AT THE FOOT OF THE RAINBOW
by Gene Stratton-Porter (Author of "Freckles")

The scene of this charming, idyllic love story is laid in Central India. The setting is entirely rural, and most of the action is out of doors. The story is one of devoted friendship, and tender self-sacrificing love; the friendship that gives freely without return, and the love that seeks first the happiness of the object. The novel is brimful of the most beautiful word painting of nature, and its pathos and tender sentiment will endear it to all.

THE HOLLOW OF HER HAND
by George Barr McCutcheon

A story of modern New York—built upon a strikingly unusual situation. Mrs. Challis (whom the reader first meets as a prominent business woman's eyes, but to enter into the details here means to spoil the story.) Whittaker and his husband's family there is an ancient enmity, born of the scorn for her inferior birth. Between Sara W randall and her husband's family there is an unspoken hatred that is almost a love. To bring about the reconciliation of the parties, to heal the breach between the families, to make three people become one, is the work of the plot.

THE BOSS OF WIND RIVER
by A. M. Chiboloe

This is a strong, virile novel with the lumber industry for its central theme and a love story full of interest as a sort of subplot. Among the minor characters are some elemental men, lumber men with the grizzly strength of their kind, and the rough, simple ways. How Joe Ketly became the boss of these men, by sheer pluck and a pair of strong arms, the author tells us most effectively. Some of his brachial power was derived from the light of a woman's eyes, but to enter into the details here means to spoil the story.

CY WHITTAKER'S PLACE
by Joseph C. Lincoln

Cape Cod life as pictured by Mr. Lincoln is delightful in its homesomeness, its quaint simplicity. The plot of this novel revolves around a little girl whom an old bachelor, Cy Whittaker, adopts. Her education is too stupendous a task for the old man to attempt alone; he calls in two old cronies and they form a "Board of Strategy." A dramatic story of unusual merit then develops; and through it all runs that rich vein of humor which has won for the author a fixed place in the hearts of thousands of readers. Cy Whittaker is the David Harum of Cape Cod.
The Sabbath Recorder

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

[Column 1]

Vol. 77, No. 19

Plainfield, N. J., November 9, 1914

WHOLE NO. 3,696

Eastern Association

The seventy-eighth annual session of the Eastern Association convened with the church at Marlboro, N. J., on Thursday, evening, October 15, 1914. Many of our readers will not know where to locate Marlboro, while others will find the very word starting memories that bring almost a hegemony of thoughts. To the first we explain that Marlboro is about five miles northwest of the city of Bridgeport, in southern New Jersey, and about thirty miles from Philadelphia “as the crow flies.” To the latter class we would say that the fine garden-lands around Shiloh and Marlboro are just as beautiful in every way, the fields are as fruitful and their skies as fair as when you knew them in other days. The people you once knew are mostly gone, but you would find the sons and daughters of your old friends here, still faithfully filling the churches with devout worshipers, and opening their homes in royal hospitality to delegations of other churches who come to the annual convocations.

The association was presided over by Luther S. Davis—son of Artis—who made a good president. The opening praise service was led by Rev. H. C. Van Horn, who selected some of the dear old songs we used to love so well. Then came words of welcome from Pastor Jesse E. Hutchins. Of course some of our readers will think of Deacon Hummel, Elder Bowen or dear old Elder Wheeler when they think of the Marlboro Church they knew in times past. But although those faithful servants of God are here no longer, Marlboro is still holding her own as a good pastor. Indeed, just at this time, he is pastor of both Shiloh and Marlboro, and you will rejoice that the old home church is still in good hands. Everything about the Marlboro church, both inside and out, shows improvement. Faithful hearts have planned, and willing hands have labored, to make the church home more attractive than it used to be.

The theme for the association was “New Opportunities of the Country Church.” The first meeting showed that those on the program were thinking along the lines of this theme, and that they were striving to solve the problems that confront the country church.

WORLD OF WELCOME

Pastor Hutchins spoke of the blessings that come to small country churches when the associations meet with them. He welcomed the delegates and visitors, first on account of the good they could bring to the little church at Marlboro; second, because the people here have been blessed in their work of preparing to receive and entertain the visitors from the city; and third, because the visitors might receive blessings from their friends and fellow workers in Marlboro; for these things they had prayed.

RESPONSE BY HERBERT L. COTTRELL

Rev. Herbert L. Cottrell, of Berlin, N. Y., responded to the words of welcome. He said, in substance, that when we think of the people here praying and laboring, and watching for our coming, we certainly do appreciate the welcome given us by Marlboro’s pastor. We trust that we shall not disappoint them, but that we may bring spiritual food suited to old and young. We come not only to bring Christian fellowship, but to help solve the problems of the country church. All our interests are one in spirit and purpose.

If there are those here who feel they are not fitted for the Lord’s work and can do nothing in the service to win men to Christ, we pray they may be assured of these meetings to a sense of spiritual freedom that will enable them to heed God’s call to do some special work for Christ and the church. May these meetings result in nothing other than a deeper sense of responsibility for the Master’s work, and in strengthening them for their duties.

THE PRESIDENT’S ADDRESS

President Luther S. Davis spoke briefly of the ties that bind all our churches to
Second Day at Marlboro

Sixth Day morning came in with a soaking autumn rain, which began some time before daybreak. We had carried umbrella and rubber boots to protect from rain and mud, but until this morning we had had no occasion to use either. It was remarkable that, at this season of the year, three associations had held their sessions without being hindered by bad weather. But, all along the line, people had been wishing for rain. The wells and springs were getting low, and the country needed refreshing showers to field and garden, as well as "showers of blessings" within the church and home.

The first morning session of the association was given to business. Letters from the churches showed a commendable interest in our work as a people, and, in some cases there had been an increase in, and membership. The reports of several churches showed that they had been loyal to our denominational interests and liberal in their support. Shiloh mourns the loss of her pastor, who has gone to Northville, Kan., and that church is now being served by the pastor of Marlboro, Rev. J. E. Hutchins, who leads the prayer meetings on Sabbath eve and preaches Sabbath mornings at Shiloh, and serves Marlboro Sabbath afternoons, until a new pastor for Shiloh can be found. Both churches are being blessed by a good man. Any Christian spirit of Marlboro, manifested in giving up the morning services and accepting the afternoon for a time, has had its blessed effect both upon Shiloh and Marlboro. The religious and all-sacrifice for the general good is evidently bringing a blessing to this little church.

The letter from Berlin, N. Y., showed a commendable zeal on the part of the members, who have labored many days together in painting, papering and fitting up their house of worship until it is "a more appropriate and pleasant place in which to render acceptable worship unto God."

Marlboro speaks for itself at every point that its people have done faithful work in improving the house of the Lord. The fine basement dining-room, kitchen and rear room speak in eloquent terms of the faithfulness of the family hands, in preparing them for use. When we try to recall the conditions here twenty years ago, comparing the church house of that time with the one we now see, we can but feel that God's people here have been true to one another and to the cause of the Kingdom of God. The church is a true "Bible Israel." Gideon found that God was with him, even though he feared because he was poor and the least in his father's house, and so he went forth to conquer. Notice, too, that he was commanded to build an altar for the people. It was not a little business, to erect an altar, because they were false and then leave nothing in their places. He was to be a builder of altars, a bringer in of better things.

REPORT OF THE EVANGELISTIC COMMITTEE

The report of the Evangelistic Committee aroused considerable interest, and the association urged the continuance of such a committee. The report contained something of a question as to the wisdom or propriety of continuing this work, but the association, after hearing the discussion, had no doubt whatever as to the value and desirability of this evangelistic work, and therefore voted to instruct the Nominating Committee to appoint an Evangelistic Committee for next year.

Mr. Jesse G. Bondick read the report for the year just closed. It showed that there had been a general desire among the churches for special meetings, and that all had readily consented to spare their pastors to aid in evangelistic work. The report also showed that a little more than six weeks of evangelistic meetings had been held, in four churches, by pastors who had united to assist each other, resulting in some twenty-one additions to the membership. The people of God today are doing the same thing, and are on the road to ruin.

Seventh Day Baptists have opportunities beyond anything they now realize. We need to heed the voice of Jehovah, instead of following Israel in our ambition to obtain great possessions. One trouble with Seventh Day Baptists on the Sabbath question is, we are too willing to give up big things. When God's little handful of tried and true ones of old looked away from their poorness and littleness, lifting up their eyes unto the hills for the help of God, he sent them to fight the battle to victory. They found their only hope was in prayer, and in answer to prayer Jehovah found a "mighty man of valor," who, notwithstanding all that had befallen them, led them forth to victory. Let us not fret over "land long desired, "land promised in the "Bible Israel." Gideon found that God was with him, even though he feared because he was poor and the least in his father's house, and so he went forth to conquer. Notice, too, that he was commanded to build an altar for the people. It was not a little business, to erect an altar, because they were false and then leave nothing in their places. He was to be a builder of altars, a bringer in of better things.
WOMAN'S WORK

The constant rain, and heavy clouds all day had made the house so that when three o'clock came it was somewhat difficult to see to read. And when the message from the Woman's Board was announced and the women struck up the song, "It's a Little Sunshine In," we thought it most appropriate and suggestive. As a rule the woman's program makes a pleasant change in the routine of convention work, and this session was no exception. The message from the president was read and remarks made by Mrs. Edwin Shaw, associational secretary for the Eastern Association.

Then came Dean Main's presentation of data regarding our colleges, which interested every association, from Farina to Marlboro. Particular attention was given to the circulating library in the Seminary, free to all who will accept the opportunity to read up-to-date books on living themes. The library pays postage one way, and allows readers to keep the books long enough to read them and then return them by paying return postage. Really this is an excellent opportunity for readers who do not feel able to buy for the new books on sociological and industrial questions.

Edgar Van Horn and Jesse Hutchins pleased the audience two or three times during the association by singing duets accompanied by Mrs. Van Horn's guitar. The offering for the three societies was then taken, which amounted to $23.60.

The sermon was by Rev. J. H. Hurley, who won all hearts by his masterly presentation of the theme, "The Hiding of His Power." Again we say we wish every RECORDER reader could hear this sermon, and especially every farmer boy among our people. He tells us that he thinks he is in touch with Christ when working on his farm, and draws many illustrations from farm life. His ideas about great opportunities for the rural church are inspiring. Do not the words of Rev. J. H. Hurley say: "What would have been done by a country church like Marlboro should get the hidden power in their hearts? This community would be set on fire with love for lost souls. Men and women would be sent to their closets, and souls would be burdened for the salvation of their fellows.

SABBATH AFTERNOON

After the praise service, led by Rev. H. L. Cottrell, an "Hour With the Bible," No. 2, was presented by Mr. H. C. Van Horn, from Judges 6: 3, 4, in which Gideon's victory was regarded as due to the Spirit of God in the man. "The Spirit of Jehovah came upon Gideon,"—literally, the Spirit of Jehovah, after self with Gideon, and he was mighty in his fight against Midian. Numbers do not always count.

