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

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The Fourth Annual Convention of the American Sabbath Baptist Missionary Society, the American Sabbath Tract Society, and the Seventh Day Baptist Education Society.

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This week's Sabbath Recorder will lift a little. It can be avoided as well as not; and, oh, how easily! All we need to do is to look the facts in the face, and take a living interest in the work. The money will surely come if we all do this.

Paul H. Schmidt

Those who meet Professor Paul Herbert Schmidt, the efficient director of music at the General Conference, will be glad to learn more about him and his work. His name has often appeared in the Sabbath Recorder in connection with the evangelical work conducted by Rev. D. Burdette Coon, but those of our people who have not attended any of the revival meetings and who did not attend Conference know nothing of Mr. Coon's faithful helper in the work of saving men. We are glad he has consented to be introduced to our readers by his photograph and a brief account of his conversion to the Sabbathist faith in early youth.

Paul H. Schmidt was born and reared in New York City. He has had a thorough musical education, and is an able composer, and teacher. He came to our denomination under peculiar circumstances. Broken in health after some ten years of constant work without a day of vacation, he sought rest in the country. Providence led him to the home of a good Seventh Day Baptist family, where he was to stay and recuperate. Here a severe illness overtook him and he was not expected to live; but he had a friend in the family who brought him through and brought him to health and strength. When able to leave the hospital, to which he had been taken, he returned to the same family, that of...
THE SABBATH RECORDER

Leslie P. Curtis, of West Winfield, N. Y., Brother Schmidt writes the story of his accepting the Sabbath, and we will give it to our readers in his own words:

"It was Friday morning, and Mr. Curtis asked me if I would like to go to church with him the next day. I said, 'You mean the day after tomorrow, as tomorrow is only Saturday.' 'That is the day we go,' said Mr. Curtis. I was greatly surprised and wondered if that was a day for farmers only; and when I asked how that could be, as I had never heard of such a thing before except of the Jews, he need and necessity of pointing out to others the need and necessity of pointing out to me the door of the church with him the next day. I said, 'You could be, 'as I had never heard of this vital force in Christian life.'

Rev. Lewis A. Platts, D.D.

A revelation had been given to me, and Leslie Curtis was the evangelist, the friend to point out to me the door of a new future. Would that we all would see the need and necessity of pointing out to others the truth as the Bible teaches it. In a few months, the man who is now my partner—the man whom I have learned to love and respect—came to Leonardville for a series of meetings. At the request of Pastor Davis I sang at a meeting or two, and I never dreamed for an instant that, a few months later, I was to be with him in the greatest work that man can be called upon to do. When Burdett gave the call to come forward, I was singing. When I had finished the piece, I came from the platform to the church building and took the front seat for baptism. I was a sort of curiosity to all around there because of my music and coming from New York City; and to say the least, many were shocked when I came forward, and not least of these were my people and especially one family to whom I had become quite attached. I went into baptism with Christ, gave my life more fully to Christ, and now I am a member of one big, wholesome family, the Seventh Day Baptists. Many people do not quite understand me, but through the Recorder I want to say to you all that I am in the work heart and soul; I love the work, and the cause for which I am striving. I have made many blunders and mistakes, not conscious at the time that I was doing so; but, thanks to the many friends who have stayed by me, I have had the courage to go on. Readers, pray for Brother Coon and myself; more and more I feel the need of this vital force in Christian life."

A Recognition

Most grateful for the many letters appreciative of the character, life and work of my beloved husband, and bringing love and sympathy for me in my inexpressible sorrow, I ask the Recorder to express my heartfelt thanks to each one. As I find myself unable to do, personally, May our all-wise, loving Father comfort and keep us all till one by one we shall reach the heavenly home.

A Recognition

Mrs. L. A. Platts.

Milton, Sept., 1915.

