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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.*

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WHOLE NO. 3,692

Unjust Criticisms of The Church

find the following sweeping accusation of the church:

In the report of an address by an American writer, on socialism, we find the following sweeping accusation of the church:
Throughout western Christendom there has been a long struggle of the people toward political liberty and social brotherhood. It was often blind, sinful, brutal, as every great movement of humanity has always been. Yet God was in it. But the churches that exist for the very purpose of establishing the reign of justice, peace and brotherhood, have with fatal persistence ranged themselves on the other side. This is the great moral stumbling block beside which all intellectual difficulties of belief in Christian doctrine are insignificant. It has produced more alienation from religion than all other causes combined.

In the same paper from which the item given above is taken, we find the following from the pen of a so-called Christian writer discussing socialism and the church:

The church is today in large part a collection of people who thank God that they are not as others, even as this socialist! The indifferent priest and the hard-hearted Levite still throng the highways, but to many a man who has fallen among thieves, and has been bruised and beaten and left half dead, no good Samaritan comes with his "oil and wine." The church is too busy holding conventions and saving the heathen to attend to such small matters at its doors.

These are fair examples of the extravagant denunciations of the church by many reformers who, after all, profess to be friends of the church. One would not be surprised to find such intemperate language against the church coming from an infidel, but when it comes from one who calls himself Christian, we can but feel that a brief survey of the philanthropic and charitable movements of the last few decades would have prevented such wholesale condemnation.

We can not see how great social reforms and efforts at human betterment can be promoted by discussion of this sort. Men who indulge in such intemperate language do not seem to understand that they are thus injuring both the church to which they belong and the cause they have espoused.

The spirit of alienation and distrust, and words of enmity can not help even the best of causes. Sympathy, good will, and mutual understanding are the elements needed in both church and societies of social reform if humanity is to be helped to better living.

The Real Facts About the Church

While it is painfully true that many who profess to be followers of Christ are selfish and cold, and forgetful of their fellow-men, whom they might oftentimes help, still the church as a whole has proved itself the friend of the poor and downtrodden, the sick and suffering, and the wandering ones of earth. The church and not the worldling has been at the bottom of every movement for human betterment. The Christless world has had little or nothing to do with the founding of institutions of learning, of charity, and philanthropy of every kind. Whence came the hospitals, asylums, homes for the friendless and aged, orphanages, and all the institutions that characterize this as a Christian land? Whence has the reformer derived his divine idea of brotherhood? To whom does he owe the very spirit that prompts him to go out and labor for his needy fellow-men? Would he be likely to care whether the poor and oppressed were helped or not, if he had been reared in a land that had no churches? What institutions have been the best promoters of his high ideals of true democracy? The larger churches in America are themselves practical democracies. Most of the members of our churches belong to the humbler walks of life, and only here and there does a church have in its membership a millionaire. The rank and file of the church do sympathize with the laboring classes; and while it is true that the churches are not doing all they might do, still they do not deserve the criticisms of which we give examples above.

Take away the influence of the Christian Church, take away the prayers and activ-

ities and gifts for human betterment by church people, and what would become of all the thoroughly equipped institutions founded by Christian men and women for the amelioration of suffering, and for the uplift of a sinful world? As we have said before, the church is the mother of them all. To whom does distressed humanity appeal when help is needed? Today, as ever, it turns to the church, and the church seldom passes by on the other side.

Turn About is Fair Play We notice that nearly all the denominational papers with which we have any acquaintance are making great efforts to increase their circulation. They complain of too limited patronage on the part of those who ought to be loyal, and of a lack of co-operation on the part of pastors and laity in efforts to make their paper valuable to their own denomination. Nothing can take the place of a high-grade denominational paper among a people given to missionary enterprises, to educational movements, and to the work of exalting some neglected truth. Co-operation on the part of the people is absolutely essential to make such a paper what it should be. The weakest point in many a paper is just this lack of co-operation. The paper has all too few loyal, enthusiastic promoters among the churches. A Baptist brother puts it in this way:

Pastors and churches, secretaries and boards, schools and sanitariums, women's organizations, orphanages, missions, ministers' relief funds, and all enterprises and agencies of the denomination are willing to receive help from the paper, indeed are offended if the paper fails to give cordial and loyal support, and at the same time seem to have no conviction on the subject of their duty to the paper. This is the fatal point of weakness in our efforts at running Baptist papers. We do not give the paper fair play; we demand extraordinary favors from its columns, but fail to give even ordinary support to the paper. We are up in the air if the paper falls short, but we are not so sensitive as to our duty to support the paper. We must give the denominational paper a square deal. It is a joint affair; it is a mutual concern; it is a denominational stock company. Its dividends are enlarged business and greater efficiency. The paper is the pastor's right-hand helper, his friend and assistant in all his work, in the study, in the pulpit, on the field. Since the Baptist paper is a denominational asset, it is the duty of every pastor, secretary, missionary, every teacher in our Baptist schools, and all workers and members of Baptist churches and institutions to give loyal and active support to it.

Place the words Seventh Day before the word Baptist in the statement here given, and see if we are not under obligations to do more for the RECORDER.

In the paper from which the extract above is taken, the statement is made that about 400 pastors have promised to co-operate in conducting a campaign for new subscriptions, hoping thus to add 5,000 new names to the mailing list. It is also stated that these pastors are succeeding very well. We congratulate that paper.

Would not something of this kind be an excellent, practical "Forward Movement" among us? How many among our churches will pledge the RECORDER such an active co-operative effort? Who among our readers will promise to do what they can to send articles, and home news items, and data on denominational matters, so our paper can give them at first hand? It is too bad for the RECORDER to be obliged to cull a great proportion of its home news items from four or five local papers after it is too late for our issue, so making them stale news when they do appear. Why could not each church appoint a good reporter for home news?

Signs of Increasing Prohibition Sentiment Newspapers are supposed to reveal the general trend of public sentiment regarding questions that are being agitated for the good of society. It is significant, therefore, that out of 679 daily papers reporting upon the question of receiving liquor advertisements, 520 refuse them entirely, and 360 favor national prohibition and state-wide prohibition. It looks as though the tendency among editors is clearly toward prohibition. The conviction, even among editors who favor the liquor business, is evidently growing that prohibition is bound to come.

At the annual session of Associated College Newspaper Publishers, held in New York in August, all liquor advertising was barred from the college newspapers of this country and Canada, and the penalty of expulsion from the organization for violation of this rule was fixed.

The reports of the Commissioner of Internal Revenue show that the output of spirituous liquors was 14,983,322 gallons less for the year ending June 30, 1915, than for the year preceding; and that all fermented liquors, such as beer, fell off in one

year 6,358,774 barrels in the United States. Furthermore, the report shows a decrease in the number of liquor dealers, wholesale and retail, of nearly 17,000 in one year. Who says prohibition does not prohibit?

The "Grand Old Man of Modern Judaism" We have been impressed by the many words of tribute to the memory of Dr. Solomon Schechter, president of the Jewish Theological Seminary in America, who recently died of heart failure, at his home in New York City. He was called by many, "The Grand Old Man of Modern Judaism." Telegrams from prominent men and scholars throughout the land show that Dr. Schechter was held in high esteem by both Jews and Gentiles, who spoke of him as an "eminent scholar," a "friend of scholars," and a "lover of mankind."

Dr. Schechter was regarded by such men as Zangwill as one of the three or four leading Jewish scholars in the world. He is spoken of as a man of strong spiritual magnetism, brilliant, kindly, and tolerant. He was born in Rumania in 1847, studied in Vienna and Berlin, and in 1883 was called to England as leader of the rising Jewish scholars of London. There for twenty years his influence was felt in both Jewish and Gentile circles. The degree of doctor of literature was conferred upon him by Cambridge, and in 1911 Harvard bestowed the same degree as honorary. He was a noted discoverer and translator of many ancient manuscripts, and writer of valuable books. In 1899, he came to America, became a leader in American Zionism and a most loyal American sympathizer. He was quite an expert in knowledge of our Civil War, a lover of Abraham Lincoln, and a believer in American ideals.

Progress in Efficiency We hope our readers will not miss the excellent practical article on "Spirituality—the Aim of Christian Endeavor" in the Young People's department of this paper. The Efficiency movement in Alfred has evidently gone beyond the theoretical stage and is bringing practical results. Too many times, after some proposed forward movement has become the theme in one or two Conferences, the whole matter is allowed to end only in talk. Following the

example of our friends in Alfred, let every Christian Endeavor society among us get to work along the lines suggested by this article, and we can double the proposed 500 net increase for this Conference year.

Something to Think About

Have you read Rev. George B. Shaw's letter in this number of the

RECORDER? If so, you will certainly have something to think about that ought to make you serious, to say the least. The marvelous inactivity in spiritual things, and the indifference with which so many Seventh Day Baptists view the conditions that send their young people adrift and that cause their churches to dwindle, is truly alarming!

Hundreds do not seem to care enough about the proposed Forward Movement to take hold and help it along. The drifting away of so many church members into careless, worldly ways of living does not distress and arouse us as it should. If we were really alive to the interests of gospel truths, we should not find every now and then those who refuse to join us because we do so little. The criticisms made by the man mentioned in Brother Shaw's letter are too true; and the worst of it all is, there are so many who do not seem to care! Nothing short of a thorough spiritual awakening—one that prompts us to works of sacrifice and consecration—can remedy the matter of denominational decline.

Rev. W. D. Burdick in Marlboro and Shiloh Rev. Willard D. Burdick, field Sabbath evangelist for the Tract Society,

is spending a few days with the churches of South Jersey, where he, in connection with Pastors Hutchins and Sutton, is holding a Sabbath institute. It is expected that Rev. Edgar D. Van Horn will help them. Several preaching services are being held in the two churches, which are only three miles apart, and the institute proper is in the church at Marlboro. Its purpose is to have informal meetings wherein any questions regarding the true Sabbath and how it should be kept may be talked over freely with the people. We understand that some in that vicinity are interested in the Sabbath question, and hope that many of our people will be helped by these meetings. Brother Burdick will remain in the East until the holidays.

A Little Depressing

DEAN ARTHUR E. MAIN

Not long ago I read an excellent historical summary of Ancient, Mediæval, and Modern Christianity; and the reading impressed me anew with the significance of three outstanding facts: (1) the unwisdom and evil of a control of the Church by the State, or of the State by the Church; (2) the large part that revivals of religion have had in the purifying and strengthening of the church, and in the advancement of the kingdom of God; and (3) the fact that as a rule Christian leaders, reformers, and evangelists were learned men.

In view of these very manifest facts it is a little depressing (1) that good men, even in this year of our Lord 1915, are asking the State to come to the help of religion and the Church in the way of exacting "Sunday Laws"; and are talking of the jail as a fitting place for Sabbath-keepers who will not also regard the Sunday. This is an occasion for Christian regret and sorrow, on our part, and on the part of hundreds of thousands of other Christians and good citizens; but not an occasion for alarm.

(2) It is a little depressing that the great work of evangelism should so frequently be in the hands of men who seem to many to act quite as much like buffoons as heralds of the glad tidings of the grace of God; and who work in ignorance or disregard of spiritual and mental laws along the lines of which the Holy Spirit would like to operate for purposes of regeneration and sanctification. The results of such "evangelism" can be explained by psychological principles, but not by referring them to Him who is in the hearts of men to convict us of sin, righteousness, and judgment.

(3) It is a little depressing to know that churches and young men are thinking and saying that one does not need an extended education in science, language, history, the Bible, psychology, philosophy, and theology, in order to win souls to Christ. It is indeed cause for gratitude that a very unlettered Christian may lead a sinner to the blessed Savior of men. It is also true that an educated worker ought to do this with much greater wisdom and thoroughness. And let us not forget that our

Lord's Commission imposes upon the Church two most solemn tasks,—that of *making disciples*, and that of *teaching*.

*Alfred Theological Seminary,
Alfred, New York.*

"What Can We Give?"

An Answer

SABBATH RECORDER READERS:

A friend criticizes my article which appeared in the issue of November 22 under the heading "Silver and Gold Have I None," and says I have offered—not the gift—but only a hint as to the need of the gift, a hint there is a gift each may give when there is no silver or gold to give. This friend adds this postscript to the article:

"When one has no silver or gold, what can one give?"

"Peter gave his word. His word gave confidence; with confidence there came strength to the lame man. Silver and gold would have pampered the man's weakness, and added to it. Peter's word directed the man's mind away from himself and one of his sources of weakness, away from love of silver and gold, which is one of the weaknesses of the church. Is it not true that the church's love for, and expectation of, alms has lamed it sadly? Confidence in the power of God may be afforded a lame church by each one saying, 'Silver and gold have I none, but such as I have give I thee.' It was the power of God that caused the lame man to walk and leap, praising God, not Peter. 'The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things naked and opened unto the eyes of him with whom we have to do.'"

The gift for us to give when asked for alms we have not to bestow, is a word spoken through the power of God, a gospel word which is the "power of God unto salvation to all them that believe."

LOIS R. FAY.

*Princeton, Mass.,
Nov. 28, 1915.*

The Greatest Influence in My Life

BY AN OLD SCHOOLMASTER

The life of every one of us is influenced in more ways than we know, yet with the most of us there is some one influence stronger than any other. With me that leading influence has come through my life work—that of teaching. Teaching was not with me a chosen profession, but one into which I dropped almost by chance.