Jehovah can gain great victories with a few men, if they are the right kind. Three hundred spirit-filled men are worth more in God's cause than forty thousand indifferent and faltering ones.

We see by this lesson the value of simple and unpretentious applications. It is not so much the tool that does the work as it is the man behind the tool. The church needs men who are willing to go forth in God's name with whatsoever equipment he has placed in their hands—faithful, spirit-filled men who are undaunted by the greatest foes, and who can be found in the enemy's ranks. Again, the world's best work has always been done by the few. Men like Moses, Joseph, Gideon and Paul have moved the world, against fearful odds as to numbers, and God is just as ready to clothe his chosen ones with power today as ever he was. We have men enough to lead us to victory when they too are clothed by the Spirit of Jehovah.

SABBATH SCHOOL WORK

Rev. Edwin Shaw, of Plainfield, N. J., had charge of the Sabbath-school hour. He had prepared a concert exercise for the occasion, blending the work of the local school for the hour, with that of the Sabbath School Board in the association. After singing, Rev. Shaw introduced Sister Morgan, of Hopkinton, with the chorus, "Marching on, marching on," both leader and people united in the following exercise:

Song by the school—"The Banner of the Cross"

Fourth Commandment (in concert)

Prayer (All repeat the following):

Heavenly Father, grant thy blessing
On the children gathered here;
May we possess, thy joy possessing,
Have full measure of good cheer.
May we love the Sabbath dearly,
Live for Jesus, both near and far;
Teach its truth to all most clearly;
We ask in Jesus' name: Amen.

Song—"Beautiful Isle, of Somewhere"—Rev. Jesse E. Hutchins and Rev. E. D. Van Horn.

RESPONSE SERVICE

Leader—How many Sabbath schools are there in the Eastern Association?

School—There are fifteen Sabbath schools in the Eastern Association.

Leader—Name them.

School—Berlin, Camberton, Daytonia, Ashaway, Marlboro, New Market, New York, Bradford, Westerly, Plainfield, Richmond, Shiloh, Waterford, Dunn's Corners.

Leader—Which of these has the largest enrollment?

School—Ashaway, with 177, and then Shiloh, with 172.

Leader—Which has the smallest enrollment?

School—Cumberland, with 7 members.

Leader—Which school has the largest average attendance?

School—Shiloh, 96, and Westerly, 94.

Leader—What is the total enrollment of all the schools?

School—1,552.

Leader—What is the average weekly attendance in these schools?

School—720.

Leader—How many teachers are there in all these schools?

School—92.

Leader—What is studied and what is learned in these schools?

School—Answer by Jesse G. Burdick.

Leader—What is the subject of the lesson for today?

School—The subject of this lesson is, "In the garden of Gethsemane."

Leader—What is the lesson text?

School—"Watch and pray, that ye enter not into temptation."

Leader—What did Jesus say to Peter and James and John?

School—He said: "My soul is exceeding sorrowful unto death; tarry ye here and watch."

Leader—What did he then do?

School—He went forward a little and fell on his face to pray.

Leader—For what did he pray?

School—He said, "Abba, Father, all things are possible; take away this cup from me; nevertheless, not what I will, but what thou wilt."" 

Leader—What good could the disciples do by watching?—What was the cause of Jesus' prayer answered?


Poem—"Gethsemane"—Read by Mrs. Edwin S. Burdick.

Gethsemane, thy name is graved Deep on the hearts of all the saved, And can not be effaced For, till eternity shall end, Oh, who in full can comprehend The scene before me; For, till eternity shall end, Where Jesus on that night withdrew, To bear the load for thee, Come, read the lines that in him wrought, Come, linger, linger long in thought, In lone Gethsemane.

Leader—What see he, in that awful test, Obeyed the Father's high behest Submissive and meek, Oh, think what torture he endured, And what of bliss for thee secured, In dark Gethsemane.

Leader—And when harassed by many a doubt, And darkness gathers thick about, Without a cheering ray; Then to Gethsemane repair,
And listen to the Savior's prayer,
And learn of him to pray.

"But till life's service he resigned,
Shall ever sacred be ensnared.
That scene of agony
Let tears its clustered memories start,
But never, oh, my wayward heart!
Remember, remembrance.

Responsive Service

Leader—What denominational organization has charge of the interests of our Sabbath school?

School—The Board of Trustees of the Sabbath School Board of the Seventh Day Baptist General Conference.

Leader—Name the principal officers.

School—The president is Prof. Alfred E. Whitford, the treasurer is Dr. A. Lovelle Burdick, and the treasurer is Dea. W. H. S. McGown, all living at or near Milton, Wis.

Leader—How many members on the Board of Trustees?

School—There are fifteen members on this board, and most of them live near Milton.

Leader—What is the work of this board?

School—Its object shall be to promote the study of the Bible; and to print and circulate periodicals; and other objects shall be to promote the study of nature as a religious subject.

Leader—What periodicals does it publish?

School—Who are the number of their circulation?

Leader—What are the principal officers.

School—Here the male quartet—Hutchins, Van Horn, Polan and Cottrell—sang the dear old hymn our mothers sang when we were children.

"Go when the morning shineth,
Go when the noon is bright;
Go when the eve declines,
Go in the hush of night;
Go with an humble feeling;
Put early the lights away,
And to the Master kneeling,
Do thou in secret pray.

Think then of all who love thee,
All who are loved by thee;
Pray, too, for those who hate thee,
If any such there be;

Then for thyself in meekness,
Humbly a blessing claim,
Blessing with each petition
Thy great Redeemer's name.

Or, if 'tis e'er denied thee
In solitude to pray;
Should holy thoughts come o'er thee,
When friends are round thy way;

"E'en then the silent breathing
Thy spirit lifts above,
Will reach his throne of glory,
In a body, earthly, eternal love.

NATURE AS A RELIGIOUS TEACHER

The address of the evening was delivered by Rev. Clayton A. Burdick, who had been requested to speak of nature as a religious teacher. He made a happy reference to the illustrations from nature given by Mr. Hurley in the morning sermon on the "Hidden Power," and said he had seen evidences of this hidden power of God, away back in his childhood days. "All things in nature speak to me of God. I pity the boy who is born in the city, and am glad I was born in the country and spent my childhood days in a rural church. I did not always like it in those days, but as time passed I learned that it was the best life for me. I was lonely, as the baby among thirteen children, and often had to amuse myself alone with the birds and flowers and beautiful things of the prairies always. As he watched the cattle he commanded with everything in sky and field and forest, and wondered how they came there. "I would like," said he, "to take you around our old prairie, shut in by its green hedge, and show you its carpet of prairie flowers—the purple anemones, lady's-slipppers, 'shooting stars,' squaw-pinks, and violets that make blue patches of beauty everywhere. I wake up in the morning and long to see the spring scenes on a farm and to hear the voices of familiar prairie birds. Every little thing there speaks of God."

But I was to talk of the religious teachings of nature. Here are beautiful flowers of red, white and blue, all daintily tinted and all springing from the same soil. I see it all, and ask who gave them life and the peculiar power to take on such a variety of colors. The answer is always, God. Who gave the brown thrush his song? Again the answer is, God. Who fitted the animal for its work and adapted it to the service of man? God. Sometimes I see the beauty of the prairie scenes near my Rhode Island home in autumn time, I feel like saying, O God, if heaven is more beautiful than this, how shall I stand it? The blending of colors and voices have their own charm and charm such as the frog-songs chime with the night, the Psalmist and Job, God's servants, find joy in the love of God and wonder at the sight. God is revealed in nature just as we reveal ourselves in what we make. If we make a book or a machine, we put something of ourselves into it. So God could not help putting something of himself into what he has made. His hidden power is not only in the seed, as suggested by Brother Hurley, but also in the great universe that, moving in harmony throughout the entire universe, has power and greatness. I have seen marvelous evidences of mother-love among the animals of the forest and of the farm, where even life itself is risked for the offspring. In this God implanted instinct of love, and in the instinct of self-preservation among all living things, we see evidences of the love and wisdom of God.

When we go into the fields to labor, we simply enter into partnership with God; we become coworkers with him. If we fail, it is because we are not true to our Partner. Just as it is in our power to bring out the best in the elements about us, so it is possible for us to bring out the best in those who dwell about our homes. We are, after all, the most wonderful work of the Creator, and all nature was made to minister unto us. In this we can see God's wise and far-reaching plan for the welfare of those created in his image.

TRACT AND MISSIONARY SOCIETIES

On Sunday the interests of the Tract and Missionary Societies were given prominent places on the program. Rev. Edwin Shaw conducted the meeting in the interests of the Tract Board. Rev. Herbert L. Polan preached a short sermon on the spiritual phase of true Sabbath-keeping, and at the close of his remarks he read from the hymnal the following appropriate words:

"Hold up the grand old Bible to the people! Bless it, hold it, and unspeakable blessing! Unfailing has it stood the test of ages.
And it shall stand unchanged forever!

"Hold up the grand old Bible and proclaim it
The word of God by prophets spoken;
Holy is its page, its voice, its power.
And not a precept can be broken.

"Hold up the grand old Bible of our fathers,
And send it unto every nation,
It is the light, the true, the free,
That lights the way unto salvation.

"Hold up the old grand Bible, proudly own it,
Believe, and search its sacred pages,
There you will find the way of life eternal—Immortal life through endless ages."

A list of ten questions had been distributed through the audience, and Secretary Shaw called upon the people to discuss them. An interesting conference followed, lasting until the next order made it necessary to stop. Secretary Saunders presented the interests of the Missionary Board in the usual way. The audiences are always interested in these messages.

"An Hour With the Bible," No. 3, by Rev. H. C. Van Horn, was also presented today. This time he took First Corinthians 12: 27, and expounded the teachings of Paul concerning the church as the body of Christ.
THE CHURCH AS A SOCIAL CENTER

The last address of the afternoon was by Rev. E. D. Van Horn, on the theme, "The Church as a Social Center." There was so much good in this address that we have asked the speaker to prepare the substance of it for our readers. To this he has kindly consented, and in due time you may all have the pleasure of reading it. Mr. Van Horn showed how much the city churches are indebted to the country for their best workers. He spoke on the vital relation between religion and the social life. The church is the organization best suited to become the heart of the community. Out of the abundance of the heart the mouth speaketh. The church that does not cling to its young people in social matters is making a mistake. It is losing a grand opportunity which it can ill afford to lose. The country church can not afford to overlook the fact that people are social beings and that they must have some entertainment among the things that would help the church are annual reunions, harvest homes, chorus classes, lectures, and walks into the forests, the fields, and among the rocks, with competent teachers versed in nature's secrets.

This session closed with a chalk-talk by Rev. Edwin Shaw for the children, and a solo by Walter B. Davis which was much enjoyed by the congregation. It was entitled "The Gates of Pearl":

"One night I dreamed of a city fair,
Where the skies were forever bright,
And its crystal walls and gleaming towers
Were clad in eternal light,
There, fanned by a fragrant breeze,
And never fever'd in.
And all who passed th'o' the portals wide
Were free from the stain of sin.

