-line company."

"Well," said Uncle Ned, "hit sho' is de ole-line company—hit sho' is. De Lawd sot hit up hiss'f way bac' yondah on Calvaree's tree. But I ain't nevah heyeah tell o' no in' trus' ner divverdends ner nuthin' o' dat sawt; an' you ain't hyeah me say nuthin' 'tall 'bout payin' in no money for thirty yeahs—you know you ain't. Salvation's free, white man, salvation's free—you know dat ez well ez I does."

"Oh, I see," said Mr. Tanksley, with much condescension,—*"I see that I've misunderstood you. You're talking about your soul's salvation."*

"Dat's what I is," chimed in Uncle Ned,—*"dat's what I is."*

"I came," resumed the solicitor, "to talk to you about insuring your body in case of accident, sickness or death."

"Accerdents is fer us all," said Uncle Ned, with a far-away expression on his face,—*"accerdents is fer us all, an' dah ain't no gittin' 'round death."*

"That's true," responded the patient solicitor,—*"that's true; insurance companies can't prevent sickness and accidents and death any more than you can, Uncle Ned, but insurance companies can and do help you bear your burdens in time of trouble."*

"Dat's jes' what my 'ligion does," said the old man with supreme satisfaction,—*"dat's jes' what my 'ligion does."*

Only a faith which is sufficient to believe beyond the seeing and a love which is able to walk childlike and lowly with its God are willing to acknowledge the stupendous mystery without losing heart and trust.—*Henry Wilder Foote.*

"There are three things a man needs: gude health, religion, and gude sense. If he can hae but one o' these, let it be gude sense; for God can gie him health, and God can gie him grace, but naebody can gie him common sense."

WOMAN'S WORK

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

The Missionary's Call

My soul is not at rest. There comes a strange
And secret whisper to my spirit like a dream of
night,

That tells me I am on enchanted ground.
The voice of my departed Lord, "Go teach all
nations,"

Comes on the night air and awakes mine ear.
Why live I here? The vows of God are on me,
And I may not stop to play with shadows,
Or pluck earthly flowers till I my work have
done,

And rendered up account.

And I will go.
I may no longer doubt to give up friends, and
idle hopes,
And every tie that binds my heart to thee, my
Country.

Henceforth, then, it matters not if storm or
sunshine

By my earthly lot; bitter or sweet my cup;
I only pray, "God make me holy, and my spirit
nerve

For the stern hour of strife."
And when I come to stretch me for the last,
In unattended agony beneath the cocoa's shade,
It will be sweet that I have toiled for other
worlds than this.

And through ages of eternal years
My spirit shall never repent
That toil and suffering once were mine below.
—Author unknown.

Medical Missionary Conference at Battle Creek

MRS. A. E. WHITFORD

For several years a medical missionary conference has been held at the Battle Creek Sanitarium, the missionaries and delegates being the guests of the sanitarium. It was a great privilege to represent the Woman's Board at the seventh annual Medical Missionary Conference, November 2 to 5.

The program was rich and varied and increased in interest as the sessions convened.

Rev. Harlan P. Beach, D. D., dean of Yale University School of Missions, presided. Over twenty-seven fields outside the United States were represented. While it was a medical missionary conference, by no means were all the missionaries phy-

sicians. Several from mission fields in our own United States were present.

The conference was opened by a fellowship banquet, Tuesday afternoon, November 2, served in the beautiful dining-room of the sanitarium. This was followed by an introductory meeting in the chapel with addresses of welcome by Dr. J. H. Kellogg and others. After this came the reception, when the reception committee very pleasantly introduced the delegates to many of the missionaries present.

At all times the hospitality and good cheer of the sanitarium were felt and deeply appreciated by the guests.

It will be possible to mention only a few of the very able and inspiring speakers on the program.

Rev. William Axling, Baptist Board, Tokyo, spoke most enthusiastically of "The Christian Conquest of Japan," contrasting the attitude of the emperor of twenty-five years ago toward Christianity and the gift of \$25,000 of the present emperor to carry forward the good work. He said, after being years on the field, he wished to correct any ideas formed from reading the newspapers that war was imminent between Japan and the United States. "Japan has no idea of war," he said, "and most of what we read along that line is yellow journalism."

Perhaps there was no more popular speaker in the conference than Rev. W. D. Powell, of the South Baptist Board, a typical southerner, who kept all laughing with his negro dialect stories, which he told as only one who knows the negro can. For many years a missionary in Mexico, but now of Kentucky, his address on "The Uplift of the Gospel in the South" revealed him to be a deeply spiritual man, doing a wonderful work. For nine years he has averaged organizing one church a week.

W. Henry Grant, whom Dr. Beach introduced as the father of Canton Christian College, spoke briefly of "Missionary Methods and Experiences" and introduced Professor Sz-To Wai, who is principal of the primary school. It was exceedingly interesting to watch his face light up as he described the daily work of his boys. "I love them so," he said. How could he do otherwise than succeed when his heart is so full of love for his work!

Rev. Orville Reed, secretary of the Presbyterian Board, spoke of the great need of

nurses on the foreign field. He said there was money enough to send them but it was extremely difficult to find the nurses. Surely, an unusual experience to have the funds but not the workers to go. More often are we begging for the money to send those *eager* to go. This was followed by the actual experiences of a trained nurse in East India, Miss Bertha Johnson, home on her first furlough.

"The Aspects of Medical Work in West China" was most interestingly illustrated by Dr. Edgar T. Shields, who told us there was only one missionary station further west in China than his and that only thirty miles. He was dressed in Chinese costume, evening dress for a gentleman. The scenery was very beautiful, showing the queer Chinese boats and their methods of pulling the boats along from the shore.

No missionary made a more profound impression on me for his spirituality than Rev. H. L. Weber, M. D., Kamerun, West Africa. This territory being German, is now in the war zone and so dangerous that the wives of the missionaries are not allowed to return with them. Dr. Weber left before the conference was over to prepare to return. Only two or three missionaries are allowed to return at a time. A wonderful work is being done among the natives, with hundreds of conversions. All who express the desire and intention to become Christians are taken on probation for two years. One of the necessary steps is to renounce the fetish religion, another for the men to give up their wealth. This, with them, means giving up all their wives but one. For a man's wealth there is estimated by the number of his wives. Dr. Weber said he never performed any operation without a word of prayer.

The evening sessions were held in the gymnasium. Perhaps the largest audience gathered Thursday evening to hear Sir Wilfred T. Grenfell, of Labrador, in his illustrated lecture, "The Gospel among the Liveyeres." The men at work, the winter sports, the hospitals and nurses, the boats given Dr. Grenfell by Yale and Harvard for his work on the Labrador coast were shown. You may have heard of Dr. Grenfell's reply to the one who was speaking to the Doctor of his great work in Labrador and of his great sacrifice. "No sacrifice I assure you," was his reply. "I am having the time of my life."

This indeed seemed the spirit of all the missionaries. Their hearts were in their work.

Of only one more speaker will I write, although there were many others of whom I should like to speak.

Rev. J. P. McNaughton, Turkey, said when introduced that he was sorry Dr. Beach had not said, "of the American Board." He said once when home on a furlough, he had an evening in New York City and thought he would visit one of the Salvation Army barracks. During the course of the evening a pretty Salvation Army lassie suddenly came up to him and asked, "Are you saved?" Surprised by the sudden demand, he hesitated a moment and then replied, "I am a missionary of the American Board." "Oh," she replied, "You should not let anything so trifling as that keep you from accepting the Savior."

Dr. McNaughton, of a most striking personality, spoke with deep feeling on "The Turk and the Armenian." Forced to come home because of the war, he spoke whereof he knew. With the Armenians numbering only a million and a half, and eight hundred thousand massacred or deported since the outbreak of the present war, it looks as if the Armenian race would be wiped out unless some unseen power intervenes.

Wednesday afternoon, at four o'clock, by special invitation, we visited W. K. Kellogg's corn flake factory and were served a banquet there.

Thursday morning, at ten o'clock, we were given an automobile tour through the city by courtesy of the chamber of commerce.

Sunday afternoon, November 7, at the home of Mrs. J. H. Kellogg, it was a great pleasure to meet the Ladies' Aid Society of the Seventh Day Baptist Church. We talked together of the work of the Woman's Board, striving to get into closer touch in the work of our Master, in whose service we are all engaged.

Milton, Wis.

Minutes of the Woman's Board Meeting

The Woman's Executive Board met with Mrs. Crosley on November 15, 1915.

Members present: Mrs. West, Mrs. Clarke, Mrs. Morton, Mrs. Crandall, Mrs. Daland, Mrs. Whitford, Mrs. Crosley, Miss Phoebe Coon, Mrs. Maxson. Visitors:

Mrs. O. U. Whitford, Mrs. W. W. Clarke, Mrs. A. L. Burdick, Mrs. Nettie M. West, Mrs. Ida Enos

Mrs. West opened the meeting by reading Psalm 138 and Mrs. Clarke offered prayer.

The minutes of October 4 were read.

The Treasurer's report for October was read and adopted. Receipts, \$440.74; disbursements, \$142.83.

Communications were read from Miss Agnes Babcock, The Missionary Education Movement, and Committee on Home Base, this last being in reference to statistics of the Woman's Board. There was also read a report, from Miss Agnes Babcock, of the Women's part in the Central Association, including brief reports of what had been done during the year by the local societies of that Association.

On motion a vote of thanks was given Miss Babcock for this report.

Mrs. A. E. Whitford gave a most interesting report of the recent Medical Missionary Conference at Battle Creek, Mich., which she attended as representative of the Woman's Board. She also gave an account of her meeting with the women of the local society of Battle Creek.

It was voted to return the thanks of the Board to Mrs. Whitford for this report.

By vote the Secretary was instructed to draw an order on the treasury for \$12.11 to defray Mrs. Whitford's expenses in attending the Missionary Conference.

The date of the Day of Prayer for Foreign Missions was announced as January 7, 1916.

It was suggested that the Corresponding Secretary write to our members of the different Territorial Commissions in regard to this Day of Prayer.

Mrs. O. U. Whitford gave a brief account of her attendance at the Woman's Hour of the Western Association, at which time she was invited by the Associational Secretary to speak concerning the work of the Board.

A motion was carried that the Corresponding Secretary be instructed to write to the Associational Secretaries asking them to make arrangements for some one to visit the local societies in their Associations, presenting the work of the Board with special emphasis on the pledges made by the Board for the Tract Society and the Twentieth Century Endowment Fund.