The Civil War had taken me out of our little log schoolhouse when I was sixteen years old. When I came back at twenty to our pioneer home I was persuaded by my father to become teacher in a little country school. I ought to have attended school instead, for I did not know enough to teach. I liked the work, however, and kept at it. I soon found that I must study, and study hard, to keep ahead of the big boys and girls. It was not long before I got into village graded schools, and by and by I became a high school principal. I spent more than twenty years in that kind of work.

In going on from year to year into higher grades of work, it became necessary for me to get certificates of higher grades. Those examinations required much preparation, especially that for an unlimited state certificate. And then I had to undertake the teaching of subjects, in the various courses of study, about which I knew very little. Reasonable success demanded diligent daily—or nightly—preparation. Often when I was very tired with the work of the day I must study half of the night. I must either do this or give up that kind of work, and, as I had come to like teaching very much, I wanted to keep at it.

This condition of things continued for years—until, perforce, I had formed the habit of study; until it came to be easy for me to deny myself, for the sake of something better; many pleasures I otherwise would have enjoyed—such as some folks are apt to waste too much time upon. In this way my work became a positive influence over my life.

It was my daily desire, as I stood before my boys and girls, that they become good men and women—clean, honorable, and useful. I felt that the greater the confidence they had in me, the more my example as a man and Christian citizen would mean to them. This thought was a constant in-

fluence in my life. I felt that it became me to undertake to live before them as I would have them in their maturity to live before the world. While I know that my life did not always measure up to the standard I wished them to adopt, I am sure that my earnest desire for what was best for them had a strong influence for good upon my own life.

Last, yet by no means least, was the wholesome, refreshing influence of their young lives upon mine. I am glad now that I began at the first to play at recess with my boys. I had just come home from my army service, and I helped them build snow forts and led them in snowball battles—both in attack and defense. A passer-by could not easily tell which of the boys was the schoolmaster. In all their play I was one with them. I think they liked me in school all the better for it. They never, because of my being a boy on the playground, showed me any disrespect in any way.

The daily, sympathetic touch with those young lives kept me young, and now I am often told that I do not appear as old as I am. We often hear it said that we are only as old as we feel. I am truly thankful that I have lived the half of my three-score-years-and-ten among boys and girls—young men and young women. All along, my association with them has had a blessed influence over my life for good. When from time to time I get in with them at their class reunions I am made happy and the better for it. As I now see them and hear about them as men and women in the world, nobly fitting the various positions in life to which they have been called, I have the best of reasons for being an optimist.

Love is the fulfilling of the law, not because it stands instead of other things—truth, justice, etc.—but because it leads on to these and supplies the moral motive power for them.—*Brooke Herford.*

Mr. A.—A more deserving medical man than our friend Richard does not exist. He very frequently accepts no fees from his patients.

Mr. B.—You don't say so!

Mr. A.—He generally settles with their heirs.—*Exchange.*

SABBATH REFORM

The Sabbath

REV. RILEY G. DAVIS

Remember the Sabbath, the day of the Lord;
Its faithful observance insures a reward;
The day to be honored and kept with delight,
That souls may rejoice in the freedom of right.

The work of creation far off in the past,
Included the Sabbath with meaning so vast;
The God of all wisdom in love for the race
Gave this institution and set it in place.

The Sabbath is holy, the day it was blest;
Our God in his wisdom designed it for rest;
The seventh was hallowed as Scriptures declare,
And rest for his people the Lord did prepare.

When God gave commandments to fill a great
need,

The Sabbath was written for all men to heed;
Designed as a blessing to fill earth with joy,
But not to encumber the world, or annoy.

But now so perverted its use has become,
So lightly regarded the Sabbath by some,
They think it imprudent to give it a thought
Since human endeavor the Sunday has brought.

Although the true Sabbath is found in the word,
The seventh-day theory is counted absurd;
The day which the Master once honored and kept
Is just the same Sabbath they promptly reject.

Meaning of the Sabbath

The Sabbath was a gift from God, a pledge of his love and care of men, an earnest of the joys of life eternal. Being for man's good, it was something to which man must not be sacrificed. If it were made an instrument of bondage, it would check and hamper the growth of the soul and would defeat the good of man. Christ here states the fundamental principle of the freedom of the Spirit in opposition to the bondage of the letter, a principle which would work and permeate the thought of the church until Christianity should be completely severed from Judaism.

How, then, can the Sabbath be used for the good of man?

1. On this one day the burdens of bread-winning are taken from his back. He is permitted to pause from his toil and lift up his eyes to the hills and the blue sky, and think about his God. It is a time when, set free from earthly care, he may think about the great things of existence

—life and death, time and eternity, God and man, and the soul and heaven. On this day he can obtain rest and refreshment for his spirit, so that it will not fail in the fever-smitten atmosphere of office or store. He who has been in this quietness goes forth to control the world.

The specific means whereby the Sabbath rest is gained are the same as they have ever been—the reading of the Bible and thoughtful meditation upon it; a staying in quietness of spirit before the face of Jesus; prayer; the recollection of the sense of God's presence.

2. The Sabbath was given to enable families to know and enjoy one another. There is no enjoyment so deep and satisfying as that of gathering the little ones about our knees and telling them of Jesus; telling them those old, sweet, Bible stories, which are part of the rightful inheritance of every Christian child.

Multitudes of American fathers are working hard, seven days a week, to provide for their families. Alas! the only provision they think of is money. They give their children everything except themselves, and Jesus; they withhold the one thing needful. And in withholding that, they withhold everything.

3. The Sabbath is for the doing of kindly deeds. Now the workman may be able to visit his sick fellow-workman and speak some cheery word of sympathy. Jesus wrought his cures by the power of a mighty sympathy. Indeed, the day is a failure which does not include something for the good of others. Blessed is that man or woman who has come to know how great it is to be a teacher in the Sabbath school.—*E. A. Wicker, in The Continent.*

“When we tarry for serious thought, amid the feverish rush of our days, we know that the most important of all concerns is the welfare of our spirit. Spiritual values are highest. In this mood we glimpse the divine economy of the Sabbath. It is the day dedicated to God and the higher life. All its observances bid us think upon eternal things. Lifting us above the fog of every day's material cares and anxieties, the Sabbath opens a vista of the heights and the heavenlies. Life must be mean and sordid and burdensome to us

if we deprive it of its Sabbath outlook and uplook.”

“Courage, as well as conscience, is needed for the making of an idealist. No other test of character—not even the sudden rush of a mighty and unexpected temptation—is so great as the subtle and insidious inducements to lower one's standards. Real greatness of soul is required to hold a person up to his own noblest conception of living. The foes of the spirit are many and persistent. All possible re-enforcements are needed to maintain the soul against their siege. Of these divine aids the Sabbath is surely one. It fortifies the soul to fight for its freedom. It is allied with the best in us as we war against the beast in us. The monitions of the Lord's Day are all for the conservation of man's highest qualities.”

“Whenever a person wants to debase the Sabbath to everyday uses he takes refuge in the words of Jesus. ‘The sabbath was made for man, and not man for the sabbath.’ Of course, that is a misuse of noble words. Clearly, the Sabbath is made for man's highest use, and not for his lowest; for his best and not his worst. The Master meant this day to minister to the diviner nature of man. So Christ himself used it for deeds of helpfulness, for worship and for rest.”

Against Seventh Day Baptists Federating

REV. CHARLES S. SAYRE

Explanatory.—Such a large number of the members of our denomination have risen in opposition to our remaining in the Federation of Churches that, at our last General Conference, a committee was appointed “to consider the relation of the denomination to the Federation of Churches of Christ in America.” This committee had one hearing, and limited the speeches to three minutes each. This diplomatic ruling barred practically all our arguments which we had there in typewritten manuscript.

And yet, when the committee reported to Conference, it was in the form of a resolution, and many of our side voted for it on account of this clause: “Since we as a people have different views in regard to our proper relation to the Federal Council,

the committee deems it advisable that we try not to emphasize or magnify unduly the importance of being connected with the organization.” We voted for this resolution; for it in no way binds us not to emphasize and magnify the importance of our withdrawing from the Federation. And so taking the liberty which we think we justly have in this matter, we herewith offer the arguments, somewhat amplified, which we were prevented from presenting at Conference by the three-minute ruling.

We feel that these arguments are entitled to a place in the RECORDER since that paper has been used for the purpose of showing up the other side both by the editor and others.

In dealing with this question, let us say, we have the kindest feelings in our heart toward those who differ with us, and the greatest anxiety for the cause which we as a people represent—the Sabbath. And we claim that the arguments herein offered cover and cancel every one offered in our hearing or in the RECORDER favoring Federation. There may be others which have been reserved “for strategic purposes”; if so, this will furnish the opportunity to bring them forward. We find no pleasure in differing with our brethren. We recognize a certain damage that comes from being misunderstood, and misjudged, and scratched off the calendar, but to offset that is the boundless joy that comes when we offer “white gifts to the King.” This is ample, but we love our brother ministers, and it grieves us to break with them. But if it cost that to present these arguments against Federation, well and good; we can not do otherwise. God help us!

ARGUMENT NO. I

“In the Federation we can combat Sunday Laws more successfully.” To my mind this is positively the best argument that can be offered in favor of our remaining in the Federation. It is the one that appealed to us when we joined the Federation, and influenced us to vote for it. But we found on investigation that the argument was full of holes; and are more sure of it than ever since the Conference at Milton; for every argument offered in favor of our remaining in the Federation presents that same sieve-like appearance. For instance: On the campus one afternoon one of our representatives on the Commis-

sion on Sunday Observance said in the presence of a body of men, "The Federation does not amount to anything anyway, and particularly the Commission on Sunday Observance." For this last was what we were at him about. And then to show what he meant by such a startling statement, he told us that there are one hundred members belonging to the Commission on Sunday Observance, but at the meeting of that Commission at Richmond there were only six members present. He told us that we could see from that what a small interest there was touching Sunday laws in that Commission. But at once we saw that Seventh Day Baptists having two representatives there, could wield one-third influence in that meeting, and $33\frac{1}{3}$ of the representation would be expected to have some influence touching any resolutions that might be offered that were detrimental to their cause; and especially in the light of the Federal Council's own declaration to the effect that it "has no power to draw up a common creed or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it." Certainly our representatives holding such a large per cent of influence in that meeting, in the light of the above quotation, could prevent the passage of any resolution favoring Sunday Laws, if there is so small interest in Sunday Laws in that Commission. But we happened to have a report of that meeting at Richmond from which we could judge of the interest taken by the other members touching Sunday Laws, and also the influence of Seventh Day Baptists in that Commission when they have one-third influence or $33\frac{1}{3}$ per cent of the representation. We find that seven resolutions were passed and every one of them except the first, which is of a business nature, are detrimental to our cause. We will quote only the third and fourth resolutions; for they are the shortest and will occupy less space.

"3. Resolved, That we approve the introduction in the House of Representatives and in the Senate of the United States of a Sunday Rest bill for all government employees, said bill to be endorsed by the Committee of Direction, hereinafter as provided and submitted to the Commission for its approval.

"4. Resolved, That we ask all public officials for better Sunday Laws through-

out all our States where such laws obtain, and express an urgent hope that at the earliest possible moment a Sunday Law shall be enacted for the District of Columbia and the State of California, where no such laws exist."

We are convinced that there is no small interest in that Commission touching Sunday Laws. And we are equally convinced that that $33\frac{1}{3}$ per cent representation in that Commission by Seventh Day Baptists amounts to absolutely nothing. If such drastic resolutions favoring Sunday Laws could be passed by that Commission when we had such a large percentage of influence among them, what could we hope if the other 94 members should step in and the percentage of our influence drop to 2 per cent?

WE ARE NOT COMBATING SUNDAY LAWS

But we want you to see that on this Commission of the Federation our men are not combating Sunday Laws, but simply resolutions favoring Sunday Laws. But we want you to keep in mind that practically all Sunday Laws have their origin in some such resolutions, and of course, if they could prevent all such resolutions, they might head off the laws.

Just consider this statement of one of the members of the Federal Council in a letter to us dated August 25, 1915: "Of the 17,500,000 church members in the Federal Council, at least 17,000,000 believe it is necessary to unite upon, or concede to the selection of, some one day." And to us it just looks like an impossibility to change in any appreciable way the set and settled "belief" of 17,000,000 of religious people touching Sunday Laws. You may charge me with lack of faith, but we believe in trusting God and "keeping the powder dry" also. There is a reasonable way to deal with God's work as well as with our own, and he holds us to it.

Let us suppose, for the sake of the argument on the other side, that our representatives do succeed in abolishing the Commission on Sunday Observance entirely, and thus put a stop to all efforts in the Federal Council to secure the aid of civil law to perpetuate the observance of Sunday. In an extreme case like that, what have we accomplished? That would not block progress in the twenty-four or five other Sunday Law organizations which

are outside and independent of the Federal Council, and whose sole purpose is the enactment of Sunday Laws. These organizations move with a free hand, they have no restrictions like the Commission on Sunday Observance in the Federal Council, and they do not even have 2 per cent of their members who are opposed to Sunday Laws. What provision have we made to combat this widespread influence for the enactment of Sunday Laws? Shall we join these also and try to vote down their resolutions with our little 2 per cent? But we have demonstrated that we can not do it with $33\frac{1}{3}$ per cent when we have rules and regulations in our favor. The whole scheme is wrong, illogical and unreasonable. Resolutions amount to nothing unless they are carried out.