Refrain—
"The gates of pearl were open,
And music wondrous sweet.
In grand harmonious chorus
The swept down the golden street.
All glory, loud and honor,
I heard the people sing,
To thee, O gates, I sang,
To thee, Almighty King.

"Again I dream'd of a distant shore,
Where the mountains touched the sea,
But the flowers died when the setting sun
Cast its shadows there.
And one by one down the stream of life
Passed the friends I had held so dear,
What would seem, to the ways of strife,
And some reached the city fair.—Refrain.

while by Rev. E. D. Van Horn, on the theme, "The Church as a Social Center." There was so much good in this address that we have asked the speaker to prepare the substance of it for our readers. To this he has kindly consented, and in due time you may all have the pleasure of reading it. Mr. Van Horn showed how much the city churches are indebted to the country for their best workers. He spoke on the vital relation between religion and the social life. The church is the organization best suited to become the heart of the community. Out of the abundance of the heart the mouth speaketh. The church that does not cling to its young people in social matters is making a mistake. It is losing a grand opportunity which it can ill afford to lose. The country church can not afford to overlook the fact that people are social beings and that they must have some entertainment among the things that would help the church are annual reunions, harvest homes, chorus classes, lectures, and walks into the forests, the fields, and among the rocks, with competent teachers versed in nature's secrets.

This session closed with a chalk-talk by Rev. Edwin Shaw for the children, and a solo by Walter B. Davis which was much enjoyed by the congregation. It was entitled "The Gates of Pearl":

"One night I dreamed of a city fair,
Where the skies were forever bright,
And its crystal walls and gleaming towers
Were clad in eternal light,
There, fanned by a fragrant breeze,
And never fever'd in.
And all who passed th'o' the portals wide
Were free from the stain of sin.

Refrain—
"The gates of pearl were open,
And music wondrous sweet.
In grand harmonious chorus
The swept down the golden street.
All glory, loud and honor,
I heard the people sing,
To thee, O gates, I sang,
To thee, Almighty King.

"Again I dream'd of a distant shore,
Where the mountains touched the sea,
But the flowers died when the setting sun
Cast its shadows there.
And one by one down the stream of life
Passed the friends I had held so dear,
What would seem, to the ways of strife,
And some reached the city fair.—Refrain.

The more Martin Luther had to do with the more he prayed, and the saints of the Covenant lived "praying and preaching" and died "praying and fighting."—Exchange.

THE SABBATH RECORDER

Thanksgiving Offering for the Retired Ministers' Fund

WALTON H. INGHAM

EDITOR SABBATH RECORDER

At the recent Conference, in the sectional meeting on education, I was asked to present a resolution expressing the interest of the people in our retired ministers, and the need of increasing the fund for their support.

Before the courtesy of Dean Kenyon, president of the Conference, opportunity was given me at the closing session to offer such resolution, which I did in these words:

Resolved, That we commend to our people, and urge upon them for consideration and action, the urgent need of enlarging the fund for the support of our retired ministers.

There was no time to give the subject any consideration. Other business of importance was waiting, and this matter was necessarily passed over with no official action by the Conference body.

I felt that there should be put on record an expression of our desire to have our retired ministers better supported, and that such expression should also take the form of an act of something to bring about this condition. Calling the attention of our people to the deserving need of these men shows a kindly concern, but only by relieving this condition and have provided, or are providing, a fund of large proportions to relieve the needs of our aged ministers. The small salary of pastors in rural communities is not confined to one people; it is a condition common to most denominations. Our churches, however, are largely in the country, this matter assumes a denominational character.

That the salaries of most of our ministers are small is frankly conceded; that as a rule they are but slightly in excess of the amounts paid years ago is generally acknowledged; and a pastor, with an ordinary family, who in these years can no longer live, financially, at the end of the year, is an exception, an uncommonly good planner, and has a jewel of a wife.

The natural desire to put away something, year by year, for old age, may be so keen and determined; the fact remains there is usually nothing left to put away for the next year save the old suit
or dress. Will we not this year open our pocketbooks, or check-books, and our hearts, and assure those men who are now serving our churches that, when age or impairment retires them from remunerative service, their denomination has provided a fund that will, in part at least, relieve their pressing needs?

Editor Gardiner, in the Recorder of October 5, says: "He asked every lone Sabbath-keeper to unite with us in giving one day's income. I felt that those of us who are of that number will cheerfully contribute to this cause as much as one day's income. We in the home church have given this year gone by, have enjoyed the ministry of these pastors in the home church (in my own case that of Pastor Dunn, Doctor Platts and Lester Randolph) are in position to realize how faithful and unselfish is the service these churches receive.

The lone Sabbath-keeper should help to increase this fund by a splendid Thanksgiving offering this year. Surely our people who week by week in the home church enjoy the sweet privilege of Sabbath worship, in appreciation of this enjoyment, do no less.

As a people and as individuals, we are wonderfully blessed. To no other nation on earth is God's gracious favor so bountifully shown. The year's harvest is abundant. Here and there in business concerns the wheels may not turn as continuously as they did one year ago, but all in all each one has reason for much thanksgiving. Let us be thankful to God and to his faithful servants by doubling the funds that will succor them in their declining years.

I suggest that all lone Sabbath-keepers send their contributions, one day's wage or income, to Rev. G. M. Cottrell, Topeka, Kan., the efficient secretary of this organization. He will acknowledge receipt, and forward to the treasurer of the Memorial Fund our combined contributions as the L. S. P. Workflowing. Many churches will arrange the collection and forwarding of this fund as best meets their wishes.

It has been many years since, as a people, we made a special Thanksgiving offering. That time to relieve one of our societies of a large debt. That was a matter of business necessity, and we were successful. 'The cause that appeals to our benevolence this year may not be one of necessity; it is an obligation even stronger, for it is one of love and of duty.'

Fort Wayne, Ind., Oct. 28, 1914.

How About This?

EDWIN SHAW

Have you seen the last number of the Seventh Day Baptist Junior Quarterly? Would you like to see a copy? Ask the superintendent of your Sabbath school to let you have a copy to look at. If he does not have one of them in hand, he either thinks of the paper anyway, and inquire whether or not it is used by the children in your Sabbath school.

The point is this: we, through our Sabbath School Board, and the Tract Society, publish a quarterly for children of the junior age. The lessons are the same passages of Scripture as are used for lessons in the Helping Hand, but the treatment of the lesson is adapted to the children. Why do not more of our schools use these helps?

I know it is said, and with good reason, that we do not have helps for all the different grades, and that it is difficult to switch off from the helps used in the lower grades, when the child comes to the junior age.

But what is the use of publishing such a help if we do not make use of it? It is very worthy of use. Send for a sample copy and examine it carefully. Then if it has the advantage of having the same lesson as is used in the adult classes, and in the home the study of the lesson can be by a larger portion of the family.

I believe in the graded system of instruction in the Sabbath school, but I am also an earnest believer in the value of a uniform lesson in all departments of the Sabbath school, graded to the ages of the children in the treatment given in the helps and by the teacher.

Suppose we give the Junior Quarterly a trial next year, beginning with the first number in January.

"Christians may be divided into three heads: workers, jerkers and shirkers. The workers work steadily, the jerkers jerk occasionally, the shirkers, never. Which are you?"—Baptist and Reformer.
Galatians 5: 1, to prove that the word "law" or "Decalogue" was abolished. But some one will ask, "Did not Paul, in his letter to the Colossians, speak of Christ as blotting out the handwriting of ordinances which were against us, which were contrary to us? Certainly; but was the law against stealing against us? Is it against you that your property is protected by law against burglars and robbers? Thou shalt not kill? Is it against you that the law protects your life by visiting upon all known murder penalties? Is it against you and contrary to you that the law protects the purity of your home? If not, then never again quote any passage from the Sacred Scriptures as proof of an abrogated law, unless you are fully satisfied that anarchy is far better than cheerful obedience to laws that are just and righteous.

A Visit to Stone Fort

REV. W. D. BURDICK

After the quartet worked at Stone Fort last summer, I was asked to go there and spend a few days, but I was unable to do this till the third Sabbath in October. I reached there on Friday and preached at their service on Sabbath morning. I did not go with the expectation of holding a series of meetings, but rather to spend the greater part of the time in calling and doing personal work. I preached at the Stone Fort M. E. church on Sunday, and at our church on Sunday night, also the following Friday night, Sabbath morning, and Sabbath night. A prayer meeting was held on Tuesday night at one of the homes. The evening meetings were concluded with very helpful conference meetings.

The weather was delightful, and the woods were very pretty in their fall colors. As I walked over the hills I often stopped to pick and eat persimmons, which are there in great quantities.

On one of the days Dr. F. E. Johnson took me to the home of Brother W. A. Chaney, near Crab Orchard. It was with pleasure that I viewed the place where Doctor Johnson "took the starch out of Eld. T. J. Van Horn," when he rode "froglike" on the cart as they crossed the Saline at high-water mark. Brother and Sister Chaney and son Roy are faithful to the Sabbath, but would be happier if they were in a Sabbath-keeping society. We had an enjoyable day, and the ties of Christian fellowship were drawn the more closely about our hearts.

My purpose and plans in visiting Stone Fort were realized in that besides holding these meetings I saw and talked with every Sabbath-keeper within fifteen or twenty miles of the church, and also with many Sunday-keepers and the religious people. Everywhere I heard good words for the quartet and Elder Sayre. There were some visible results in their work, in that one husband and his wife united with the church, and others are seriously considering the question. I had several splendid talks with such.

In some ways I was much encouraged with the condition of the church. There are twenty-six or thirty children in the homes of the Sabbath-keepers and those who are seriously considering the acceptance, or return, to the Sabbath. If the parents live worthily of their calling and are good examples, then their children will probably remain in the faith of our people. The importance of this is more realized when we remember that the strong leaders of the church, Doctor Johnson and Elder Lewis, are over eighty years old and can not lead in the church work many more years.

Doctor Johnson and I secured five new subscriptions for the Recorder, and I think it is a promise of enjoyment and growth in the homes where the paper is to come as a regular visitor.

Several asked that a quartet be sent them again, and I was asked to spend four or five weeks with a quartet there next summer. I should be happy to do that very thing.