Central Association

"Put off thy shoes from off thy feet, for the place wherein thou standest is holy ground." It is not only at the back of the wilderness that the Lord appears to men and the very ground becomes sanctified. Jehovah appears to men in many places and speaks to them in many tongues and fashions. Any spot where men have heard the whisperings of the spirit divine or where they have sought to embody ideals in palpable form, to give them a local habitation and a name, may well be called holy ground. One of the memorials of our denomination which is an expression of the memories of sanctified service over, one made holy by the consecrated vision, the holy living and holy striving of such men as Alexander Campbell, James R. Irish, Joshua Clarke, and Lucius R. Swimey and a multitude of like-minded men and women is DeRuyter, N. Y. Although the men have long since passed on and even the building of the old DeRuyter Institute has gone the way of all material things, the fragrance of the memories of them that once dwelt there comes back to the hearts of men in Belated crops, but the church was well filled on Sabbath and Sunday. It is undoubtedly an argument in favor of the plan to revert to the.."
The meeting in DeRuyter this year was the seventy-ninth session of the Central Association. Its theme was evangelism and its watchword, “Keep Rank, Make Jesus King!” The association was presided over by the moderator, Dr. S. C. Maxson, of Utica. His administration was business-like and to good purpose. The business meetings were enlivened by the brilliancy of the president and the display of his ready humor and the devotional services were enriched by his own tender heart. In him the denomination has a veritable Gibralter, or better, a bulwark against sin, and makes of him as Napoleon exclaimed about the poet Goethe, “There is a man!”

The morning session Thursday was taken up with the address of welcome by Rev. L. A. Wing, pastor of the DeRuyter Church, by the response given by Rev. A. Clyde Ehret, pastor of the Adams Center Church, by business matters, and by reports of delegates to sister associations. In the absence of the secretary, Rev. A. Clyde Ehret made secretary pro tem for all the sessions.

Thursday afternoon there was the reading of the letters from the several churches which on the whole presented an encouraging prospect. The state of religion seems to be good and the cooperation and the method of working for our service and for communion with God. In the conference meeting following the sermon, testimonials were given by Rev. J. T. Davis, and in all there were sixty-seven who spoke.

The Rev. E. B. Saunders, representative of the Missionary Society, preached a stirring sermon Sabbath morning, on the text Haggai 2: 9, “The glory of the latter temple shall be greater than the former.” The theme was the glory of the temple of which dwelt the Lord Jesus. He showed some of the problems with which Alfred is struggling, but at the same time he told of the bright future of the institution.

Rev. L. D. Seager, who spoke of Alfred as a tool for the creation of character. He reported Alfred College and the Northwestern, Western, Eastern and Southeastern associations, and Rev. E. B. Saunders and Professor Paul E. Tittsworth, representing the Missionary Society and the Tract Society.

The annual sermon was preached by Rev. John T. Davis, of Lenardsville, N. Y., on the theme, “Evangelism among Seventy Day Baptists,” and his text was 2 Timothy 4: 2, “Preach the word; be urgent in season, out of season; reprove, rebuke, exhort with all longsuffering and teaching.” He called upon the Central Association to preach the Word, directing their attention to the necessity for pure doctrine, united effort, and for a firm belief that the gospel is the power that saves. It was an earnest and thought-provoking discourse, the effects of which were visible in the conference meeting which followed.

Friday morning’s session opened by a devotional service led by Rev. E. B. Saunders. After several item of the business was taken care of the meeting was turned over to the Education Society. Professor Paul E. Tittsworth of Alfred University, treasurer of the society, spoke on “Some aims of Education.” He said education should furnish information—that which is the common property of most civilized men, and that specialized training which we call technical education—it should make a man a better neighbor to live with, and lastly it should make him a better man for himself to live with. Rev. A. Clyde Ehret gave a very effective presentation of what the Seminary had done for him in making the Bible mean more to him, in developing the meaning of religion and in teaching him to think for himself. The third speaker was President B. C. Davis, who spoke of Alfred as a tool for the creation of character. He reported the application of the Agricultural and the Agricultural School to have an entering class of one hundred four. He showed some of the problems with which Alfred is struggling, but at the same time he told of the bright future of the institution.

Rev. L. D. Seager preached the sermon Friday afternoon from Luke 23: 26, on the text Haggai 2: 9, “The glory of the latter temple shall be greater than the former.” The theme was the glory of the temple of which dwelt the Lord Jesus. The college, the high school, and the church have no other business than to do build higher and to rear a temple more glorious. Horn, in other fashion, made the latter temple more glorious.