It being a fact that all Sunday Law resolutions that amount to anything must appear in the form of a bill, and pass the committee and its hearing, then the House and Senate of the United States, it goes without saying that here is the place to locate. Just one small gun trained upon such a bill before the committee, could puncture it full of holes. Just look at the foolhardy thing we are trying to do: As members of the Commission on Sunday Observance in the Federal Council, we are in a hostile camp touching this vital issue of ours. But before the committee at Washington we are in the presence of men who are sworn to support and defend the Constitution. What we have to do then is to show that the bill deprives us of our religious liberty in violation of the Constitution. And it matters not whether the bill originated in the Commission on Sunday Observance of the Federal Council, or in some one of the other Sunday Law organizations. They all have to come squarely before the people here and stand on their own merits in the light of the Constitution. It is perfectly ridiculous to say that we can better combat Sunday Laws by being in the Federation.

THE MOST UNFRIENDLY CAMP

In the Commission on Sunday Observance of the Federal Council we claim that we are in the most unfriendly camp touching our great contention—the Sabbath of God. This contention is based upon one of the commandments which has reference to our relation to God. Our issue therefore must of necessity be with the religious

people of the world, but the other citizens of the world not being religious are not bound by those first four commandments, but only the last six. And naturally they stand neither for nor against those commandments which refer to our relation to God. Who is it that is passing resolutions favoring Sunday Laws? What class is it that frames up the Sunday Laws for our national lawmakers? They are the members of the churches with whom we have federated. When have the other citizens of the world done such a thing as that? Never!

Take another look at these words of an important officer and leader in the Federation: "There is no doubt, of course, but that of the 17,500,000 church members in the Federal Council, at least 17,000,000 believe that in order to preserve the moral influence of the Sabbath idea, it is necessary to unite upon, or concede to the selection of, some one day." The man who said that has been most careful for our people, and seems willing to make some effort to let us be heard. But what business has he or any other mere officer of the Federation to go against what he knows to be the wish of 17,000,000 of his constituency? Ridiculous! And he gives us no intimation that he will do so. As members of the Federation we are in the most unfriendly camp. And yet our ministers will ignore this fact and insist that we should remain in the Federation.

But look, we do not need help on anything but the matter of spreading the Sabbath truth; for practically all the other gospel doctrines are preached and practiced by other great denominations. And here we are federated with the very people who above all others have their dreadnoughts, siege guns and submarines trained upon this one great principle for which we stand—our main issue—our talking point—the Sabbath of God. We believe we are safe in saying that not one tenth of our people know what it means for us to belong to the Federation. The most of them believe in it because their pastor believes in it, and he believes in it because some one else believes in it and not because he has sifted it to the bottom for himself.

ARGUMENT NO. 2

"We can not meet your logic, but we must have something more than logic." One man was frank enough to give expres-

sion to just those words. And what did he mean by them? Palpably this: "We can not answer your arguments touching withdrawal from the Federation, but we want something more than logical arguments, we want Federation." Webster defines the term "logic" thus: "The science or art of exact reasoning, or of pure and formal thought." Did you every know of such blatant persistency among us to go wrong? He admits the "truth" and "accuracy" of our arguments opposing Federation, and then begs the question by saying, We must have something more than *truth* and *accuracy* of thinking. This is astonishing! It speaks of a persistency and a prejudice that simply flies in the face of reason. And while it admits that their position is untenable, it bolts doggedly on let come what will. But behold this is exactly the tactics used by Sunday people when with Scripture and logic we drive them into a corner on the Sabbath question. They say, "You have the Scripture and the logic all right, but we must have more than these, we must have the Sunday." And the Seventh Day Baptist who resorts to such wilful and brazen turning away from the truth is just as culpable as the Sunday man.

ARGUMENT NO. 3

"*Isolation will kill us.*" This is a thought that was frequently expressed at Conference in defence of remaining in the Federation, and this is the crux of the argument used by our editor in the RECORDER of August 9, 1915. It was stated that if we refuse to federate with other churches, we must also refuse to belong to the Sunday-school associations, Christian Endeavor unions, W. C. T. U., etc. This is not strictly so, but for the sake of the argument we will allow it. And first call your attention to the fact that by our uniting with these auxiliaries of the churches of other denominations, we paved the way for Church Federation. Without these unions of the different branches of our church work with the different branches of church work in other denominations, Federation would have been impossible. There were Nehemiahs among us who said this would be the outcome, but we did not believe it, and few did believe it. But here it is high, wide and hideous.

At the hearing before the committee at Conference one man who has written quite

a lot of the comments on our Sabbath-school lessons in the *Helping Hand* said: "No denomination can succeed whose churches hold themselves aloof from the churches of other denominations." When the Adventists were cited, who have outstripped us more than twenty to one and have *always* held themselves aloof, he replied: "*I would rather we never got a convert than to get them the way the Adventists do.*" Here is another example of flying in the face of reason and fact, another example of withering prejudice. This is absolute opposition to the example and teaching of Jesus, who taught and practiced *isolation*, and succeeded. And the Adventists are a living witness to the accuracy of the *principle* and the *policy* of *isolation* as Jesus taught it. They could not join the Federation because the bars had never been let down; for they never joined the Sunday-school associations and Christian Endeavor unions, and W. C. T. U., and of course they could not join the Federation if for no other reason. But they had other and ample reasons, and so have Seventh Day Baptists if they will only listen to reason and the word of God. *Isolation* as Jesus taught it is absolutely opposed to Federation as we have it. Paul quoting what God had said leaves us this expression: "*Come out from among them, and be ye separate, saith the Lord.*" And this he said in connection with "*Be ye not unequally yoked together with unbelievers*" (2 Cor. 6). By the parable of the wheat and tares Jesus shows us that we are to live right alongside the other people of this world, deal with them, neighbor with them, and treat them according to the principles laid down in the last six commandments of the Decalogue. But we are plainly taught that in matters of religion we are to remain separate from them. Not only has he told us to be separate in so many words, and not to be unequally yoked together, but he says, "*I have chosen you out of the world.*" And in another place he said, "*They are not of the world, even as I am not of the world.*" This in no way prevents us as good citizens from supporting every good measure for social and civic betterment, and this we have always been able to do without the aid of Federation. But let us notice that these people with whom we are federated are "*unbelievers*" touching the *one great truth* for which we

stand—the Sabbath of God, of Jesus and of his apostles. And in the Federation, in a very pointed and pertinent way, we are "*unequally yoked with unbelievers.*"

ARGUMENT NO. 4

"*He that saveth his life shall lose it.*" The danger of our denomination being lost through its affiliation with the Federal Council has become so apparent that one brother at the Conference resorted to this Scripture in defense of remaining in the Federation. His use of this Scripture in this connection furnishes evidence that he knows there is danger for our denominational life if we remain in the Federation; for he tried to find consolation for us in the suggestion that if we try to *save* our denominational life, we may lose our own life, but if we lose our denominational life, that may be a means of finding our own life, our individual life.

But we hold that everything depends upon the *motive* that prompts us to want to remain in the Federation, or that prompts us to *withdraw* from it. For Jesus said in the very next breath, "*But he that loseth his life for my sake shall find it.*" And no one has yet given the smallest evidence that it is for Jesus' sake that they want to remain in the Federation. Here are some of the reasons given: "That we may get our cause before the leaders." "That we may win the leaders." "That the leaders may know who we are and find out something of our history." "That the leaders may know that we have always been in the front ranks." "That the leaders may not get us confused with the Adventists, and learn how generous and broad we are." "That we may not shrivel in our own esteem." "That we may not be counted down among the fossils in the esteem of others." "With the leaders we can be in all the advance movements, and be abreast of the times." "Among the leaders we can prevent Sunday Laws."

Principally and primarily this all spells p-o-p-u-l-a-r-i-t-y. It is for the sake of popularity, and not for the sake of Jesus.

Why do we want to withdraw from the Federation? It would be rather difficult to convince some of us that it is for popularity after the experience we have had in the matter. And while there are some mighty thin arguments offered by those of the other side, we hardly think there is any one so foolish as to try to establish a point

on that proposition. But if we are free from the charge of seeking popularity by withdrawing from the Federation, why do we do it? We claim that in doing this we seek to follow the *practice, principle and policy* of Jesus our Savior. Here are our reasons: In Matthew 16 it is related, you recall, how Jesus foretold to his disciples that he must be killed by the religious leaders of Jerusalem. Peter did not like this speech, and took Jesus and rebuked him severely and said, "*Be it far from thee, Lord: this shall not be unto thee.*" We are not told what arguments Peter used, but the connection would warrant the conclusion that Peter had in mind the dazzling prospects of a marvelous career for his Master; and the supreme folly of so great a personage as he being killed by the religious leaders of Jerusalem pressed upon him so he simply said, "*This shall not be unto thee.*" It simply could not be allowed as Peter looked at it. A religious leader like Jesus should have the friendship of the religious leaders of this great central city of the Jews. To continue the present *policy* of Jesus meant the persistent enmity and opposition of these leaders, with positively no hope of ever overcoming them; for Jesus would not fight and he would not mix with these leaders; and with these strained relations, nothing but the fulfilment of the prophecy which he had just uttered could be expected. Jesus must meet these leaders, he must treat with them, negotiate, send a third party, have things understood, and possibly yield a point or two. Just think what could be accomplished if he would yield a point or two, or just put up with a few trifles. If he would only "*mix*" with these "*leaders!*" Why, they are the *religious leaders* of the day, trained in the same Scriptures from which Jesus gets his gospel. If he could only reach Herod, Annas, Caiaphas and a few other leaders, he could sweep the whole Jewish fraternity into the gospel net. But what is his answer to Peter? "*Get thee behind me, Satan: thou art an offence unto me; for thou savorest not the things that be of God, but those that be of men.*" Jesus said this to Peter touching his relationship with the religious leaders of Jerusalem. Peter was an offence unto him for trying to swerve him from his purpose, his *principle, practice and policy* touching the religious leaders of

Jerusalem, and then said: "If any man will come after me, let him deny himself, and take up his cross, and follow me." And in this connection it must be the cross they had to endure touching the religious leaders, the cross of standing "aloof" and not "mixing" with the religious leaders. This is as truly for Seventh Day Baptists as for the immediate disciples of Jesus. And we who withdraw from the Federation do so because that was the *practice, principle and policy of Jesus*, and he requires us to "deny ourselves, and take up our cross, and follow him."

We are not following Jesus our Pattern when we treat with the religious leaders of the day, and federate with them while they are seeking to throttle the Sabbath of God, and force us, by this Federation relationship, to keep still about the most neglected of all God's laws.

We will leave it to any fair-minded student of the life and teaching of Jesus if the reasons thus far given for remaining in the Federation are not exactly the opposite of what Jesus was teaching Peter and the other disciples when he said, "He that saveth his life shall lose it, and he that loseth his life for my sake shall find it."

We do not deny that it is beautiful to be in with these great leaders. They are great souls, they have wonderful and impressive personalities, and it is delightful to be intimate with them, visit with them, be on committees with them, do business with them and feel the thrill of their magnetism, and with them to belong to that *great big organization* of 17,500,000 church members. It is pleasant to learn not to be too particular about *every* thing. It is nice to feel that everybody is all O. K. and you can say, "God bless you," even if we know he is teaching an error. It is passing pleasant to be treated as well by the members of a Sunday minister's congregation as by those of one's own. But according to the *practice, principle and policy of Jesus*, by so doing we are losing our life for the sake of popularity. He straitly and definitely requires of us to forego all this pleasure, and follow him.

Take a look at it from still another angle: We hold that this matter of getting out of the Federation is not a question of saving the denomination as such, but a question of saving our lives individually. Jesus puts it there. It goes without say-

ing that losing the denomination means losing the Sabbath. Now we know that Jesus said, "If ye love me, keep my commandments." Also that "love is the fulfilling of the law." Also "This is the love of God, that we keep his commandments." In other words, we know that love is absolutely dependent upon obedience for its manifestation, and when we forsake the Sabbath we not only do not love God, but can not. In the very nature of the case we can not love him; for by one deliberate disobedience like Sabbath-breaking we cut loose from God, and damn ourselves. Thus to lose the denominational life, is a sure guarantee to lose the individual life.

