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The SABBATH RECORDER
Plainfield, N. J.

A THANKSGIVING OF FAITH
We praise thee, God, for harvests earned,
The fruits of labor garnered in;
But praise thee more for soil unturned
From which the yield is yet to win!
We praise thee for the harbor's lee,
And moorings safe in waters still;
But more for leagues of open sea,
Where favoring gales our canvas fill.
We praise thee for the journey's end,
The inn, all warmth and light and cheer;
But more for lengthening roads that wend
Through dust and heat to hilltops clear.
We praise thee for the conflicts won,
For captured strongholds of the foe;
But more for fields whereon the sun
Lights us when we battle go.
We praise thee for life's gathered gains
And blessings in our cup that brim;
But more for pledge of what remains
Past the horizon's utmost rim!

—John Coleman Adams.
American Sabbath Tract Society

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The Sabbath Recorder

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Vol. 77, No. 21

Plainfield, N. J., November 23, 1914

Whole No. 3538

Brief Items of Interest—Southwestern Association

The people of Gentry were cheered by the messages from sister associations. To the brethren and sisters who have left their childhood homes and sought homes in distant lands, these seem like letters from their loved ones. They listen to the messengers that bring them, with a zest quite unknown to those dwelling in larger churches, where associations have come to be like an old story.

Letters from churches in this association show a decrease in membership in all, excepting the churches at Hammond and Fouke. Gentry has lost 25 by removal, and has a present resident membership of 41; Little Prairie shows a net loss of one, with a resident membership of 12; Hammond, a net gain of 8, with a resident membership of 33; and Fouke, a gain of 5, with a resident membership of 46.

Gentry keeps up a Sabbath school, with Dea. R. J. Maxson as superintendent. The association Sabbath school was taught as one class, with the visiting delegates as teachers. Each one was given a topic in the lesson for the day. There were present in this school fifty-two persons, all but eight of whom were reported as members.

In the business session, on Sunday, when the "corresponding letter" was adopted, some interesting remarks were made containing reminiscences of other times when Gentry entertained the association. These revealed something of the changes in sentiment that have come to the people here. One man, a few years ago, couldn't make a speech on a certain platform with the Stars and Stripes displayed there. But after listening to Dr. A. H. Lewis, Dr. Wm. C. Daland, and others who came to the association as delegates, and who addressed the public school, this young man was converted, and afterwards requested that a flag be given for his school-building.

One brother, who had formerly lived in North Carolina, said he was glad he had come to know the spirit of his Northern brethren. He was once glad to say he was a rebel; but now he is a reformed one, and he's glad to say that too. We must be one under the banner of the cross, if we expect to get to heaven. We must love one another as members of one family.

"We need more missionaries in Arkansas," said one brother, "and for this we are praying." The resolution showed that this people are loyal to all our societies and that they long to see the cause go forward.

The interests of the Missionary, Education, and Tract societies were presented by their representatives, and the little flock made an offering for the three boards amounting to $5.40.

The next session will be held in the church at Little Prairie, Ark.

Southwestern Association

The Southwestern Association was more informal in its meetings than any of the other three. This was necessarily so, because the people of the Little Church, so far away from all other Seventh Day Baptist churches, with almost no chance for visitors from other parts of that association, could hardly make a program until they knew who would be there to help them carry it out. In the first meeting, therefore, there were no denominational societies.

The moderator, Dea. R. J. Maxson, called the meeting to order, and Rev. J. L. Skaggs, who came in place of Rev. L. C. Randolph to represent the Northwestern Association, preached from John 8: 31, "If ye continue in my word, ye are my disciples indeed."

Before the sermon Mr. Maxson spoke of the fair now in progress in Gentry, in which the visitors could see something of
There is not enough deep seriousness in the church, and there is all too little interest in the work. We can, if we will, so consecrate our service to the Lord, that great blessings will come before the meetings close. Christ does not have to be teased and longed for in the blessings we need. He already has the assurance to bestow them upon us, if we only open our hearts to receive them. We have declared our allegiance to him and our love for him, and we are not true if we do nothing. If the work is a failure here, Christ can not say of us, "Well done." We need have no doubt as to the kind of work to be done, for we know that ministries to Christ must exist in ministries to our fellow men.

I am not sorry for the burdens and the crosses, but I am sorry for the poor weak soul who has no strength to bear them. Jesus offers consolation and strength to every true disciple. To all such he says, "Let not your heart be troubled."

At the close of the sermon the speaker thanked God for the privileges of true discipleship, and besought the divine blessing upon this little church. Our business must conform to the Christ-standard. We must not betray Christ for gain, as Judas did, and prove traitor to him. A disciple may have hard problems to solve. He may become discouraged and the way may seem dark, but he has the assurance of Christ's love and help.

Too many try to solve their problems without Christ. A father sought counsel regarding his son. He would not obey him but insisted on going his own way, regardless of his wishes. Upon inquiry it was learned that the parents attended no church, made no pretense of being Christians, and were trying to solve, without Christ, this serious problem of saving their child. It could not be done.

True discipleship means a whole-hearted entering into the service of our Master, and a continuous seeking to the end. A dying man sent for the minister because he did not feel sure of his hope in Christ. It was soon found that his hope was based entirely upon the fact that, years before, he had joined the church. He had not been abiding in Christ for those years, and his hope was gone. "If ye continue in my word, then are ye my disciples indeed."

We found Gentry in gala dress for her first country fair. Several booths and tents along the business street, and good deal of stir around the auditorium, with nought and then a lively piece of music by an excellent band, soon convinced the visitors that something of more than usual interest was on foot. The large signs on the stores, one of which represented a war scene in which a field battery of cannon was shooting old "prices" all to pieces, indicated the purpose of the business men to reap a harvest from the gathering crowds. And when we saw throngs of people who came in the afternoon from the outlying country, we were sure the merchants had not "reckoned without their host."

In view of these attractions it was thought best not to hold an afternoon meeting of the association, but giving the delegates opportunity to visit the auditorium, examine the exhibits of farm and orchard produce to be seen there, and the display of useful and fancy handiwork of the women.

We found a large, well-arranged auditorium on the main street, in which the people of both country and town were on exhibition. When we saw the remarkable display of fruits, grains, grasses, fine needlework, and products of domestic science, we were not surprised that the Gentry people took pride in their fair and wanted their visitors to see it. No wonder the farmers for miles around gathered there to compare products. No wonder the thrifty housewives brought in their choicest specimens of canned fruits, butter, bread, flowers, and work of the needle, to compete for prizes.

We have seen many expositions of nation-wide reputation, but we do not remember ever having seen a finer display of apples than this one at Gentry. Besides many exhibits of this fruit on plates and small dishes, there were arranged around the room fifty-one "bushel boxes" of large, beautiful apples. In one case forty-five apples filled a bushel. There were at least twelve varieties of apples exhibited, of any one of which a farmer might be proud. The pears too were excellent, but the exhibit was not so large. The corn, wheat, potatoes, turnips, beets, peas, and peanuts were as fine as can be found in any country. There was also some beautiful evaporated fruit of home production. Then, filling one end and one side of a hall were displayed the products of women's art: rugs, carpets, quilts, coverlets, spreads, tidies, laces and embroideries in great quantities. The best results of domestic science in butter, bread, cakes, preserves and jellies were also shown, and they were very attractive.

We noticed that Mrs. H. D. Witter—formerly Mrs. J. L. Huffman—took the first prize for butter. There were sixteen competitors.

As to the town itself, the main business street of Gentry shows signs of rapid progress. The wide, concrete walks, the broad thoroughfare, the new and tidy side streets, the fine public buildings, including the bank, the postoffice, several well-kept stores, a pleasant hotel with ample yard, and several other places of interest, give this street an up-to-date, business-like appearance. There is an electric plant which lights the town, adding much to its comfort and beauty. On either side of this street are some small buildings with their cozy cottage homes scattered among groves of oak and maple, and three or four neat churches, all combining to make a pleasant, homelike village.

EVENINGS AT GENTRY

The audiences at the evening meetings were larger than those of the day meetings. Each evening there was a sermon, followed by a conference meeting. Only those who have lived in small, isolated churches can understand how much the people of our little Gentry Church appreciated the coming of the delegates, and how they enjoyed the meetings. Some of us had understood something of this before, but we had a new revelation of it in the many expressions of the little flock, so full of heartfelt thankfulness for our coming, and for the help the good meetings brought them. So many have gone away to seek homes elsewhere where we do not wonder at the feeling of discouragement on the part of those who remain.

The first evening sermon was by the editor of the Recorder. The text was: "For what is your life?" After speaking of the wonderful, far-reaching life of spiritual beauty which begins here and goes on, with all its possibilities, into the eternities, we dwelt upon the importance of a true conception of life here, and showed that every man's life means something to himself, to his home, to his neighbors, and to his country. A man's influence does not stop when he dies, but goes on to help or hinder coming generations. Our seed-sowing is bound to bring a harvest of good or of evil; hence it becomes us to ponder well the question, "What is your life?"

Friday evening

After a praise service, led by Rev. John T. Davis, Secretary Saunders preached and led an after-meeting. His text was: "But the time is now fulfilled" (Micah 4: 1). After speaking of the prophet's far-seeing vision of better days to come, and of the reason we have to hope for a favorable outcome from the perplexing problems of the present, Mr. Saunders gave a most cheering message. The
very darkness of our times ought to challenge us to trust the Almighty. We should have greater faith in God's promises for a better day and for victory. A golden age is sure to come. It will lift men above the sin that surrounds us. It will tell us how "it will come to pass." It tells me what I am and what I need. Its promises are suited to the needs of the lowest. It reveals a power that will take our feet out of the miry clay, place us upon a rock and establish our going. Faith will gird us, in the strength of Jehovah, for victory over sin. The gospel goes to the limit and offers hope for the worst of sinners. It can't live like sinners and its strength of Jehovah, for victory over sin. It will come to us. It will lift men from the depths of despair and make us hopeful for the worst of times.