After the reading and correction of the minutes, the Board adjourned to meet with Mrs. Babcock in December.

DOLLIE B. MAXSON,
Recording Secretary.

Weddings in the Land of the Bible

Professor Max Lohr, of Breslau University, one of the ablest Orientalists in Germany, in his book on "Life of the People in the Land of the Bible," describes one of the picturesque weddings among the inhabitants of the Holy Land. He says that as far as he could ascertain the way weddings are celebrated today among the Falachs in Palestine is the same as the ceremony used in Biblical times. To prove his arguments he refers in many instances to the Bible.

Among the things which he emphasizes is the fact that young men can not marry before they earn enough money with which to purchase a wife. Another thing which stands out is the fact that engagements are harder to break in the land of the Bible than are marriages. Here is what the professor says among other things:

"Girls marry between the ages of thirteen and fifteen, while young men marry between the ages of fifteen and twenty. This is due to the necessity of the latter earning the necessary means with which to purchase their wives. Marriages of girls and boys of still more tender ages occur frequently.

"The custom of Biblical times of marrying in one's family or in the village where one is born is seldom observed. It is generally known that inhabitants of the villages of Judea prefer to get wives from the Nablus district; the population of the district being poor, girls can be obtained at lower rates. The price is primarily based on the bodily charms of the 'merchandise.' Like in the day of Rachel, 'eyes brilliant and large like those of a gazelle' and white, smooth skin are still regarded as important qualities in a woman. But the demand is also for knowledge of household duties, obedience, taciturnity and last, but not least, good ancestry. Among the Falachs (the common people, or peasantry) the price for a girl ranges from \$50 to \$150. City girls bring up to \$800 apiece. There are times when daughters of various families are exchanged. A friend of mine told

me of a case in Silwan, near Jerusalem, a purely Mohammedan village, which has preserved its customs in spite of being near the city. He said that the ten-year-old sister of the bride married the eleven-year-old brother of the bridegroom. As the girl he was marrying was prettier and fairer than his sister the bridegroom had to pay about \$25 to boot for what he was getting. Had his sister been as pretty as the girl he was getting in exchange for her, there would have been no need of passing any money.

"When a boy intimates to his parents that he wants to marry a certain girl, or if parents think that a certain girl would make a good daughter-in-law, the following customs are observed: The father of the boy and a few friends visit the home of the girl. If the girl's parents are dead, the eldest brother takes the father's place, in accordance with Biblical customs. After the cordial reception, accompanied by black coffee, is given to the visitors, they proceed with the business on hand. The parents agree among themselves, without, of course, consulting their children. This done they decide upon a date for the engagement.

"The engagement takes place usually in the home of the future bride in the presence of friends. There are cases in which the future bridegroom is allowed to be present at the engagement; the one to be betrothed, however, is under no circumstances allowed to be present. As for relations of communication of any kind between the betrothed before the wedding, it is strictly forbidden. Even if they happen to know each other from childhood, if they happen to meet, the girl has to cover her face quickly and neither is allowed to address the other a word. If the lad does not happen to know the girl to whom he is to be married he can not become acquainted with her or see her face until she is brought into his home as his wife. It is to be noted that in the story about the wedding at Cana, spoken of in the gospels, no mention is made of the bride.

"The betrothal is in the Orient an important ceremony, which is not less important than the wedding. One might say it is much easier to dissolve a marriage than a betrothal. Marriage may be dissolved among Mohammedans by simply saying three times in the presence of two wit-

nesses, 'You are divorced,' by the husband to the wife, while there is only one reason for breaking an engagement on either side, namely, immorality.

"The principal thing on the engagement is the final decision of the purchase price. The money is not paid out entirely that day; part of it, however, must be paid to the parents of the bride then. The lion's share of the purchase money goes to the father of the bride, the rest is to be used for wearing apparel and especially jewelry purchases for the bride. Laban in his day was a bad and greedy person, for his daughters complained that what he got for them he used only for himself. The jewelry of the bride, consisting of coins for her head gear, bracelets, ear and finger rings, plays an important role in her life. She wears these things on the first day of her wedding, and only discards them during mourning. In the Old Testament the jewelry for the bride is constantly spoken of.

"Outside of the purchase price the presents the bridegroom has to give to the relatives of the bride are of great importance. These gifts consist of wearing apparel, shoes, money, etc. These duties the future bridegroom has to fulfil. If he forgets he is reminded of them.

"The agreement of the engagement is closed by the fiancé's father giving a handkerchief to the future father-in-law of his son. In this handkerchief a coin is tied up, and among Christians the coin is first blessed by a priest. Among the Mohammedans the 'Chatib' reads a verse from the Koran over the coins. The Bedouins hand the coin without any ceremony, as they have no priests at their disposal.

"They part with mutual good wishes. The village, however, echoes with the cries of joy and yells of the female relatives of the bridegroom, who stand on the roofs of their homes to congratulate him in that manner.

"The wedding lasts four days. The bringing to their home of the young couple is a ceremony in itself. The nearest friend of the bridegroom makes an entertainment for friends and relatives. He has to maintain a big fire, around which sit the guests and make and drink their own coffee while telling all kinds of stories. The nearest friend of the bridegroom as an important personality in the ceremonies is

mentioned in the New Testament in connection with the wedding of Cana. He is the leader of the entire affair, and all must obey. Out of all the guests several rise in the same time, sing, dance and make merry. Old and young of both sexes watch these men at their dances, and yells of the women resound through the house. I took part in such an entertainment in Dshenem, and have enjoyed the harmless affair.

"While these entertainments go on, the nearest relatives go to the city to purchase jewelry and the wedding dress for the bride. Many times I met such caravans through the mountains on their way to Jerusalem. Their joyous yells echoed for miles.

"Then finally the day of the bringing home, the climax of the affair, comes. The bride is helped by her friends in making her ablutions. While this is taking place the girl friends who are with her sing and dance before her. After the ablutions she is dressed in her wedding gown and her jewelry. The bridegroom, on the other hand, is carefully shaved by his friends and attired in the festive garb. Among the Christians now follows the church ceremony. The men take the bridegroom to church. Behind him, heavily veiled, follows his bride on horseback, with her women friends. The marriage in church also is legalized only by the presence of witnesses, just like the engagement. After the church ceremony the bride is taken by friends to her father's home and the bridegroom by his friends to his father's home. Among the Mohammedans the marriage ceremony is officiated by the Kadi, the judge of the village, the bride and groom being only represented by two men. Festivities on that day last until sun down. These, however, are not the same in all localities. They differ greatly. In the evening the real wedding festival begins.

"The first thing after the march through the village by the entire gathering is the supper. The guests, invited and uninvited ones, sit down on the floor of the ill-lighted room, and earthen bowls with meat and rice are handed to them. Six to eight persons eat from the same dish, as they are grouped around it. When they have enough, they move away from the dish and others take their places at it and eat what

is left. After the meal, warm, pure milk is given to the distinguished guests. After that each guest is handed a cup of coffee.

"While the coffee is being consumed the friend of the bridegroom, aided by his assistants, looks over the guests minutely and invites those he does not want to leave the house without delay. If they show a desire to remain they are taken out by his assistants. This done, the music begins to play. It consists of three musicians. Their instruments are a mandolin, zither and drum. The instruments are accompanied by songs. Several guests rise to begin the sword dance. In some places the sword is not used any longer in the dance. A handkerchief is swung in the right hands of the dancers. Those who do not take place in the sword dance have to pay a fine in money, which goes to the musicians. After the dance the friends of the bridegroom place a handkerchief on the floor. In this the guests have to place coins as wedding gifts. The sum placed in the handkerchief is called out by the friend, together with the name of the giver and with a blessing for him. Some guests place their donations in small instalments, that their names may be called out several times. The givers expect the newly married man to give at least an equal sum on their festive occasions, so that it is really a loan, not a gift. Among Christians this part of the ceremony is substituted by each giver placing the money in the hand of the bridegroom.

"While these festivities go on in the home of the bridegroom, similar festivities take place in the home of the bride. These are only for women. The only men present are the bridegroom and his father, together with two very near friends. After a dance, started by the bride's mother, the bride is dressed for the journey to the home of the bridegroom. If any of her relatives complain of not having received his present from the bridegroom, the bride is not allowed to leave her father's home. In some cases the bride's brother, even if he is only ten years old, can keep her from going to her husband, by complaining that he was not given what he expected to receive from the bridegroom. Sometimes scenes happen among the new relatives on both sides for such actions, and the festivities end with mutual curses.

"When at last everything is in readiness for the proceeding of the bride and her retinue to her future home, another hindrance takes place. The heavily veiled bride insists that she does not want to go to her bridegroom. This has been done in accordance with the traditions of her people. She may burn with anxiety to see the man she married, she may be feverish with love for him, but she has to pretend not to want to go to him. At times it takes an hour to persuade her to go to him. When at last they persuade her, the party starts out with yells of joy and songs.

"When the bride arrives on the threshold of her bridegroom's home she takes a piece of dough and puts part of it on her own forehead and part on the door post. These actions are supposed to symbolize her duties of baking bread and carrying water. Once in the room she throws herself on the floor and her women friends put gold leaf on her nose and forehead. This done, the bridegroom takes off the veil of her face and she is officially declared his wife.

"At this juncture the bride's mother takes a handkerchief in her hand and holds it out to the guests to put money donations in it. The women before placing the coins in the handkerchief press them first on the forehead of the bride, some also press coins on the bridegroom's forehead. This is the end of the wedding ceremony.

"There are localities where the ceremonies differ. In some cases, the bridegroom is led to the home of the bride and she kisses his hand as he unveils her and as the friends wish them happiness and depart, leaving them for the first time together. In this way the marriage customs in the land of the Bible have hardly undergone changes since the days of the Old and New Testaments."—O. Leonard, in *Jewish Exponent*.

"For the heart grows rich in giving;
All its wealth is living grain.
Seeds, which mildew in the garner,
Scattered, fill with gold the plain.
Give strength, give thought, give deeds, give
 pelf,
Give love, give tears, and give thyself;
Give, give, be always giving;
Who gives not is not living.
The more we give, the more we live."