The first hour of the afternoon was the Sabbath school hour under the leadership of Julian Craft, superintendent of the DeRuyter school. The application of the lesson was made by M. G. Stillman, H. C. Van Horn, and E. B. Saunders, after which there were some delightful exercises by the little tots of the school.

At three o’clock Robert Wing, of DeRuyter took charge of the temperance hour. President Davis, in a scholarly and enthusiastic speech, showed more conclusively than ever the burden of the liquor traffic upon society and that the anti-liquor forces were growing ground. Then followed a recitation by Joyce Wing on profanity and following this Rev. J. T. Davis spoke on “The Four-Square Man” and his attitude toward the liquor traffic.

The young people’s hour, Sabbath evening, under the leadership of Rev. R. Thorngate, was given over to reports on the young people’s part in Conference.

The missionary hour, Sunday morning, was taken care of by Rev. E. B. Saunders, who, in an able fashion, reviewed the work of the Missionary Society and made the persons and fields both foreign and home pass before our eyes as in a great spiritual panorama. The secretary is strong in his sympathetic appreciation of the work, struggles and character of the men on the fighting line, and he knows how to make them stand out before his audience.

Rev. M. G. Stillman, delegate from the Southern Association, preached a sermon from the text 2 Timothy 4: 5, “Be thou sober in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry.” His discourse was a textual one, as it was developed very effectively, and very originally as only Brother Stillman knows how.

The first part of the afternoon session was devoted to the Tract Society under the leadership of its representative, Professor Paul E. Tittsworth. In his opening remarks, Professor Tittsworth gave a bird’s-eye view of the society’s activities and accomplishments for the year and its ideals and prospects for the future.

Rev. J. T. Davis spoke on the text 2 Timothy 4: 4, to the young people’s hour, Sangay, and E. B. Saunders, after which there were some delightful exercises by the little tots of the school. Then followed an able sermon by Rev. Ira S. Goff, delegate from the Western Association, which was a sermone from the text 2 Timothy 4: 5, “Be thou sober in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry.”
can study, think, and present their thoughts tellingly and eloquently.

The farewell sermon was preached by President B. C. Davis, of Alfred University, from the text Mark 5:8, "Come forth, thou unclean spirit, out of the man." In an apologetic tone the speaker pleaded with any who were under the domination of the unclean spirit, sin, to come to Jesus and let him say to evil, "Come forth out of the man!" After a farewell handshake and the bidding of reluctant good-bys, the association closed.

During the session of Sunday morning discussion arose as to the attitude to be taken by the association toward churches that existed on paper only. The consensus of opinion was that such bodies be urged to hold membership in the association but not to urge them to do anything.

Resolved that the Central Association earnestly requests any churches now holding membership in the association but not holding business meetings or sharing the financial or other responsibilities of the association, to call a legal meeting to dispose of church property and thereby to avoid all property of the church in accordance with some denominational interest, to authorize the transference of all such property to the most convenient active church of the denomination and then formally to disband the organization.

The association was pretty largely a ministers’ meeting as far as the program was concerned. There was a notable absence of papers evincing careful study of denominational problems by laymen and women. There ought to be developed a greater amount of leadership among the laity that would merit a hearing on such occasions.

There is no lack of spiritual energy in our denomination as was manifest in this gathering in old DeRuyter. Sometimes complaints are raised that the glory of the former temple is greater than the latter, that spiritual power is on the wane among us. On the contrary there is an abundance of steam and it is only waiting to be harnessed. It seems sometimes as if our churches are like nervous men and women who keep their hands on their hearts to discern the first symptoms of heart trouble; there is a tendency to think too much about ourselves. As churches, we frequently lack a clear vision of our mission. Life is bigger than religion and both are larger than the church. Religion is to serve life, and the church is to serve both. Religious problems are broader than church problems.

Religion ought to make life more complete in every way, it ought to make our lives incandescent as the electric bulb. If this is a fad, religion in a community means the enrichment of country life, the substitution of desirable for doubtful amusements, the study of child life, religious education in the home, and a host of similar things. The churches of our denomination are largely rural and why should there not be standing committees of all our associations, and perhaps of Conference, committees named by men and women who can study and think, that shall take up the problems of the country church, the boy problem, the training of children in the home, and similar questions? Many a boy or a girl goes wrong, as everyone knows, because his or her parents, while well meaning, did not know how to control their child—a condition of affairs that a very elementary knowledge of child study might have remedied. A committee on child study might very well become a part of the young people’s work and present the results of their study each year both in an inspirational way and in the form of cold facts. Would not the reports of such standing committees be of equal value with discussions on tithing, for instance? Would not a setting forth of the country church as a community institution be as worth while as reports on moneys raised and expended?