**Day Meetings at Gentry**

Each day, in the meeting, aside from the business part, which was reduced to a minimum, provision was made for a prayer by the delegates. This prayer was given by Rev. John T. Davis, representing the Western, Central, and Eastern associations, preached from the words of Christ concerning the builder's counting the cost. He showed that a religious life costs something. In the afternoon Rev. G. H. F. Randolph preached about the Christian standard of true spiritual life, brought out by Paul in the second chapter of First Corinthians. On Sabbath evening he preached from the texts, "Cast thy burden upon the Lord, and he shall sustain thee" (Ps. 55:22), and "Casting all your care upon him; for he careth for you" (1 Peter 5:7). It was the gospel of the Old Testament and the gospel of the New. Sunday morning Rev. J. L. Skaggs preached an excellent sermon on prayer. In this he showed the power of prayer, in accordance with God's plan that the effectual prayers of righteous men shall avail much. He showed that not all petitions are true prayers. The Lord's Prayer, even, is often used too lightly and too thoughtlessly. It becomes true prayer only as we really feel what we say when we use its wonderful expressions. The benefit of having special times for prayer was emphasized. The speaker believes that prayer must move God, if he is to be Father as the Bible shows him to be. Too many pray in the line of their own notions and whims. Again, prayer moves the one who prays; for the loving Father has planned that his Spirit shall move the spirits of those communing with him.

God's plan for doing things is to use men for the ordinary work of upbuilding his kingdom. He moves men to social service and to minister unto the needy. Prayer leads to true thought on perplexing problems. When we need guidance, we can talk with God, and he leads to clear thinking about matters that trouble us. Again, prayer is a means of discovery. It leads to a clearer knowledge of God. It reveals his presence, and his readiness to give strength. The prophets found it so. Through prayer the unlearned and the humble have been made powerful for the Master's work on earth.

May God protect Seventh Day Baptists from Phariseesm, and make us humble, pious and powerful Christians. Then we can not fail, and his cause will prosper in our hands.

**Sunday afternooon**

Rev. John T. Davis preached from the passages in Ezekiel about the watchmen unto the house of Israel, who were admonished to warn faithfully the wicked from their evil ways. His theme was "Justice and Mercy," or "Personal Responsibility." It was a strong plea for active work in the Master's vineyard. It was easy to shirk responsibility, and too many do so rather than take up the work at hand. It is easier to pray for missions than to go forth and bear the message or to pay for others to go. It is a great thing to be right with God; it is a great thing to be right with men; and it is a great thing to be right with one's self.

Ignorance of the law does not free the violator from its consequences. But it is not true to the Bible teachings of mercy to say that, for a single sin, a sinner shall be cast out forever. God judges men according to the light they have had, and against which they have sinned.

**Thank God for Your Environment**

**Dr. H. M. MAXSON**

Pastor Shaw asked us to bring to prayer meeting some sentiment from the Recorder. So I sat down to choose my sentiment. As my eye ran over the pages, it fell on one of the heads of W. L. Burdick's sermon, "God's love is shown in our environment." "There," I said, "there is my sentiment." If a man of wealth should lay out a beautiful park with winding drives and flashing fountains and gorgeous gardens and should then proclaim to the countryside, "Whosoever will, let him come and enjoy my park," it would be a monstrosity. But God provided for his generous spirit. If we lived near, our hearts would go out in gratitude to him.

But God has made this wonderful world with beauty everywhere such as no man can equal, and has put us, his children, in the midst of it to use and enjoy it as we will. What love and gratitude we owe him for it!

There comes to my mind a country boy who was walking to school one morning when his teacher overtook him. The boy had an unusual appreciation of the world around him, and as they talked of the beautiful things, the school teacher asked him if he knew what was the most beautiful thing in the world. "Yes," said the boy, "I do. It is this bit of road we are walking on now." To him the most beautiful thing was that part of the world that was next to him. I feel a bond of sympathy with that boy, for, wherever I am, I find myself surrounded with that which is beautiful. Whether I am on the raging, storm-lashed sea or on the quiet sun-kissed shore, on the mountain top or in the forest's depths, amid the luxurious vegetation of the tropics, or on a sun-burnished desert, I can not imagine any place that is not beautiful, for it is all made by our heavenly Father, and to him who sees it is all full of beauty.

Once I took with me on my favorite walk a commonplace man, apparently without sentiment, a switch tender. I showed him over all this in all the beautiful traceries which God put into it when he made it. It was half covered with mosses and lichens, of a dozen different varieties, each with its own individual beauty and pattern. As we looked at it, the man turned to me and said, "And there are people who say there is no God." I send up many a prayer of thankfulness that God has opened my eyes to see my environment as it was for me.

As I muse over God's gifts, the Recorder drops from my hand and I become conscious of the presence of that dear woman who came into my immediate environment. I owe to her, to whom so much of my earthly happiness, and there comes to mind a phrase used by one of my friends up in the big woods. He always speaks of his life partner as "my woman." I have often smiled at the crudeness of his speech, but now the phrase seems to me to have a wondrous beauty and richness and sweetness as I thank God for my woman that she gave me so long ago to fill my place in God's environment, and as the thought of her, the younger woman whose happy voice comes down to me from up the stair. Then my thoughts flew far afield, many and many a league across the sea, borne on the wings of the war news that I have read...
with saddened heart these many days, and I feel that I can offer, without sin, almost the prayer of the Pharisee and thank God that I am not as some other men are, lying in a noisome pool under the flying shrapnel on the battle front, or mounting guard in some beleaguered fortress, or standing on the trembling deck of some stricken, sinking battleship, or, even worse, a bewildered, panic-stricken, starving refugee in war-ridden Belgium; I thank him that I am a citizen of a country whose national spirit reaches out to all nations of the world, with nothing of hate, nothing of envy, nothing of covetousness, but only with warm, helpful brotherly love.

And so I sum up my meditation with this thought, that next to the gift of his Son, I do indeed thank God for the wondrous, blessed environment that he has created to enfold around me.

Behind Time

REV. GEO. W. HILLS

Much is said of late about the ability to control circumstances. It sounds fine. It is an inspiring doctrine, though there may be exceptions to the rule. The old maxim in use when I was a boy was a book of many rules, and the rules had many exceptions. The grammar troubles linger in memory with great vividness. I think this rule of governing circumstances has exceptions, for since my last Recorder article I have been confronted by circumstances over which I had no control whatever; in fact they controlled me and put me in bed. But, thanks to one of the best physicians of the scattered ones need a pastoral call once Correct a'reform, men must place it in the beginning—on the seventh day of the week. We agree with this brother when he says: “Bible students and teachers who seem to be pretty well informed upon general Bible topics are quite astray” on the Sabbath question.

Reg. George Seeley,
Moncton, N. B.

DEAR BROTHER: Some time ago I received a package and thank you very much for it. The following letter, written to Rev. George Seeley, explains itself. How can any one accepting the Bible as the only rule of faith and practice come to any other conclusion than that the Sabbath must be placed where God placed it in the beginning—on the seventh day of the week? We agree with this brother when he says: “Bible students and teachers who seem to be pretty well informed upon general Bible topics are quite astray” on the Sabbath question.

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... like a martyr of old." The damp and cold of prison life soon told on his weak frame, and on the Sabbath, February 16, 1683, he died. After Mr. Bampfield's death, the church was scattered for two years. Then it was reunited and led by Joseph Stennett. Under his leadership, in fourteen years the membership increased from one hundred and twenty. Mr. Stennett excelled as preacher, writer and poet. His hymn, "Another Six Days' Work Is Done," is known almost everywhere. Besides the churches here mentioned, there were others of this faith, fourteen in all. What was the cause of the decline of these churches? Mr. Jones thinks it is, in a great measure, due to a lack of combination and unity for mutual encouragement, growth and defense. Since we all know "that in union there is strength," why can not the "children of the kingdom" realize this fact and act upon it. "However, Sabbath Reform in England is reviving, the lamp is being replenished, and a brighter day for the long down trodden and despised Sabbath is beginning to dawn."

**The Passing Show**

REV. G. M. COTTRELL

A week of wonderful Kansas sunshine and weather. The mercury has gamboled up the glass from 30 to 49 degrees above freezing. It now stands on my back porch in the shade, at 66 degrees. We can not equal the wonders of foliage color in the New York hard maples, but this beautiful Kansas sunshine rivals California and Florida.

"The week was ushered in by Dr. Charles Zueblin, of Boston, author and lecturer on civic and social problems. The "New Civic Spirit" was his theme at the auditorium meeting. Sunday afternoon, in which he showed that the charities, the ministry and medicine were no longer the only media through which consecrated service could be rendered the world, but that politics and civic reform furnished a grand opportunity for consecrated public service. His Sunday-night address in Rev. Mr. Sheldon's church, on "The Fellowship of the Common Life," was spoken of as a master-piece. Again, at the Commercial Club, on "The City of the Future," Tuesday day some fifty members of the club motor-ed around the city on a thirty-mile drive, attempting to locate a proposed boulevard system encircling the city. So the dream of The City Beautiful is gradually coming a reality. Many favorable comments on the present Topeka and her possibilities for the future are heard.