JESUS DID NOT FEDERATE

There is a good and substantial reason why Jesus did not federate with the religious leaders of his day. He did not hold himself aloof to punish them for their sins, nor to snub them, nor because he was jealous of them, nor because they were such an awful wicked set, but for psychological reasons which are well understood today. When these religious leaders complained of him for not associating with them, he said, "They that be whole need not a physician, but they that are sick." They were not whole, but just thinking so on their part made it so, so far as they themselves were concerned, and the psychology of the situation put them clear out of his range, and he could do nothing for them. They were set, they were satisfied, and it was simple folly for him to spend his time with them. Jesus always left the individual to his own choice, showing that he recognized the sovereign right of every one to make his own choices and live according to them. And so to this same class at another time Jesus said, "I am not sent but to the lost sheep of the house of Israel." Do not get the impression that God was down on these religious leaders, and was withholding his great gospel from them to punish them; and that Jesus was arbitrarily sent and confined to the ones who were lost and knew it. It was in the very nature of the case; for it would be perfect folly for him to waste his time on those who were set and settled in their error. In the very nature of the case he was sent to the class that was eligible, the class that was susceptible to the gospel influence, the people who were lost and knew it.

In view of the *practice, principle and*

policy of Jesus Christ our Savior and Pattern, how can it be that Seventh Day Baptists are so blind as to persist in federating with these *saved sheep* of the house of Israel? We hold that when we as a people attempt thus to introduce *principles* of gospel propagation which Jesus studiously avoided, and even called "*savoring the things that be of men*," principles which are Scripturally, logically, and psychologically wrong, we are inviting disaster of a most calamitous kind.

We beg of you as true and loyal Seventh Day Baptists, for the sake of the gospel, for the sake of our posterity, and for the sake of the Sabbath which we hold so dear, use your influence to get us out of the Federation. God can do far more for us than great men who are set against the Sabbath; he can do far more for us than 17,500,000 people, 17,000,000 of whom want Sunday Laws. God can do more for us than all the people of the world combined if we will just cut loose from these glittering worldly things and give him a chance. Shall we do it?

The New Directory, and How to Use It

REV. G. M. COTTRELL

(General Secretary Lone Sabbath Keepers)

I have sent out to all the state secretaries their supply of the new L. S. K. Directories, with a single exception which will be attended to at once. These should all be received before you see this letter in the RECORDER. If you have not received yours, notify me at once. If you need more at any time, let me know. Some of you will already have distributed them to your L. S. K. members. Those who have not are urged to do so *at once*. There is a special reason for this. An appeal is made in the Directory for new subscribers to the RECORDER. A list of books, offered free, as a premium for each new subscriber, is printed on the last cover page. The sooner these are in the hands of the L. S. K's the better the chance of securing their subscription, as by the holiday time they will likely have subscribed for all the papers they feel able to take. So a word to the wise should be sufficient. Send one Directory to each family. This, wrapped in an envelope, should be carried for one cent postage.

Let all the L. S. K's, as well as the secretaries, thoroughly read and digest the Directory.

I am giving the secretaries this year a free hand in the management of their own State, and will welcome new and original efforts; but think you will find the suggestions in the secretary's letter of "Greetings" will furnish the most of us with a profitable line of effort. Wouldn't it be great if all the secretaries should secure all their members as readers of the RECORDER? and then to join the Tenth Legion? and half of them to join the Home Department S. S., etc.? Who'll be the prize-winner in this effort? Look your state list over. See how many "R's"; how many "S. S's"; how many blanks. Some of you will find you have a large field to cultivate. You may find some mistakes. Try and verify the record. Some may have, for instance, the "R" mark, who are no longer taking the RECORDER, and others now be taking it who are not so marked. In some instances we had to *guess* for our statistics. Always keep out an eye for changes in your list. The state members should notify their secretary of any changes of which they know, and the secretary should note all such that occur in his Directory. If one dies, marries, moves in or out, note the change. Some of these you will find by reading the RECORDER carefully each week. For example, here is "M. G. Marsh," Flintville, Tenn., in a RECORDER article this week. An L. S. K.? We must find out. Not in our Directory. Perhaps I have said enough, and you may all be eager for the word "go," when you can apply your own effort and skill to the solution of your problems. All right, "Go," and the Lord "go" with you. One more thing though: hadn't you better write to the RECORDER, sometimes, of your inspirations and successes? You will enjoy hearing from one another, and we will all enjoy hearing from you.

Topeka, Kan.,
Nov. 27, 1915.

When Jesus turns away his eyes, it is to overlook our sins and expect our amendment. When he looks on us again, it is to comfort our fears and absolve our sins. Mighty mercy meets mighty misery.—Augustine.

MISSIONS

Our Three-Year Program

LETTER NO. 2

"He that winneth souls is wise." Proverbs II: 30.

DEAR BROTHERS:

We come to remind you of our three-year program for aggressive, spiritual activity with these practical goals:

1. Five hundred net additions to our churches and to our Sabbath schools.
2. An Every-member Canvass to each community.
3. A group of Tithers and of personal workers in your society.

Our first letter brought replies from about one third of our churches, all of which were favorable. It has, however, revealed how difficult it is for us to do spiritual work; and that each member can best interest himself through prayerful study or the Morning Watch.

The greatest preacher, teacher, and religious leader whom the world has ever known inaugurated his world-wide "Forward Movement" principally through *personal work*. As he became acquainted with business men, he called them individually. When John the Baptist saw Jesus, he said to two of his disciples, "Behold the Lamb of God!" Andrew, who was one of them, immediately went to bring his brother Peter, who became the leader of the *first* and foremost group of four among the twelve. Jesus next found Philip; he in turn findeth Nathanael, who became the leader of the *second group* among the twelve. Andrew and Philip were shrewd. They turned at once to the men of initiative and constructive ability—men who were *natural leaders*.

Christ has left this work in our hands. Much is already being done. We have just sent another man to the China field. The churches of Salem, Albion, Milton Junction, and Friendship have experienced gracious revivals. Another church has organized a Brotherhood with about forty members. Other churches have visited the baptismal waters. All five of the associations have been meetings of marked spiritual power.

More than twenty churches are now at

work on the "Forward Movement." Several of their methods have been recently published in the RECORDER. Some have appointed a Joint Committee, consisting of representatives from the church, the Sabbath school, the Christian Endeavor, and the Ladies' society. This committee is holding weekly parlor conferences at the homes. People who pledge themselves for personal work report the following week. Lists of people who do not attend religious services are being prepared.

Brethren, will you kindly report to us *what* you are doing, the *methods* which are being used, together with any helpful suggestions? Fraternal yours,

E. B. SAUNDERS.

Nov. 22, 1915.

New Mission Dwelling, Shanghai, China

DEAR RECORDER READERS:

I am sending to the RECORDER a copy of the financial statement of the missionary dwelling at Shanghai, China. Owing to the shrinkage in subscriptions, there now remains a debt of \$267 gold yet unprovided for. The house has been built most economically, and with the best of management, as were all the buildings constructed under the direction of Dr. Davis. The shortage, however, is no fault of his. We greatly needed the dwelling, and if built today it would cost a great deal more.

I am writing to ask those who are willing, to contribute toward paying this deficit, or there may be those who would like to remunerate Mrs. Davis for what she and her husband have put into this home, which she is now sharing with Mr. Crofoot's family.

Our treasurer's statements in the SABBATH RECORDER show that the Missionary Society is again in debt. We seem to be doing more work than we have means to support. What shall we do in this matter?

Fraternal yours,

E. B. SAUNDERS,

Corresponding Secretary.

FINANCIAL REPORT

Donations of Friends in America and China:			
	Gold	Mex.	Mex.
	Dr.	Dr.	Cr.
Mr. W. P. Langworthy	\$ 10 00		
Mrs. C. S. Stark	5 00		
Mrs. C. D. Potter	10 00		
Mrs. Olive Davis	25 00		
Mr. Joseph Hubbard	25 00		
Mr. and Mrs. Frank Hubbard	50 00		

Mr. and Mrs. Wm. Hubbard	25 00		
Prof. and Mrs. Alfred Titsworth	25 00		
Mrs. A. H. Hamilton	25 00		
Dr. and Mrs. Maxson	50 00		
Mr. Wm. Stillman	25 00		
Rev. G. M. Cottrell	25 00		
Mrs. D. E. Titsworth	10 00		
		\$ 599 04	
Prof. and Mrs. Alfred Titsworth	75 00		148 15
Mr. Stephen Babcock	50 00		
Mrs. S. E. R. Babcock	25 00		148 15
Miss Susie M. Burdick	50 00		
Mr. Wm. Stillman	25 00		152 62
Mr. Joseph Hubbard	25 00		50 64
Mrs. Hannah Crandall	25 00		50 96
Mrs. Jerrie H. Allis	1 00		2 50
Mr. George L. Babcock	500 00		1240 28
Walworth Sab. School	1 50		3 21
To Surplus on building Chapel			957 82
To Famine Relief Fund refunded		638 34	
To Bank Interest		16 33	
Lucy Dong		10 00	
Dr. Palmberg		50 00	
Rev. and Mrs. J. W. Crofoot		50 00	
Dr. Grace Crandall		30 00	
Miss Anna West		30 00	
Mr. Zung Fah		3 00	

Expense Account:

Amount of contracted cost		\$4700 00
Hardware		113 00
Folding door hardware		10 00
Tiling for grates		17 00
Misc. extras		3 20
Balance due at exch.		\$2.48
	267 00	662 16
		\$4843 20
		\$4843 20

Note.—You will notice that there is a variation in the amount realized in the exchange from gold to Mexicans. This is owing to these contributions being made at different times when the exchange was more or less.

Furnishings hereafter named have not been entered in the building account, but have been paid for by D. H. Davis, and come as a gift from him:

- Plumbing for city water.
 - Electric wiring for house.
 - Electric fittings.
 - Bath room fixtures—bath tub, bowl and closet.
 - Hot water system.
 - Cistern pump.
 - Installation of furnace in house.
 - Expense of screening house with copper netting.
 - Berkfeld filter.
- Total cost of above mentioned items amounts to \$974.14 Mexican.

As Others See Us

DEAR BROTHER GARDINER:

It is always very interesting to see ourselves as others see us. Sometimes this is a pleasant experience, but more often it gives us a view of ourselves that is distinctly unpleasant. Eavesdroppers are not the only people who are apt to hear ill of

themselves. But whether the experience is pleasant or unpleasant no person or denomination can afford to ignore the opinion of others.

I have just returned from a week spent in Arthur County, where I visited some "Independent Sabbath-keepers." Among these good people is a man, just past middle life, who has spent most of his life in ceaseless activity as a worker among Seventh Day Adventists. This man was not excluded from that people, and he has no ill will toward them. It is the great sorrow of his life that he finds himself unable longer to work with them. For about a decade he has been an independent Sabbath-keeper. He is not a crank. Just at present he is supplying two small Baptist churches in Arthur County.

Naturally he has informed himself about all the various Sabbath-keeping organizations; and is or has been in correspondence with a score of independent Sabbath-keepers, a number of whom aspire to leadership without organization. This brother knows our history, our statements of doctrine, and our church polity better than do many of us.

His training and present attitude makes his point of view of much interest to me. There were three of us standing on the prairie together. Just behind us was the little frame building that is known as the Calora Postoffice. The horse was saddled and was eating a lunch of corn at our feet. The brother of whom I have spoken was fastening his fur coat about him. He has a ride of eighteen miles through the Sand Hills to a preaching appointment at the county seat. It was a cold day.

The younger man spoke: "Father, why not call a meeting of all the independent Sabbath-keepers in this part of the country and see if we can not agree upon some simple yet comprehensive organization. Then let us join the Seventh Day Baptists and stop this drifting." The older man breathed hard and almost groaned. Finally he said: "I know only good of these Seventh Day Baptists, but I can not bring myself to join a people who have lived hundreds of years and have done so little to spread the truth which they are *supposed to believe*. How could I join a denomination that has had a church of three hundred members for forty years in Nebraska and all that it has done is to live!" "But

Father," replied the other, "that is more than we are doing now."

Now, Brother Gardiner, it is my opinion that the thing that keeps this man and others from taking hold with us is one of the large elements in the loss of so many of our own young people.

If all our people would take hold of the "Forward Movement" with consecrated enthusiasm as if we meant business; if no one could say of the cross of Christ and the truth of the Sabbath that we were *supposed to believe them*; if our tithes poured in so there would be no lack of funds, then I am sure strong men would flock to our standard. A Spirit-filled church in a whirlwind of work for God would hold and attract men.

Arthur County is in the Sand Hills. It is a very interesting and promising region. I enjoyed my stay there very much. I preached at the Baptist church at Arthur and also at the Center Valley schoolhouse near Calora. I confidently hope that you will to continue to hear from the Sabbath-keepers of Arthur County.

Fraternally,

GEORGE B. SHAW.

North Loup, Neb., Nov. 24, 1915.

The Time of the Associations

REV. A. J. C. BOND

Since the Southeastern Association voted to hold its sessions in September, when all the other associations with which it joins in the interchange of delegates voted in favor of meeting in the spring, it would seem that some one in this association should speak through the RECORDER, giving the reasons for our action.

I was not present when the resolution fixing the time of our next meeting was passed, having been called away in the midst of a most interesting session. I was present, however, when the matter was informally discussed, and was a member of the committee to which it was referred, and favored the resolution which was later passed.

Let me say in the first place that it was not an act of rebellion, or even of protest against the action of our sister associations. The fact is, some of us have felt for quite a while that to continue to preserve the weekly succession in the meeting of the associations was detrimental to the

best results, in some of the associations, at least. One of the questions to be considered has been, and is, the college commencements. There is a college at both ends of the series, whether the meetings begin in the Northwestern Association or in the Southeastern. With the Southeastern coming in the fall, it leaves the other commencements at the same end of the series, and makes it easier to adjust these important meetings so as to avoid a conflict in time. To my mind this helps to solve a very important problem.