The next session of the Central Association will convene with the Second Brookfield Church, at Brookfield, N. Y., under the moderationship of Rev. L. A. Wing.

DIXI.

"There's a great difference between being in the world, and having the world in us; let a ship be in the water, and it's all right, but let the water be in the ship and down she goes."—D. L. Moody.

I can trust you; you will not show yourselves unfriendly in its possession and use. The inheritance, however, which you possess even now is a good name and a training as good as I could give you. It seems that not one of you is destined to grow rich. Let that not disturb you. Only remain honest, true, industrious and economical. Do not speculate. Even when speculation is successful, no blessing rests upon it. Put your whole energy into the conduct of your calling. Serve God in all things, and live to him always before your eyes. With men, be amiable, courteous and modest, and all will go well with you even without riches. My last word to you is: Honor your mother! Brighten her sad widowhood. Do not disturb her in her enjoyment of her small estate, and supply the deficiencies in her income.

Farewell, wife and children! One thing more, my children: I know well that if you would, you can not practice Judaism according to my conception, and as I practiced it. But remain Jews, and live as Jews in the best manner of your times, not for yourselves, as individuals, but also for the welfare of the community.

THE SABBATH

In this volume is a sermon on "The Sabbath," from Exodus 20. It is written, it is true, for his own people, but it will do any Christian good to read it. Let me reproduce it here, in condensed form, but in his own words:

The celebration of the Sabbath on the seventh day of the week proclaims to the world, "I am the first, and I am the last, and besides me there is no God." "Before the world was brought forth," there was but one God, and when the work of creation was finished, our God was still the Only One. The Sabbath is, therefore, mentioned in connection with the story of creation as the "sign forever" between God and Israel. As the seventh-day Sabbath is the expression of Israel's belief in one God, so it also serves to emphasize another fundamental idea of Israel's religion, the idea of the sanctity of the term. In the repetition of the ten commandments in the fifth book of Moses, we read that the Sabbath is to serve as a memorial of the deliverance from Egyptian slavery, for a slave can not make a Sabbath for himself; he can not say, "I re
The annual meeting at New Auburn, Minn.

The semi-annual meeting of the Minnesota and northern Wisconsin churches will convene with the New Auburn (Minn.) Church, Wednesday, October 19th. It is desired that a large delegation will attend and that every one will go prepared to do something to make the meeting the best on record.

Mrs. Rosa Williams, Corresponding Secretary.

Probably Off for China

In answer to a telegram from Rev. H. Eugene Davis stating he and his wife could secure passage on a steamer from San Francisco, October 27, the Missionary Board authorized him to go. So they are probably now on their way to China.

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Mrs. Rosa Williams, Corresponding Secretary.

Utopia

John H. Austin

The slogan that was used at Conference, "Let us stand together," looks and sounds very good. Of course there is the literal standing together, and the spirit of standing together, and it is the last mentioned method of standing together that we want most, and must have.

It was a splendid report also that our pastor gave of the Conference that has just passed. Then we took up the Recorder and saw the slogan, and we feel good about it. Then, in the same service, the pastor gave the sermon, "What I would have for an Ideal Church?"

I asked several members of the church after the service, "Why not work for that ideal church?" It seemed to be the opinion of all whom I approached upon the subject, that the pastor had set the standards too high for mortals to reach, and the other fellow would not play, even if they did. Why bother at all about the other fellow? Just cheerfully set our own house in order.

If each one that is a church member would bother less about the other fellow, would it not be great? But we are in many senses "our brother's keeper," so we have to bother about him more or less.

Then, two weeks after the sermon mentioned above, we had a sermon to consider whether we were going to talk, dream and sing about the Utopia which some time we are to have, but which we never come to the realization of. What is all the preaching about it good for, if there is never to be a time when there shall be a ripening into the ideal? The coming of Christ was foretold and longed for; long periods of time passed; finally the period came when hope and faith sprang into reality. The word became flesh and dwelt with us, and has been dwelling with humanity ever since.