Her thirty blocks of white way are probably the most highly scaled and cleanest in any city in America. Her beautiful parks, abundant shade, miles and miles of paved streets, schools and churches and public buildings make her a constant delight. We are glad to add, these is not a single saloon.

But not only must the city of the future have these show-places for the visitor, she must make all her parts comely. So she has to renovate her slums, clean out the bottoms, and make fuller life for the most lowly.

Tuesday night Senator Frank J. Cannon, formerly of Utah, spoke on the "Menace of the Mormon Kingdom." What gave it Stability? What gave it power? What brought up a Mormon, and a Mormon elder at a youthful age, his desire to be a citizen of the United States was greater than his desire to be a loyal Mormon at the expense of his country. For the government, Mormons are in treason against the government. They are practicing polygamy in eleven States, without let or hindrance, and in violation of their solemn pledge, and are using the church as a political machine to accomplish their designs, and impudently say, "What are you going to do about it?" Reed Smoot has no right to be in the United States Senate, and strict measurement should be on the Senator. Mormons should even be denied the use of the United States mail, until they cease to teach, publish and practice doctrines antagonistic to our laws. Senator Cannon is a clear and powerful speaker, and has undertaken a herculean task of arousing the nation to the task of destroying this, her most powerful internal foe.

The latter half of the week has been given to the great annual gathering of the teachers of the State. Six thousand strong they poured in upon us from every quarter, until streets and stores, hotels and homes, halls and restaurants have overflowed. The excitement and mirth among the teachers everywhere as they come, tall ones and short; plump ones and thin; serious-looking and care-free;...
blue-eyed and black-eyed; rosy-cheeked and pale; brunettes and blondes; and all well dressed. Indeed a good crowd to search for the latest styles. Bless them, where will you find a nicer bunch than Kansas’ six thousand school maams?

Lectures and concerts, round tables and department meetings have filled the days, and the city has roared louder and the teacher life fuller for this great assemblage.

Dr. Charles Zueblin, of Boston, who opened the week’s activities, was the last to appear in a general address before the teachers at the auditorium last night. We here submit a portion of his address on “Education for Freedom”:

Education can not be adequate unless it takes account of the threefold legacy of the nineteenth century—industrial organization, the democratic spirit and the cosmic sense. The nineteenth century was appropriately called by H. H. Bancroft and Wallace, “the wonderful century,” yet its greatest achievements were not its verities, but its vistas. The use of machinery has multiplied comfort beyond the dreams of earlier times. It has united workers on a scale before unknown, and made the world a happy place; it has tried to exploit science, but it has not become scientific. It has increased material wealth and sacrificed spiritual values by compelling uniformity.

EVERY ONE DOES EVERYTHING

The second factor in the heritage of today is the democratic spirit. This has not yet expressed itself so fully in liberty and fraternity as in equality. Despite the shameful extremes of luxury and poverty a superficial equality pervades contemporary life. Everybody reads, everybody travels, everybody does what everybody else does because everybody else is doing it. More people read than ever before in history. Most men and women have more good things; hence the taste of the cultivated surrender to the popular demand. Journalism is extravagant; fiction is journalistic; the drama is sensational. The democratic spirit holds latent the larger life. It is momentarily subjected to mediocrity. Audacity is required to rise above the commonplace.

It is just beginning to dawn upon us that an even greater democratic spirit for the life of tomorrow is the cosmic sense. The twentieth century knew a great deal about the physical, the spiritual, and the social man. The nineteenth century taught us about the man who is at hand, and through knowledge of him we became the vastly larger race of the universe. Philosophical, religious and other speculations of the nineteenth century have ready appeal in that of a cosmic vision. Positivism, socialism, anarchism, New Thought, Christian Science, mysticism, and pantheism—each suggests an endeavor to be cosmic, to present a vision of the fullness of life.

NEW SYSTEMS ARE REQUIRED

Education can not be adequate unless it takes account of this threefold legacy, which indeed is crudely done in the familiar educational trinity, the education for occupation, and for character. Medieval culture is no longer sufficient. The college entrance examinations will not do as a standard of life. We can not train free men and women for the functions of tomorrow by a separate education designed for sequestered monks nearly a thousand years ago.

We shall use our industrial organization, democratic spirit and cosmic sense in preparation for occupation, citizenship and character. Then we give the pupil his trinity of creation, service and harmony.

The child can not be fitted for occupation in the ever bigger world if we merely teach him a trade. Education has to be a cooperative, not competitive, promotion that reveals the conventional mind of the child, becomes a workshop and a play-room, instead of a prison and a hospital. Training for character will be secured not so much by discipline as by the exposition of the meaning of harmony.

Topeka, Kan.
Nov. 14, 1914.

Gratitude

MRS. GRANT BURDICK

Read at the Central Association, October 8, 1914.

Gratitude is defined by Webster as a kindness awakened by a favor received. Here then is cause and effect. Two persons, at least, are required for one to experience gratitude: one to give, and the other to receive. We notice that the one who receives, is the one who feels this emotion.

In making a journey away from home, real favors are often bestowed upon us by strangers, which call forth our grateful thanks at once, and we are very apt to speak later to our friends in praise of this benefaction. Something in the very act of expressing kindness by word, act, or gift is bestowed upon us by the friends with whom we mingle in our daily lives, how quick we are to say, “Thank you.” How we feel the love in our hearts for them quicken and glow with renewed warmth. How gladly we sound their praises to others. How eagerly we seek to find some way in which to show the gratitude we bear.

In the Bible we find many interesting stories which sometimes give sharply contrasted pictures of gratitude and ingratitude.

There is the story of Hannah who prayed to the Lord so earnestly for the gift she desired. The Lord heard and granted her prayer. She proved the genuineness of her gratitude by giving to the Lord the child she had desired. She told the story of Esther, the humble Jewess maiden who did not fail in love toward her first-born, but the gift so quickened her love toward the Lord, that she determined to give up this, her dearest treasure, to him who had bestowed it upon her. So at a very tender age she took Samuel to the temple to be trained by the priest, in the service of God.

Coming farther down in the history of God’s people, we will glance at the Bible story of Esther, the queen. In the modern industrial machine we have been thrown.

Through the influence of her uncle, she became, by the blessing of the Lord, the savior of her nation from utter destruction. The result was a wonderful growth of gratitude throughout the nation that two days were set aside as “days of fasting and joy, and of sending portions one to another, and gifts to the poor.” These two days were to be “remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.” These days are still faithfully observed by the Jews.

In King David’s life we have another example of gratitude. Perhaps no other man ever had so great or so many causes for gratitude as this king, of whom we have become the generation in the Bible. So deep and sincere was David’s sense of indebtedness to God, that again and again he dedicated his life, his property, and all his talents to the praise, service, and worship of the Most High God. In a tender and grateful acknowledgment he received all the blessings that crowned his life. As we read and study the book of Psalms, we are constantly interested in his songs of praise, so filled with expressions of gratitude.

Again we turn the sacred pages, and read of the birth and life of Christ our Lord. How continually he was offering thanks to his Father! He scarcely uttered a prayer but that he thanked and praised the Father.

As he begins his ministry, he calls about him the disciples. We are told that after Ananias had carried the money to Paul and brought his brother Simon. Philip, when called of Christ to follow him, went at once and brought Nathaniel. In Matthew 28: 19, Christ gives the command, “Go ye therefore and teach them.” Why then is the lesson for us in these days? Have we cause for gratitude? How much of it shall we express, and in what way? We read that God is love, that he first loved us, and that because he first loved us he loved him. Loving him truly begets in us a lively sense of gratitude, which can be acceptably rendered to God only by constantly striving in every way in our daily lives to do as a standard of life.

The Hindrance to Prayer

An unforgiving spirit is one of the commonest hindrances to prayer. Prayer is answered on the basis that our sins are forgiven; but God can not deal with us on the basis of forgiveness when we are harboring ill will against those who have wronged us. Any one who is nursing a grudge cannot accept the prayer that the Lord granted to the ear of God against his own petition.

How many there are crying to God for the conversion of husband, children, friends, and wondering why it is that their love and prayers are not answered, when the whole secret is some grudge they have in their heart against some one who has injured them, or who they fancy has injured them.

"The sender and the sent are fellow missionaries. Every disciple who does any sort of missionary work is a fellow laborer with Christ in the one unfinished work that began in Bethlehem."
SEVENTY-SECOND ANNUAL REPORT OF THE BOARD OF MANAGERS

(Continued)

GENERAL MISSIONARIES

The West Virginia Field

Rev. Wilbur Davis continues the work as general missionary on this field, and as joint pastor of the three churches. The churches of this association which are so fortunate as to have pastors, very generously continue to pay a certain amount a member for the support of Brother Davis. This, with the allowance from the board, makes it possible for this large field and the small churches in it to have systematic help. Besides preaching at the churches regularly and occasionally holding special meetings, appointments have been met at Lick Run and Bear Fork. Brother Davis reports: one hundred and sixty-seven meetings; Sabbath, one; Sabbath converts, four.

CITY MISSIONS

The City of New York

This is the fifth year of our Italian Mission work in New York City, under the direction of Rev. Antonio Savarese. The headquarters now are, however, at New Era, near New Market, N. J., where Brother Savarese lives, and where we now have a commodious chapel. Here we have a congregation ranging from twenty to forty people. The services are held in the afternoon, following which the Sabbath school is conducted by workers from the New Market and Field churches. Mr. J. G. Burdick has been in charge of this work, and to him we are greatly indebted for its success. On Sabbath morning Brother Savarese holds services in the city, and works among the Sabbath-keepers located on the East Side. This work, which consists quite largely in the printing and distributing of tracts, is financed by both the Tract and Missionary societies. He reports: one hundred and ninety-eight sermons preached to congregations ranging from thirty to fifty people, at five different places; calls, two hundred and twenty; people added to the church, four,—by baptism, one, by letter, three; Sabbath converts, one.