Again, the question of weather and roads is an important one, when considering the best interests of this association. When the associations were held in the spring, beginning with the Southeastern, it came too early for us, and when the order was reversed and the meetings appointed for the autumn, they came rather late in this association. We believe the date fixed upon at our late meeting is the one best suited to our interests. The only question is as to whether it will justify the added expense of sending delegates direct from the other associations.

Considering the geographical situation of our association relative to the others, the added expense will not be so great as one might at first think. We are disposed to be economical in the matter of our denominational finances, and considered that phase of the question. But, after all, economy consists not in getting a thing done as cheaply as possible, but in getting the best returns for the investment made. Therefore, from this standpoint, we believe we were justified in our action.

Let it be understood that the Southeastern Association would take no action or make no move that would interfere with the present plan of interchange of delegates. Unless the other associations can send delegates to us at the autumn date, our action will have to be reconsidered. We believe, however, the other associations will find this very little more expensive, and will gladly co-operate with us in this regard. I am not sure but that an independent date for the Northwestern Association could be maintained to its advantage, and with little added expense to the other associations. It would seem wise for the other three—Western, Central, and Eastern—to hold theirs in successive weeks.

WOMAN'S WORK

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

Watch Corners

When you wake up in the morning of a chill and cheerless day,

And feel inclined to grumble, pout or frown,
Just glance into your mirror and you will quickly see

It's just because the corners of your mouth turn down.

Then take this simple rhyme,
Remember it in time:

It's always dreary weather, in countryside or town,

When you wake and find the corners of your mouth turned down.

If you wake up in the morning full of bright and happy thoughts

And begin to count the blessings in your cup,
Then glance into your mirror and you will quickly see

It's all because the corners of your mouth turn up.

Then take this simple rhyme,
Remember all the time:

There's joy a-plenty in this world to fill life's silver cup,

If you'll only keep the corners of your mouth turned up.

—Lulu Linton.

Hannah Higgins' Experience

I am very much obliged to you for re-electing me treasurer for another year. But may I talk to you for a little while? You will pardon my plain, awkward way of putting things. I can't speak like our gifted president, for I am only plain Hannah Higgins.

Perhaps you think it is very easy to be treasurer. If you will bear with me, I'll give you one day's experience collecting dues. It was so bright and cool last Tuesday, I said when I woke, "It is a fine day to give to God and collect money for his work."

I began with Mrs. A. They were a long time opening the door. Little Minnie invited me into the parlor, and there was Miss Bertha decorating the room; two of the other girls were sitting in the back parlor finishing off a fancy gown, while from the kitchen came the sound of egg-beating.

After a while Mrs. A. came in with a streak of flour on her forehead. She said

they were getting ready for a party for Edna, and she was making the fourth cake.

When I told her my errand, an anxious expression came over her face and she said, "Oh, yes! Is it time already? It doesn't seem like three months, but of course you know best. I'm not sure I have any change, though. I spent nearly all I had for cream this morning. Minnie, run and get my purse."

The purse contained only sixteen cents, which Mrs. A. handed me, saying she would pay the rest some other time, if I would call for it. I invited her to come to the meeting this week, but she said she would be having company.

I then went around the corner to Mrs. B's; she had been taking a nap, and looked confused when I knocked. "Oh, is it you, Mrs. Higgins? You are quite a stranger. I never see you unless you are coming for money. Oh, yes, I know it's time for dues. I never forget that. But I haven't the money ready today. I'll send it as soon as John gives me some. You needn't call for it, I'll send it." But it has not come yet.

In the next block was Miss C., and her sister, Mrs. D., was visiting her.

They are both members of the W. F. M. S., but looked annoyed when I told them what I'd come for. Miss C. said, "Oh, dear, is it time already? Well, I might know it, just to see you, for you never come on any other errand. Well, here's the money. You never have to ask me twice for it."

"Thank you," I answered; "it is a relief to find some one who is always ready, but it would help me more if you would come to the meetings and bring your dues."

"Oh, dear, no! I never have time to go to the meetings. You ought to be satisfied that I keep up my dues. You don't have such an easy time with all of the members."

"No, indeed!" put in Mrs. D. "Here I am cramped for money all the time. Mr. D. never gives me a cent ahead, so I can't be independent like Sister Julia here, who has her own money to do with as she pleases. I can't pay you today, Mrs. Higgins. I may next week."

Mrs. E. was out, Mrs. F. was sick and I couldn't see her. Mrs. G. was at home, but looked so uneasy when she saw me that I was really sorry for her.

"O Mrs. Higgins," she said, "I know you

want your money, and you ought to have it, when you've come such a long way to get it!"

"No, Mrs. G.," I said, "it is not my money. It is the Lord's. I am only his steward."

"Yes, yes," she interrupted, impatiently; I am sorry but I really can not give it to you. I am getting ready to take a trip up the lakes. After all, what have those heathen ever done for us? I often think of that. Well, I will try to pay you when I get back."

At the next place, Mrs. H. was ready with her dues, and apologized for not having sent me the money. Mrs. I. met me with a long face, and said, dolefully, "I think you must take my name off your list. I just can't raise the money. The times are hard, and the children have been sick. You may drop my name."

"I tried to talk her into letting her name remain, but no, take it off she must and did. I left her one of Mrs. Rider Meyer's "Do Without" leaflets, but she looked at it suspiciously, as if she thought I was trying to get her to pledge herself to something against her will.

The day had its streaks of sunshine after all. By this time it was getting on towards evening, but I wanted to finish, as there were only a few names left.

At the very next house I met with so much encouragement, I'll tell you outright who the person was. It was old Auntie Runnels on the hill.

The minute she saw me, she said, "Mrs. Higgins, of all people! I'm so glad to see you, dear. Come right in and rest and take a glass of lemonade, for you do look about tired out. I must say, I've missed the meetings, this spring, just dreadfully. The rheumatism has been so bad in my feet that I couldn't get on my shoes most of the time, and have to wear these old slippers. Do you know I believe the Lord can always bring good out of things, and here's an instance of it. I haven't had to buy a pair of new shoes, because what was the use! I could not wear 'em! So I laid aside fifty cents out of my money I'd been saving to buy some new boots, and here 'tis, enough to pay my dues for the next six months."

I felt quite cheered and went on my way, uplifted by Auntie Runnels' spirit, to Mrs. Taylor's. I found her sad and disheart-

ened. Poor Nettie is failing fast, you know, and was lying on the couch at the west window, pale and drooping like a fading lily. After a while I ventured to ask Mrs. Taylor for the dues. Poor woman. She burst into tears, and said, "O Mrs. Higgins, do not ask me! Every cent I can possibly spare from housekeeping and doctor's bills goes to getting little comforts for my poor child. I'll not have her with me long."

Nettie heard us from the inner room, and she called out, in a thread of a voice, "Mamma, Mrs. Higgins, will you please come here?" We went to the couch, where the setting sun shone on the face of the sick child. Holding out her little hand, so thin and almost transparent, she said gently:

"Mamma, I have been a great trouble and expense to you. You have worried over your poor Nettie very much. Oh, yes, mamma, I know it! I haven't been blind all these long months. I have seen the lines of care on your dear face, and have heard your sigh when you thought I was asleep, and I knew it was all for love of me! You are sorry to have me leave you, dear mamma, and yet you are wearing yourself out trying to make me comfortable. But"—and she wiped away a tear, and her lip quivered, "if you love me, and I know you do, grant me one favor. Will you?"

"If I can, my darling," said the poor mother, and her voice choked with sobs.

Nettie raised herself with an effort, and, turning her face in such a way that the sunlight fell full upon it, giving an expression of heavenly beauty, she continued, "Mamma, I want to do some good in the world before I go, and you must help me. Instead of spending so much money in getting me luxuries I do not need, I want you to set aside that much for missions. You spoke of getting me a birthday treat next week. Now, instead of doing that, you will please me a great deal more if will use that money to pay your dues. And more than this, mamma. Every year, when your dear Nettie's birthday comes around, and she is celebrating it in heaven, I want you to set aside a certain sum for missionary work. Then it may be that some poor, ignorant girl in far-off lands will learn of Jesus and his love through this remembrance of Nettie's mother. On my next

birthday—not this one, for it is so near that I think I shall spend this one with you—but next year, instead of grieving and saying, 'My poor Nettie would have been seventeen today, if she were only here!' I want you to rejoice, mamma, dear, and to think, 'I have a precious daughter who is waiting in heaven for me, and what I would have expended on a little gift for her today I give gladly to some young girl in heathen lands to find Christ.' Will you do this, my mother?"

She sank back almost exhausted, but waited anxiously for her mother to speak. For answer, Mrs. Taylor went to a drawer and brought out some money, which she slipped into my hand without a word. As I went out, I looked back and saw the sick girl lying on her pillow, deathly pale, but with a smile of content on her face, waving a good-by with her little white hand.

At the next place I hesitated, wondering whether to go in or not. Old Mrs. Felter has seemed to be losing her interest in us, and I could only think of Nettie Taylor, and I wanted to slip away home, but while I paused at the gate, I heard Mr. Felter's pleasant voice calling me, and he and his wife came out together, hand in hand, from under the archway of roses.

"Mrs. Higgins," he said, "my wife saw you coming, and told me she expected you wanted her missionary dues," and he handed me—not a quarter of a dollar, but a bright gold eagle, the sight of which nearly took away my breath. Then he passed his arm around her waist and, looking fondly into her eyes, he went on:

"Mary and I have lived together for fifty years. Yes, this day we celebrate as our fiftieth anniversary, and we love one another more, much more, than we did the day we were married. Our life together has been a beautiful one. We have shared one another's joys and griefs. We want to do much good the little while we remain on earth, and we give this little sum as the earnest of what we mean to do in future. Is this not so, Mary?"

She looked up at him through tears, and, slipping her hand into his, said softly, "I have been young, and now am old, and am ashamed I have done so little for my Lord, but from this time on I mean to work, remembering how soon the night cometh."

As I passed out through the gate I saw

a beautiful picture. That aged couple stood under the archway, still hand in hand, she, little creature that she is, looking up trustingly into his face, he, tall and erect in spite of his seventy years, smiling down into her tear-dimmed eyes.

The next morning, Benny Ream came running over to my house, with a purse in his hand and a note from his father, which said, "Dear Mrs. Higgins, our home is gladdened by the coming of a little daughter, whom we mean to dedicate to the Lord. As a thank-offering to him for his great mercies, we send five dollars for missions, wishing it were more. God bless it as it goes on its way."

This is all, sisters. I thank you for listening to my long story, and now if you wish me to be your treasurer for another year, I am glad to accept the office.—*Helen Somerville, in Heathen Women's Friend.*

God's Care of a Scotch Laddie

In a sketch of his boyhood, the Rev. John McNeill tells this story of an experience with his father:

"I remember one night, it was nearly midnight, when I started to tramp six or seven miles through the lonely glen to get home. The road had a bad name. This particular night was very black, and two miles outside our little village the road gets blacker than ever. I was just entering the dark defile when, about a hundred yards ahead, in the densest of the darkness, there suddenly rang out a great, strong, cheery voice: 'Is that you, Johnny?' It was my father—the bravest, strongest man I ever knew. Many a time since, when things have been getting black and gloomy about me, I have heard a Voice greater than that of any earthly parent, cry: 'Fear not: for I am with thee'; and, lo, God's foot is rising and falling on the road before us as we tread the journey of life. Don't let us forget that."—*Exchange.*

Every kindness done to others in our daily walk, every attempt to make others happy, every prejudice overcome, every truth more clearly perceived, every difficulty subdued, every sin left behind, every temptation trampled underfoot, is a step nearer the cause of Christ.—*Dean Stanley.*

YOUNG PEOPLE'S WORK

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

The Tenth Legion Movement

CARROLL WEST

The last word was said at Conference in regard to tithing. Read any of the addresses on Giving or Tithing presented by Courtland V. Davis, or Rev. George B. Shaw, L. F. Hurley, or any of the others, and you will see that if all the members of the Seventh Day Baptist Denomination were tithing, we would have money enough to pay our pastors a living wage, and supply all our mission fields home and abroad with all the men, money and equipment needed. Our denominational problem is *not men*; it is *money*. Throughout the denomination, young people and older people are saying, "I'll go where you want me to go, dear Lord," but the boards say, "No, Lord, don't send them to China, Java or Africa! don't tell them the needs of Stone Fort, Exeland or Farnam; we haven't the money to pay their expenses, even if they do wish to sacrifice their lives for thee." A surgeon is willing to go to China to work in the new hospital, a man and woman are anxious to go to Java, which is calling so frantically for help, but alas, we can not progress; we do well if we hold our own. Our denomination *has not the money to move forward*. The fault is not with the boards by any means, but with the individual members; the fault is with you and with me. We are indifferent. While the whole world is calling for help, we are living along thinking only of ourselves.