On my way to Farina, on Sunday, to attend the ordination services of Brother Chaney, I met in his territory was a person who believes in the Federation of Churches, and that Seventh Day Baptists do well to be identified with this movement, but that they should stand squarely on their feet, and when opportunity comes, speak with conviction. I agree with Tom, however, that it would be more consistent for the federation to seek to know and unite on God's truth, rather than how much they can agree upon as essential. Tom takes quite an interest in reading the Recorder, and of course he read your letter. He wished me to thank you for your good opinion of him, and to say to you for him, that the reason he prefers the society of honest, conscientious people is that, on general principles, he considers them better than their creeds. During the summer vacation, Tom attempted to do something that would aid him financially, and as his territory was near Alfred, he concluded to attend the Seventh Day Baptist Conference. He expresses himself as very much pleased with the spirit manifested in the various sessions. He says he has
no criticisms this year with anything he saw or heard, so far as Sabbath Day was concerned, or a lack of loyalty. He had to smile a little, he said, as he listened to one speaker who advocated modern scientific training, assuring his hearers that the "very gates of hell could not prevail against it," for he wished to add to him, "Go home and sleep in peace, for the gates of hell will never interfere with a teaching that undermines faith in the old-time religion that our fathers and mothers live by, a religion that changes men's lives." So you see, dear Uncle, Tom has some faith. But it was his criticisms I asked you to help me answer. I am sorry, Uncle, that you have overlooked my question. I thank you for your lecture, and I do not wish to accuse you of trying to evade the question, for that would class you with the higher critic, Pedobaptist and the Southern Baptist, who think argument usually is assertion. I prefer to think you did not understand me.

You asked a personal question, which I must try to answer. You said: "What are you intending to do, Ebenezer, concerning Bessie McGinty, my sweet little Catholic, and what will Sister Kate reply to Tom Shirley?" I can not speak for Sister Kate, but my opinion is that the future would look black for her without Tom. If you were young, I would resent your calling Bessie my "sweet little Catholic," but since it is you, we will let that pass, believing you meant no insult. Let me assure you that she is a lady in every sense of the word. We have talked our future over, time and time again, for we want to be fair with each other. Several times we have been on the point of separation, for, as you advise, we thought it best to settle the matter first. The future has looked very dark at times, but I thank you for the relief your letter brings. I think now I shall take your letter as a guide. You say to me, and Aunt have for years worshipped with them, that you are a Seventh Day Baptist. One of my acquaintances in a western city, lived a similar life, and from what I could learn, he had little or no influence as a Seventh Day Baptist, but was a hell fellow in the social functions of the city. Is it unwise to be known as a Seventh Day Baptist? I suppose you commune with the people with whom you are a regular worshipper, as freely as with Seventh Day Baptists, do you not? No, dear Uncle, you did not say this, it is only an inference I draw, and one I think the majority of young people, who read your letter, will draw. Forgive me if I am wrong. Again you say: "Leaving the Sabbath is pretty nearly as bad as leaving religion." I have always believed that God was just, and if so, I can not believe he will hold me responsible for being a Seventh Day Baptist when I was in no way responsible for it, so I can not see why I am more a sinner for leaving the Sabbath, than a Methodist, Baptist, Congregationalist or any other profession of Christian, who comes face to face with Sabbath truth and refuses to accept it. Therefore, taking your letter as a guide, I now think I shall yield to Bessie's wishes and join the Catholic Church, for I am sure she is honest, and many others in her church are as honest as those you fellowship with every week. Now I am honest in the conclusions I draw, and if honestly makes it right, this surely is the thing for me to do.

Regarding Theodocia, I wish to say that with getting settled in school, and other duties, the club has not had a meeting this fall. Later we hope to take up the study, when you may hear from me again.

Thanking you once more for your kind letter, I remain your affectionate nephew,
EBENEZER SMITH.

Semi-annual Meeting

The semi-annual meeting of the Minnesota and northern Wisconsin churches will convene with the church at Grand Marsh, Wis., November 20, 1914. Rev. T. J. Van Horn preaches the introductory sermon, delegate from the Iowa yearly meeting, alternate.

It is hoped that many interested workers from other localities will attend and help to make this meeting a real spiritual uplift to us all.

MRS. ROSA WILLIAMS,
Corresponding Secretary.

Seventy-second Annual Report of the Board of Managers

(Continued)

HOME MISSIONS

MISSIONARY PASTORS AND PASTORATES

The Southeastern Association

At the close of this Conference year there are five missionary pastors in the Southeastern Association: Salemville, Pa., Middle Island, Black Lick, Greenbrier, and Ritchie, in West Virginia.

Rev. J. S. Kagariase has continued to serve the Salemville Church very acceptably. He reports: thirty-four sermons preached to congregations ranging from fifty to sixty people; pages of tracts distributed, two thousand, two hundred and eighty; papers, eighty-six.

The remaining four churches have been under the pastoral care of Rev. Wilbur Davis during the entire year. Further mention will be made under "The West Virginia Field."

The Western Association

The Conference year closes with five missionary pastors in this association: Cumberland, N. C., First Westerly (Dunn's Corners), Second Westerly (now Bradford), R. I., Marlboro, N. J., and the Italian Church, formerly of New York City, but which now has its headquarters at New Era, N. Y. The first three have been self-supporting.

Rev. D. N. Newton has continued to serve the Cumberland Church.

The First and Second Westerly churches have been without a regular pastor, but have maintained the Sabbath school and occasional preaching services. Since last May the First Westerly Church has employed Rev. E. V. DeKER, pastor of the Second Hopkinton Church, to preach on alternate Sabbath afternoons. The Second Church has had the services of Secretary Saunders when not away on the field. He, with others, has also assisted the First Church in keeping up the Sunday-night appointment, which has usually had an attendance of from forty to sixty people.

Rev. J. E. Hutchinson has continued in the pastorate of the Marlboro Church. He reports: sixty-six sermons preached to congregations ranging from thirty-five to seventy-five people; prayer meetings, forty-nine; calls, one, hundred seventy-five; pages of tracts distributed, one hundred and nine; people added to the church, five—by letter, three, by baptism, two.

Rev. Antonio Savarese has continued in charge of the Italian Church, which will receive further mention under "City Mission."

The Central Association

There are six churches in this association accounted as missionary pastors: Preston, Otsego, Linclak, Second Verona, Scott, and Syracuse.

Conditions in the first four churches are much the same as last year. No services of mention have been held. Many of the people from Lockland Church worship at Dekuyter.

Rev. R. R. Thorngate, pastor of the First Verona Church, is still missionary pastor of the Verona field. His labors have been somewhat interrupted by the continued illness and death of his wife. Due to this, one home service, and with an average congregation of forty people; calls made, fifty; pages of tracts distributed, one hundred fifty; people added to the church by baptism, twenty-five.

The Scott Church was without a settled pastor until January 1, when Etd. J. A. Davidson was called to this field. It has, however, kept up its Sabbath school and received occasional visits from some of our missionaries. Brother Davidson reports for the six months: sixty sermons preached to congregations of twenty people; prayer meetings, twenty-five; calls, one hundred ninety-seven; pages of tracts distributed, one thousand six hundred; books and papers, forty-four; added to the church on profession of faith, two.

Rev. R. G. Davis has continued in charge of the church in Syracuse. This spring he states the church has moved to a larger house, which has enabled them to hold a more commodious one. All appointments of the church have been sustained. Dr. E. S. Mason is untrrnting in his missionary and Sabbath Reform work. Brother Davis reports: sixty-four sermons preached to congregations ranging from ten to fifteen people; prayer meetings, seventy; calls, sixty; added to the church by letter, two; Sabbath converts, one.
THE SABBATH RECORDER

The Western Association

There are five missionary pastors in this association: First and Second Hebron (Pa.) churches, Hornell, Hartsville, and Richburg, N. Y.

The Hebron churches have had the pastoral care of Ira S. Goff, an Alfred student, during the first quarter of the Conference year. He reports: twenty-three sermons preached to averages of congregations of thirty-five people; calls made, sixty-one; number of people converted, six; number baptized, fourteen; united with our churches, eleven; Sabbath converts, four.

During the last three quarters Rev. Walter L. Greene has supplied the First Church on alternate Sabbaths, and during the last quarter, both the First and Second churches. He has also conducted Sabbath-evening cottage meetings at the home of Brother Hemphill in Coudersport. While we do not have a full report of his work, there has been at least one addition to the church by letter.

The Hornell Church seems to have had no regular services the year.

The Hartsville Church has been served since last September by Brother Ira S. Goff. He reports: forty-three sermons preached to congregations ranging from thirty to thirty-five; calls, one hundred and twenty.

Rev. G. P. Kenyon has continued to serve the Richburg Church as missionary pastor. He has also preached on Sabbath afternoons at Petrolia, Pa., twice each month. He reports; the congregation at Richburg averages about thirty, while at Petrolia it is from fifteen to twenty; seventy sermons preached; prayer meetings, forty; calls, fifty-eight; people united with the church by baptism, fifteen.

(The text continues)

Missionary and Evangelistic Work

REV. WILLARD D. BURDICK

The readers of the Recorder are aware of the fact that I am in the employ of the Missionary Board to do missionary and evangelistic work. My field is the Northwestern Association, but I am subject to the call of the Missionary Society to go elsewhere for special work, if circumstances seem to demand that I help meetings elsewhere.

I am anxious to get into communication with churches and individuals relative to the work I am expected to do, and ought to do.

I am expected to assist in evangelistic meetings whenever opportunities offer me the chance. In the intervals I am to work on mission fields, visit lone Sabbath-keepers, and carry on correspondence. I hope occasionally to visit churches to increase the interest of the people in this work and to get suggestions from them. At such times we can hold parlor meetings with profit.

Do you know of a chance where I can hold meetings, visit new sections that offer hopeful invitations for work, persons who need help or encouragement through visits or correspondence? If so, will you not let me know about it? It is desirable that I make as many trips, because the expense, so I need information that will enable me to plan work ahead, and thus make the expense of travel as low as possible.

While I am under the direction of Secretary Saunders, he wishes me to be advised by the Missionary Committee of the Northwestern Association, Rev. H. N. Jordan, of Milton Junction, Wis.; Rev. L. C. Randolph and Prof. D. N. Inglis, of Milton. You are invited to confer with committees at any time concerning the missionary interests in this State, and they will advise with me as to the work.

If the mission to which you have called Eld. D. Burdett Coon and me is successful it will depend in part on your assistance.

Milton, Wis.

The humblest man who ever trod the globe chose for his disciples men engaged in humble callings; and we do not recall that he ever performed any of his wonderful work except for those who were humble in spirit. The centurion came to him in sincerest humility, saying that he was not worthy the Master should come under his roof. It was in shame and humility that the woman to whom the Master said, "Neither do I condemn thee, stood before him while her accusers slunk away. And no more beautiful example of humility can be imagined than that of our poor Magdalene."—Dallas News.

Lone Sabbath Keepers’ Work, 1914-15

REV. G. M. COTTRELL

(General Field Secretary)

Over $9,200 to our credit last year made the $10 a member asked for. Fifteen thousand is our aim for the coming year. Eight thousand is already in sight. Were you on the honor roll last year? Many did heroically; others moderately; but probably half of our number were not reported at all. We need every one of you this year. We expect you. Don’t leave your work for others to do. Be true to yourself and to your God. We will continue to push the Recorder work. We are starting a new work, namely, to get all our L. S. K’s to join the home department of our different Sabbath schools. We submit herewith a list of questions and ask you to fill in the answers and return the card as soon as convenient. We wish to correct our L. S. K. list, and know what we can count on the coming year. Please do not neglect, forget, or neglect this appeal. Anything else will suit us better, even a flat refusal on all points. If your name does not belong on your L. S. K. list, and you wish it left off, better so state, and your request will be granted.