See No Religion Outside Rome

Nothing in all the attitude of official Romanism in this and other countries is more discouraging than the determined refusal of Catholic prelates and priests to acknowledge anything as religious if it is not covered by some projection or other of their own authority. Earnest men and women may be teaching the very things which the church itself teaches as the core of Christian faith, and yet the inconsistent hierarchy calls it all wicked—forbids Catholics to listen even—because the Catholic Church is not the voice by which the truth is spoken.

A recent example of this bigotry is the order issued by Archbishop Messmer of Milwaukee, commanding Romanist families to withdraw their sons and daughters from Beloit College. The reason given is that Beloit requires its students to attend daily chapel and it is "a grievous sin against their religion" (the quotation is from the archbishop's published decree) for Catholics to be present at any religious service not under priestly auspices. Yet the archbishop must know very well that college chapel exercises in Beloit, as in all other Protestant institutions of the like sort, are strictly non-sectarian and strictly spiritual without any possible influence which would lead a Catholic boy or any other away from faith and love toward the Lord Jesus Christ. Quite on the contrary, the effect can only be to make Christ and Christianity more real to the student and his personal sense of religion more vital to himself.

But that result counts nothing with the archbishop; indeed, he is afraid of it. The exalting of the ecclesiastical above the spiritual—the eternal fault of priestcraft—could not be more glaringly betrayed. The only possible good thing to say for his attitude is that it is bound to shake and likely to shatter the hold of the archbishop and his satellites on the families to whom it is intended to apply restrictions so unreasonable. Fathers and mothers who have witnessed in their sons and daughters unmistakable character gains from Protestant associations will resent the manifest untruth of church pronunciamentos which call such associations sinful.—*The Continent*.

YOUNG PEOPLE'S WORK

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

Our Pledge

MELVA A. CANFIELD

*Christian Endeavor Topic for Sabbath Day,
December 11, 1915*

Daily Readings.

Sunday—Promises reasonable (Heb. 6: 13-20)
Monday—Jacob's pledge (Gen. 28: 16-22)
Tuesday—A pledged people (Exod. 24: 1-7)
Wednesday—A covenant reminder (1 Cor. 11: 25)
Thursday—The pledge-keeper (Ps. 103: 17-22)
Friday—Put on our honor (Matt. 5: 33-37)
Sabbath Day—The reasonableness and value of the pledge (Ps. 61: 1-8)

David strikes the keynote of the lesson in the last verse of the Sixty-first Psalm: "So will I sing praise unto thy name for ever, that I may daily perform my vows." It is daily obedience and hourly trust which cause spiritual growth. The trained athlete must diet. That does not mean that for a few days he shall abstain from rich foods, only to indulge the more because he has denied himself. It means three times, daily, and between meals he is caring for his physical growth and strength. Will it take less to bring about spiritual increase?

There are earthly parents who deny themselves all natural desires for comfort and rest, that their children may be petted, pampered and indulged; but what is the outcome? Usually a greedy, selfish, heartless citizen, who goes through the world maimed because his life was oversaturated with good things. Not so our heavenly Father and his children. His wisdom has provided that we be given certain responsibilities, in the doing of which we shall reap a reward. The spiritual life can not thrive without food any more than the physical life. It is unreasonable to assume that occasional Bible-reading is sufficient to nourish our soul's appetite. The Bible is our guide; it leads and, when the burden is too heavy, it lifts. In it God speaks, and by reading we are taught to listen.

How many times we have been refreshed physically by the mere act of eating! Is it not more truly gratifying to satisfy spiritual wants? There have been times in

our experiences when we know that without God's help we could not have borne the burdens. But why wait until we can no longer endure? Too often, we are like the little child who begs to carry all the load alone, and then, exhausted, reaches out for the father to come back and carry him.

There is something vigorous about the Christian Endeavor promise which we do not find in other covenants of young people's work. It begins with an expression of trust, of faith in Jehovah. It asks his aid; it puts Christ first. Trusting in him for strength we promise to strive to do what he would have us do. This means more than "try"; it means earnest effort. Strive is a word of German origin and it means fight. It acknowledges the difficulty and chooses Christ as helper, and judge of the victory.

We are to struggle against the natural fear which keeps us silent and hinders our growth. We are promising in Christ's strength to take some part in every service and to assist in the duties of the church organization. To the timid soul this seems the hardest clause, but it would not if we would go back to that part of our pledge which says, "I will read my Bible every day and pray,"—earnest prayer that God will take away your fear and use your lips for his honor and his glory. There should be no other aim. If any selfish motive inspires us there is no reward, and signing the pledge ceases to be reasonable. Accepted in the spirit of humility and rigidly kept, we, as young people, can not measure its value.

SOME BIBLE PLEDGES

What covenant did God give to man in the days of Noah? (Exod. 9: 15-17.)

What covenant was given the Israelites? (Exod. 34: 28.)

As Christians are we members of this covenant? (Eph. 2: 12.)

How long does God remember his covenant? (Ps. 106: 45; III: 5.)

Is it right to pledge God our service in return for what he has done for us? (Gen. 28: 20-22.)

TO THINK ABOUT

How has the pledge helped you?
What clause have you left out?
What clause is hardest to keep?

To what extent am I relying on God for help?

Should all active members take part in every service?

How often does "I can't" mean "I won't"?

The Christian Endeavor Type

AMOS R. WELLS, LITT. D., LL. D.

*Editorial Secretary of the United Society of
Christian Endeavor*

There is a recognized type of W. C. T. U. women. There is a recognized type of Y. M. C. A. young men. There is a recognized type of Gideon. Any organization that vitally impresses itself upon the world builds up a marked type of character in its followers. Such an organization certainly is the Christian Endeavor society, and Christian Endeavorers have a number of well-marked characteristics. I can best exhibit them by a number of illustrations.

There was a Chinese Endeavorer in Salt Lake City. He was troubled by the constant gambling which was the curse of his Chinese friends, eating up their savings and debauching their manhood. Taking his life in his hands he prosecuted four Chinese gambling-houses and shut them up. The gamblers had their revenge. They persecuted him bitterly and cruelly, and threatened to kill him. Nevertheless, with tears streaming down his cheeks, he cried, "That gamble must stop, if I die!"

In Troy, N. Y., stands a portrait monument of Robert Ross. He was a young man, a Christian Endeavorer, deeply interested in political reform. His interest did not stop short of deeds. In a heated campaign, when men were using all kinds of illegal methods, he took his stand beside the ballot-box and boldly challenged the repeaters and those that had no right to vote at all. While he was about this civic task an angry ward-heeler aimed his revolver at him and shot him dead.

The present national citizenship superintendent of Christian Endeavor societies is Daniel A. Poling. During the last election he was Prohibition candidate for governor of Ohio—one of five Christian Endeavor candidates for governor in that election in five States and of different political parties, but all for clean government.

Poling was probably the youngest man that ever was gubernatorial candidate in any State. He hired an automobile, made a most remarkable speaking tour all over the State, and with his splendid oratory won so many votes that he far exceeded the record of his party in Ohio. Moreover, he is as great a favorite as a speaker for the Anti-Saloon League as for the Prohibition party, and has done more than any one else to bring about the present union of temperance forces in the United States. He is a fine athlete and a most lovable fellow as well as a speaker and organizer of the first rank.

A Chinese Christian Endeavorer in California owned a raspberry patch. The raspberry growers around him were in the habit of packing their fruit on Sunday ready for the Monday market, as the raspberry is a particularly perishable fruit. This Chinese Endeavorer, however, refused to pack his berries on Sunday, and his berries lasted longer than any others and brought a dollar more a crate.

When the *Maine* blew up in Havana harbor, among the slain was a very noble Endeavorer, Carlton H. Jencks. He had served on several war-ships, where he had organized Christian Endeavor societies among the men. In Nagasaki, Japan, he had helped greatly to establish a Christian Endeavor home for sailors—a much-needed institution. The evening before the terrible catastrophe Jencks was the leader of a Christian Endeavor prayer meeting on board the *Maine*, and his last words in conducting this meeting were most significant, "I am ready."

Over in China a native girl, whose name means "Brave Virtue," was about to be married, but refused to take part in the usual idolatrous ceremonies. All one day and far into the night her relatives pleaded with her and threatened her, but in vain. After her marriage she stood out for the Christian Sabbath. When her cross old mother-in-law would not let her have money enough for her ferry fare over to the Christian Endeavor meeting-place, her Christian Endeavor friends paid the way. At last she even started a Christian school in her own house, and a church has grown out of it.

Illustrations like these might be given literally by the hundred. They would concern young men and young women and

boys and girls. They would picture whites and blacks and red and yellow, the young people of every country and every clime. All over the world the Christian Endeavor type is the same. It is brave and devoted. It is sane and sensible. It is intelligent and aggressive. It is consecrated and faithful. It is conscientious and determined. Above all, it is fervently and loyally Christian.

Such a type of character is well worth perpetuating and multiplying in the earth.

An Open Letter to the Pastors of America

FROM REV. FRANCIS E. CLARK, D. D., LL. D.
President of the World's Christian Endeavor Union

The great two-year campaign upon which the members of the societies of Christian Endeavor throughout the world have already entered so heartily, I believe will be of particular interest to you, as a pastor and leader of the young.

This campaign which, as perhaps you know, contemplates the bringing to Christ of a million young people within the next two years has set up for itself the following standards, among others:

A Million New Converts.

A Million New Church Members.

A Million New Dollars for Missions.

That these are not mere catch words, and that these are not impossible standards that have been set up, has been proved by the fact that in most of the States throughout the country the campaign is already in progress; and an apportionment has been made to each State, and in many States to each county and local union, and by these unions to each society, of the numbers for which these societies, unions and States should strive. The apportionment has been accepted with the greatest enthusiasm, and already some States and unions have decided to take far more than their apportionment of the "millions."

That these plans are not chimerical is also proved by the fact that, some four years ago, a similar campaign which had for its object "Ten Thousand New Christian Endeavor Societies and a Million New Members" was entirely successful, and

more than the proposed gain was made within the next two years.

We have every reason to believe that this campaign for the two years to come will be no less successful. It is much broader in its scope, and, as you see, contemplates not only a million new Christian Endeavorers, but, as has been said, an equal number of new additions to the churches and to the invisible kingdom of Christ.

We confidently believe that such an effort will appeal to the pastors of the land, and, if heartily endorsed by them, and the young people encouraged to do their best, there can be no doubt but the proposed numbers will be largely increased.