If every Seventh Day Baptist were a tither we could use some of the people who are offering themselves to "do God's will, cost what it may." We could progress, we could do some aggressive work, in every community, in every mission field. Sufficient money for defense, to hold its own, will never make a strong denomination, and the Tithing or Tenth Legion Movement is one of the most progressive steps our denomination has ever taken. This movement is growing rapidly and it is not visionary to say that the Seventh Day Baptists of the future will not be satisfied with

holding their own, but with every member a tither, will build new churches, send out new home missionaries, and open up new foreign mission fields each year.

Milton Junction, Wis.

The Tenth Legion: What is It?

AMOS R. WELLS

Editorial Secretary of the United Society of Christian Endeavor

What is the Tenth Legion?

It is an enrolment, made by the United Society of Christian Endeavor, of all those that make it a practice to set apart at least a tenth of their income and use it for distinctively religious work.

What was the origin of the Tenth Legion?

It was established by Mr. W. L. Amerman in the New York City Christian Endeavor Union, and was adopted soon by the United Society as a world-wide movement for generous giving.

What is the meaning of the name?

It has reference to Caesar's famous Tenth Legion, and implies that givers of the tenth may accomplish as great results in the warfare of Christ's kingdom against the evil that is in the world.

What is the history of the practice of tithe-paying?

In brief, it was the custom of the Old Testament Jews, who were required, in common with many other ancient nations, to set apart one-tenth (and often as much as three-tenths) of their income for the maintenance of religion. The tithes of the Jew corresponded to our secular taxes as well as our religious gifts.

Has the tithe New Testament sanction?

It is implied in Christ's statement (Matt. 23: 23) with reference to the tithing of mint, and anise, and cummin, and the neglect of the weightier matters—justice and mercy and faith: "These ye ought to have done, *and not to have left the other undone*."

Why, then, is tithe-paying urged upon modern Christians?

Because some standard of generous giving is most helpful, even if the standard does not fit every case. It is not enough to talk about systematic giving, for the gift of a cent a month would be systematic; nor about proportionate giving, for the gift

of ten cents out of every hundred dollars' worth would be a proportion. What is needed in all Christian work is a systematic *generous* proportion, and that is furnished by the tithe.

But are there not some that ought not to give so much as one-tenth of their income?

If any one can conscientiously say this of himself or herself, we should not question it; but the question for each one to settle with his conscience is, "Ought I not to give at least one-tenth of what God gives me for the carrying on of his work in the world?"

But ought not all Christians to give God all that they have?

Certainly, and setting apart for definite religious work one-tenth of one's income is a very great spur toward using for God all one's possessions.

What is the analogy to the Sabbath?

We all believe in setting apart to special religious work one-seventh of our time, though we all believe that all our time should be spent as God would have us spend it. Setting apart in this way one-seventh of our time greatly helps us to spend it all in right ways. It is just so with our money.

What is the first step toward tithe-paying?

To keep an accurate account of our income and our gifts, and see the proportion we are giving to religious work. We shall probably find that we are giving a much smaller proportion than we thought we were.

What is the next step?

To open up in a little book an "Account With the Lord," placing on the left-hand page a record of our income, dividing each item by ten, and on the right-hand an account of our gifts to religious work. The two should be made to balance each month—though if the right-hand total exceeds the left hand you will be glad to let it remain!

What is meant by "income"?

All the money that comes in, whether it is a regular income or irregular. Business expenses, however, should be deducted before taking the tithe, such as the salaries paid to employees and the cost of goods sold.

What is meant by "gifts to religious work"?

Expenditures for any object that you

consider special and definite work for God. You alone are to be the judge, and of course you will wish to train your conscience with the fullest knowledge of the work that needs doing.

What is the advantage of joining the Tenth Legion?

The inspiration of fellowship in a great movement, and the help that is given others when they learn of the large numbers that have adopted this method of giving.

How does one become a member of the Tenth Legion?

By signing the covenant and sending a two-cent stamp to General Secretary William Shaw, Tremont Temple, Boston, Mass., expressing your purpose to join, and he will send you the Tenth Legion certificate, which you will keep.

Can one withdraw from the Tenth Legion?

Yes, at any time, simply by notifying Secretary Shaw. It is, however, the rarest thing for any one to withdraw. Many hundreds of testimonies have been received stating that the writers have found the greatest satisfaction and joy in giving according to this sensible, just, and business-like method. That is also the personal testimony of the writer of this leaflet.

Efficiency Again

The response to my notice in the Young People's Department in the RECORDER dated October 25 has been gratifying. A number of societies have sent for copies of the Efficiency leaflets. By this time, I trust, these societies have secured the chart, found their present rating and are in line for strong, efficient endeavor work.

But there are still many to be heard from.

When all, or most, of our Christian Endeavor societies have taken up the work of the Efficiency Campaign, the work outlined for the young people of our denomination to accomplish this year will take care of itself. There is only one item in the program outlined for us which is not provided for in the Efficiency standards—that of securing members of the Peace Union. Let me suggest that this be substituted for some standard which does not meet the local condition. You will find as you study the Efficiency leaflet that such a change in the standards may be made by

the pastor and the Executive Committee.

We are planning that the best charts shall be brought to Salem to be placed on exhibition during Conference next year.

Will yours be there? Nine more months to bring up the rating. The small societies have as good a chance as the large ones. The Young People's Board has also decided to award a banner to the society with the largest per cent of Christian Endeavor Experts.

Endeavor societies, let us hear from you through the Young People's Department. Tell us whether you have taken up the Efficiency work and how you are getting along. What you are doing may spur some other society on to greater action. We can make this an interesting contest if we will.

CARRIE E. NELSON.

Milton, Wis.

Spirituality—The Aim of Christian Endeavor

NORMAN WHITNEY

Paper read before the First Alfred Christian Endeavor Society

I had been rather in doubt as to where to begin what I wished to say about the aim of Christian Endeavor until I heard the sermon this morning. You remember that Pastor Burdick referred to Christ's plan of choosing out a few men and training them to carry on his work in the world. Now is not that just what we are organized for? We all realize what a wonderful plan that was, and surely the ideal is a high one. We may think of the apostles as the first Christian Endeavorers and we must try to live up to their standards.

There is an old man who sits over there in one of the front seats, the sight of whom is an inspiration to me. And on communion mornings, when he removes the cloth and makes ready the service, I wonder who is going to be ready to fill Deacon Allen's place. His life and presence ought to mean much to us, and I often wonder who, of our number, will be able and worthy to fill his place in this church and community. For it must be filled sometime, and we are the ones who must be ready and worthy. Deacon Allen is an example of not only one but the many needs which we must be ready to meet. So, in a word, I believe that the aim of

Christian Endeavor is training for definite Christian service, and the best possible training for service is service.

Dyson Hague, in his book, "Ways to Win," written for the Brotherhood of St. Andrew, attributes the growth and influence of Christian Endeavor among nearly all the Protestant denominations and in all countries to the fact that its keynote is personal responsibility. I think we should emphasize this point much more than we do. If we could each feel a personal responsibility for the Christian work in this community, what an Endeavor we should have, and what results we should accomplish. But how are we to go at it to perform this definite service which I have stated as the aim of Christian Endeavor?

First, we must perfect our own internal organization so that the machinery of our existence shall run smoothly and without friction, and we can spend our time in "looking out and not in." In this we have accomplished much in the past year. The society is in the best condition now that it ever has been. This is very encouraging, but we are not yet satisfied. We must have trained workers, live committees and wide-awake members. It is for this purpose that our Efficiency Class exists. We are trying to learn in that class new methods of work and we are developing enthusiasm. We study the qualifications, duties and opportunities of the different officers and committees, and discuss these with a feeling of kindly criticism, not of the officer but of the office.

And this is what I mean by wide-awake members,—people who are willing, not only to work—we are all willing to do that if we are given something to do—but people who are not afraid to express their ideas and opinions. You all have them, but for one reason or another you are afraid to express them, although that is what we need more than anything else. There is something worth while in every one of us; and the point, as has been brought out before this afternoon, is, "Share it."

Then we must keep our young members, and not only keep them but keep them busy. We have already taken in a number of younger people. We are glad to have them, we need them, but we must make them feel that need, or we shall not be able to keep them, for no one cares to stay where he is not needed. If we interest

these young people we must give them something to do. Make them responsible for something worth while and they will grow rapidly into good Christian Endeavorers. Let me give two or three examples of how we may do this. Two or three weeks ago I had the pleasure of hearing the vested boys choirs of Trinity and St. Paul's, in Buffalo. There were in those choirs boys from the age of our Juniors to boys with gray heads. I have noticed that the majority of boys in our choir are either gray-headed or bald. Why shouldn't we have some of the other kind? I like to hear children sing. Nearly every one does. I am thinking particularly of what might be called our "prayer meeting" choir, the young people who sing on Sabbath eve. Why shouldn't our Music Committee make itself responsible for this evening choir, and enlist enough of the Junior and Intermediate boys and girls to insure us a full choir each Sabbath eve? A little care would surely make it a success; and aside from the pleasure and assistance it would be, I believe that, most of all, it would help the boys and girls themselves. Being given a regular part in the church service for which they were responsible would stimulate their interest in the church and its interests as nothing else could.

Then what of our Good Literature Committee which has nothing much to do, and does it? Now why should not they connect up with some other need of the church—for example, the Sabbath school? Some one said, not so very long ago, that the Sabbath school was trailing in the dust. Surely, there is no other organization of the church more important to its growth and welfare. If the Good Literature Committee would prepare a bibliography of the material in the Carnegie Library and the Seminary, of the Bible-school question, we could start an interesting circle here in the summer when things seem to drag a bit, and we might get some one interested enough to go farther. We need, but have not, a training school for Sabbath-school workers, and although this would be only a short step it would at least be in the right direction.

You will see that this committee work is not impossible if you but turn your attention to the splendid work that our Finance Committee is doing. The finances of the society were never in better condi-

tion, and while we give all honor where honor is due, let the other committees try to live up to the standard set by this one.

The second part of our program is to adapt ourselves to our environment—find what is needed in our community, and what we can do to help that need. We are, as a community, especially favored, and many of the opportunities open to other societies along social and other lines are not open to us. But this does not relieve us of responsibility. There are plenty of things we can do; let us see what they are. And now I have come to my text, and for your encouragement, let me add—the middle of my discourse. I took my text from Mrs. Morgan the other night in this quotation—"The task of the twentieth century is the spiritualization of the accumulations of the nineteenth." Many of you heard it and I am sure it appealed to others besides myself. Let us see what it means for us in this connection. The text implies two things: first, that the nineteenth century accumulated a great deal; and second, that these accumulations are not sufficiently spiritual. I think you will agree to both. First, as to the accumulations. It is undoubtedly true that the world was never so rich in material wealth as it is today; and for the second—theologians, churchmen, high and low, of every creed and denomination, pastors, evangelists, laymen,—thinkers in all ranks—tell us that the crying need of the church today is greater spirituality, higher spiritual life. We are quite well agreed to that right here, in one way or another, as I know from the various testimonies I have heard from time to time. So I do not feel alone in raising my voice for this, the greatest need of our time.

Since it has been our aim to make this meeting definitely practical, may I offer an idea or two as to how to meet this need? First, I would suggest "quartet work." You will understand what I mean by this term, for the idea of young people going out to hold meetings in other communities is not new either to this denomination or this church. There are certainly enough of us to organize something of this kind, and I am sure it could be accomplished with small expense. When I heard, some time ago, of a little boy who asked his teacher to read to him out of the Bible because there was none in his home, and said he

would like to go to Sunday school, but couldn't, I felt sure that there was an opportunity for us. You must know this better than I, and I am sure we should have our pastor's approval and support in thus aiding him to meet what is felt to be one of the greatest responsibilities of this church—that to the great unchurched community about us.

In London, I believe it is, stands a church that is noteworthy in that it has no pulpit or pastor. It is always open to worshipping congregations. This church is in a great city, but in a smaller and no less real way, we might use the same idea. I like especially the idea of quiet worship, alone with God in his house. Have you never stepped into an empty church on a week day, all alone, and felt the solemn hush and the feeling of reverence come over you? And then, if you prayed a little to your Father, did you not go out with a new sense of the nearness of God to you, and yourself to God?

The little Quiet Hour services we held during Christian Endeavor Week were among the best we have ever had, and if you had been there, you would have been surprised to see how many found that, with very little effort, they could be there and that it was worth while. We have not yet thought it was wise to try to organize a Quiet Hour here on the ordinary lines, but could we not meet this need, not only for ourselves, but for the others of the community, and perhaps in an even better way, by opening our church every day for a short time for silent worship and devotion? I am sure it would be worth while if only a few availed themselves of the opportunity. The idea is new—it would take time, but if no one came I believe that the very fact that the church door was unlocked would be a good thing for the community to know. All too often our church represents the house of God on the Sabbath and something to walk past on other days.