1. Your name and address?
2. Member of what church?
3. Do you take the Recorder?
4. Will you subscribe for it?
5. How much will you pledge, and try to pay during the year?

I plan to print a thousand copies of the above letter and furnish them to all the state secretaries to send out to the members on their list. This will give a little more uniformity and make the work easier for the secretaries. They can personally write as much or as little as they deem best, to send out with this circular card.

By the way, my secretarial list is not full, and I am ready for more volunteers. Only comparatively few of the last year’s secretaries have written their acceptance for next year. Some whose help is needed continue to find excuses. I am reminded by some instance of what Paul wrote to Timothy: “Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him with thee.”

The people of the letter I received from a stranger, to whom I wrote, asking him to take a secretarship. He replied, saying that he was seventy-two years old, belonged to another denomination, had seen but one Seventh Day Baptist, couldn’t go any long distance to attend any of our public gatherings; but if I couldn’t find a more suitable person for the job, he would take it. He certainly shall have the appointment, unless some extra good man shows up very quickly. This brother reads the Recorder, gave $60 to our various causes last year, and I believe can be trusted to do good service. Wish we had more of the same spirit among both the old and the young.

Topeka, Kan.,
Oct. 31, 1914.

Wanted


Any one willing to dispose of a copy of the above named book for a reasonable price will please state, stating condition of book, and price.

The SABBATH RECORDER,
Plainfield, N. J.

Oil Field in Ocean

Unique among the oil fields of the world is the Summerland group of wells in California, which extend out into the Pacific Ocean. There are 141 producing wells in this group, which is situated about eighteen miles from Santa Barbara. These wells are drilled out in the ocean just off the coast, and 100,000 barrels are taken from the oil sands underlying the ocean bed every year. The interesting spectacular scene of derricks built out into the sea is visible from the train on the way from Los Angeles to San Francisco.—Engineering and Mining Journal.

“You will find no God in nature except the God you bring to nature.”
A Song
There is ever a song somewhere, my dear,
There is ever a song, something sings aloud;
There is ever a song, some one sings somewhere,
And the cricket chirps the whole night through.
The buds may blow and the fruit may grow,
And the autumn leaves drop crisp and sere;
But whether the sun, or the rain or the snow,
There is ever a song somewhere, my dear.

The Relation of Our Young Women to Home Mission Work and the Perpetuity of Seventh Day Baptist Principles

MRS. D. L. BABCOCK


Some of our young women, God bless them, have always been interested in home missions. A few have given liberally of time and ability, for this cause. The majority, I believe, have some interest in the work. If, as children, they are taught to consider it in its broadest sense, which includes the teaching of "That great commandment," "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself," I believe that all will be interested.

The Sabbath school is good, and the Endeavor societies, both Junior and Senior, are good. It is good to teach our children to be regular in attending church by going with them, but still there is a greater duty resting on Christian Seventh Day Baptist parents—the instilling into their children's lives of this wonderful precept.

In what way? You remember the method recommended to the Jewish father? "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up (Deut. 6: 6, 7).

"But, I hear that somebody has said, I haven't time," and I answer, Take time on Sabbath Day. On this day, after attending divine service with his family, the father can talk of these things, and create in the minds of his children the ambition for high ideals, the desire to be of service to others.

Let the Sabbath be made a happy, joyous day, a family day, when all the members, who make up the family, have a common interest during the day, come together to enjoy each other. The dinner should be the best of the week, and that it is more blessed to give than to receive, is well known.

The Sabbath school and Sabbath church by its admirable teachers and a great number of devoted students provide a wonderful training ground for these self-sacrificing mothers. It is possible to instill into the lives of our children the thought that some of their time and strength must be devoted to loving service for others, that self-indulgence should not be the end and aim of life, and that it is more blessed to give than to receive.

Finally, when obedience, loyalty to Seventh Day Baptist principles, and self-sacrificing service for others are ingrained in the hearts and minds of our young people, there will be no lack of young women interested in home missions and in the principles of self-sacrificing service, and our beloved denomination will increase in spirituality and numbers as long as this world shall endure.

Albion, Wis.

What are Seventh Day Baptist principles? They are, first, obedience; second, loyalty; third, self-sacrificing service for others. If obedience to parents and guardians is taught, it will be natural to obey God's commandments. Phillips Brooks says: "Obedience, just the doing of that which is shown to us as our duty, is all Christ asks and the song of the soul." Loyalty to our home, our denomination and our God can be stamped on character early in life. Let us speak often of the loyalty and self-sacrificing spirit of our denominational heroes. Tell our young people the story of the success, generosity, loyalty and standing in the faith and principles of many of our business men—Geo. H. Babcock, the Potters, D. E. Tittsworth, George B. Carpenter, Ira Ordway, and many others. The Whitfords, and our own Doctor Daland, of Milton; Allen Kenyon, and Doctor Davis, of Alfred; Gardiner and Clark in Salem; Randolph and some of our devoted young women in Foulke, these have made possible the schools of which we are justly proud. Don't let us forget what our great evangelists and reformers have done for us—D. E. Maxson, Wardner Tittsworth, A. H. Lewis, P. A. Burdick, Joshua Clarke, Nathan Wardner, and many others. They talk about the impression that the Sabbath truth is not so very important after all. They were straight and true as a die, on the truths that make us a separate people.

Self-sacrifice can not be taught by example alone. We teach the wretchedly selfish children many of most self-sacrificing mothers. It is possible to instill into the lives of our children the thought that some of their time and strength must be devoted to loving service for others, that self-indulgence should not be the end and aim of life, and that it is more blessed to give than to receive.

Now this is all wrong, if we intend to keep the Sabbath as it is taught in the Bible. What a terrible example we are setting before our children and grandchildren! And yet we want them to be different and do better. We expect them to stay in Sunday school and attend the Junior and Christian Endeavor meetings in the afternoon. Perhaps we may even expect them to lead in prayer at the meeting!

Yes, of course, we need to hold evangelistic meetings, but we wouldn't need them if we would get our hearts right with God. Why do we forget him and forsake our God? We have not forgotten him as we do until sickness or death comes, but we have forgotten him as we do until sickness or death comes. Why do we forget him and forsake our God? We have not forgotten him as we do until sickness or death comes. Why do we forget him and forsake our God? We have not forgotten him as we do until sickness or death comes.

A Few Hindrances

AN OBSERVER

I wish our minister had gone farther in his sermon today and told some of the things that our young people should do for themselves in order to keep the Sabbath as they should.

When we see what the parents and children are doing, is it strange that so many are leaving the Sabbath? The parents ride out in their cars on Sabbath morning and sell land, or try to make bargains. They even take landmen for a ride around the country. They stand on the street or corners where they can dodge out of sight, and then go to the bank or office and transact business. They go to the postoffice for the daily papers and read them instead of the Bible. They go to the barber shop to get shaved Sabbath morning, and even buy bread for dinner. Instead of doing as the Israelites were commanded—gather a double portion of manna on the Sixth Day—they dress chickens, pick greens, and dig potatoes on the Sabbath. They go to church and sleep during most of the sermon, and then sit on the steps during Sabbath school and talk about everything, from selling hogs to the European war. They even hire men to do their work. They go to church, or business. They get mail-order books, and write checks for their hired men, and even write orders for goods to the mail-order houses.

The children are allowed to make candy, pop corn, and crack nuts, or go to the river fishing and swimming. They take pictures and play ball.

Now this is all wrong, if we intend to keep the Sabbath as it is taught in the Bible. What a terrible example we are setting before our children and grandchildren! And yet we want them to be different and do better. We expect them to stay in school, and go to church school and attend the Junior and Christian Endeavor meetings in the afternoon. Perhaps we may even expect them to lead in prayer at the meeting!

Yes, of course, we need to hold evangelistic meetings, but we wouldn't need them if we would get our hearts right with God. Why do we forget him and forsake him as we do, until sickness or some great trouble comes to us? Then we are so
ready to pray and ask for help. We need him all the time, if we could only realize it. He does so much for us.

Then let us dress the chicken, bake the beans, bathe the children and do our shaving on Friday, and thus be ready to attend prayer meeting in the evening and keep the Sabbath, as God has commanded, by denying ourselves what we think we would like to do. Our not keeping the Sabbath as we should is what ails our church. Let’s get it at it.

Another drawback in our churches today, and a great one it is, is the organized society outside the church. Those who belong to this society—and they are mostly church people—will attend all its gatherings, of whatever kind or wherever held, and in whatever kind of weather and then say, when the lodge has a social, there is always a way provided for them to go. They never stop to think that if they were as good workers and as social in the church as they are outside, they would be provided for there, instead of being nearly forgotten because of their evil thoughts.

Another great drawback is the fact that these people always pay their dues in their lodges, and let the church, instituted by God, go—God, and man behind, until it doesn’t know what to do. That’s the way they treat God. But they don’t treat the lodges that way. Can’t we see what we are doing the most for, and what we think the most of? God pity us. I have said for years that the so-called secret societies are what ails our churches. If we could have the money that goes through these other churches, what a power for good they would be. God help us to arise and see if we are standing on the right kind of soil.

God’s Choosing

C. H. Wethere

One of the most precious privileges which a Christian can have is that of letting God make his choice for him. The Christian who is in the habit of doing this thing, receives a great deal of real happiness from it. Many a Christian would be much happier than he now is if he would habitually ask God to choose for him, in respect to those affairs which need more than human wisdom to rightly undertake, and to perform. I may say that I have had much happiness in this way of living and doing. Even in reference to comparatively small matters, I have wanted God to choose for me the right time and the right way of attending to them; and the issues have been such as to give me a sense of purest satisfaction. I have had a good deal of solid comfort in the evidence that God had truly chosen for me.

I am not aware that I am a sentimentalist in regard to this course of living and doing. Really, it is a very different thing. It is simply the communal of one’s self to God, desiring that he will plan for him, choose for him, and lead him in the ways of doing things. And one most delightful feature of this course is that God often makes a certain choice for the Christian before he knows anything about the choice. I have frequently found this to be so in my own experiences. Not long ago, I had such an experience, and in an entirely unexpected way. I need not give the particulars in detail, but will simply say that I had a great longing for a certain thing, but did not ask God to satisfy it. I do not know why I did not pray for it, but I do know that, in a short time afterward, a specific answer came to my longing, giving me great happiness. I could not doubt that it was God’s choice for me. It was one which I would not have made myself. I assume that I have readers who have had similar experiences. Oh, how much better for one are God’s choices than one’s own! He knows what is best for us, and we do not. He knows how best to use us, and we do not know how best to serve him and his great cause.

"That’s the Ticket"

"That’s the ticket," an expression that signifies "That is all right," is derived from the French "etiquette," meaning that which is good form.

Strangely enough, the word etiquette is in itself derived from ticket. The rules and regulations for women and men at court were written or printed on pieces of cards, called tickets (or etiquettes, in French), and from this came the word etiquette, meaning proper conduct for all persons.—Chicago News.