Is not this a revival of religion worth striving for? Is not this an effective type of evangelism in which every church in the country may have some part?

Moreover, another item in this campaign is the effort to secure Five Thousand Life Work Recruits, which means that five thousand young people will dedicate themselves to the work of the ministry, or to the mission field, or to some other distinct life work for the Master.

But much depends upon the co-operation of pastor and church with the young people. If they are indifferent or lukewarm in their approval, the young people can do comparatively little. If they are hearty and sympathetic, a limit can scarcely be placed to the effective evangelism of a society of Christian Endeavor.

If you have such a society, may we not confidently count upon your co-operation? If you have not, will you not join us in the "campaign for millions"? Full information about the plans and methods of the Christian Endeavor society and of this particular campaign, will gladly be furnished to any one who cares for it.

Counting confidently on your hearty approval and co-operation, we remain,

Respectfully and faithfully yours,

FRANCIS E. CLARK.

En route to Honolulu.

"It is not pleasant to think that other people know the wrong in one's life, but it would be unspeakably dreadful to think that God does not know it. It is his complete knowledge of life that guarantees his perfect judgment of it."

Nebuchadnezzar's Prayer

If tradition is true, Nebuchadnezzar, the great king of Babylon, was the most cruel king in all history. If we may trust the records which Nebuchadnezzar himself has left, no kind in history was more pious than he. The Jews have pictured him as the arch oppressor of their nation; they say that so wicked was he that the gods punished him by transforming him into a calf for seven years. His own inscriptions represent him as a man who had little interest in war, who delighted in restoring the fallen temples and in building new ones, who started anew the fires upon the temple altars, and who was fond of uttering long prayers.

Recently there have been presented to the New York Public Library two cylinders inscribed with Nebuchadnezzar's royal records. One is very large, containing nearly one hundred and fifty lines of writing, telling how he built the walls of Babylon, and restored various temples. It contains two prayers to local deities. The other cylinder is very small. The greater part of the inscription is a prayer to the great Sun-god Shamash.

It is frequently true that cruelty and piety go hand in hand, and however oppressive Nebuchadnezzar may have been to the captive Jews, his reverence for the gods was great. He was the king and the state and the high priest. At first his prayers might seem selfish and entirely personal, but in praying for his own welfare, he was praying for the welfare of the state and all of his people. He asked for the destruction of his enemies, but his enemies were the enemies of the state. Even the prayer for a long line of posterity was for the benefit of those yet unborn.

The first prayer in the longer cylinder is to Nin-harrak, the goddess who guards his life and makes his dreams pleasant, and whose temple he had restored. He prays: "O Nin-harrak, Majestic Mistress, when with joy thou enterest thy house, Eharsagil, the house of thy pleasure, may words in my favor be ever upon thy lips. Increase my days and make long my years. Decree for me a long life and an abundance of posterity. Give peace to my soul. Protect me and make my visions clear. Oh, in the presence of Marduk, Lord of heaven

and earth, command the destruction of my foes and the ruin of the land of my enemies."

A more beautiful prayer is that to Lugal-Marrada, whose temple he has restored. The inscription upon the large cylinder ends with it.

"O Lugal-Maradda, Lord of All, hero, look favorably upon the work of my hands. Grant as a gift a life of distant days, an abundance of posterity, security to the throne and a long reign. Smite the evil-minded; break their weapons, and devastate all the lands of my enemies. Slay all of them. May thy fearful weapons, which spare not the foe, stretch forth and be sharp for the defeat of my enemies. Oh, may they ever be at my side. Intercede with Marduk for me, the Lord of Heaven and Earth, and make my deeds appear acceptable to him."

The prayer to Shamash, the Sun-god, upon the small cylinder, is perhaps still more beautiful. It reads:

"O Shamash, Great God, look with kindly grace upon my deeds. Bestow upon me as a gift a life of many days, and abundance of offspring, security to the throne, and a long continuation of my family reign. Receive in faith the raising up of my hand. In accordance with thy exalted command, which is unalterable, may my deed, the work of my hand, endure forever. May my successor be endowed with royal power; may he be firmly established in the land.

"While my hand is raised to thee, O Sovereign Shamash, open the way to the destruction of my enemy, for thou art Shamash. May thy fearful weapon, which is invincible, be at my side for the overthrow of my enemy.

"As the foundations of thy Temple Ebarra have been laid for all time, so may my years be prolonged through eternity."
—Edgar J. Banks, in *Christian Work*.

A man on coming home one evening found his house locked up. After much difficulty, he managed to climb in through a window. On the table in the dining room he found the following note from his wife: "Have gone out. You will find the door key under the mat."—*Jewish-Exponent*.

CHILDREN'S PAGE

Enough for Two

One umbrella and two little girls—
That's how we sit out in the sun.
We snuggle up close to keep in the shade;
But that makes it all the better fun
For Bettie Louise and me.

One umbrella and two little girls—
That's how we come home through the rain.
We snuggle up close to keep out the wet,
And tell our secrets. We think it is plain
That's what storms are for, you see.

Rain or sunshine, we don't care which,
We two with one umbrella above.
Most anything's big enough to share
If you snuggle up close, with lots of love,
Like Bettie Louise and me.
—Kate W. Hamilton, in *Sunbeam*.

"Little White Fox"

The story below is the second in a series being now published in *The Continent*. These stories, written by Roy J. Snell, give "The Adventures of Little White Fox." We publish this one by permission, and wish our little friends of the RECORDER might read them all. When you have finished reading this story, I am sure you will think of how wonderful is the loving care of the good Father, who, even in the far-off cold Northland, gives to each little creature just the kind of dress it needs to best protect it from its enemies.

When Little White Fox saw that he had really found out about Tdariuk, the reindeer, all by himself, he became very wise. The next time one of his friends disappeared from the tundra, he didn't say a word about it to his mother, but went searching, searching, everywhere, every day.

This time it was Little Miss Ptarmigan who had disappeared. Probably you don't know Miss Ptarmigan, for she lives only in cold lands where there is plenty of snow. But she is a very interesting young person. She is a bit larger than Madam Partridge and not quite so large as Madam Prairie Hen. And a very dainty little lady she is, too, for all winter—and that's just the time Little White Fox had known her—she had worn a perfectly white gown, quite as white as the coat he wore himself. And

if she hadn't worn pink shoes and stockings he probably would never have been able to find her in the snow at all.

Now, if Little White Fox had been as old as his mother, he would have been trying all the time to catch Little Miss Ptarmigan and carry her off to his home for mince-meat. That is what grown-up foxes do to the Ptarmigan folks when they get a chance. But Little White Fox was a very small chap, and didn't give much thought to mince-meat. All he thought about was having a good time, so almost every day he hunted up Miss Ptarmigan, and they had a grand game of hide and seek. It was always an exciting game, too, on account of Miss Ptarmigan's white dress, and the only way Little White Fox could find her was by watching for her pink shoes and stockings as she hid away in a snowbank. And when she sat on her feet, he could almost never find her at all.

"You just wait, Miss," cried Little White Fox one day. "When summer comes I'll get you!"

"You will, will you?" replied Miss Ptarmigan. "How will you do it?"

"Why, in the summer the snow will be gone and the ground will be all brown. Then I will be able to find you anywhere. Little White Fox gave a hop, skip and jump that ended in a somersault, so tickled was he with his own smartness.

"Oh, indeed!" said Miss Ptarmigan, looking very wise and mysterious.

That was all she said, but Little White Fox wasn't fussed. He hadn't lain curled up on the grass mat in his home thinking about it night after night for nothing.

One day when the snow was nearly all gone, Little Miss Ptarmigan suddenly disappeared. Little White Fox didn't believe she was dead. He remembered how he had been fooled by Tdariuk, and he remembered, too, how she had looked when he talked about catching her. Also, he remembered how he had found out the truth about Tdariuk. Therefore, being a wise youngster, as I have said, he didn't say a word about it to his mother. He just went quietly about, looking, looking everywhere for Miss Ptarmigan.

In the meantime, Miss Ptarmigan had been making trouble for herself. Silly old Mrs. White Owl had been telling her all winter how very well white suited her complexion. And now summer had come, and

Mother Ptarmigan had forbidden her to go outdoors at all till her new brown summer suit was finished. Miss Ptarmigan hated indoors, and she couldn't understand what difference her dress made, anyway. But she never thought of disobeying till one fine, warm day when her mother was away from home, Little Miss Ptarmigan grew very lonesome.

"I want to go out in the sunshine," she kept saying to herself. "There can't be a bit of harm in it. I am sure I would see old Mrs. White Owl and she would say something nice about my white dress.

Down at the foot of the mountain was some one else, a some one who didn't think much about the sunshine and the flowers. It was Master Black Fox. He was thinking of his sausage grinder. It hadn't been used much of late, and he was afraid it might get lazy. "A plump chub of a Ptarmigan would grind nicely," he said to himself, smacking his lips, "but they all wear brown dresses these days, and one can not tell them from the weeds and grass."

Just then his eyes opened wide. "Can I believe it?" he whispered. "Is that one of them going down the mountain this minute—and with a white dress on? Yes, sir, it is!"

Then Mr. Fox looked all about him very sharply, this way and that, for his own coat was black as coal, and could be seen quite well against the brown grass when he moved. But when he lay quite still you couldn't tell him from a stone. He was not afraid that Little Miss Ptarmigan would see him. He knew where she was, and could hide behind rocks until he came close to where she was.

After Mr. Fox had looked all about him very sharply, this way and that, he began to creep around this rock and that one, all the time drawing closer to innocent, foolish Little Miss Ptarmigan, whose white dress showed plain as day against the brown earth. And presently he was right behind a big rock she must pass in just another minute. And then he was so close that it seemed almost as if she could hear him breathe.

But she didn't! She just walked along, thinking about the fine things Madam White Owl had said to her, till zing! something sprang at her. She gave a fright-

ened scream and flew to one side, but she was too late. Something sharp and cruel closed down on the toe of one of her pink shoes. It was the teeth of Mr. Black Fox's sausage grinder. But he closed it down a little too hard, for it cut the toe right off the pink shoe, and the tips of Little Miss Ptarmigan's pink toes besides, and away she flew, screaming with pain, toward a white snowbank in the valley. There each little hurt toe left a red spot on the white snow, and my, how they did ache!