The Wisconsin Field

Rev. J. H. Hurley was missionary pastor on this field until last January, when he resigned on account of needed rest. He has, however, continued the pastorate of the New Auburn (Wis.) Church, which he had previously carried on in connection with his field work. Regular appointments have been sustained at Pine Grove school-house, and occasionally at Windfall Lake. One of the Milton College quartets will visit and labor on this field during the summer vacation. Brother Hurley reports during his six months of labor: thirty-seven sermons preached to congregations of about sixty-five people; people united with the church by letter, two.

The Ontario Field

Eld. J. A. Davidson, of Campbellford, Ont., has, during the first half of the Conference year, continued the missionary and Sabbath Reform work in neighboring localities. He has sustained regular appointments in several cities within a radius of a few miles. It seemed best to the board to discontinue this work January 1, when Brother Davidson was sent to the Scott (N. Y.) Church. His reports during the six months show twenty-five sermons preached to congregations ranging from seventeen to twenty-five people; pages of tracts distributed, 25,500; books and papers, fifty; prayer meetings, six; calls, four hundred; added to the church by profession of faith, two; Sabbath converts, four.

MISSIONS IN OTHER STATES

The Wisconsin Field

Brother J. A. Davidson, of Campbellford, Ont., has, during the first half of the Conference year, continued the missionary and Sabbath Reform work in neighboring localities. He has sustained regular appointments in several cities within a radius of a few miles. It seemed best to the board to discontinue this work January 1, when Brother Davidson was sent to the Scott (N. Y.) Church. His reports during the six months show twenty-five sermons preached to congregations ranging from seventeen to twenty-five people; pages of tracts distributed, 25,500; books and papers, fifty; prayer meetings, six; calls, four hundred; added to the church by profession of faith, two; Sabbath converts, four.

CITY MISSIONS

The City of New York

This is the fifth year of our Italian Mission work in New York City, under the direction of Rev. Antonio Savarese. The headquarters now are, however, at New Era, near New Market, N. J., where Brother Savarese lives, and where we now have a commodious chapel. Here we have a congregation ranging from twenty to forty people. The services are held in the afternoon, following which the Sabbath school is conducted by workers from the New Market and Field churches. Mr. J. G. Burdick has been in charge of this work, and to him we are greatly indebted for its success. On Sabbath morning Brother Savarese holds services in the city, and works among the Sabbath-keepers located on the East Side. This work, which consists quite largely in the printing and distributing of tracts, is financed by both the Tract and Missionary societies. He reports: one hundred and ninety-eight sermons preached to congregations ranging from thirty to fifty people; number of tracts distributed, twenty-five thousand, and as many more papers and books; a large number of prayer meetings held, and more than one thousand calls made; people added to the congregation by baptism, twelve; Sabbath converts, twelve. He thinks some fifty people have been converted.

Battle Creek, Mich.

Rev. D. B. Coon continued on this field, serving our church as pastor until the close of this Conference year, when he resigned to enter the employ of the board as field missionary and evangelist. The attendance at Sabbath services has continued to increase. Through the kindness of the Sanitarium, our people are still holding their services in the chapel of the main building. We are accorded a place in the Sabbath school of the Sanitarium, both as teachers and officers. The Young Men's Bible Class remains faithful, with Pastor Coon as teacher. At each Sabbath service there are new faces, both of Sabbath-keepers and of those who are interested in this question. The changes among our people are frequent, but some have come to a more settled condition in our interests here. The meetings of the Sabbath Keepers' Convention of Michigan and Indiana was held here in the fall and was well attended. Rev. M. B. Kelly continued to call to this church, and will commence his services in July. During the winter, pulpit supplies were secured for the church and Brother Coon was given leave of absence to go as evangelist among several of our churches. This absence leaves us with only three quarterly reports, which show forty-nine sermons preached to congregations averaging about eighty-four people; pages of tracts distributed, five thousand and four; books and papers distributed, forty-three; prayer meetings, sixty-nine; calls, six hundred and fifty-three; added to the church, eleven,—by baptism, five; by letter, eight; Sabbath converts, one.

SUMMARY OF FIELD MISSIONARIES

Twenty-four missionaries and pastors have been employed or aided financially on the home field during the year, laboring in New Jersey, Alabama, Arkansas, Missouri, California, Colorado, Utah, Wisconsin, Nebraska, Iowa, Illinois, Minnesota, South Dakota, Michigan, and two city missionaries, one in New York City and one in Chicago, Ill., besides the work at Battle Creek, Mich.

SUMMARY OF ALL THE WORK

THE FOREIGN FIELD—CHINA

Shanghai

Shanghai Seventh Day Baptist Church: membership, 71; congregation of 150 people during school year; two foreign ministers; contributions of Native Missionary Society, $177.50 Mexican, including Sabbath collections; Sabbath schools: 2; with one of them has an average of 97 pupils with 15 teachers; Boys' Boarding School with 45 pupils; receipts, $3,050.25; Girls' Boarding School with 32 pupils; day schools, 2, with 90 pupils and day schools, $1,494.60; one person has been baptized and united with the church; probations at Shanghai, 13.

Lieu-oo

One Seventh Day Baptist church with 12 members and 13 probationers; services each Sabbath, with average attendance of 56; one day school opened with 11 pupils; one dispensary with two lady physicians; number of treatments, 7,988 to 5,066 different patients. There are thirteen native workers, including one evangelist and one licentiate.

SUMMARY OF WORK ON THE HOME FIELD

Forty men have been employed on the home field more or less of the time. They report: 24 years of labor on eighty-four different fields or localities; sermons and addresses, 1,600; prayer and conference meet-
A Leaf From My Diary

A PASTOR

It was a beautiful Sabbath Day that I spent with a non-resident family of the church. In the afternoon the Doctor and I took a walk of two miles to visit a family of recent converts to the Sabbath, consisting of a mother and two grown daughters.

I shall never forget that visit. There was hung on memory’s wall that day a picture that does not fade with the passing years. The center of the picture is a young woman, educated and refined, strong in mind and spirit, but evidencing that bodily weakness that accompanies the last stages of tuberculosis of the lungs. She was a graduate of the State University, had been brought up in the Lutheran church, had later joined the Presbyterians, and for some weeks had been a Sabbath-keeper.

She was sitting in an easy chair, under the shadow of a spreading tree that stood on the lawn of her home. There we found her as we approached the house that was warm summer afternoon, and there, after a brief service of worship and conversation unusually delightful and satisfying, we left her.

There was something in the atmosphere of the place and the character of its surroundings that helped me to appreciate the life-story as it was given me. There was hardly a breeze astir, and out over the garden lying in the sun, and over the tall grass in the meadow ready for the mower, the shimmering heat and the movements of the yellow butterflies on the wing. Behind us was the creek, and across it stretched an old mill-dam, over which the water fell in ceaseless monotony. But the mill was gone and the mill-race was grown over. The road led across the creek, below the mill-dam, and climbing the hill beyond, lost itself in the blue sky that rested upon its summit.

Here our friend had spent her childhood. From here she had gone away to school, and to take her place in the world as a teacher. Back to these familiar scenes, at the age of thirty-three, she had come to take final leave of earth, at that spot where memory loves to linger longest, and which most suggests and best typifies the place which awaits the soul earth-released and heaven-bound—home. What a calm and intelligent faith was hers, what a peaceful and satisfying hope! Especially did she rejoice in her new-found truth of the Sabbath.

Three things impressed me as revealing the real significance of the Sabbath to her. In the first place, she pondered, pondered, over and over again, that most memory loves to linger longest, and which most suggests and best typifies the place which awaits the soul earth-released and heaven-bound—home. What a calm and intelligent faith was hers, what a peaceful and satisfying hope! Especially did she rejoice in her new-found truth of the Sabbath.

That is a never to be forgotten Sabbath to me. We left her as we found her, after a few hours. But not as we found her, I am sure. She rejoiced in the privilege of a new-found experience of the Sabbath more than compensated her for the loss of the joys of the schoolroom. I knew the latter were many by the way she referred to her children. It was her sweet cross to feel that she could never teach again, but she did not complain.

Again, realizing as she did that she would never be put to the actual test of keeping the Sabbath under circumstances which would make it difficult, she wondered whether she would be faithful if she were back under the old conditions with her new-found faith. In her imagination she went over every situation in which she felt she might be placed as a Sabbath-keeper, and she felt that she would be true. There was something pathetic about this attempt to try herself; and yet she was so sincere that the heroic element in it almost forbade pity. She knew she would never have to stand the test. But she wanted to feel sure that she would not falter.

To me it gave a fresh revelation of the value of experience, and a new appreciation of the Eden story of the temptation. We should rejoice when we are tried, for this gives us an opportunity to assure ourselves that we are making growth in Christian character.

In the third place, although I have no doubt that the legalistic side of the Sabbath claim had been emphasized most in impressing her with the matter, and, perhaps in her case, too, the law was her schoolmaster, yet she said, and she said it voluntarily: "It is not so much because of the commandment that I keep the Sabbath, but because of my love for Jesus and my desire to live close to him." In this she revealed the highest motive for obedience, and her joy in this new means of fellowship with her Lord.