Young People’s Work

Rev. Royal R. Thorngate, Verona, N. Y.
Contributing Editor

Meeting of the Young People’s Board

The Young People’s Board met at the home of A. L. Burdick, October 18, 1914.


George Thorngate led in prayer. Minutes of last meeting were read and approved.

Treasurer’s report was read.

Voted to ask Miss Emma Rogers to become Quiet Hour superintendent, in place of Miss Brown, who declined to accept the office.

The committee to secure stationery reported progress, and the committee was closed.

C. H. Wetherbe was appointed chairman of the Conference Booster Committee.

Voted to organize a Lone Sabbath Keepers’ Christian Endeavor Society, and Miss Bliven was appointed superintendent of this society.

Adjournment.

Ethel Carver,
Corresponding Secretary.

Opportunities for Soul Winning

Fred I. Babcock

Address given at Young People’s Meeting at Conference

Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest (John 4:35).

If you were to ask the German soldiers, in the army along the frontiers of France, what their aim was, every one would promptly answer, without hesitation, “Paris.” Each soldier in that army has a definite aim in view. All are working for the same end.

If I were to ask the Christian people before me today what their aim is, I should get a great variety of answers. Probably many of you would have to think a while before giving any answer at all. Most of the answers received would probably be something like this: “My aim in life is to make money.” “My aim in life is to do good.” Now these answers are not particularly bad, but there is something so indefinite about “doing good” and “making the world better.” I believe that Christian people would accomplish more if they had a definite aim in view. I wish that every Christian could have a motto something like this always before him: “My aim is to meet as many men and women who are strangers to Christ, as possible, and try to help them into a right relationship with him.”

In the home or away from home, among friends or strangers, this should be our aim, to win souls for the Master. How this is to be done I can not say. We must be guided solely by the Spirit of God, for through him alone can we hope for success. Therefore we must keep our lives pure and clean, so that we can clearly see the guiding hand of the great Transformer of Lives.

One question which naturally arises in our minds is, How am I to reach the most people to the Master? Here again the guiding hand of the Spirit must be felt; but if one knows of the opportunities on the various fields of labor, he can more easily tell where he can reach the most people.

I propose this afternoon to present to you as clear a way as I can the needs of the different parts of the world, hoping that in so doing I may help some one in choosing his life work. In the first place I shall attempt to show you some of the opportunities on what I consider to be the most important field in the world today. That is the foreign field.

The foreign field today presents an entirely different aspect from what it did a century ago. When Robert Morrison, the first missionary to China, started for that land, a great majority of the people believed that his mission would be in vain. The ship upon which he sailed sneeringly asked him if he expected to make any impression upon this great stronghold of heathenism. His answer was that he did not expect to make any impression; "But," he said, "I expect God will."
For seven long, hard years he labored, before a single Chinese accepted Jesus Christ. But although he never saw many become Christians, by translating the Bible into the Chinese language he laid a foundation upon which others have built.

God has indeed made an impression upon China. Education and civilization are going to every part of that vast empire. People there are beginning to see the fallacy of their old religions. They want something to take their place. If Christianity is presented to them now while this transition is going on, many will accept it.

On the other hand, if they do not have the opportunity to hear the gospel now, they will drift away into infidelity and atheism; and Christianity, when it does reach them, will have much less chance of success than it now has. Then, too, there is the sad fact that Western civilization is carrying with it its vices as well as its virtues. Only a short time ago the Chinese nation, almost in a day, threw off the opium which was its curse. Now Western place. Not long ago I heard Mr. E. T. Colton, the foreign secretary of the Y. M. C. A., tell the following incident, which happened in one of the largest Chinese cities. A Buddhist priest, preaching from the interior of China to bring his son to this city to work. As he came down, this boy would be called to his heart sank within him as he thought of the condition of his son. But he had heard of the Y. M. C. A., so he took him to their building and secured a room for him there where he would be under good influences.

This Buddhist priest recognized the good of Christianity. If foreigners are to give China her evils, she is duty bound to give her the only thing which can overcome these evils—the religion of Jesus Christ.

Yes, China is calling, calling, calling for help from the soldiers of Jesus Christ. Shall we heed the call?

And what is true of China is true also of other Eastern countries. Conditions are much the same in them all. There is the same awakening, the same turning away from the old to the new, the same yearning after something better, something better to give them. Shall we through carelessness and indifference fail to heed the cry?

Let us now turn our attention to Africa, which has always been called the "Dark Continent." Thanks to heroic men like David Livingstone every part of it has been explored. We are told that the people, half civilized though they may be, are eager of welcome a new religion. We are also told that from the north of Africa there are moving downward a vast number of missionaries who are winning the natives, not to be followers of Jesus Christ, but of Mohammed. Yet the fight in Africa is not so much between heathenism and Christianity as between Mohammedanism and Christianity. Are we going to stand idly by while these nations are being won to another than our Lord?

Yes, Africa too is calling. I might speak here for hours of the needs of these foreign fields. I might tell you of the opportunities for service which may be found on the home fields. For the last three summers I have had my privilege to work on the mission fields of my home State, Wisconsin. It is surprising to find the scarcity of religious workers on these fields. One can scarcely believe that some of the conditions found here exist. In one school district where I worked, there is not a Christian man and only a few Christian women. One woman who came to some of our meetings was so cruelly beaten by her husband that she was unable to get out of her bed all because she attended our meetings. In another town where there were sixty-five in attendance, only fifteen were Christians.

On most of these fields the only amusement for young and old alike is the dance; and, my friends, you could see the de¬moralizing influence which dancing is having upon the people in these districts, you could scarcely help but feel guilty before God if you ever set them an example by engaging in this amusement. Surely it is time to heed Paul's warning and say with him, "If meat make my brother to offend, I will eat no flesh while the world standeth.'

Think of the young people growing up in these communities with almost no knowledge of Jesus Christ. As I go into homes and see the bright-faced children, as intelligent as you can find anywhere, realize the chances are that they will grow up into wicked men and women, my heart goes out to them. It has been my privilege to hold a religious day school in some of these communities, a school that meets every afternoon for two or three weeks and were told the story of Jesus and taught to sing his praises in sacred songs. And as I have seen some of these children openly accept Christ as their Savior, I have felt that the work has been tremendously worth while. It was building for the future.

These fields are not easy fields to work in, but they give good results, and these laborers do not need to be ministers, but they go into these communities, might revolutionize them. In many places there is need of Christian doctors and teachers.

In our home churches there is great need of young men and women who are willing to train themselves to teach in the Sabbath schools. By this work many souls may be saved.

Yes, my friends, there are opportunities enough. The field is indeed white, harvest ready to harvest. God has a place somewhere in his harvest-field for you to work. It may be he has a hard place for you to fill. If so, count it a privilege that God has seen fit to choose you for such a place. It is indeed an honor to be a servant of the great King. Perhaps he has chosen you for service in a humbler place. Then go forward willingly, rejoicing that you can serve in a little way. However be sure, and do not be satisfied with a small place, if God has a great use for you. But above all things heed the call.

This world is to be won for Christ Jesus, that is sure. Will you help or will you hinder?
tellest, emotion and will,—men with sensibilities and powers,—men with capabilities to see, to feel and to know; and here and there is one who recognizes the open door, here and there is one who is serious and thoughtful enough to see the propitious occasion, in which the ear has ears to hear the call of God and of opportunity, here and there only, with insight to detect crises, vision to see the way through the wilderness, and power to lead men out. Such men living in the consciousness of their divine opportunities become the prophets, the sages, the Saviors, the leaders, the reformers and the reformers of God. Verily, God is no respecter of persons, or classes, or nations, or churches. God has no chosen people as such, but here and there are individuals, or churches, or races, who, because they are respecters of God, live the life of a chosen people, and such become the messengers of God.

God's call to Abraham was the call of a great opportunity, when amid pagan malvolence and idolatrous superstitions, Abraham, with clearer and finer vision than his neighbors, saw and knew God and worship in a form more pure and spiritual than any other of his age. Abraham staked absolutely everything on that call of God to no young man or woman in other terms than those of insight, foresight, penetration, vision, and consecration to the spiritual needs of our own age and time. If we go deep enough into the spiritual needs of men, if we have foresight to see what should logically come after, if we have faith in that vision, then and not till it seems to me, has been the call of God. Such is today. I can conceive the call of God to no young man or woman in other terms than those of insight, foresight, penetration, vision, and consecration to the spiritual needs of our own age and time. If we go deep enough into the spiritual needs of men, if we have foresight to see what should logically come after, if we have faith in that vision, then and not till it seems to me, has been the call of God. Such is today. I can conceive the call of God to no young man or woman in other terms than those of insight, foresight, penetration, vision, and consecration to the spiritual needs of our own age and time. If we go deep enough into the spiritual needs of men, if we have foresight to see what should logically come after, if we have faith in that vision, then and not till it seems to me, has been the call of God. Such is today. I can conceive the call of God to no young man or woman in other terms than those of insight, foresight, penetration, vision, and consecration to the spiritual needs of our own age and time. If we go deep enough into the spiritual needs of men, if we have foresight to see what should logically come after, if we have faith in that vision, then and not till it seems to me, has been the call of God. Such is today. I can conceive the call of God to no young man or woman in other terms than those of insight, foresight, penetration, vision, and consecration to the spiritual needs of our own age and time. If we go deep enough into the spiritual needs of men, if we have foresight to see what should logically come after, if we have faith in that vision, then and not till it seems to me, has been the call of God. Such is today. I can conceive the call of God to no young man or woman in other terms than those of insight, foresight, penetration, vision, and consecration to the spiritual needs of our own age and time. If we go deep enough into the spiritual needs of men, if we have foresight to see what should logically come after, if we have faith in that vision, then and not till it seems to me, has been the call of God. Such is today. I can conceive the call of God to no young man or woman in other terms than those of insight, foresight, penetration, vision, and consecration to the spiritual needs of our own age and time. If we go deep enough into the spiritual needs of men, if we have foresight to see what should logically come after, if we have faith in that vision, then and not till it seems to me, has been the call of God. Such is today. I can conceive the call of God to no young man or woman in other terms than those of insight, foresight, penetration, vision, and consecration to the spiritual needs of our own age and time. If we go deep enough into the spiritual needs of men, if we have foresight to see what should logically come after, if we have faith in that vision, then and not till it seems to me, has been the call of God. Such is today. I can conceive the call of God to no young man or woman in other terms than those of insight, foresight, penetration, vision, and consecration to the spiritual needs of our own age and time. If we go deep enough into the spiritual needs of men, if we have foresight to see what should logically come after, if we have faith in that vision, then and not till it seems to me, has been the call of God. Such is today. I can conceiv
should go hand in hand; and by education, I mean the attainment of Christian intelligence. It is as true now as in the days of Hosea that we perish for "lack of knowledge." The knowledge of God is the rudder of life; and if intelligence were a more frequent supplement of grace, we would have fewer defeats after conviction. Without truth and adjustment to reality, without a fixed moral purpose in following the light of right, we drift over an uncertain sea, while knowledge without character is as though one had climbed to the height of his vocation, and a subtle mist had crept round him and shut off his view. The only adequate assurance of final success is God in our human lives.