One day quite a while later, when Little White Fox was over among the brown rocks at the foot of Saw Tooth Mountain, he heard a scratch, scratch! among the dry grasses behind him. He turned around, and there stood a little stranger dressed all in brown. She looked wonderingly like Miss Ptarmigan. She was just about the same size, and her shoes and stockings were just the same shade of pink.

"Hello, Little White Fox!" she cried. "I thought you said you could find me when summer came and the ground was all brown. You have been looking for me a whole week, and I have been out here all the time. You saw me yesterday, but you didn't know me because I had put on my summer clothes. Oh, Little White Fox, you are a very wise fellow! A very wise fellow, indeed!"

It was Miss Ptarmigan. She had changed her white gown for a brown one!

"Look on your best friends with the thought that they may one day become your worst enemies," was an ancient maxim of worldly prudence. It is for us to reverse this maxim and rather say: "Look on your worst enemies with the thought that they may one day become your best friends."—Dean Stanley.

Try to live such a life, so full of events and relationships, that the two great things, the power of Christ and the value of your brethren's souls, shall be tangible and certain to you, not subjects of speculation and belief, but realities, which you have seen and known; then sink the shell of personal experience, lest it should hamper the truth that you must utter, and let the truth go out as the shot goes, carrying the force gun behind.—Phillips Brooks.

The Harp in the Soul

The afternoon concert was over. The harpist had delighted his audience. His mystic music had touched the cords of many souls. The symphony over, the throngs had left the hall to loneliness and darkness. The harper carefully covered his delicate instrument, for he was to play again at the evening recital. When he returned several hours later he removed the covering and gently touched the many strings. Taking his key he found the concert pitch, plucked at string after string, altered the tension of them all, until each one of them gave a different tone. He had left it in excellent condition a few hours before; why could he not let it alone? No one had broken the strings or altered their tension. Yet the harper knew that he must retune his instrument, else he could not interpret the genius that sought utterance through his skill. But what had thrown the strings out of tune? Some subtle, invisible, immeasurable and irresistible force in the atmosphere. A dampness in the air had loosened the tension of all the strings, and the instrument needed retuning.

There is something like this in the spiritual experience of Christians. There are occasions when the soul is in such accord with the spirit of God that the music of divine love and redeeming mercy flows easily over it; and all who come in contact with it feel the soft influences that fill the soul with peace. Yet a few hours later that same soul can not be used by the heavenly musician without being readjusted to the will of God. But why? He has not neglected any duty, nor fallen before some swift temptation. The cords of love, peace, joy, meekness, patience, etc., have not been rudely broken. There is no consciousness of sin which stains the memory and conscience. And yet the soul is out of tune. It can not at once respond to the genius of the Holy Ghost.

The trouble is atmospheric. It is something so subtle that it can not be defined or identified. Something in the conversation or even the spirit of the society has played upon the mood, and unconsciously the harp in the soul has gone out of tune. The harper might go on with his part and pluck the strings harder and faster to drown their wild dissonance, but it will

prove a disappointment to his auditors and himself. So the Christian may whip the unstrung faculties into nervous action, but no divine enchantment will inspire the audience. It is only a discordant echo of what was harmonious melody.

The soul needs to be renewed in the spirit of the mind. It needs to be brought again under the delicate, refined touch of the Holy Spirit. The will of God must be sounded again as the dominant note, and all the strings of memory, imagination, conscience, purpose and will be readjusted thereto. It is a beautiful sight to see the harper bending sympathetically over his instrument and delicately strumming the strings and retuning them for the performance. It is more wonderful to realize that the divine Spirit bends over the soul, willing and desirous to renew the spirit of the mind, that it may be attuned to that good and acceptable and perfect will of God. Then shall the harp in the soul become meet for the divine minstrel.—*Ulfilas von der Muhl, in Watchman-Examiner.*

Professor E. S. Green Dead

Professor Edward Lee Green, one of America's greatest botanists, for years connected with the Smithsonian Institute and a former resident of Albion, well known to citizens of this vicinity, died Wednesday morning in Providence Hospital, Washington. At the time of his death he was a member of the faculty of Notre Dame University. He was born in Hopkinton, R. I., in the year of 1853.

Dr. Green was engaged in botanical work for over thirty years and contributed much to the development of the science by his research work and writing. He was president of the International Congress of Botanists at the world's fair in 1893. He was for a number of years instructor in the University of California, Leland Stanford University and the Catholic University of America.

Dr. Green owned a botanical library of over 4,000 volumes, valued at \$40,000, and his herbarium is probably the most valuable collection of botanical specimens in the United States.—*Milton (Wis.) Journal-Telephone.*

"If you can't laugh at the jokes of the age, just laugh at the age of the jokes."

SABBATH SCHOOL

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

When I was in Boulder recently I was much pleased with the plan of Bible study which Pastor A. L. Davis is carrying out with a class of young people. I asked him to write it up for the RECORDER. I ask you all to read his article through. It ought to have far-reaching results. The movement is one of great importance.

Bible Study in Colorado

DEAR BROTHER RANDOLPH:

According to your request, I am sending you a short history, outline of courses, etc., of the Colorado plan for Bible study in colleges and high schools. For the most part, what I have written has been compiled from the Bulletin of the State Teachers College, and from the Teachers' Handbook of the Plan of Bible Study for Colleges and High Schools.

"THE GREELEY PLAN"

Some four years ago, the Young Women's Christian Association of the State Teachers College, at Greeley, Colo., was conducting Bible study classes of small groups of students. For the most part, these classes appealed only to students affiliated with the evangelical churches. The ministers of the city complained that the students who should attend their churches and Sunday schools felt they had discharged their religious obligations if they attended classes conducted by the Young Women's Christian Association.

Because of the dissatisfaction of the local ministers with the association's plan, the situation became acute. Then necessity found a way out. One of the local ministers and the president of the Advisory Board of the Young Women's Christian Association, after careful study, made a report to the president of the college, asking that arrangements be made for conducting Bible study classes in the various churches of the city, granting credit for the work in the same manner that credit was granted for other non-resident work.

The president accepted the recommenda-

tion, and asked the director of non-resident college work to confer with a committee composed of the president of the Advisory Board, the president of the Young Women's Christian Association and a representative from the Ministerial Association to work out the plan in detail.

The report of the committee covered five details of organization, namely: Course of Study, Text-books, Appointment of Teachers, Organization of Classes, and Methods of Granting Credit for Work. Though a few changes have been found desirable, the plan, in the main, now in use, is identical with that originally proposed.

The detail of the plan is briefly thus: A two years' course, which aims to give the student, not a detailed, but a comprehensive study of the Hebrew people, legendary and historical, the growth of their religious ideas; and the life and teachings of Jesus. The work for the third and fourth years, designed for students who remain for the A. B. degree, or for preparation for supervisors of schools, principals, etc., covers in a more detailed way, some particular period of Bible history, with emphasis upon the social and ethical significance of the book studied.

The teachers are nominated by the superintendents of the Sunday schools, and then approved by the college director of Bible study before the work of the class will be accepted for credit. The college insists upon teachers having a good general education, usually indicated by a college degree, with some special preparation for teaching the Bible, together with personal fitness for that kind of work.

The actual text-book is the Bible. No other is required. The committee recommended a book for each year as a guide in the study. If a teacher desires to use a different book from the one named by the committee, the book is submitted to the college director of Bible study. His approval is sufficient.

When the student enrolls in college, he is asked for church membership, or church preference. Each pastor is given a list of students preferring his church. These are invited by the pastor to join the Bible study class in that church, to take the work either for credit, or without credit.

On the legal side, the work has been declared within the law, for no public

money is spent to support the work, none of the teaching is done within the college walls, and no student is required to take the work. In accepting the work for credit the college treats courses in Bible study just as it does courses in history or mathematics—accepting or rejecting the student's work as it is found academically satisfactory or unsatisfactory.

Briefly I have outlined the history, plan, requirements, etc., of what has become known all over the country as "The Greeley Plan of Religious and Moral Instruction in State Institutions." From the beginning it has been declared successful. The first year about 150 students were enrolled for Bible study work, with a healthy increase in numbers from year to year. Last year (1914-15) there were classes in nine churches in Greeley aggregating 271 pupils, 145 taking the work for college credit.—Methodist Episcopal, Baptist, Congregational, Presbyterian, Roman Catholic, United Presbyterian, Unitarian, Episcopal, and Christian. The class in the Baptist church this year numbers over twenty, and is taught by Mrs. W. F. Church, a loyal Seventh Day Baptist.

COURSE FOR HIGH SCHOOL STUDENTS OF COLORADO

It is hardly necessary to go into the detail of this course, for it is but the "Greeley Plan," adapted to meet the needs of the high schools of the State, and brought about, after two or three years of faithful work, by a committee composed of members from the Colorado State Sunday School Association and the State Teachers' Association.

The plan provided that there shall be a four years' elective course of Bible study for high schools. These courses are to be given by the respective churches, Hebrew, Catholic, and Protestant alike, at the Sunday school hour, if possible, under the instruction of qualified teachers, the pupils successfully completing a course of study, receiving academic credit for the work done.

This plan, too, is clearly within the law. No state building is used for religious instruction; no state funds are used; no public-school teacher gives religious instruction during school hours. The work is conducted in the respective churches, under approved teachers. Each denomination is

privileged to do its own teaching, according to its own canons of interpretation. No student is required to take the work, and no high school is required to allow credit for the work done. It is purely voluntary. But since the State Teachers' Association has approved the work, so far as I know no high school has refused to give credit for work done, when asked to do so.

Of course, such a course of study when introduced into the Bible school will require the standardization of the school, if the pupil is to receive academic credit for the work done, for the Bible school must conform to academic standards of education. The State Teachers' Association thus declares: "The minimum scholastic attainment of high school teachers shall be equivalent to graduation from a college belonging to the North Central Association of colleges and high schools, including special training in the subjects they teach." They further require that the study period shall be a minimum of one hour on each lesson assigned; that the recitation period shall be forty-five minutes in the clear, in a separate room with freedom from interruption. Final examinations are under the control of the Joint Committee on Bible Study for High Schools for the State Teachers' Association and the State Sunday School Association of Colorado.

This is the first year that the course has been taken up throughout the State, though a little work was done in some high schools last year. I have not been able as yet to ascertain the extent of the work this year. You will be interested that we have in our church a class of eight taking the work, this is 100 per cent of our enrolment in the high school and university.

Use this material as you like. If you would like further information, write me. I shall be glad to give you all the light on the plan I can.