"That is a never to be forgotten Sabbath to me. We left her as we found her, after a few hours. But not as we found her, I am sure. She rejoiced in the privilege of a new-found experience of the Sabbath more than compensated her for the loss of the joys of the schoolroom."

The SABBATH RECORDER
**Thanksgiving Prayer**

For all thy mercies, Lord, we give thee praise; for the sweet air, the throbbing sea, the towering hills, and every speak thy great majesty. We praise thee for the trees that, straight and tall, proclaim in steady strength a changeless tale of thee. And then, with deeper breath, we think of our own being, sealed with the stamp of God; of family and friend; of love, that gladdens, sweetens, glorifies; of joy that's touched us, and of pain that's purified. For all, O God, accept our praise. Teach us a steadfast loyalty, and accept this, our Thanksgiving prayer to thee.—L. D. Starns.

At Thanksgiving

O wheels, turn swiftly and speed the train that brings our loved ones home again! Though they have wandered far and wide, when coming homelike-side we spread the board to ample space, and set the vacant chairs in place; our eagerness we manifest in waiting for the coming train.

Blest day that quickens kindred ties, and wakes the best that's in us lies. With generous store we feast away, Forgetting not the sad and lone, For some have gone so far away They come not even for this day: And 'neath the smile there lies the tear For those we no more welcome here.

The winds blow chill, but fires are bright. And all the valiant birds are hast, If in the evening our days are cast The earth has given bounteous yield Of harvesting from fertile field. And putting all our fears away, With thankful hearts we keep this day; And the kind Father's loving care Broods o'er his children.—Emma A. Lente.

**Home Missionary Work for Young Women**

MISS MINNIE GODFREY

Paper read at Woman's Hour, Northwestern Association, Farina, Ill., September 24, 1914.

At the recent session of Conference we heard two definite calls for workers on the foreign field: needed, a man in China; again, wanted, a man to assist Marie Jans in Java. Because there were no definite calls for young women in the homeland, shall we, then, conclude that there is nothing for them to do along missionary lines? Rather let the willing workers study the needs of our own homes, communities, large cities, the Fonke School, the northern Wisconsin, and other home fields. After even a few moments of careful consideration, we see how much there is to be done at our very doors.

See what opportunities there are in the home! What could be more convincing of God's great love than the unaltering faithfulness of young womanhood? Would not this make a lasting impression upon the plastic minds of children in the home also? Furthermore, we all meet friends in our homes. Here the sincere Christian has innumerable opportunities to work for the Master. A little girl who lives less than a block away had this to say of us until she attended the Memorial Day services. The neighbors mentioned the fact the next day. But did they do anything about it? The little daughter of a busy, uneducated mother once went to a neighbor's: A Junior verse of six words with the word love in it. A child of perhaps eight or ten years had never heard of Jesus until the teacher in a rural school told the story of the Christ Child, at Christmas. The pupil's mother did have a Bible, and at the child's request looked up the story. These are only three instances of the many opportunities to work for the Master, offered to us every day. Those who are ready and willing can find something to do without leaving their homes.

Let us go farther and study the community needs. Are they social, civic, religious, or educational? In some towns the young people spend their time with valueless, or even harmful, amusements, while some older person might tactfully guide them to something better. Young people must have "something to ask." Do they not believe they voluntarily choose the wrong? But they will take that if nothing else is offered. As to civic reforms, can we not find some means of securing the passage and enforcement of laws that might be a moral, social, and physical benefit to our citizens? In Wisconsin we have a law which should entirely do away with the use of cigarettes. Yet how many are smoked daily! It may be that the boys and girls are filling their minds with trash, instead of that which uplifts and ennobles.

In some places where there are no libraries, public reading-rooms have been fitted up and opened two or three evenings a week. Perhaps some, or all, of these suggestions are not strictly missionary. Are they not means to the one great end? Work of this kind certainly helps us to know individuals better, thereby making us more tactful when the time comes for deeper service. If we are to "present our bodies a living sacrifice," and, if they are God's temples, should they not be strong and clean physically, with pure minds? Not long ago I heard personal work in evangelism compared to picking strawberries. These thoughts impressed me: "They are not all ripe at the same time," and "Do not spoil the vines for the harvest of some one else." Some missionary work is more "readily available" at the home centers. Are we not neglecting calling upon the sick and shut-ins? How much they appreciate a call and perhaps a few flowers from a cheerful person!

Did you ever try writing letters to mission stations in your own home or foreign field? Do you believe they appreciate our interest in them and their work. Imagine yourself in a place where you could get mail from home only once in two weeks. How many letters of genuine interest might you wish to receive? Doubtless even those from strangers would be gladly received. One missionary said he answered about seventy such letters one summer vacation and was glad to do it for the sake of receiving the letters during the year.

In a letter which recently came from Marie Jans, she says, "I thank you very much for your kind interest in my work. I, also, am greatly interested in you all, and in your work for our Lord in far-away America. May our dear Lord bless you all abundantly and reward you and all the friends who take an interest in this little part of his vineyard."

This letter came in response to mine asking for something from Java for our church missionary exhibit. In this exhibit we plan to have articles typical of different foreign countries. The exhibit from Java consists of three dolls (made by our Minnesota sisters) and a group of Miss Jans) dressed to represent a native man, woman, and child. Perhaps, this isn't strictly home missionary work, but it is a work we can do at home to increase interest in foreign missions.

A. E. Webster, of the United Charities of Chicago, upon receipt of a box of clothing from the Ladies' society, wrote, "I am sure you could see the look of appreciation on the poor people's faces when they receive such needed clothing you would never regret having sent it." Will you allow the United Charities to lack food and clothing for distribution this winter? They not only supply these once but keep watch of families, sometimes for years. Giving financial assistance only when really necessary, helping the men to get work, and teaching the mothers to care properly for their children and homes. Here is work for young women as nurses and visiting housekeepers. Those who can not give all their time, spend as much time as they can working in offices as secretaries. Other opportunities for missionary work are: the city rescue missions, working among immigrants, working in city rescue missions, and carrying flowers, books, or magazines to inmates of hospitals and prisons.

At the close of the year in our own county we hear much about the Y. M. C. A. But where is our rural Y. W. C. A.? The motto of the student association is, "Young women at work for young women." This is a pleasant, as well as a profitable, life. Some one has said that a person could do no better home missionary work than teach the poor mountain whites of the South to keep their houses sanitary and supply their families with well-cooked, nourishing food.

The teacher always has an opportunity to help the child along other lines than his mental development. Doubtless her greatest work is the training of character. What an influence the child is in the home! By knowing the home the teacher can offer helpful suggestions in school, which the children gladly take home and insist upon having done. These suggestions may be on sanitation, proper kinds of food and clothing, care of the body. Or, if none of these are needed, simply a book from the school library sent for some member of the family to read, or a visitor to spend a few moments in your home and teacher in touch with the home. As some one has said, the most important sense to the Christian worker is touch—personal
touch. What the unconverted need most is love. This will often help the poor even more than material support. "The work of charity was interpreted by John when he said, 'The greatest of these is love.'"

If the teacher is a good organizer, in many communities much can be done to uplift the social standards. In rural communities where people do not have church privileges, teachers might be instrumental in organizing Sabbath schools or Christian Endeavor societies. Would not this be excellent work for some of our young women among the scattered Sabbath-keepers in northern Wisconsin or other fields?

Thus far I have had in mind places where the educational advantages were good, but where these other matters of which I have spoken were neglected. There are many places where the schools are not good. Young women who are fitted for teaching might do much toward bettering these conditions. Of course they would not receive such large salaries, but is not the feeling that you have been of real service to some one better than mere money a sufficient reward? For many in this way usually help others in turn, and so the service is magnified. Each year the school at Fouke affords opportunity for several young women to do home missionary work. This year, as of Parkersburg, who has been filled within the past week, there is still another teacher needed. The work might be done either in the high school or upper grades. Who will heed the call? Do not say, "Why should I go?", but, "Why should I not go?"

Perhaps you say you cannot teach. Very well, we can not all do the same kind of work equally well. How fortunate it is that there is a great variety of work to be done. I believe that each one has a certain work that he can do better than any other.

So let us prayerfully and carefully examine ourselves to find our niches, and when we have found them let us do our best to fill them, whether they are in the home, the school, the small town, or city.

Mrs. M. G. Stillman, secretary for the Southeastern Association, writes: "We had a very interesting time at the woman's meeting. The following program was given:

Message From the Secretary of the Southeastern Association

DEAR SISTERS OF THE SOUTHEASTERN ASSOCIATION:

Again we are gathered for our yearly meeting. We can scarcely realize that a year, with its failures and disappointments, its hopes and expectations, could have passed so quickly.

As we look over the year's work we regret that so little has been accomplished. Yet we desire to thank God for his kindness to us in so many ways, and for the fact that we have been enabled to unite with the women of our own and other denominations, and in this way usually help others in turn, and so the service is magnified. Each year the school at Fouke affords opportunity for several young women to do home missionary work. This year, as of Parkersburg, who has been filled within the past week, there is still another teacher needed. The work might be done either in the high school or upper grades. Who will heed the call? Do not say, "Why should I go?", but, "Why should I not go?"

Perhaps you say you cannot teach. Very well, we can not all do the same kind of work equally well. How fortunate it is that there is a great variety of work to be done. I believe that each one has a certain work that he can do better than any other.

Concerning Schools in Nyasaland

EDWIN SHAW

Please read the following letter just received from Walter B. Cockerill, and then read the brief words of comment which I suggest. The letter was written September 7, 1914.