Third, the call of youth is a call to service and to leadership.

Service is not a perfunctory, legal expectation, made of God to draft upon our youth. It is good. Love illuminates the highest and lowest of our kind. The spirit of life's common reality is not to be shut off his view. The only adequate ascription of value to a man, therefore, in helping others' burdens, just as did he who loved most. Such a one is the messenger of Him who answers prayer, for he is carrying to the troubled, joy to the desolate, consolation to the sorrowing and hope to the hopeless. He is not preceded by blare of trumpets, no herald announces his approach, no guns are fired, and no banner is played as he arrives on his errand of mercy; but the choir invisible sings songs of rejoicing, and the harps play with exquisite sweetness the melodies of infinite harmony. Nothing so lifts up and spiritualizes as does loving service, for in service is obeisance, submission, and defeat; these all call for compassion and loving, sympathetic service, as well as heroic leadership. Service in this sense reveals the character and nature of God, for God is love and love illuminates whatever service actuates life. Jesus was first and always a servant, and his service was always a revelation of the nature and character of his Father, God. If we would be the servants of God, we must become the agents of his sacrificial love.

Christian service is a living interpretation of God, a bestowal of his grace upon suffering need, by individual men and women. When the call to service is a call to recognize our human brotherhood. Too few of us realize that.

"The crest and crowning of all good—Life's common goal is brotherhood." And our hearts surely find a response within to the sentiment I clip from the editorials of a daily newspaper, when the editor says: "What an unmeasurable blessing it would be, if we could all realize the fact that in the breasts of so many, we meet every day there is going on a great struggle and that are ready and may result in a victory or in a tragedy. It is just here that the work of the real hero lies, in helping the struggling one to gain the victory.

It seldom requires great effort, often only a word of encouragement, a sympathizing expression, a small service; in a word, simply to let him know that you regard him as a brother. . . . He whose heart is filled with love for mankind—with sympathy for the afflicted, mercy for the oppressed, encouragement for the heart-sick, and despair—has taken the yoke of the Great Exemplar upon him, and is trying to bear others' burdens, just as did he who loved most. Such a one is the messenger of Him who answers prayer, for he is carrying to the troubled, joy to the desolate, consolation to the sorrowing and hope to the hopeless. He is not preceded by blare of trumpets, no herald announces his approach, no guns are fired, and no banner is played as he arrives on his errand of mercy; but the choir invisible sings songs of rejoicing, and the harps play with exquisite sweetness the melodies of infinite harmony. Nothing so lifts up and spiritualizes as does loving service, for in service is obeisance, submission, and defeat; these all call for compassion and loving, sympathetic service, as well as heroic leadership. Service in this sense reveals the character and nature of God, for God is love and love illuminates whatever service actuates life. Jesus was first and always a servant, and his service was always a revelation of the nature and character of his Father, God. If we would be the servants of God, we must become the agents of his sacrificial love. Christian service is a living interpretation of God, a bestowal of his grace upon suffering need, by individual men and women. When the call to service is a call to recognize our human brotherhood. Too few of us realize that.

"The crest and crowning of all good—Life's common goal is brotherhood." And our hearts surely find a response within to the sentiment I clip from the editorials of a daily newspaper, when the editor says: "What an unmeasurable blessing it would be, if we could all realize the fact that in the breasts of so many, we meet every day there is going on a great struggle and that are ready and may result in a victory or in a tragedy. It is just here that the work of the real hero lies, in helping the struggling one to gain the victory. The value of a man, therefore, in helping others' burdens, just as did he who loved most. Such a one is the messenger of Him who answers prayer, for he is carrying to the troubled, joy to the desolate, consolation to the sorrowing and hope to the hopeless. He is not preceded by blare of trumpets, no herald announces his approach, no guns are fired, and no banner is played as he arrives on his errand of mercy; but the choir invisible sings songs of rejoicing, and the harps play with exquisite sweetness the melodies of infinite harmony. Nothing so lifts up and spiritualizes as does loving service, for in service is obeisance, submission, and defeat; these all call for compassion and loving, sympathetic service, as well as heroic leadership. Service in this sense reveals the character and nature of God, for God is love and love illuminates whatever service actuates life. Jesus was first and always a servant, and his service was always a revelation of the nature and character of his Father, God. If we would be the servants of God, we must become the agents of his sacrificial love. Christian service is a living interpretation of God, a bestowal of his grace upon suffering need, by individual men and women. When the call to service is a call to recognize our human brotherhood. Too few of us realize that.

"The crest and crowning of all good—Life's common goal is brotherhood." And our hearts surely find a response within to the sentiment I clip from the editorials of a daily newspaper, when the editor says: "What an unmeasurable blessing it would be, if we could all realize the fact that in the breasts of so many, we meet every day there is going on a great struggle and that are ready and may result in a victory or in a tragedy. It is just here that the work of the real hero lies, in helping the struggling one to gain the victory.
In this country, on August 2, 1914, the Sabbath School Association, sent out an appeal for peace. Let our superintendents and teachers in the Sunday School Association try to correct this shortcoming by sounding the evangelistic note and emphasizing its communications with the world-wide field. An illustrated card has been issued by the Department of Evangelization, Dr. George W. Bailey, chairman, showing graphically the necessity of giving the entire life for Christ. Religious papers with an aggregate circulation of half a million have given wide publicity to this thought-provoking message.

There is encouraging response to this evangelistic emphasis. In Turkey the Bible-school workers in their annual spring gatherings made evangelism through the Bible school the center of their program. In Japan the great Bible-school campaign is going on simultaneously with the three-year evangelistic campaign inaugurated by the Continuation Committee of the Edinburgh Conference, and the aim of the Japanese leaders is to have the two campaigns supplement each other and proceed in the closest conjunction.

Christian Principles in Chinese Moral Education

Under the caption, “Will teach morals in Chinese schools,” the Philadelphia Public Ledger of August 3, devoted a column to an account of the system of ethics and religious training just authorized by the Chinese Minister of Education, Mr Tan Hsuan. For public schools of the Chinese republic, “Mr. Tang,” says the Ledger, “holds that morality and right living are as much a part of the educational equipment of China’s youth as are mathematics, reading and writing. He has approved a plan which, without interfering with the constitutional declaration assuring complete religious liberty and freedom of belief in the Chinese republic, will admit as a part of the pupil’s curriculum in the public schools principles of morality and right living enunciated by China’s great sage, Confucius, and essential Christian principles.” This is only a step, but it is a step in the right direction.

Christmas on the Mission Field

If you want to know how you may, at trifling expense, bring joy to many hearts in the mission stations of your denomination, write at once to the Rev. Samuel D. Price, superintendent of the Department for Utilizing Surplus Material, World’s Sunday School Association, 216 Metropolitan Tower, New York City.

Sabbath School Lesson

LESSON VIII.—NOVEMBER 21, 1914

JESUS AND PILATE

Lesson Text.—Matt. 27: 11-31; Luke 23: 1-52

Golden Text.—“Pilate saith unto them, What then shall I do unto Jesus who is called Christ?” Matt. 27: 22.

DAILY READINGS

First-day, Acts 16: 19-40
Second-day, Acts 24: 1-23
Third-day, John 18: 28-40
Fourth-day, John 19: 1-18
Fifth-day, Mark 15: 1-15
Sixth-day, Luke 23: 1-35

Sabbath Day, Matt. 27: 11-31

(For Lesson Notes, see Helping Hand)

Religion is no more possible without prayer than poetry without language or music without atmosphere. In the dumb heart it invariably dies; wherever it lives, it is the habitual faith that, as we give good gifts unto our children, much more will the heavenly Father give his Holy Spirit to them that ask him.”—John Hamilton Thom.

A Camp for the Open-Air Treatment of Tuberculosis, in the Pine Woods of Florida.

Modern Methods Used. For information, address Dept. Sisk, Fla.
MILTON, Wis.—The Intermediate Endeavorers recently gave their pastor a happy surprise by coming en masse to the Friday-night meeting, and taking front seats. It did everybody good.

There are always visitors at church on Sabbath morning. There seemed to be an unusual number of them October 31, in the large congregation which listened with deep attention to the sermon on moral issues in public life.

After attending two funerals Monday, Pastor Randolph went to Boay, Wis., to lecture that evening on "The Sunny Side of Four Continents." C. B. Loofboro is principal of the Boay public school and is active in promoting the winter lecture course there.

The Brotherhood of the Seventh Day Baptist church elected officers Sunday night as follows: president, L. A. Babcock; vice-president, Dr. A. L. Burdick; secretary, Prof. D. N. Ingalls; treasurer, J. H. Coon. These four officers form the governing board, which appoints the five superintendents of departments. The prospects are good for a strong year's work.

The women's circles are active, as usual. Circle Number One is winning a wide reputation for its fine quilting. Orders come from distant States, and prices run as high as $25. The demand for the pumpkin pie supper served by Circle Number Two recently in the church parlor was even greater than the supply, although the night was unfavorable. Circle Number Three is planning an event to be held in the same place, in the near future. We are all enjoying the new rooms very much.

BERLIN, N. Y.—The many friends of the old Berlin Church will be glad to rejoice with us in the fact that one of our young people have followed Christ in baptism and become members of our dearest mother church. What scene can vie with such a one as were happy in witnessing? Mrs. Alice Regier has now been bestowed upon us rare beauty in the hills which surrounded us, and, in glad silence, she witnessed and rejoiced with us in the honor given the Creator as, one by one, each young life calmly and peacefully went down into the river and received the ordinance of baptism.

There have not been revival meetings at Berlin; but, may I venture to say, something better. Six of the young people are Juniors, and only the Father knows of all the loving prayers, plans, and time the pastor and his helpers gladly gave to this work. What greater reward can the Father give than the knowledge of one's helpfulness in bringing young lives, fresh and unsullied by contact with vice and sin, to a life of service for our dear Christ?

Oh, the loyal, whole-hearted service, the unceasing prayers, the constant thought, which have enveloped the lives of these young people! Surely, the good seed fell in fertile soil; a loving Hand sent rain and sun; and at last the harvest has been gathered in. How little we know, as we patiently sow seed for the Master today, what increase it may yield in some tomorrow; or how futile it is to waste precious time in contemplating the future. It is ours to plant; it may be the privilege of another to water, but God Himself will give the increase.

May the experiences of the past thrill us; for they still echo rebellious thoughts caused by delays; and, above all else, may our faith cling to unbroken promises, as we pray for those whose hearts are touched, whose eyes have been dimmed with tears but whose wills have remained stubborn and unyielding.

"Unanswered yet? The prayer your lips have pleased
In agony of heart these many years?
Does faith begin to departings?
And think you all in vain those falling tears?
Say not the Father hath not heard your prayer;
You shall have your desire, sometime, somewhere.