Sincerely yours,

A. L. DAVIS.

Boulder, Colo., Nov. 9, 1915.

Lesson XI.—December 11, 1915

JEHOVAH YEARNS OVER BACKSLIDING ISRAEL.—
Hosea II: 1-11

Golden Text.—"I drew them with cords of a man, with bands of love." Hosea II: 4

DAILY READINGS

Dec. 5—Hos. II: 1-11. Jehovah Yearns Over Backsliding Israel

Dec. 6—Jer. 2: 1-13. Love and Apostasy
Dec. 7—Jer. 3: 11-18. Encouragement to Repentance
Dec. 8—Isa. I: 2-9. A Sinful Nation
Dec. 9—Isa. 35: 1-10. Glorious Restoration
Dec. 10—Matt. 23: 29-30. Lament Over Backsliding Jerusalem
Dec. 11—Matt. 11: 20-30. Jesus, the Giver of Rest
(For Lesson Notes, see *Helping Hand*.)

Blunders of Infallible Pope

Nothing is more evident in the European situation than that Pope Benedict XV has blundered fatally in his war-time policy toward France and Belgium. If there were nothing else to impugn the infallibility of the papacy, it would be enough to point to the inveterate wrong-headedness in which the Vatican has always dealt with France. Whenever the popes have had a chance to win France, they have always done something to repel it. But the irony of this blundering was never before so keen as it has been in the year past.

The terrible ordeal of war has rendered the French more susceptible to religion—real religion—than in many an age of history past. And since the Roman Church is the only vehicle of religion known to the great majority of Frenchmen, Catholicism would have been vastly strengthened in that nation if the head of the church had been in the slightest degree sympathetic or even tactful. But at the very moment of this opportunity, Benedict XV turned his back on Belgium, France's Catholic friend, and had never a word to utter even of sorrow for devastated churches and outraged people in the area of invasion, either Belgic or French, but openly courted instead the good will of the Protestant monarchy of Germany.

That the Vatican is playing politics and nothing but politics has become so evident that no French layman hesitates to make the charge, and no French ecclesiastic has the heart even formally to deny it. Without a doubt the sensitive heart of French patriotism is profoundly hurt, and the return of peace will discover to the pope in his French dioceses a coldness toward him which may make even him think that a new reformation is impending in that quarter.—*The Continent*.

Looking Backward

I heard once of a man who dreamed that he was swept into heaven, and oh, he was so delighted to think that he had at last got there. All at once one came and said: "Come, I want to show you something." He took him to the battlements, and he said, "Look down yonder; what do you see?"

"I see a very dark world."

"Look and see if you know it."

"Why, yes," he said, "that is the world I have come from."

"What do you see?"

"Men are blindfolded there; many of them are going over a precipice."

"Well, will you stay here and enjoy heaven, or will you go back to earth and spend a little longer time, and tell those men about this world?"

He was a Christian worker who had become discouraged. He awoke from his sleep and said: "I have never wished myself dead since."—*Alliance Monthly*.

"Opportunities don't come toward the man who has lost enthusiasm."

NEW EARS

for the

DEAF

9 Tone "LITTLE GEM" Ear Phone

awarded

GOLD MEDAL

Panama-Pacific Exposition, 1915
In competition with all other makes, thus proving it to be

THE BEST IN THE WORLD

Recommended and endorsed
by Doctors and Ministers

Reasonable in price—Efficient in result

Special price quoted for a
Church Phone, enabling

THE DEAF TO HEAR
distinctly and accurately in any part of a
Church or Hall

A generous allowance given in exchange
for other hearing devices

REV. F. ST. JOHN FITCH

PLAINFIELD NEW JERSEY

HOME NEWS

VERONA, N. Y.—At the annual election of our Ladies' Benevolent Society the following officers were elected: president, Mrs. H. A. Franklin; first vice president, Mrs. A. R. Williams; second vice president, Mrs. S. E. Showdy; secretary, Mrs. H. E. Davis; treasurer, Mrs. I. J. Williams.

Our society meets the last Tuesday in each month at the homes of the different members, with a good attendance. At these meetings we often have a short literary program or do some sewing. Luncheon is served about noon during the winter months. The society gave a Hallowe'en social at the home of Mr. and Mrs. Warner Thayer, where ghosts of noted people—Washington, Lincoln, and others—appeared and were to be recognized by some insignia, by the audience. Sandwiches, salad, doughnuts, and coffee were served. A ten-cent fee was taken and all enjoyed a very pleasant social evening.

Pastor Thorngate is spending a few days in Scott, where he is assisting in evangelistic meetings. Rev. B. L. Nichols, of the M. E. church in New London, is supplying the pulpit in his absence.

Our Sabbath school was divided in July for an attendance contest, with a captain as leader on either side, the one designated by badges of red and the other by yellow badges. The contest closed recently with the "yellows" in the lead. This means the "reds" are to furnish an entertainment and oyster supper to which the "yellows" are invited.

ONE OF THE PRESS COMMITTEE.
November 16, 1915.

LEONARDSVILLE, N. Y.—Rev. John T. Davis and daughter, Miss Ethlyn A. Davis, leave next week for Scott, Cortland County, where Mr. Davis is to conduct a series of revival meetings and his daughter is to lead the singing. They are to be absent several weeks, during which time the weekly service in the Seventh Day Baptist church will be conducted by Rev. R. S. Wallis, of Unadilla Forks, who will preach here every Sabbath until the return of Mr. Davis.—*Alfred Sun*.

ALFRED, N. Y.—President Davis is to leave Friday morning on a trip to Adams Center, Syracuse and Rochester. At Rochester he will attend the State Teachers' Convention, November 23 and 24.

From Syracuse he goes to New York and from there to Philadelphia to attend the Association of the Colleges and Preparatory Schools of the Middle States and Maryland.—*Alfred Sun*.

NILE, N. Y.—At the special church meeting Sunday it was voted to put city water in the parsonage.

Pastor Simpson has resumed his studies at Alfred and is now home a part of each week. He administered the rite of baptism to two candidates last Sabbath morning. Others will follow soon.—*Alfred Sun*.

ALFRED STATION, N. Y.—Pastor and Mrs. Goff entertained at an informal dinner Monday ten of the elderly ladies of the neighborhood. A fine dinner was served. Apples and nuts from West Virginia were among the good things. All feel it a very pleasant day spent.—*Alfred Sun*.

WATERFORD, CONN.—Rev. E. B. Saunders, of Broad Street, Ashaway, conducted baptismal services in the Seventh Day Baptist church at Waterford, Conn., Sabbath Day, and left there the night following for Shiloh, N. J.—*Westerly Sun*.

ASHAWAY, R. I.—A large congregation spoke favorably of a temperance sermon by Rev. H. C. Van Horn, pastor of the First Hopkinton Seventh Day Baptist Church, at the service in the church at Ashaway, Sabbath morning, in observance of the World's Temperance Day. The Sabbath school also observed the day with a special and very interesting program.—*Westerly Sun*.

MILTON, WIS.—Pastor Randolph preached in the Christian church in Janesville Sunday morning and at Shopiere in the evening. He is lecturing this week at Prairie Farm, Valton, Baraboo and Belleville.—*Journal-Telephone*.

"The man who is on speaking terms with all of his neighbors is within speaking distance of heaven."

A Taste For Truth

"Rejoicing not in iniquity, but rejoicing with the truth." I Corinthians 13: 6.

Let me state at once where the genesis of this sermon was found. Some time ago I read in the columns of an influential paper an able review of a very able book. I do not know the book, nor do I want to know it, for it is evident that an open sewer runs through its pages, and rank and noisome things crowd the field of its vision. The book is said to be written with terrible power, but its brutal indecency is as obtrusive as its force. Even the hardened reviewer shies now and again at the introduction of some unusually ghastly defilement, and he seems to close the book with a gasp! But when he comes to review his unclean pilgrimage, admitting as he does the naked profanity of much of the life, and the coarse and unrestrained vulgarity of its speech, he declares this final judgment: "After all, this is nearer the truth than Ian Maclaren's sentimental saints, the odorless Dr. Maclures, who move through their days in forceless insipidity!"

"This is nearer the truth!" That is the counterfeit coin I wish to nail to the counter. I am afraid that the reviewer's usage of the word is the one with which we are familiar in common intercourse. An unclean piece of scandal is frequently justified on the plea of its "truth." We draw out fold after fold of the dirty roll and we excuse our pruriency on the expressed assumption that it is best to know the whole "truth." Now, that usage of the word is infinitely removed from its usage in the sacred Scriptures, and if we could recover the Scriptural content we should be saved from much mental and moral confusion.

KNOWN BY THE THINGS WE LOVE

Let us begin the recovery here. That a thing has happened does not make it true. The happening constitutes a fact; it does not inevitably constitute a truth. The sworn and squalid statements of a police court may represent fact; they do not represent truth. Those nauseous witnessings of brutalized life may belong to the realm of hard fact quite as surely as the sweet and tender fellowships of Darby and Joan, linked together in the serenity of a lovely eventide; but in the one case the fact is true, in the other the fact is untrue. Fact is consonance with reality; truth is con-

sonance with the ideal. The veracious is merely what it is; the truthful is what is and what ought to be. Many things ought to be described as veracious which are often described as true. A fact is a happening; a truth is a beautiful happening. A note of the organ may get out of tune; the painful sound is a painful fact, but it is not true! A singer may sing flat; the singer is an agonizing fact, but is not true! The true fact in singing is the tuneful fact, and all discordance lacks the truth. The true facts in life are the facts that wear the beauty of the ideal, that are in tune with the infinite, and that reflect the likeness of our Lord. And, therefore, there is no such thing as "an ugly truth"; many facts are ugly, but truth always carries a winsome bloom. The truth is never deformed, never rotten, never unclean; it is always and everywhere beautiful.

I think, therefore, we shall have to raise our thought and our vocabulary if we are to come into harmony with the usages of the Word of God. We shall have to reserve the epithet "true" for beautiful happenings, for gracious and homely fact, for life as it ought to be, life at its best. The reviewer employed an utterly un-Scriptural usage when he described a sewage novel as "nearer the truth" than the strange and unfamiliar heroism of Dr. Maclure. It may have been nearer the facts of the common road; it was infinitely farther away from the truth. Nothing is true which is ugly; nothing is true which is discordant; nothing is true which does not bear the likeness of Christ. "I am the truth," and everything is tested by its ability to ring true to him.