Doubtless all of you are familiar with the painting, "The Angelus," and what it illustrates. It has its appeal for us all. But perhaps some of you do not know of the noonday bell of Britain since the war began. At high noon the church bells are rung all over England. The people stop wherever they are and with uncovered heads bow in a moment's prayer for the Fatherland. Think what that means to a

people and to a nation. Think what it would mean to a community. I do not think we need an Angelus, but what do you think would be the spiritual value of a sunset bell at the beginning of the Sabbath? You and I believe in the spiritual value of the Sabbath—let us recognize it. Do you not feel that it would be a worth-while and appropriate thing to begin the Sabbath with a word of prayer? Then there would be some value in the definite beginning of our Holy Day. Are we never a little careless? If you are unfortunate enough to have a class late on Friday afternoon, it would serve as a definite reminder to you. And I think none of you would care to have the grocer's cart driving away from your door after the Sunset Bell had rung. I do not mean to criticize our business men. They are, it seems to me, wonderfully careful and deserve all credit for it, but there are always a few late shoppers, and orders from which the boys have to go scurrying back a little late sometimes.

Then there is another thing, not the least of all. Would not these things mean something to the name of Alfred? Alfred already enjoys a high and enviable reputation. Let us not keep it back by not letting it move ahead.

There are doubtless practical objections and difficulties in the way of the accomplishment of these things, but there are also advantages I have not touched upon. Perhaps they sound startling. I hope they are enough so that you will be interested sufficiently to talk them over with each other. I am sure new and better ideas will come out. We shall find ways of doing these things if they are good, and it will not be hard to get rid of them if they are not practical. And always remember that there are but steps and signs—not spiritual in and of themselves, but helps toward, and in some sense fruits of, spirituality.

[This splendid paper was written some months ago, and in the meantime the suggestions made have, in part, at least, been adopted by the Alfred Society. The First Alfred church bell rings each Sabbath eve at sunset, and the church building is open every week-day afternoon from 4.30 to 5.30. And the young people have helped with the summer mission work in the rural districts about Alfred. Why should not other societies profit by these practical suggestions?—ED. Y. P. W.]

CHILDREN'S PAGE

The Dignity of a Dog

This story of a dog is one of a long series of Sermons for Children, by different writers, published from week to week in the *Christian Work*.

I suppose that we have all had dogs come to visit us at one time or another, but it is not often that they teach us lessons. That is what happened to me the other day. This dog was not a mongrel cur such as often come to see us in the hope of getting something to eat. It was large, heavy set, and exceedingly strong. Any one could see by looking at Joe—for that was his name—that he could make things exceedingly unpleasant for either man or dog if he so desired.

Joe's master went away, and Joe got exceedingly lonesome and came to see me one afternoon. As I was going calling, I let him come along. Joe enjoyed following me, for I took him to many new places and that is just what a dog likes. As we went along we met many dogs who had never made the acquaintance of Joe before. Little fuzzy-wuzzy poodles would run out and yelp their silly little heads off at big old Joe. Yellow curs would charge at him valiantly. Fox terriers with their tails chopped off would come out and bid defiance with many yowls. But what interested me was the way Joe carried himself. With one growl he could have scared the little dogs so that they would try to hide their tails between their legs and run for cover. With two pounces and a bite he could have put them out of commission for all time. But Joe did none of these things. He did not chase the little dogs. He did not bark at them. He never even looked at them! He simply ignored their very existence. This was what infuriated the little dogs more than anything else. Joe knew he was a better dog than they were, and so did not bother about them at all.

Now there are a good many boys and girls and quite a few grown-ups who are pretty much like these little dogs. They run around talking a great deal about other people. They tell tales. The way they run around and talk you would think that they were the most important people in

the world. They dearly love to criticize and snarl at all the good people who pass by their way. I hope none of you are of this snipping, snarling sort of folk who cause most of the noise and much of the trouble in the world.

But when we meet with folks who run out and yip-yip at us, we should treat them the same way that Joe treated the little dogs. We should never run after them. We should never call them names. If they tell stories about us, we should keep still and let them talk. The best way to get rid of these little people is to do the way that Joe did—never listen to them, never look at them, go right along as if they were not there. If a dog has sense enough to keep out of dog troubles by standing on his dignity, we surely ought to have sense enough to keep out our troubles by standing on our dignity and simply going about our business regardless of what little folks say or do.

Dallas, Texas.

A Story That is Too True

The sermon for children printed on this page recalls the story, published in one of our large daily papers, of a little Western girl. She was the adopted child of people who loved her and made a pleasant home for her. In this home she lived for three years, until she was twelve years old. During all this time she was a very happy child. There were playmates—Fritz, the dog, with whom she romped, and two little boys who greatly admired their foster sister. Then there was "Papa," a member of the school board, and, in the eyes of the little family, a great man.

One day, when she was twelve years old, Ruth went to school for the first time. She was glad to go. She would learn so many things and there would be so many children to play with in play hours. It never came into her mind that the girls and boys at school might be less kind to her than the foster brothers at home.

But it was all different from what she had so happily looked forward to. At recess time, instead of trying to get acquainted with the little stranger and making it pleasant for her, the other children "talked her over" among themselves; they whispered together and threw many an un-

friendly glance her way. She could see she was not welcome among them. After some days had gone by one of them said, "Your parents are not your own." If they did not say unpleasant things about her own mother, they, in some way, made Ruth understand that her mother was not quite as respectable as their mothers were, and so Ruth could not expect to be made a friend of.

Now I can not tell you all the sad story but, finally, little Ruth's heart was distressed beyond what she could bear, and the unkind treatment really caused her death.

The account in the paper ended in this way: "None of the school children who had made Ruth's life too great a burden will be permitted to attend the funeral tomorrow."

Surely not one of those school children meant to hurt Ruth so deeply; they could not have been so unkind. Perhaps they had heard some bit of gossip and foolishly thought that talking about it would make them seem more important. When they taunted Ruth with having parents not her own, perhaps it did give them a kind of pleasure, because they could feel in doing so that they were in some way superior, better. But that was a feeling to be ashamed of. Why do little children, who should be the dearest, sweetest things in all God's world, forget sometimes to be kind and gentle and helpful to other children, especially to those who are not so fortunate as themselves?

A.

Report of Conference Entertainment Committee

The General Committee appointed by the Milton Junction and Milton Seventh Day Baptist churches for the local entertainment of the 1915 General Conference would respectfully submit the following condensed report:

Number cafeteria meals served 3,991
 Number of regular meals served 889
 Number of meals for help 900

Total meals served 5,780
 Total receipts \$1,153 40

Expenditures

Dining-room:
 Paper for tables \$ 7 50
 600 napkins 4 80
 Labor 3 60
 Total \$ 15 90

Kitchen:
 Help \$109 00
 Dish-washing 106 48
 Plumbing 11 05
 Rent of dishes 25 00
 Knives, forks and spoons 33 20
 Sundries 21 65
 Total 311 98

Building	\$144 09	
Received for material sold	\$ 9 09	
Cash and work donated	61 36	
Total received	70 45	
Balance charged to Conference		73 64
Commissary Department:		
Groceries	\$ 86 12	
Ice cream	92 00	
Milk and cream	20 35	
Meat	197 31	
Bread	37 60	
Butter	44 65	
Fruit	52 60	
Pies bought	12 78	
Cake bought	40 70	
15 bushels potatoes	6 00	
Sundry expenditures		550 31
		66 62
Total expenditures chargeable to General Conference	\$1,017 55	
Balance not used	135 85	
Total accounted for	\$1,153 40	

The committee thought best after consulting with the churches which they represent to divide the balance as follows, the two churches to be credited equally in the division:
 The Missionary Society \$ 40 00
 The Tract Society 40 00
 The Education Society for Milton College 55 85

Total .. \$135 85

For details write to the committee. The committee would like to call attention to the fact that considerable labor, as well as such food as potatoes, apples, sweet corn, pies, cakes, etc., was donated.

The committee would also take this occasion to express their gratitude to the membership of the two churches and to those in attendance at the General Conference for their loyalty to the committee and for their great patience.

Attention should be called to the fact that the committee lost by death George E. Rood, one of its most substantial workers. B. I. Jeffrey was chosen to fill the vacancy.

- R. T. Burdick, Chairman,
 - T. W. North, Secretary,
 - D. B. Coon, Treasurer,
 - Dr. A. S. Maxson,
 - Dr. George E. Coon,
 - B. I. Jeffrey,
- Committee.

Loyalty to Bacchus, Gambrinus and Barleycorn is greater than loyalty to king or kaiser or czar. The use of drink has been found to be so destructive of efficiency that the belligerent governments, not on moral grounds, but purely on economic grounds, have been compelled to resort to restrictive measures. The aeroplane that drops its bomb from above, and the submarine which shoots its torpedo from below, are less to be feared than the schooner that crosses the bar.—William Jennings Bryan.

For a few brief days in May the orchards are white with blossoms. They soon turn to fruit, or else float away in the air, useless and wasted. So it is with our present feelings—they must be deepened into decision or be entirely dissipated by delay.—Rev. Frank J. Boyer.

SABBATH SCHOOL

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

A White Christmas

The Milton Sabbath School has observed a white Christmas now for several years. At a conference of workers the other night, over twenty people being present, the plan was unanimously approved, and will be followed again this year. There will probably be a Christmas cantata rendered and other brief exercises. No presents are to be given to the members of the school except a little remembrance to each of the younger children. It is to be a giving Christmas. Whatever presents pass from teachers to pupils or from pupils to teachers will be offered at some other time and place. The gifts are to be to Christ in the form of offerings to the great work by which he is winning the world to himself.

* * *

Some one called me up not long ago to inquire how a white Christmas is conducted. It may take many forms. The central idea is the one expressed by the Savior when he said, "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbors; lest haply they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed." Not a *receiving* Christmas, but a *giving* Christmas. "God so loved the world that he gave." As we make giving our central thought, we come into fellowship with him, and into sympathy with the great event we celebrate, the birth of the Savior.

* * *

In days that are past and gone I have seen some pampered darling receive seventeen presents off the Christmas tree. He was there to get them—and he got them. Johnnie Jones over in the corner got a stick of horehound candy and a motto, "God bless our home." Neither the one boy surrounded and surfeited by gifts (I wrote it "gits" first, which was not so far

wrong), nor the other boy feeling a vague sense of loneliness and neglect, really found out that night what Christmas was. If each one of the boys had helped to make up a class present for the boys' school in China or for the ragged children of Chicago, and that thought of sacrifice for others had been demonstrated throughout the evening exercises by the different classes, rising higher and higher and more triumphant, they would have gone home with a glow in the heart and the star of Bethlehem shining before their eyes.

* * *

The different classes may present different "stunts" as they offer their presents for some missionary cause. The best thing of the kind I know is "The Mother Goose Christmas Party," by Mrs. Winnie Saunders, of Milton. It is published by Fillmore Brothers, Cincinnati, Ohio, and sent postpaid for ten cents. Even Jack Spratt's wife joins in the celebration and brings a duck, both fat and lean, for a poor family. On the same occasion when Mother Goose (revised version) was first rendered in public, a class of boys represented on the stage the African boys for whose benefit their gift was to go. One year Santa Claus and his wife set the pace themselves for a giving Christmas, and each member of the family came forward (representing some class) to further carry out the spirit of the occasion. Santa Claus has no proper place on a Sabbath-school Christmas program except as he comes to carry out the program of the Babe of Bethlehem.

* * *

The white Christmas is popular, for it is more blessed to give than to receive. Work up the program with care and enthusiasm. It is not too late even yet to turn your celebration in this direction. I presume, however, that our Seventh Day Baptist schools everywhere have quite generally adopted this plan and have their arrangements largely made. I wish that you would all report briefly to this department. What kind of a Christmas celebration did your school have, or what kind is it planning, if you will write before the event? These special occasions are the Sabbath school's opportunity to reach a large number of people who are not regular attendants. Let us make the most of it.

Notes on the Sunday School Convention

Three Seventh Day Baptists, all members of the Sabbath School Board, attended the Wisconsin State Sunday School Convention at Green Bay, November 9, 10, 11. It goes without saying that such a convention makes one feel more keenly than ever the tremendous importance of the Sabbath school in training young people for service in the church. One always wishes he could have all the teachers of his Sabbath school with him attending the convention to catch the spirit of enlarged service and to get the vision of what better methods will accomplish.

Last year the superintendent of a large Sunday school in Janesville attended the state convention at Grand Rapids, Wis. He discovered he was in a rut, had his eyes opened to larger and better service, went home and in one year has revolutionized his school and put it on an efficient basis. This year at Green Bay, 150 miles from Janesville, nine delegates including the pastor of the church represented his school. And best of all, Janesville is to have the state convention next year.

"Religious education is the introduction of control into experience in terms of the ideals of Christ."

"The Sabbath school as a teaching institution is a monumental failure; 80 per cent of its pupils are not brought into the church."—*Prof. W. S. Athearn, Des Moines, Iowa.*

"Whatever form of service you want to bring out in your church work, you must first teach in the Bible school."—*Dr. Arlo A. Brown, Chicago, Ill.*

"If the organized class is not out for business, the class has no business to be out."—*Mr. W. D. Stem, Gen. Sec., Iowa S. S. Ass'n.*

"Do you in your teaching think of the pupil merely as a container of Biblical knowledge, or rather as a living being who will have to meet greater moral demands than you have experienced?"