I suppose you have heard by this time that I have reached Mzimba, which is about the center of the largest group of our African missions. Have also seen Charles Domingo and have just returned from Chipata. Charles seems to be the man I expected to see. He seems to understand the work, and the end which he is working for, and toward which we are all working. The Scotch people have song-books in the native languages, which they would sell if they had money to buy them. The boys need them, too. The only songs Charles has are those he copied himself. Then a quantity of good blank paper to copy off tracts and translations would be a very good gift, along with one or two of these things to the best advantage.

The Scotch people have song-books in the native languages, which they would sell if they had money to buy them. The boys need them, too. The only songs Charles has are those he copied himself. Then a quantity of good blank paper to copy off tracts and translations would be a very good gift, along with one or two of these things to the best advantage.

THE SABBATH RECORDER

A. Gay Wooster as chairman. A small offering was taken to pay for printing and other expenses. We hope to enjoy as good, or better, meeting this coming year.

We have heard of the call and need for a love of learning, and the desire to use the Chinese books, and we hope the women of every church in this association will take hold and give the hospital fund a big lift. Please do not excuse yourself and say, "I can not give much," and so give nothing. Don't you remember that the mite the poor widow gave was blessed because she did what she could. This work is not for the women only, as we saw in the Recorder that one young man had pledged $50.00. If you can give but twenty-five cents, do it, and pray God's blessing upon it.

I am sure you will all want to read "The Life of Mrs. Lucy Carpenter," when it is published.

I had hoped to see in other churches Aid societies organized this year, as in this way more would become interested in the things that we are working for in the denominations.

I trust that you pray that the work may be blessed by our heavenly Father, and that we may be one in purpose and endeavor as Christ wanted us to be.

Respectfully,

MRS. M. G. STILLMAN.
I have omitted just a few sentences of a personal nature, but here you have the proposition from Brother Cockerill, What are we as a people to do in this matter? At the present time we have no official connection as a people with this work. Brother Cockerill is a member of the Plainfield Church, and has a license to preach granted by the church. I believe that a little money has been sent to him during the past year by the Missionary Society, but of this I am not certain. The report of the treasurer of the Missionary Society has an item of $103.00 for the African field. It is possible that this is on some old account, but I judge that it was sent to Cockerill.

Members of the Plainfield Church have handed to me nearly, or about, fifteen dollars, which I have sent to Charles Domingo, as you see from a reference in the letter above.

As a people we have no plan or policy regarding work in Nyasaland where Brother Cockerill has gone. We should adopt some policy. It would appear to me to be the province of the Tract Society to put a policy upon the denomination. Nor do I feel that it is the province of any society so to act. It is all right for any society or any individual to suggest a plan or policy and present it to the people in some way, and then let the people in General Conference decide the matter and adopt a policy to be followed.

In the meantime there may be people who are so interested in this work that they wish to help by sending money to the church for his school work. From a long correspondence with Charles I have great confidence in his good judgment and faithfulness. Let us see: Suppose we make an estimate of fifteen dollars for school-books to be bought in Nyasaland, ten dollars for calico to be bought in England, twenty dollars for English Bibles to be bought in England, five dollars for stationery, ten dollars for freight from London, and fifteen dollars for song-books and slates and pencils, etc. This would make seventy-five dollars. This would be considered as in no way committing the denomination to a policy of support in the future.

If there are those who wish to help Charles in any way, and desire to send him help, I am willing, wholly unofficially, to attend to the sending of this help.

But again, here is this work definitely set before us. What are we to do about it? I mean as a denomination. The matter should be taken up, not by any board, but by the General Conference this coming year.

What I suggest above in reference to sending help to Charles is to be considered as unofficial and wholly for the time being.

Federal Council's Message to the Churches

The chairman of the Executive Committee and the chairman of the Administrative Committee of the Federal Council of the Churches of Christ in America have recently held a conference with the Committee of One Hundred appointed by the Federal Council for religious activities at the Panama-Pacific Exposition.

We find that the Committee of One Hundred have secured a most strategic location at the exposition grounds and that their proposal for an exhibition building will offer a wonderful opportunity.

In behalf of the Federal Council and the representatives of its constituent bodies we urge the Protestant Evangelical churches of the nation to come to the support of the Committee of One Hundred and its executive secretary, Rev. H. H. Bell, in relation to plans which they are now setting before the churches.

Our conference and our visit to San Francisco convince us that this will be the most important religious movement of the coming year.

(Signed) FRANK MASON NORTH, Chairman of the Executive Committee. (Signed) WILLIAM I. HAVEN, Chairman of the Administrative Committee.

Mischka Elman tells a story of his early youth. He was playing at a reception given by a Russian prince, and played Beethoven's Kreutzer Sonata, which has several long and impressive rests in it. During one of these rests a motherly old lady leaned forward, patted him on the shoulder, and said: "Play something you know dear."—Argonaut.

A New and Important Forward Step for Christian Endeavor

The Executive Committee of the trustees of the United Society of Christian Endeavor very recently voted to establish a new and distinct department of Christian Endeavor for the promotion of peace, to be known as the Peace Department of Christian Endeavor. The organization through which it will seek to promote peace will be known as the International Christian Endeavor Peace Union, the timeliness of such a movement certainly cannot be questioned, but ought to be welcomed by all friends of Christian Endeavor.

In a recent article, Rev. Francis E. Clark, president of the United Society of Christian Endeavor and of the World’s Christian Endeavor Union, tells in detail of the object of the establishment of this new department of Christian Endeavor. The new movement ought to meet with a hearty response from all Christian Endeavorers. Which one of our own societies will be the first to enroll its members as a body in this new movement? Read President Clark’s article, then act and get others to act. Below is given President Clark’s article in full.

If the phrase "the psychological moment" had not been so badly overworked of late, I should be tempted to make use of it in connection with the launching of a great Christian Endeavor movement for the promotion of peace throughout the world. For first that a phrase is overworked is one sign of its value and aptness. And surely there could be no more fitting time to launch a movement which will enlist hundreds of thousands, and perhaps millions, of Endeavorers and their friends in the cause of international peace than just now, when cannon are booming along the river banks of France, when hoopoe nests are being robbed on the fair fields of Austria, when the blackened walls of the cities of Belgium tell of the awful destruction which war has wrought, when the widows and orphans of thousands of Europe are going up to God because of the horrors of the Flanders War.

Not that as Endeavorers we have done nothing for peace in the days gone by, but that we can do far more in the days to come.

For many years the Christian Endeavor movement has stood strongly for peace and arbitration, realizing that the world can never attain its best estate until the blessed time foretold by the prophets shall come, and the nations shall "be beat in the Peace, be beat in the Peace, be beat in the Peace." With the world, therefore, and the Christian Endeavorers for years past has rung with the sweet and strong note of peace. Such men as Senator Bryan, President William Howard Taft, Vice-President Charles W. Fairbanks, Hon. J. C. McAdoo and others, have spoken on this subject, and have aroused within the hearts of Endeavorers a mighty protest against militarism.

Rev. R. P. Anderson, one of the editors of the Christian Endeavor News, in his recent International Convention in Los Angeles presented an admirable paper on "What Christian Endeavor Has Done in the Cause of Peace," showing on the influence exerted by its ideals, by its world’s conventions such as those at Geneva, Switzerland, when thirty nationalities were represented, and at Agra, India, where even more races and languages were heard; on the constant efforts of the Christian Endeavor World to promote peace, and on the personal influence of a multitude. He instance latter connection the fact that Mr. Edward S. Little, the treasurer of the United Society of Christian Endeavor, in bringing about peace in China and averting a long and disastrous civil war by inducing the two great leaders of China, Shih Kai and Dr. Sun Yat Sen, the first provisional president, to appoint commissioners to discuss terms which might end the war, thus taking place of a meeting. It is a fact worthy to be always remembered, and quoted, and that the conference took place, lasting for six weeks, one of the commissioners and his staff returning to China one day, and Mr. Little acting as intermediary, according to the Chinese custom, between the two bodies of commissioners, etc., adds Mr. Anderson, "that the Chinese Republic was born in Christian Endeavor." Such, in brief, has been the story of Christian Endeavor on the peace question.

So much for the past! What about the future?

The time has come, we believe, to convert the impression of the past into the expression of the present. We can in the future make war against war in a more effective way than we have ever done before. We already have a distinction department of Christian Endeavor for the promotion of peace. As we have a Quiet Hour Department, an Evangelistic Department, so for the future days we shall have a Peace Department of Christian Endeavor.

One might almost say, "What a wonderful thing!" But this is not the idea. One Endeavorer after another is enrolled in an effort to promote contemplation and conversation of thousands also in the effort to promote systematic and proportionate giving, so we believe the time has come to register the names of all who desire to
unite in a peace covenant in which those who subscribe to it promise to work and pray for this great cause.

What society in all the world could more appropriately take the lead in such a movement as this? There are a multitude of peace societies of various kinds, and we rejoice in the great work that they are doing. But other religious organizations, scarcely a sect or a specific organization, has such widespread ramifications throughout the whole world as Christian Endeavor.

There are thousands of Endeavorers in America, but hundreds of thousands of these young people are spread throughout more in Asia, and thousands of young people from Africa and the islands of the sea. There are thousands of Christian Endeavor societies here where the young people of a hundred denominations in all the world meet together on a basis of fellowship and good will which as has never been known in all the past.

These societies—nearly a hundred thousand of them—have on the one hand, the same principles, practically the same pledge, the same general lines of committee work, the same united efforts in their unions, national, state, county, and local, for the betterment of the world. There is a peculiar fellowship existing among Christian Endeavor societies, which for thirty years has been growing stronger and which is the chief factor in bringing the young people of all families together in vast conventions in every part of the world.