Now, according to the apostle Paul, there are some people who find their delight in ugly fact, and there are others who find their delight in beautiful truth. Some there are who rejoice "in unrighteousness," and others there are who "rejoice" in the truth. On both sides of the statement the apostolic word is intense and forceful. Some men "leap for joy" at a disclosure of ugliness; other men "leap for joy" at an exhibition of truth! Common experience affords abundant corroboration of the apostle's judgment. How prone we are to take a delightful interest in the unrighteous and the unclean! When the curtain lifts upon the unsavory, the audience is often held in keen and tense expectancy. Our news-

papers know it and cater for their public. But, indeed, we need not go beyond our own hearts. Our minds are dulled by the quiet and sober commonplace; they spring out of their sleep at the suggestion of scandal! The British House of Parliament empties in common discussion; the benches are thronged for a scene! And so it is that gossip is more welcome than deep communion, and the highly spiced is more enticing than our daily bread.

"AS THE HART PANTETH AFTER THE WATER BROOKS"

But there is the other side to all this. There are souls that dance for joy at the emergence of the truth. Robert Louis Stevenson used to thrill with a physical ecstasy when he stumbled upon some exquisite literary expression which fitted the thought as the glove the hand. And in the plane of the moral life there are souls that experience a delightful lift and leap when they encounter some exquisite expression of the truth, some clean heroism, some chaste and tender chivalry, some long, reticent sacrifice of life, spending itself as Dr. Maclure's was spent, pursuing his humble ministry in the depth of dark nights, and over cold and storm-swept moors. They leap to the truth because of the loveliness of the truth, and the beauty holds them enchanted. The truth they contemplate invigorates their souls as with spiritual ozone, and they expand in a glad appreciation. They are of those whom the apostle describes as "rejoicing in the truth."

Now, suppose that ours is the taste for the ugly fact, and not the taste for the beautiful truth, what shall we do? Well, I will express my own judgment, and say that this superior taste can not be acquired. It is not an "accomplishment" to be obtained at a so-called "finishing school," no matter whether we become pupils at the close of our youth or in the days of our prime. More and more am I convinced that we do not pass from the inferior taste to the superior taste as in succeeding standards in the same school, the finer culture leaving the meaner cravings behind; I am profoundly convinced that we can only receive it as one of the elemental powers of a recreated life.

Now, it seems to me that the primary and seminal stage of this new taste for the spiritually lovely is a taste of God. I am

a little diffident about the phrase I have used, lest it should even remotely suggest the irreverent and the flippant; but there is no irreverence in my mind, and I will therefore venture the phrase, and I say that the primary condition of the highest perception is a taste for God. And how rare is the taste! Even among professing Christians how infrequently we meet with it! There are many Christians who have received the gift, but it is pitifully unexercised. They have received a seed, but it is not developed; it remains like an egg which has never been incubated, and its hidden vitalities have never appeared. On the other hand there are Christians who have exercised their supernatural senses, and they have as keen and eager a taste for God as the delightful and delightful passion of a lover for his beloved.

When first I went to Carr's Lane Church there was one of our number, an aged saint, revered and beloved, who had a surprising passion for God. To name the Lord in her presence aroused an intentness like to the intentness of a lover when he hears the name of his beloved. "How sweet the name of Jesus sounds in a believer's ear!" Ay, and it was sweet to her! No morsel ever came her way at all comparable in delicacy to those tidings of her Lord! And when she went home—and I saw the going—no bride ever went forth to meet her bridegroom with more unclouded and fearless ecstasy. She had a taste for God, and she received the gift of that spiritual sense in the gracious solemnities of the new birth. She obtained a taste for him who is "the truth," and "the altogether lovely," and "the joy of the Lord was her strength."

HAVING THE MIND OF GOD

But now, a taste for God carries with it a taste for the things of God. If the poet be in you, you will appreciate the poetry everywhere. If you have a taste for him who is the truth, all truth will be tasty. You can not have a taste for God and for the things of God, rejoicing in him who is the truth, without having a keen enjoyment in all truth expressed in human kind. You can not have a taste for God and hanker after human filth. The greater carries with it the less, and the supreme appreciation will make you the intense ap-

(Continued on page 704)

DEATHS

COTTRELL.—Miss Ann Elizabeth Cottrell was born in the town of Westerly, R. I., April 10, 1827, and died September 24, 1915, in the house on the Bradford Road, where she was born, and which for 88 years, 5 months, and 10 days had been her home.

She was baptized in the fifteenth year of her age, on December 25, 1841, and joined the First Seventh Day Baptist Church of Hopkinton, R. I. Elder Daniel Coon was pastor from 1838 to 1858, which includes the date when she joined the church.

Her parents both died in her early youth, and she ever afterward cared for the entire homestead, indoors and out. She lived about three miles from the church building before it was moved to Ashaway, in 1852, and attended the Sabbath services. Later the distance (more than five miles) and the infirmities of old age prevented her attendance.

Her interest in the welfare of the church has been constant, and for many years the pastors and other members of the church have frequently visited her.

At the annual church meeting, held on January 4, 1914, it was voted, "That the church clerk be, and is hereby, instructed to send a vote of thanks to Mr. Albertus Cottrell, the nephew of Miss Ann E. Cottrell, for the beautiful flowers he so freely brings to our church, coming from his home several miles away, afoot and alone." (Mr. Albertus Cottrell was a usual attendant at our services, but not a member of the church. He has recently died at the old homestead, with burial in River Bend Cemetery.)

On September 25, 1915, the funeral of Sister Cottrell was held at her late home, with burial in River Bend Cemetery, Rev. Clayton A. Burdick officiating. There was a large attendance of relatives, neighbors, and friends, who realized that the old home had now lost the charm that had made it a comfort and joy to them during their entire life.

W. L. C.

HULL.—Albert Hull died at Berlin, N. Y., in the seventy-ninth year of his age.

The death of Mr. Hull on the night of November 5 came as a shock to the community. Rev. George E. Whitehouse, of Philadelphia, officiated. Interment was in the Center Berlin Cemetery.

Although Mr. Hull was not a church member, he was a strict observer of the Sabbath, and manifested considerable interest in the affairs of the church. He is survived by a wife, three sons, grandchildren, and a large circle of friends who will miss his ever pleasant words and personality.

M. E. G.

GREEN.—Adney Green was born near Adams Center, July 30, 1835, and died at his home in the same village, November 7, 1915.

For years he has been a sufferer from sugar diabetes, and on the fifteenth day of last April he was stricken with paralysis and has since

been a constant care, day and night, and the end was looked for at any day, but did not come until seven months after he was smitten.

On August 14, 1858, he was married to Frances A. Millard. To this union were born seven children, five of whom still survive: Lyman and Arthur, of Rochester; Mrs. Mabel Thomas, of Adams; and Mrs. Addie Sheldon and Mrs. Tina Hall, of Adams Center. Besides his children he is survived by eight grandchildren, and one great-grandchild; a sister, Mrs. Lyman Saunders, of Adams Center; and his faithful wife, who was at his bedside through all his sickness.

In early life he joined the Seventh Day Baptist Church of Adams Center, and remained a faithful member until death.

Funeral services were held at his home, November 9, conducted by his pastor, assisted by Rev. R. F. Stolz, of the Baptist church, after which he was laid to rest in the Adams Center Cemetery.

A. C. E.

HEATH.—Lencha Green Heath, wife of James Heath, died at her home in Adams Center, November 15, 1915, aged seventy-one years.

At the age of eighteen she was united in marriage to James Heath and they have spent their lives together in the community where they were born. Death came after a lingering illness of more than five years. During this time she suffered from a complication of heart, liver and kidney trouble; for the past three years she has been unable to stand on her feet. Through all, she has borne her suffering with patience and never complained, but showed the utmost confidence in her divine Father, and was ever ready to tell of his goodness and love. At an early age she united with the Seventh Day Baptist church of this village and has been a faithful member for nearly fifty years. She is survived by her husband who faithfully cared for her; one sister, Sarah D. Whalen, of Sacketts Harbor, N. Y.; and a brother, B. C. Austin, of Mexico, N. Y.

Funeral services were held in her home, November 18, at 2 p. m., conducted by her pastor, assisted by Rev. R. F. Stolz, of the Baptist church, after which she was laid to rest in the Adams Center Cemetery.

A. C. E.

Dr. Charles L. White in his new book, "The Churches at Work," says: "A true church has length, breadth, and depth. The length of its arm is often shortened that it does not save, and its hand may become palsied if it fails to do its spiritual work in the community. Its breadth should include within the sphere of its influence every social need, and nothing human or divine should be alien to its spirit. The depth of a church is its reach downward, embracing in its largest roots and in its tiniest rootlets a grasp upon the profoundest needs of the entire community."

—Baptist Commonwealth.

SPECIAL NOTICES

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

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

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

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

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

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

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

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

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

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

(Continued from page 702)

preciator of loveliness wherever found. To appreciate "the altogether lovely" will send you in quest of the lovely in man. Your supreme passion will be the constraint in your exploration. We know what minuteness of search a passionate hobby will engender; how it sends the unwearied feet down the long unending lane, and keeps the sleepless eyes in ceaseless vigilance, watching for the coveted prize! The quest of butterflies, of beetles, of birds' eggs, of

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.

Advertising rates furnished on request.

shells, of coins, of curios, of pictures—who counts the miles when passion sits at the heart? But here is another crusade, inspired by a passion for God, an exploration of the territory of man for human loveliness, a quest for the truth-facts hidden there among the rubbish-heaps, the very gold of the kingdom of God. Who will belong to such an exploring party, a party that shall go out praying, searching, delving for human loveliness, and "rejoicing in the truth"? What a crusade! Ay, and what discoveries, and in most unlikely and slandered places!

The other day I found an exquisite clump of sweet violets hiding in the very heart of a bed of nettles! And I think this discovery gave me more pleasure than those I found in the protective company of the harmless ivy! That is what Froude tells us he found in Thomas Carlyle. That is what we should find in one another, if only we had eager, patient, and love-washed eyes. Human life is not all nettles; to affirm it is the perverted judgment of the cynic; they who have a passion for God will find the Godlike everywhere; they will find the violets of moral loveliness even in the midst of the noisome waste. And when they have found them their fellow searchers shall hear an exultant shout, and they shall come together, and in the gracious discovery there shall be a common "rejoicing in the truth." My brethren, a taste for God will make us experts in the discovery of the lovely. "He, the Spirit of Truth, . . . shall guide you into all truth."—Rev. J. H. Jowett, D. D., in *Christian Herald*.