"When the church takes the child as seriously as the state takes the child, the church will take the next generation."—*Dr. Henry F. Cope, Chicago, Ill.*

Combining Systems of Bible Study

For more than fifty years the system of lessons known as the International has been used. Each one of the more than twenty-five hundred lessons has interesting material and practical thoughts for both the little child and the most learned Bible student. The large denominations publish special helps for each of several grades. In recent years the graded systems, in which each class may have a different lesson, have grown in favor, and when so used there has been no necessity for calling classes together for closing services on the lesson.

Some songbooks give selections of Scripture for various occasions, which may be used for the opening of the Bible services, yet not one of these selections may be especially helpful in enforcing the day's lesson for any class, and it can not do so for all.

The Home Department and Lone Sabbath Keepers, if they study the regular Bible lesson, which it is hoped they do, must be supplied with the *Helping Hand*.

Then, too, the Bible Class may prefer the International as prepared by our own writers and given only in the *Helping Hand* to which they have been so long accustomed.

The Primary Department also should have the *Junior Quarterly* if they or the teachers prefer it. It will be a sad day, a serious loss to our people, if these helps fail for want of support.

To combine the different systems, no matter what lessons are used, the following plan will be helpful to all:

First. Open the Bible service by reading in the usual manner, the Uniform International lesson. By using the Uniform lessons, more members will have a Bible ready for all the services of the church.

Second. At the close of the class study, let all be called together again and a blackboard illustration be given and the pastor's application.

All these closing services should not occupy more than ten minutes on the lesson.

"SENIL."

Lesson XII.—December 18, 1915

THE FALL AND CAPTIVITY OF ISRAEL.—2 Kings 17: 1-18

Golden Text.—"He that being often reproved hardeneth his neck shall suddenly be destroyed." Prov. 29: 1.

DAILY READINGS

Dec. 12—2 Kings 17: 1-8. The Fall and Captivity of Israel
Dec. 13—2 Kings 17: 9-23. Sin the Cause of Disaster
Dec. 14—Amos 4: 4-13. Israel's Blindness
Dec. 15—Amos 2: 6-16. Destruction Foretold
Dec. 16—Hos. 9: 1-9. Prophetic Warning
Dec. 17—Amos 9: 7-15. Restoration Promised
Dec. 18—Ps. 1. The Righteous and the Wicked (For Lesson Notes, see *Helping Hand*.)

Home News

SALEM, W. VA.—The Seventh Day Baptist Baraca Class held a banquet at the church last Sunday evening. The supper was served by the Philathea class. The speakers for the evening were two members of the Presbyterian Men's Bible Class of Clarksburg, John Koblegard, the president of the class, and J. Horner Davis, the superintendent of the Sunday school. After the interesting and inspiring talks by these men, many speeches were made by members of the class, and others.—*Salem Express*.

MILTON, WIS.—President Daland gave his address on "The Significance of Music," before the College Club of Gary, Ind., in the auditorium of the public library there, on Sabbath evening.

Tuesday afternoon President Daland delivered a lecture in the chapel on "The Significance of Music." He pointed out that of all the fine arts—poetry, painting, sculpture, architecture, and music—music is the purest, as it in itself appeals only to the emotions.

Music has its basis in nature. Rhythm (which is also an element of all other arts) in music takes the form of a regular recurrence of accents. Differences in pitch are found to be in accordance with physical laws, and are pleasing when in certain simple ratio. The human ear can not distinguish all the existing variations in pitch, and primitive peoples do not easily appreciate intervals so small as half steps. This act explains why the five tone scale has been universal among primitive people in all parts of the world.

In this connection President Daland explained harmony, and illustrated his remarks by playing chords on the piano. He also showed very interestingly by the use of familiar melodies how variations in tempo, pitch, and the like are appropriate to various emotions.

The lecture ended with an explanation

of the two different styles of patriotic music, that which expresses sentiments of defense, and that which arouses a feeling of reverence, illustrated with selections from the national songs of France, Germany, Russia, England, and the United States. At the close the audience sang "My Country, 'Tis of Thee."—*Milton College Review*.

NORTONVILLE, KAN.—Nortonville may have been negligent in sending her contribution to the family letter, but at this date she can report that the church family is enjoying a fair degree of health, both physical and spiritual. Providence has been very kind to us. The past season has been a trying one in some respects. The summer was unusually cool and the rain was overabundant. Early in the season the fields of small grain were promising, but the wheat harvest proved to be very light in this section of the State, and the fields were so soft that it was impossible to cut thousands of acres of oats. Corn is a better crop than it has been for some years. Spiritually our temperature has been about like that of other churches in this age of the world. The pastor recognizes some problems confronting the church, and at the same time is very appreciative of the scores of faithful people who are joyfully bearing such burdens as every church has to face. A good interest has been manifested in the appointments of the church. Five of our young people were baptized and received into the church in July.

About the first of October we organized a group of young people from twelve to fifteen years of age into an Intermediate Christian Endeavor society. This society meets on Sabbath afternoon, and after a song and prayer service the pastor leads in mission study.

A Brotherhood has been organized for the men of the church, and any others who may wish to join with us. About forty have signed the constitution. The interest is good. We have had some splendid programs. A feature of a recent program was a debate: "Resolved, That the proposed plan of spending about \$600,000,000 annually for several years for military purposes is a wise peace policy." This question was decided in favor of negative debaters.

We are looking to the future in hope and prayer.

J. L. S.

The Missionary Pathfinder of Canada

"Dr. Egerton R. Young had the distinction of being called by this title. He and his wife went among the Indians of Canada in 1868, when they were untrained savages," says Miss Gracey in the *Missionary Review of the World*.

The following incident was related by Dr. Young:

"'Missionary,' said a savage, stalwart-looking Indian to me, 'gray hairs here and grandchildren in the wigwam tell me that I am getting to be an old man, and yet I never before heard such things as you have told us today. I am so glad I did not die before I heard this wonderful story. Yet I am getting old. Gray hairs here and grandchildren yonder tell the story. Stay as long as you can, missionary; tell us much of these things; and when you have to go away, come back soon.'

"He turned as though he would go back to his place and sit down," said Dr. Young in narrating the story, "but he went only a step or two before he turned around and said: 'Missionary, may I say more?'"

"Talk on,' I replied; 'I am here now to listen.'

"You said just now, 'Notawenan' (our Father)."

"Yes, I did say, 'Our Father.'"

"That is very new and sweet to us," he replied. "We never thought of the Great Spirit as Father. We heard him in the thunder and saw him in the lightning and tempest and blizzard, and we were afraid. So when you tell us of the Great Spirit as Father, that is very beautiful to us."

"Hesitating a moment, he stood there, a wild, picturesque Indian; yet my heart had strangely gone out in loving interest and sympathy to him. Lifting up his eyes to mine again, he said: 'May I say more?'"

"Yes,' I answered; 'say on.'

"You say, 'Nottawenan' (our Father); he is *your* Father?"

"Yes, he is my Father."

"Then he said, while his eyes and voice yearned for the answer: 'Does it mean he is my Father, poor Indian's Father?'"

"Yes, oh yes!' I exclaimed, 'He is your Father too.'

"Your Father—missionary's Father—and Indian's Father too?" he repeated.

"Yes, that is true."

"Then we are brothers!' he almost shouted out.

"Yes, we are brothers,' I replied.

"The excitement in the audience had become something wonderful; and when the conversation with the old man had reached this point, and in such an unexpected and yet dramatic manner had so clearly brought out, not only the Fatherhood of God, but the oneness of the human family, the people could hardly restrain their expressions of delight.

"The old man, however, had not yet finished, and so, quietly restraining the most demonstrative ones, he again turned and said: 'May I say more?'"

"Yes, say on; say all that is in your heart."

"Then came his last question, which millions of weary souls dissatisfied with their false régimes are asking: 'Missionary, I do not want to be rude, but why has my white brother been so long time in coming with that great Book and its wonderful story?'"

My Shadow

I have a little shadow that goes in and out with me,
And what can be the use of him is more than I can see.

He is very, very like me, from the heels up to the head;

And I see him jump before me, when I jump into my bed.

The funniest thing about him is the way he likes to grow—

Not at all like proper children, which is always very slow;

For he sometimes shoots up taller, like an india-rubber ball,

And he sometimes gets so little that there's none of him at all.

He hasn't got a notion of how children ought to play,

And can only make a fool of me in every sort of way.

He stays so close beside me, he's a coward, you can see;

I'd think shame to stick to nursie as that shadow sticks to me!

One morning, very early, before the sun was up, I rose and found the shining dew on every buttercup;

But my lazy little shadow, like an arrant sleepy-head,

Had stayed at home behind me and was fast asleep in bed.

—Robert Louis Stevenson, in a "Child's Garden of Verses."

The man who is not content with little is content with nothing.—*Epicurus*.

DEATHS

RANDOLPH.—Mrs. Elizabeth Huffman Davis Randolph, daughter of Jesse and Abigail Huffman Davis, and wife of Deacon Lloyd F. Randolph, was born at Lost Creek, W. Va., November 11, 1838, and died at Salem, W. Va., November 14, 1915.

She was married November 30, 1858, and the young couple went to housekeeping with the groom's father in Salem, in a two-story log house, weatherboarded with boards rived out of the logs with a frow, and smoothed with a drawing knife, and nailed on with hand-wrought iron nails. They later built the house which has long been known as the Lloyd Randolph homestead, a landmark in a rapidly growing section of the city. Mr. Randolph died August 30, 1905.

There were born to this couple six children, five of whom still live: Mrs. Rosa Williams, of Clarksburg; Edgar L., of Leroy, W. Va., and Colwell M., J. Alexander and Evander M., all of Salem. She had been a lifelong member of the Seventh Day Baptist church, dying in the triumphs of an abiding faith in God. She had a desire to live for the sake of her children, especially to make a home for her oldest son. But she expressed herself as ready to go.

Funeral services were held in the Seventh Day Baptist church, conducted by the pastor, assisted by the male quartet. Interment was made in the old Seventh Day Baptist cemetery.

A. J. C. B.

JACKSON.—Joseph Gideon Jackson, oldest son of Race and Mollie (Parrish) Jackson, was born at Nady, Ark., September 25, 1907, and died in Pushmataha County, Okla., September 30, 1915.

The funeral sermon was preached by Rev. G. T. W. Duncan, and the body was laid to rest in Belsona Cemetery.

"As the bird beneath her feathers
Guards the objects of her care,
So the Lord his children gathers,
Spreads his wings and hides them there."

MRS. T. H. M.

CAMPBELL.—Lewis Alfonzo, only son of Zuriel and Bertha (Hurley) Campbell, was born near Alida, Minn., on January 13, 1907, and passed from this life at the hospital in DeWitt, Iowa, November 20, 1915, following an operation for appendicitis.

Alfonzo was a general favorite with old and young. He was a bright, manly, little fellow. He realized he could not get well and told his father he was going to be with "Mama." His mother passed away nearly three years ago.

At the farewell services, held on November 22, the church was crowded with neighbors and friends, wishing to express their sympathy for the father and the two little sisters in this their great loss. Interment was in the Welton Cemetery, beside the mother.

J. H. H.

"Where Neighbors Love One Another"

The question was asked of the matron in one of our great metropolitan union stations, "How do you enjoy your work?" "I have no heart in it; I'm here for the money that's in it," was her answer. Henry W. Grady, of Georgia, spent a few days in a northern city with his good wife. Next to his apartment he saw crepe on the door. He asked his landlady who was dead. She coolly replied, "I don't know; it's none of my funeral." Grady turned to his wife and exclaimed, "Let's go back to Georgia where neighbors love one another." What would Jesus have done? Just as he did in Palestine. He goes where people are sick, where people are dying, where people hunger, where people labor, and he cures them, comforts them, rests them. In city, country, lake, mountain, valley, wherever he finds a broken heart, he is always the same affectionate Friend; pitying and loving, living and doing, serving and saving, weeping and dying.—*The Christian Herald*.

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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.

"Some men drive so far from the ditch on one side of the way that they drive into the bog on the other side of the way. Never be an extremist if you can help it, for Truth walks in the center between two extremes."

"Compromise is useful when it offers a solid road across a hindering slough, but it's a dreadfully unsatisfactory blind alley to end in."

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A Hint to Lawyers

Many years ago, there was a young lawyer who went home one day and told his wife that he had become a Christian. They were going to have some company that evening, and he said, "After supper I want the servants to come into the drawing-room, and I'm going to read and pray." His wife was a professing Christian, but she said, "My dear, you know that these lawyers who are coming to dinner are scoffers or skeptics, and it will be very embarrassing if you should not succeed in your attempt to pray. Don't you think you'd better put it off until after they are gone, or go out into the kitchen and pray with the servants?" She seemed to think it would be well to pray with them. The man thought a little while, and then said, "Well, wife, it's the first time I've taken Jesus Christ into my heart, and I feel that I should ask him into the best room in my house." And, after supper, he said to the gentlemen there that he had that day accepted Jesus Christ and would like them to go with him while he prayed. They went into the drawing-room and the young man led in prayer. That was Judge McLean, one of the finest judges of our Supreme Court, who stood for Christ constantly over forty years. Wasn't it a grand confession? Would to God that we could have men coming out like that now! Let our young men start out like that and declare that they will be on his side; it would help turn the spiritual tide of any city.—*The Christian Herald.*

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