What organization, then, since the world begins with an appeal to the principles of the Prince of Peace? Denominational peace has been promoted among a whole generation of the larger brotherliness. Peaceful tendencies and peaceful impulses of the past will never again be known in the world. Christian Endeavor has had its large share in bolstering these national and international sentiments. I believe, will sometime go the way of denominational enmity. They will all get to know one another, and to have a common purpose in life, they can not long be enemies.

The World's Christian Endeavor conventions; the Holiday homes in Great Britain, Germany, and France, in which are entertained Endeavorers from the different countries of Europe, and from which exchange visits are made back and forth by the young people of the countries throughout the war; the exchange of convention speakers between Canada and the United States, between Europe and America, between America and Asia and Africa—all these efforts toward a larger brotherliness have been conducted and are being conducted by Christian Endeavor societies for many years past.

And now let us put into concrete form these principles for which we have stood, by each one signing, if he can do so honestly with an earnest purpose, the following pledge:

As a follower of the Prince of Peace I will seek to promote good will among men and peace on earth; I will work earnestly toward the abolition of war, and will endeavor to convert the hearts of the people of all nations and denominations throughout the whole world.

Every one who signs this pledge becomes thereby a member of the World's Christian Endeavor Peace Union. All who sign within the first year will be considered charter members of this union. There will be no dues or fees with the exception of a charge of two cents to pay for registration, for the card of membership, and for the postcard. A smaller charge is made, because we do not wish to prevent any one, however poor or young, from becoming interested in this great movement and from having his share in promoting it.

However, we hope that many individuals interested in this will give more than the two cents which the Register of the Union and the Union Medal Contests are. I am convinced that many who when they enroll will desire to contribute five or ten or twenty-five cents, or a dollar for promoting and enlarging the International Christian Endeavor Peace Union.

While this pledge is being sent out to the United Society on a blank which will be furnished the names of those who would like to be enrolled, with the necessary two cents for each name, when individual cards containing the pledge and the name of the signer will be sent from the headquarters in Boston.

How many of our Endeavor host will seize the opportunity to enroll themselves in this great peace crusade? How many of you will be among the charter members of this new peace society, and thus be able to tell your children and your grandchildren that in "the year of the great war" you were among those who took an advanced stand for peace? Remember all, whether old or young, who can honestly take the pledge printed above, whether members of a large brotherhood or an isolated one, are eligible for this peace union. On the simple brotherly platform of this pledge, which may mean so much for the welfare of the world and the ultimate triumph of the kingdom of Christ, we all stand.

In addition to the enrollment of a great host of Christian Endeavorers and their friends by means of this pledge, many other things which the Christian Endeavor Peace Union can and will do. Peace topics will be provided every year in the literature of the society. The students in every school, in every church, in every home may be thus educated in peace. The leaders of the world's young people may be thus educated in peace. The leaders of the world's young people may be thus educated in peace.

An Immigrant Social

Walworth (Wis.) Seventh Day Baptist Endeavorers held an immigrant social recently. The members came dressed to represent natives of foreign countries, and each told his or her story. There was a large number of people who did not do so were fined a small amount. The grand march, an amusing feature, was followed by a ten-cent lunch served in shipboard fashion. This was followed by contests, the men sewing on buttons and the girls driving nails. There was a short contest conducted in this way. Four girls were seated at one end of the room, and beside each girl was a package containing a pair of men's shoes. At the opposite end of the room were four boys holding umbrellas.

There were a hundred shoes, the shoes, put on them over their own shoes, walk to the other end of the room, take the umbrellas from the boys, raise them, and walk back to their seats. The one that did all this quickest was declared the winner.—Christian Endeavor World.

An Oriental Contest

The Seventh Day Baptist society of Fouke, Ark., has been doing some exceptional temperance work by conducting a temperance grand-medal oratorical contest similar to the Woman's Christian Temperance Union medal contests.

The speakers were well drilled by the pastor and excellent programs were rendered. The people of the community were educated in the great problems of the day, and a nice sum was added to the funds of the society by the ten-cent fee charged.—Christian Endeavor World.

The Life Verse

PASTOR WM. M. SIMPSON

Christian Endeavor Topic for December 5, 1914

Sunday—Christ, our Light (Col. 3: 1-4)
Monday—Seekers of life (Rom. 2: 1-11)
Tuesday—Life being lived, and lost (John 14: 1-8)
Wednesday—Seeing life (2 Tim. 4: 12-19)
Thursday—Life that satisfies (John 4: 5-16)
Friday—Lose your life (Luke 15: 25-28)
Saturday—Day Topic—Twelve great verses.
XII. The life verse (Rom. 6: 23). (Consecration meeting)

What an excellent topic for a consecration meeting. In this verse are contrasted life and death, wages, gift and spiritual. Choose the best and consecrate yourself to that.

Death by Inches

A woodman hacked a tree with his ax. The tree died—not immediately, but prematurely. How much can we hack our bodies by sinful indulgences without shortening our physical lives? How long can we cherish hatred, selfishness, or impurity to it we will see our soul blest? That tree that was girdled died before the following spring.

The Sabbath Recorder

PERVERTED LIVES

On account of sin, men are like:

(1) Scattered sheep, having no shepherd (Matt. 9: 35-38).
(2) Loose coins; lost sheep; lost sons (Luke 15).
(4) Debtors unable to pay (Matt. 18: 21-35).

A HOSPITAL FOR INCUBABLES

There is a kind of sadness that is suggested by this phrase, "a hospital for incubables." Although they do much to relieve pain and alleviate sorrow, nevertheless, they are monuments of confession that with all of our medical knowledge and skill we can offer to the inmates only temporary relief.

In the spiritual kingdom is there a hospital for incubables? Are there limitations of the power of the Great Physician? If we all were only as willing to seek life as he is to give the life-giving spirit! In the spiritual kingdom there is no need of a hospital for incubables; but what of those who refuse to be healed?

WAGES

Wages are "a compensation given to a hired person for his or her services." The sinner paid by the hour, or in proportion to the amount of work done, or in proportion to the amount of technical skill required? How long does he have to wait for his "wages"?

THE FREE GIFT

We could never earn eternal life, but God gives it to us at once (John 3: 15-18; Acts 3: 19). My father gave me a watch, but I have to wind it and occasionally have it cleaned. "The free gift of God is eternal life in Christ Jesus our Lord."—THE ABUNDANT LIFE (John 10: 10). The Christian life is an abundant life, because its resources are inexhaustible. Jesus is the Good Shepherd; we shall not lack (Ps. 23; John 10: 18). Who would like to have a fanned life?

What is the relation between the abundant physical life of youth and the abundant life that Jesus came to give? Sometimes we meet a long-time invalid whose very
presence is a joyous benediction. What ought we vigorous young Endeavorers to be? Let our abounding physical life be but a symbol of a more abundant life in Christ Jesus.

With what does your social life abound?

The Opportunities of the Ages

HENRY W. ADAMS

What we spend for God we keep; what we board we throw away. Doctor Pearson, formerly of Chicago, now a citizen of the Glory Land, said, “I find the greatest fun in the world in scattering my millions, where it will serve God and help mankind.”

When day is done, how soft the pillow that rests the head of man, or woman, who has fulfilled the day with loving deeds. As they pass the mountain top of life, and begin the decline, they find the way flower-decked, and beautiful, and the air filled with the voice of birds. Better still, in their inward soul, God speaks his approval, “This is my beloved Son, in whom I am well pleased.” Why not? He himself has told us that the Spirit would bear witness with our spirit that we are children of God, and joint heirs with Christ.” I know this is all true, for I have heard his voice and it filled my eyes with joyful tears.

There are Carneegies who give their millions in founding free libraries. Thank God for that, but there is something far better. There are thousands of libraries, but I believe there is not a single country village in New England, or anywhere else, where there are storehouses of knowledge better. The day is coming when all these lions in founding free libraries. Thank God for that, but there is something far better.

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Tract Society—Meeting of Board of Directors

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, November 8, 1914, at 2 o’clock p. m., President Corliss F. Randolph in the chair.


A letter from Mrs. Stephen Babcock to the Recording Secretary was read, expressing her thanks and appreciation for the expression of esteem and regret passed at the last meeting.

The letter stated that there is but little if any change in Mr. Babcock’s condition, and that he suffers no physical pain, and as a rule is peaceful and happy.

The Advisory Committee reported having held a meeting this morning, and that a committee of two was appointed to prepare a program of work, and report at the next meeting of the Board.

Report adopted.

The following report was received and adopted:

The Committee on Distribution of Literature would report 9,629 pages sent out for month ending today—and that Recluse circulation has decreased 40 during the past month, mostly because the subscribers were over a year in arrears and we have no option of continuing the payment of the subscription to the Recorder stopped. We have ordered an edition of 4,000 copies of the Hymn Book that has been in cession to the American Sabbath Tract Society; therefore, be it Resolved, That we, the American Sabbath Tract Society, accept this generous offer, hand in hand with B. C. Cottrell and Sons Company, our sincere thanks for the tender of the much needed equipment. J. B. Cottrell, Secretary of Committee.

Report adopted.

Voted that correspondence from Calista Adams, C. B. Cottrell and Sons Company, of Westerly, R. I., have so graciously offered to furnish the Publishing House with one of their two presses, fitted up with all the latest improvements, as fitted for motive power, completely boxed and delivered to this office promptly, without expectation of payment; therefore, that we, the American Sabbath Tract Society, accept this generous offer, hand in hand with B. C. Cottrell and Sons Company, for our sincere thanks for the tender of the much needed equipment. J. B. Cottrell, Secretary of Committee.