BOARD OF FINANCE.

President—Dr. George W. Post, 4138 Washington Boulevard, Chicago.
Secretary—Allen B. West, Milton Junction, Wis.
Custodian—Dr. Albert S. Maxson, Milton Junction, Wis.
Dr. George E. Coon, Milton Junction, Wis.; Harold M. Burdick, Milton Junction, Wis.; Grant W. Davis, Milton, Wis.; W. K. Davis, Milton, Wis.; Wm. M. Davis, Chicago, Ill.; Walton H. Ingham, Fort Wayne, Ind.; Dr. H. L. Hulett, Bolivar, N. Y.; Winfield S. Bonham, Shiloh, N. J.; Orra S. Rogers, Plainfield, N. J.; Frank Hill, Ashaway, R. I.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President—Mrs. A. B. West, Milton Junction, Wis.
Vice-Presidents—Mrs. S. J. Clarke, Mrs. J. B. Morton, Mrs. W. C. Daland, Mrs. A. R. Crandall, Milton, Wis.
Recording Secretary—Mrs. A. S. Maxson, Milton Junction, Wis.
Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.
Treasurer—Mrs. A. E. Whitford, Milton, Wis.
Editor of *Woman's Work*, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.
Secretary, Eastern Association—Mrs. Edwin Shaw, Plainfield, N. J.
Secretary, Southeastern Association—Mrs. M. G. Stillman, Lost Creek, W. Va.
Secretary, Central Association—Miss Agnes Babcock, Leonardville, N. Y.
Secretary, Western Association—Mrs. Lucy A. Wells, Friendship, N. Y.
Secretary, Southwestern Association—Mrs. R. J. Mills, Hammond, La.
Secretary, Northwestern Association—Miss Phoebe S. Coon, Walworth, Wis.
Secretary, Pacific Coast Association—Mrs. N. O. Moore, Long Beach, Cal.

SABBATH SCHOOL BOARD.

President—Prof. Alfred E. Whitford, Milton, Wis.
Recording Secretary—Dr. A. Lovelle Burdick, Janesville, Wis.
Treasurer—W. H. Greenman, Milton Junction, Wis.
Vice-Presidents—Rev. Herbert C. Van Horn, Ashaway, R. I.; Rev. Wm. L. Davis, Brookfield, N. Y.; Rev. W. D. Burdick, Milton, Wis.; Mr. Roy F. Randolph, New Milton, W. Va.; Rev. Wm. M. Simpson, Nile, N. Y.; Rev. R. J. Severance, Riverside, Cal.; Rev. G. H. F. Randolph, Fouke, Ark.; Rev. Geo. B. Shaw, North Loup, Neb.
Trustees—Prof. A. E. Whitford, Milton, Wis.; Dr. A. L. Burdick, Janesville, Wis.; W. H. Greenman, Milton Junction, Wis.; Grant W. Davis, Milton, Wis.; Mrs. Mabel C. Sayre, Albion, Wis.; Rev. L. C. Randolph, Milton, Wis.; E. M. Holston, Milton Junction, Wis.; R. Vernon Hurley, Milton, Wis.; Dr. G. E. Crosley, Milton, Wis.; Prof. D. N. Inglis, Milton, Wis.; Mrs. J. H. Babcock, Milton, Wis.; Dr. L. M. Babcock, Milton, Wis.; Geo. M. Ellis, Milton, Wis.; Allen B. West, Milton Junction, Wis.; Rev. Wm. C. Whitford, Alfred, N. Y.
Stated meetings are held on the third day of the week in September, December and March, and the first First-day of the week in June, in the Whitford Memorial Hall, of Milton College, Milton, Wis.

YOUNG PEOPLE'S EXECUTIVE BOARD.

President—Rev. H. N. Jordan.
Vice-Presidents—Carroll B. West, Milton Junction, Wis.; George Thorngate, North Loup, Neb.; Miss Carrie Nelson, Milton, Wis.; Miss Marjorie Bliven, Albion, Wis.; Allison Burdick, Milton, Wis.
Recording Secretary—Miss Beulah Greenman, Milton Junction, Wis.
Corresponding Secretary—Miss Zea Zinn, Milton, Wis.
Treasurer—Prof. L. H. Stringer, Milton, Wis.
Trustee of United Society—Rev. Wm. L. Burdick, Alfred, N. Y.
Editor of *Young People's Department of SABBATH RECORDER*—Rev. R. R. Thorngate, Verona, N. Y.
Junior Superintendent—Mrs. W. D. Burdick, Milton, Wis.
Field Secretaries—Miss Edna Burdick, Dunellen, N. J.; Rev. Royal R. Thorngate, Verona, N. Y.; Miss Mabel Jordan, Nile, N. Y.; Mrs. Ruby C. Babcock, Battle Creek, Mich.; Mrs. Bernice A. Hurley, Welton, Iowa; Miss Lucile Davis, Salem, W. Va.; C. C. Van Horn, Gentry, Ark.; Miss Luella Baker, Riverside, Cal.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT

President—Mr. Ira B. Crandall, Westerly, R. I.
Recording Secretary—Mr. Frank Hill, Ashaway, R. I.
Corresponding Secretaries—Rev. E. B. Saunders, Ashaway, R. I.; Prof. E. E. Whitford, 180 Claremont Ave., New York, N. Y.; Rev. William C. Whitford, Alfred, N. Y.; Mr. W. K. Davis, Milton, Wis.; Mr. F. J. Ehret, Salem W. Va.; Mr. W. R. Potter, Hammond, La.; and Dr. H. C. Brown, Brookfield, N. Y.

The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.

The Board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.

The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Associations, and give whatever aid and counsel they can.

All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries will be strictly confidential.

Plainfield, N. J.

PUBLISHING HOUSE OF THE AMERICAN SABBATH TRACT SOCIETY
Babcock Building.
PRINTING AND PUBLISHING OF ALL KINDS.

WILLIAM MAXSON STILLMAN,
COUNSELLOR-AT-LAW.
Supreme Court Commissioner, etc.

Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY.
First Semester began September 15, 1915.
Catalogue sent upon request.

FREE CIRCULATING LIBRARY.
Catalogue sent upon request.
Address, Alfred Theological Seminary.

BIBLE STUDIES ON THE SABBATH QUESTION.
In paper, postpaid, 25 cents; in cloth, 50 cents.
Address, Alfred Theological Seminary.

THE TWENTIETH CENTURY ENDOWMENT FUND.
For the joint benefit of Salem, Milton, and Alfred. The Seventh Day Baptist Education Society solicits gifts and bequests.

New York City

HERBERT G. WHIPPLE,
COUNSELLOR-AT-LAW.
220 Broadway, St. Paul Building.

HARRY W. PRENTICE, D. D. S.,
"THE NORTHPORT,"
76 West 103d Street.

Chicago, Ill.

BENJAMIN F. LANGWORTHY,
ATTORNEY AND COUNSELLOR-AT-LAW.
1140 First Nat'l Bank Building, Phone Central 360.

The Sabbath Recorder

9 GREAT SERIALS



The year 1916 will be crowded with the very best reading in

The YOUTH'S COMPANION

9 Great Serials 250 Short Stories

Rare Articles, Nature and Science, Exceptional Editorial Page, Family Page, Boys' Page, Girls' Page, Children's Page. All ages liberally provided for.

Twice as much as any magazine gives in a year.
Fifty-two times a year—not twelve.

With Each New Subscription:

FREE—All the issues of THE COMPANION for the remaining weeks of 1915.

FREE—THE COMPANION HOME CALENDAR for 1916.

THEN—The 52 Weekly Issues of THE COMPANION for 1916.

Send today to The Youth's Companion, Boston, Mass., for three current issues—free.

Sabbath Recorder } Both
Youth's Companion } One } \$3.75
Year }
for }

To take advantage of this special rate, all subscriptions must be sent to this office

SABBATH RECORDER :: PLAINFIELD, NEW JERSEY

WHAT WE CARRY OUT OF LIFE

It is said, "We brought nothing into this life, and we can carry nothing out." That is true of the physical; but oh, we can carry something out! We receive life as a spark, and we can make it glow like a beacon light; and that we carry with us when we go. Faith and hope kindled and exercised,—these we carry out. Love to God and love to our fellow-beings,—that we carry out. The best parts of ourselves we can carry out. When the farmer goes into his field in the autumn to harvest his grain, he takes the head of the wheat. That is what he cares for. It matters little to him if the straw and the chaff go to the ground again. In taking the wheat he takes that for which these things were provided. He takes the ripe kernel, and leaves behind the straw and the chaff, which were simply designed to serve as wrappers for the growing and ripening grain. The ripe grain,—that we carry out. See to it that you so live that you can go out with your bosom filled with sheaves. Go with the impulse of eternal joy in you, because you love and are beloved.—*Henry Ward Beecher.*

CONTENTS

Editorial.—Unjust Criticisms of the Church.—The Real Facts About the Church.—Turn About is Fair Play.—Signs of Increasing Prohibition Sentiment.—The "Grand Old Man of Modern Judaism."—Progress in Efficiency.—Something to Think About.—Rev. W. D. Burdick in Marlboro and Shiloh	705-707	The Time of the Associations	720
A Little Depressing	708	Woman's Work.—Watch Corners (poetry).—Hannah Higgins' Experience	721-723
"What Can We Give?"	708	Young People's Work.—The Tenth Legion Movement.—The Tenth Legion: What is It?—Efficiency Again.—Spirituality—the Aim of Christian Endeavor	724-728
The Greatest Influence in My Life	709	Children's Page.—The Dignity of a Dog.—A Story That is Too True	729
Sabbath Reform.—The Sabbath (poetry).—Meaning of the Sabbath	710	Report of Conference Entertainment Committee	730
Against Seventh Day Baptists Federating	711	Sabbath School.—A White Christmas.—Notes on the Sunday School Convention.—Combining Systems of Bible Study.—Lesson for Dec. 18, 1915	731-733
The New Directory, and How to Use It	717	Home News	733
Missions.—Our Three-Year Program.—New Mission Dwelling, Shanghai, China.—Financial Report	718	Deaths	735
As Others See Us	718		