And just as some period of ripening, when the saints shall inherit the earth, all knowing God, from the least even to the greatest?

"Stand together." That means that we will pray together, bearing one another's burdens, thus fulfilling that saying of Christ; and by fulfilling the law of Christ, we are going to be pretty close to Utopia and the ideal church. All pastors want an ideal church. The individual will have to make the initial move before the church is changed or moved at all, and if only half the church is moved to be ideal at first, think you it won't leave the rest of the church and community? But if we all of us lie down on our job, and say, "It is an impossibility! It can't be done!" It surely will not be done.

"Come, let us reason together," and have ideal churches all over the land. It won't be so hard when we all make up our minds that it can be done. Who are better fitted to become members of the ideal church than a people that have been for generation after generation, a Christian service? I have wandered if some of us will develop into Phariseism and lay down rules that will make life a burden grievous to bear. It seems as though we were on the verge of it once in a while. We must do this, and it is wrong to do that. We must be an excusive clan, in order that our denominational life shall be preserved; we must not be mixers, although Christ was the liveliest kind of a mixer. Then there was another class beside the Pharisees; the fellows who did not care much, only to get what they could out of Christ and the following. Then there were the fellows who stood in with Christ, and admired him, and wanted to do his bidding, although they understood but imperfectly what his full mission was; he called them his own.

Why not consider that the trumpet call has come to us from this Conference to eliminate the positions that lead to bickering and hair-splitting; a trumpet call that preserves us from traveling the too broad way, which also means loss of character; a trumpet call to have the real individual, who shall be the foundation of the ideal church that shall stand together to support the pastor and the institutions of our people; and the Utopia so long sung about, a promised by the children of the King will be very near.

Westerly, R. I.
Work of Evangelists Coon and Schmidt
Rev. E. B. Saunders, Corresponding Secretary, Ashaway, R. I.

DEAR BROTHER:
Enclosed find my statistical report for the quarter just passed. I am very sorry that there is not a larger showing in results. But we are not worthy to have four people, only four were baptized, and only two united with our churches. We did our best to take them farther. We still hope and pray that they may all be led to a complete surrender of heart and life to God.

At the beginning of the quarter we were just closing up the work of the long campaign at New Auburn, Minn., where we assisted in organizing a Christian Endeavor society with some twenty charter members. Then we baptized two more candidates there. Following that we took up the work at Exeland, Wis., closing the work there the first of August. Our Sabbath services there were held at Windfall Lake, a mile and a half from the village. The other services were held in the village schoolhouse. There is no church building in all that section of country. Our people, for the most part, were most loyal in supporting the meetings. Brother Irving Freeldon drove with his team and big wagon between three and four miles to the town meetings night after night carrying friends and neighbors with him. Deacon George Moxson and wife and others were equally faithful according to their opportunity. The village of Exeland was never before so stirred with religious interest. There were not many conversions,—not more than five, I think, who pronounced themselves such. Two of these were baptized and united with our little church that was organized at Windfall Lake the year before. But some good people outside of our numbers were brought into close touch and sympathy with our church and people and the efforts our little band there is making in the way of advancing Bible truth.

Mrs. Abbey has written concerning the ordination of a deacon and deaconess there while Brother Schmidt and I were with them. During the eight months that Sister Abbey had been on that field she had won many ardent friends for the church. There were also better organized, more spiritually minded, and therefore more fit for carrying on our work in that community than they were a year ago when I was with them. It would have done your heart good to hear the touching testimonies at our last meeting, and to witness people—not our own—but ours, bleeding their tears across the schoolroom at the close of the service to beg the forgiveness of one another for the wrongs of the past. They found forgiveness there. It is a primitive field; but one that promises good results if it has wise and loving care and culture. We have some dear people there. They need our sympathy, love, and prayers.

Brother Schmidt and I were both well worn with the long and constant strain of the campaign work. So, as you know, we took a few days off for rest before the Conference. He went to Milton where he began work with the Conference orchestra a week before the Conference, and I went to my home in Battle Creek. But on the way we stopped at New Auburn, Wis., where we held three church services with good interest.