Report adopted.

Voted that the entire matter of changing the press equipment at the Publishing House, and disposing of any salable property put to disuse thereby, be referred to the Supervisory Committee.

Report received and adopted.

The committee on Italy Mission reported for the month of October, showing fourteen sermons by Mr. Savarese, and an average attendance of nine in New York and twenty-nine in New Era.
**CHILDREN'S PAGE**

**Willie Arranges a Thanksgiving Party**

A few days before Thanksgiving Willie Bates came to his mother, who was baking pumpkin pies in the kitchen, and asked:

"We aren't going anywhere for Thanksgiving this year, are we, mother?"

"No, we will have our dinner at home I expect." "And we aren't going to have any company, either, are we?"

"No. I presume not. You see we are not sure your father will be home from his business trip to Albany by Thursday."

"T'won't seem very Thanksgivingy, will it?"

Mother looked rather downhearted.

"Florence Howard's folks aren't going to have company, either, and they can't go anywhere, 'cause Florence can't walk yet. She was telling me about it yesterday."

Willie watched his mother thoughtfully as she deftly lined a pie tin with the crust and poured the sweet, spicy-smelling mixture into it.

"Do you suppose any one ever had Thanksgiving without pumpkin pie?" Willie asked seriously.

Mrs. Bates smiled. Willie's fondness for pumpkin pie was well known.

Suddenly the boy's face brightened into a smile.

"Oh, mother," he cried. "I've an idea. Why couldn't we—we children, I mean, go and surprise Florence on Thanksgiving Day and have a real Thanksgiving dinner with us. You know she's been just awful nice to us."

"Yes, and I think that would be enough, unless Harry Osborne should be in town."

"Oh, of course, we'd want Harry."

So the Thanksgiving surprise for Florence Howard was arranged.

At twelve o'clock on Thanksgiving Day two little girls who lived on a hillside and three little boys, Harry was one of them, walked up to the Howards' front door and rang the bell. Mrs. Howard, whom it had seemed wise to let into the secret, met them at the door with a lovely smile on her face, and showed them into the sitting-room where Florence was playing a game. The little girl looked up surprised when she saw her playmates standing there, each carrying a big basket.

"Is dinner ready, Florence?" Willie asked with a broad smile on his face.

"Are you going to have turkey?" inquired Jimmie Alvord with a grin.

And pumpkin pie from Harry.

"Oh, we've brought you the best dinner—and we're just awful hungry," said the Dollivar twins together.

Florence was so delighted she didn't know what to say.

"Is it—really—a truly surprise—a real Thanksgiving surprise on me?" she cried.

They nodded. Florence wanted to dance up and down, but remembered her leg and clapped her hands instead.

And so the Dollivar twins went in the sitting-room, while Mrs. Howard washed the dishes in the kitchen, something that happened that day seem still more enjoyable to the little folks.

There was a knock at the door and a querely dressed old woman entered. She wanted a little of the Thanksgiving surprise and all they could see of her face was her eyes.

"Well, dearies," she began, "I see you forgot the best of your dinner so I brought it."

The children looked wonderingly at her. Willie thought she must be very old, her voice was so deep.

"It's a pie—what they call a gift pie." She had drawn out from her shawl a big pan covered with yellow paper to look like a pie. It seemed to be divided into six parts, from each of which hung out a ribbon.

"Take your pie, dearies. Here—each a piece."

Each took hold of a ribbon and pulled. "And what do you think was in the pie?"

The Dollivar twins drew a box of dominoes and a little gold pencil. Harry got a toy accompanied by a little doll, made by the United States, Willie a book about animals, and Florence a box of candy. They all thought it very fine pie.

When they went home that night Florence Bates went to Willie's taking her box of candy home to his pony, Calico, for her Thanksgiving dinner.

"I feel like doing something awful nice for somebody," she said, "for this has been one of the very loveliest Thanksgiving Days I ever had."—Margie S. Newell, in American Motherhood.
MARRIAGES

FORD-CARVER.—Near Marion, Iowa, November 4, 1914, at the home of the bride's parents, by Rev. Darwin C. Lippincott, Mr. B. Harrison Ford, of Rockville, R. I., and Miss Jesse Myrtle Carver of Kenwood Park, Iowa.

LARCHERTY-CROUCH.—At the home of the bride's parents, Mr. and Mrs. Ansel Crouch Sr., in Nortonville, Kan., October 19, 1914, by Rev. Darwin C. Lippincott, Mr. Ernest Irons and Miss Mary Bond, both of Garwin, Iowa.

DIECESE-BOND.—In Garwin, Iowa, October 5, 1914, by Rev. Darwin C. Lippincott, Mr. Ernest Irons and Miss Mary Bond, both of Garwin, Iowa.

WORLD-WEST.—Mr. and Mrs. H. R. West, of Nortonville, Kan., November 5, 1914.

DEATHS

WILSON.—Mr. John N. Wilson died suddenly of paralytic stroke, in New Richmond, Minn., September 18, 1914, at eleven days more than twenty years of age, the beloved son of Rev. John N. Wilson and Miss Edna Grace Skaggs, Mr. Arthur Langworthy-Cruch, and Miss Edna Grace Crouch, both of Nortonville.

SALISBURY.—Mr. Charles E. Salisbury, of Garwood, Iowa, October 19, 1914.

TAYLOR-PALMER.—At the home of the bride's parents, Deacon and Mrs. J. F. Palmer, in Rockville, R. I., November 10, 1914, by Rev. A. G. Crofoot, Mr. William W. Taylor and Miss L. Evelyn Palmer.

TAYLOR.—Lewis H. Taylor, youngest son of David L. and Margaret A. Taylor, was born near Lake View, Ohio, May 16, 1895, and died at the home in Jackson Center, October 11, 1914, in his twentieth year.

No one is more regretted than this boy, so loved.

DAVIS.—Mr. Joseph J. Davis, aged 29 years, of Nortonville, Kan., October 19, 1914, by Rev. Darwin C. Lippincott, Mr. E. Davis, of Nortonville, and Miss Edna Grace Crouch, both of Nortonville.

JENSEN.—Mr. Harry A. Jensen, of Rockville, R. I., died October 13, 1914.

JORDAN.—Mr. Ross Jordan, of Nortonville, Kan., died October 21, 1914.

ONEIDAN.—Mr. A. J. Oneidan, of Nortonville, Kan., died October 26, 1914.

FERRIS.—Mr. Vincent Ferris, of Nortonville, Kan., died October 28, 1914.

ENGLISH.—Mr. Albert English, of Nortonville, Kan., died October 29, 1914.
death. When there was an election of deacons, he was elected, but it was not cast to him that he should accept; accordingly he declined to serve in that office.

In his death a loyal citizen, a most noble son, a devoted husband and father, and a devout Christian has passed from earth to an eternal reward.

His funeral service was held in the Nortonville church, October 20, 1914. The audience-room was full, there being friends present from the Methodist, Christian, Presbyterian, and Catholic churches. His body was buried in the Nortonville Cemetery.

SEVERANCE.—Late on the afternoon of Monday, November 2, 1914, Mrs. Elizabeth Severance, widow of the late W. N. Severance, passed away.

Death came as a welcome messenger of relief from more than a year of acute suffering from cancer. About seven years ago the dread disease made its first appearance, and about a year ago, her friends will remember, she made two trips to Hot Springs, S. D., in her determined fight against this enemy. But the malady had gone beyond the reach of human skill, and the relief obtained at the sanitarium was only temporary.

She was the youngest in the family of eight children born to John and Eunice Franklin, and the last one in the family to depart from this world. She was born in New York State August 30, 1838, and died November 2, 1914, aged 76 years, 4 months and 25 days.

For many years she had lived alone. A week before she died, she was taken to the home of Marcellus Clark, where she was given the best of care. After lingering for a few days she passed away.

Funeral services were held at the Greenbrier church, after which the body was laid to rest in the Greenbrier Cemetery.

SPECIAL NOTICES

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

Where Bread Starts

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The Christian Herald

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THE SABBATH RECORDER

Plainfield, N. J.

November 30, 1914

The Sabbath Recorder

A PRAYER FOR PEACE

O LORD, since first the blood of Abel cried to thee from the ground that drank it, this earth of thine has been drenched with the blood of man shed by his brother's hand, and the centuries sob with the ceaseless horror of war. Ever the pride of kings and the covetousness of the strong have driven peaceful nations to slaughter. Ever the songs of the past and the pomp of armies have been used to inflame the passions of the present. Our spirit cries out to thee in revolt against it, and we know that our righteous anger is answered by the holy wrath.

Break thou the spell of the enchantments that make the nations drunk with the lust of battle and draw them on as with a cord. Grant us a quiet and steadfast mind when our own nation clamors for vengeance or aggression. Strengthen our sense of justice and our regard for the equal worth of other peoples and races. Grant to the rulers of nations faith in the possibility of peace through justice and grant to the common people a new and stern enthusiasm for the cause of humanity. Bless our soldiers and sailors for their swift obedience and their willingness to answer to the call of duty, but inspire them none the less with the hatred of war, and may they never for love of private glory or advancement provoke its coming. May our young men still rejoice to die for their country with the valor of their fathers, but teach our age nobler methods of matching our strength and more effective ways of giving our life for the flag.

O thou strong Father of all nations, draw together with an increasing sense of our common blood and destiny, that peace may come on earth at last, and thy sun may rejoice on a holy brotherhood of peoples. —Walter Rauchentuch, in Prayers of the Social Awakening.