"Unanswered yet? Though when you first presented
This one petition at the Father's throne.
It seemed you could not wait the time of asking.
So urgent was your heart to make it known.
Though years have passed since then, do not despair;
The Lord will answer you, sometime, somewhere.

"Unanswered yet? Nay, do not say ungranted;
Perhaps your part is not yet wholly done;
The work begun when first your prayer was uttered,
And God will finish what he has begun.
If you will keep the incense burning there,
His glory you shall see, sometime, somewhere.

China, of a hospital, and the plan of the board to raise the necessary funds.

On the evening of October 24, the Endeavorers gave a "measuring party" in the church parlors, the proceeds from which are to help pay Doctor Palmberg's salary. Pastor Davis, of Walworth, spoke further of the needs at Lieu-oo. Who can deny the appeal? Let us not be "builders of the harvest" when our two faithful missionaries stand ready to heal both body and soul? Five hundred thousand people are in dire need of Christ's gospel! Yes, the field is literally white for the harvest; the laborers are on the field, but equipment is necessary. "Put your hoe in the soil, the harvest is ready!"

May God give the Increase. May they still each rebellious thought give the Increase. It may be the same of the harvest.

The Sunny October beauty—very much.

Perhaps your part is not yet gone; for how futile it is to waste precious time in contemplating the future. It is ours to plant; it may be the privilege of another to water, but God Himself will give the increase.

Not very much.

The Social Union of the Christian Endeavor societies of Milton, Milton Junction and Albion was effectuated October 28. Carroll West, of Milton Junction, was elected president; Ralph Holliday, of Milton, vice-president; Leta Lamphere, also of Milton, recording secretary; and Marjorie Bliven, of Albion, corresponding secretary.

ANGIE M. LANGWORTHY.

Oct. 29, 1914.

THE LAST DAY

When the last hour of youth is gone, with its opportunities for preparation neglected and unimproved, there is nothing that can be done to repair the harm. "Some things God gives often. They are sure to turn again, and the flowers change with the months; but youth comes twice to none." Thus each period of life has its own closing, its last hour, in which the work is ended, whether well done or neglected. Indeed, we may say the same of each day: its end is the closing of a definite season through which we can never pass again.

We may think of each single day as a miniature life. It comes to us new; it goes from us finished. There are three hundred and sixty-five days in a year. The only way to have a well-finished year is to finish the tasks and duties each day as it passes. A marred or a lost day anywhere along the years may lead to loss or even sore misfortune afterward.—J. R. Miller.
MARRIAGES

GARY-McWilliam.—At Milton, Wis., October 26, 1914, by President William C. Daland, Thomas C. Gaby and Miss Bertha L. McWilliam, daughter of Mr. D. P. McWilliam, all of Milton, Wis.

CRANDALL-CRANNOOL.—At Milton, Wis., October 28, 1914, by President William C. Daland, Paul L. Crandall and Miss Malete L. Crandall, daughter of Mr. W. H. Crandall, all of Milton, Wis.

DEATHS

Ayres.—Hyman Burdick Ayres was born in Cumberland County, N. J., April 22, 1826, and passed away at his home in Walworth, May 9, 1914. He was the second child of a family of three children born to Lewis D. and Clarissa Heritage Ayres. When three years of age Mr. Ayres, with his parents and older sister, left New Jersey and, by way of the Great Lakes, came to Wisconsin, driving the overland team Xenos to Walworth. On March 20, 1830, his father purchased a farm on Big Foot Prairie, where Mr. Ayres lived until nineteen years ago, when he moved to the village of Walworth, where he had since lived. Mr. Ayres continued to own the farm until last March when he sold it. On December 20, 1876, he was united in marriage to Zelpha Mulford of Big Foot, and this union was blest with two daughters, Mrs. Alma Robbins and Mrs. Bernice Stillman, both of Walworth. Mr. Ayres experienced a religion and united with the Seventh Day Baptist church in the year 1876, and had always been a good, faithful member up to the time of his death. He was serving in the capacity of church trustee at the time of his passing away. Besides being a trustee, he also served in various other offices, such as a member of the village board, and trustee of the cemetery association, and at least two terms on the village school board, as well as serving twelve years on the school board when living on the farm. Mr. Ayres was a quiet, honest, upright man, always trying to do right, and was held in the highest esteem by his fellow citizens. Besides his wife and daughters, he leaves to mourn his death, a sister, Mrs. Hannah Allison of Nashua, New Hampshire, and many other relatives and friends.

Funeral services were held at the Seventh Day Baptist church, May 12, at 1 o'clock p. m., conducted by Rev. E. H. Davis. Interment was made in the Walworth Cemetery. The funeral was largely attended, as friends and relatives from Darien, Delevan, Sharon, Milton, Alliston, Howard, Big Foot, Fontana, and Iowa were present.

Wealth is the smallest thing on earth, the least gift that God has bestowed. What? In comparison with such gifts as beauty, health, understanding, wisdom? Yet men are so eager after it that no labor, pains or risk is regarded in the acquisition of riches.—Anon.

A man who finds no satisfaction in himself seeks for it in vain elsewhere.—Anon.

The Sabbath Recorder

The WELKOM WARMER

Endorsed by the medical profession and hospital authorities as the only modern and necessary substitute for the Hot-water Bottle.

No Water
No Heat
No Robin's

THE WELKOM WARMER OUTFIT

It is made of metal, and is heated within one minute by the lighting and insertion of tube containing gas, and generating a heat of uniform temperature which lasts two hours, at a cost of less than one cent.

As a pain-killer the WELCOME WARMER has equal or better claim than any other available, avoiding heating water and waiting for the kettle to boil.

Complete outfit, including Warmer, bag, belt, box and two metal tubes. For the joint benefit of Salem, Milton, and Plainfield, N. J.

Write today for descriptive folder.

WELKOM WARMER MFG. CO.,

WOMAN'S EXECUTIVE BOARD OF THE
1914 CONVENTION, CHICAGO CONFERENCE

President.—Mrs. A. B. West, Milton Junction, Wis.
Recording Secretary.—Mrs. W. C. Daland, Mrs. A. R. Crandall, Milton, Wis.
Corresponding Secretary.—Mrs. E. A. Whirlight, Milton, Wis.

Secretary, Eastern Association.—Mrs. W. F. Findlay, Plainfield, N. J.
Secretary, Western Association.—Miss A. M. Stillman, Loon Creek, Va.
Secretary, Central Association.—Miss E. B. Babcock, Leominster, Mass.
Secretary, Western Association.—Mrs. A. P. Goodrich, Milton, Wis.
Secretary, Southeastern Association.—Miss C. K. Postlethwaite, Edgewood, Md.
Secretary, Northwestern Association.—Miss Phoebe Stimpson, Fond du Lac, Wis.

Advertising rates furnished on request.

CENTURY ENDOWMENT FUND

For the joint benefit of Salem, Milton, and Plainfield.

New York City,

HERBERT G. WHIPPLE,
220 Broadway.
St. Paul Building.

HARRY W. PRENTICE, D. D. S.,
23 West 30th Street.

steen Mutual Bldg.,
449 Broadway, New York City.

E B. ROGERS, Metropolitan Manager.
Chicago, Ill.

JAMES A. LAWRENCE, Attorney and CPA, 1140 First National Bank Building, Chicago Central 566.

PUBLISHING HOUSE OF THE
AMERICAN SABBATH TRACT SOCIETY
Printing and Publishing of all kinds.

WILLIAM MAXSON STILLMAN,
Supreme Court Commissioner, etc.

ALFRED, N. Y.

A 

LFPED THEOLOGICAL SEMINARY,
First and Second Streets, Alfred, N. Y., 1914.
New catalogue sent upon request.

B

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

C

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

D

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

Chicago, Ill.

THE SABBATH RECORDER

Entered as second-class matter at Plainfield, N. J.
TERMS OF SUBSCRIPTION
Per year .................................................. $2.00
Per copy .................................................. 25
Papers to foreign countries, will be charged $3 to each additional, on account of postage.
Subscriptions will be discontinued at the end of each year.

For the joint benefit of Salem, Milton, and Plainfield, N. J.

Advertising rates furnished on request.

ROYAL DUTY.

In daily life as in church work, fulfilling the duties of whatever office one holds, will be the work of the Board inquired in regard to the Seventh-day Baptist churches and societies. Corresponding to this Board, and give whatever aid and counsel they can. All correspondence with the Board, through the corresponding Secretary or Associate Secretaries will be strictly confidential.

Plainfield, N. J.
YOUR CHOICE FREE

For One New Subscription to the SABBATH RECORDER

For a limited time we offer any one of the following popular novels free, postpaid, as a premium for one new subscription to the SABBATH RECORDER. If you are not a subscriber, send us two dollars and you will receive the Recorder for a year and your choice of the books.

Send the Recorder to your friends who do not have it, and add these books to your library. A book may be selected from former list published, if preferred.

AT THE FOOT OF THE RAINBOW by Gene Stratton-Porter (Author of "Freckles")

The scene of this charming, idyllic love story is laid in Central India. The setting is entirely rural, and most of the action is out of doors. The story is one of devoted friendship, and tender self-sacrificing love; the friendship that gives freely without return, and the love that seeks first the happiness of the object. The novel is brimful of the most beautiful word painting of nature, and its pathos and tender sentiment will endear it to all.

THE BOSS OF WIND RIVER by A. M. Chisholm

This is a strong, virile novel with the lumber industry for its central theme and a love story full of interest as a sort of subfoil. Among the minor characters are some elemental men, lumbermen with the grizzly strength of their kind, and the rough, simple ways. How Joe Kent became the boss of these men, by sheer pluck and a pair of strong arms, the author tells most effectively. Some of his brachial power was derived from the light of a woman's eyes, but to enter into the details here means to spoil the story.

THE HOLLOW OF HER HAND by George Barr McCutcheon

A story of modern New York—built upon a strikingly unusual situation. Mrs. Challis Wrandall has been to a road house outside the city to identify her husband's dead body; she is driving her car home late on a stormy night when she picks up in the road the woman who did the murder—the girl who had accompanied her husband to the lonely inn and whom the whole country is seeking. She takes the girl home, protects her, befriends her and keeps her secret. Between Sara Wrandall and her husband's family there is an ancient enmity, born of the scorn for her inferior birth. How events work themselves out until she is forced to reveal to them the truth about their son's death and his previous way of life is the substance of the story.

CY WHITTAKER'S PLACE

Cape Cod life as pictured by Mr. Lincoln is delightful in its homeliness, its wholesomeness, and quaint simplicity. The plot of this novel revolves around a little girl whom an old bachelor, Cy Whittaker, adopts. Her education is too stupendous a task for the old man to attempt alone, so he calls in two old cronies and they form a "Board of Strategy," dramatical and unusual merit then develops and through it all runs that rich vein of humor which has won for the author a fixed place in the hearts of thousands of readers. Cy Whittaker is the David Harum of Cape Cod.

The SABBATH RECORDER Plainfield, N. J.