Refreshed and with glad hearts we attended the General Conference, "the best ever." Then we came to Albion, Wis., where we have been conducting evangelistic work for more than four weeks now. Brother Schmidt has succeeded in organizing an orchestra and a male quartet here. He is leading the singing in his masterly way, and is doing good personal work for Christ and the cause. Sinners are coming to God, and handmaids are returning home, and the old church is enjoying a Pentecostal season. We are in the midst of the fight; the battle is hot; the enemy is strongly intrenched. We need an earnest interest in your prayers that we may all rely upon God, keep rank, and make Christ King. "Nothing is too hard for God." Then let us ask him for big things.

Nothing is bigger than the conversion of precious souls to Christ.

The Milton Junction people are planning that when we are through here we shall begin evangelistic work in their town. May the Lord hasten the time when all our churches will see great revivals without waiting for any special evangelists to come. Praying that the blessing of the Lord may rest upon you and the other members of the Missionary Board in all your plans for furthering the interests of the cause of God, I am,

Sincerely yours,

D. BURDETT COON.
Albion, Wis.
THE SABBATH RECORDER

Rev. Lewis A. Platts, D. D.*

Lewis Alexander Platts was born in the town of Chapman's Creek, near Norhampton, in Clarke County, Ohio, Feb. 21, 1857, the son of David Ritthenhouse Platts, who was born near Bridge Cumberland Co., N. J., March 30, 1805, and came with his parents through Pennsylvania into Indiana and Ohio when but a lad. Of his remote ancestry but little is now known except his great-grandfather's name was Jonathan Platts, his great-grandfather was David Platts, and his great-great-grandfather was Moses Platts—all, so far as he knows, natives of New Jersey. Though suffering terribly he talked about the country the earliest member of the family came to America nothing is now known.

His grandmother, the wife of Jonathan Platts, was Rebecca Keene, a native of Shiloh, or possibly, Roadstown, in New Jersey. The Platts family were First Day keepers until this woman became a member of it. She was a Seventh Day Baptist and a member of the church of that faith in Shiloh. She was a devout Christian woman, and though her death left the church of which she was a member, the memory of her great age to be of help to their father. She was required to work on the Sabbath; but when they became their own masters, two of them, Benjamin and David, kept the Sabbath according to the teaching of their godly mother. When past mid-life age, Platts became a Christian, embraced the Sabbath, and with his son David received baptism at the hands of Elder Lewis A. Davis, then a missionary of the Seventh Day Baptists in Ohio and Indiana.

The mother of the subject of this sketch was Angelina Davis, daughter of Jacob and Sarah Davis Davis, whose ancestry, on both her father's and her mother's side, is traceable through five or six generations to William Saxton, who came to the American colonies from Wales in 1762. Elder Lewis A. Davis, already mentioned, was a brother of her mother and the late Elder James B. Davis, sometimes called Judge Davis, of Salem, W. Va., was a brother of her father's, and the venerable Samuel D. Davis, still living at Jane Lew, W. Va., her half-brother. This double Davis connection greatly extends the relations of Dr. Platts among the families of that name, while the marriage of the Davis women for several generations back makes him cousin in the first, second or third degree with the Sayres, Loofboros, Babcocks (Simon), Haskell, Livingstons, Van Horns, Bonds, Randolphs, etc., in Ohio, West Virginia, Wisconsin, Iowa, Kansas, Nebraska and California.

David Platts moved his family to Wisconsin in 1844. There was one son, Benjamin Keene Platts, by a former wife, one son, Lewis Alexander Platts, the first-born of the second marriage, and one daughter, Sarah Eleanor Platts, in the family. After about one year in Milton (Milton Junction), he moved to Marquette County, not far from the present Marquette, where another year was passed, when another move brought him to the vicinity of what has since been known as the Seventh Day Baptist church and society of Berlin. The farm on which Mr. Platts settled was in the town of Dartford, six or seven miles south of the present city of Berlin, and one or two miles north of the village of Dartford, a farm now known as the "Walker place."

Among the families who constituted the Seventh Day Baptist society from 1846 to 1854—the time of the residence of the Platts family there—must be mentioned those of Oliver Chaplin, Deacon Charles Hubbell, Jeremiah Davis, the brothers Peter and Sherrill Maxson, Lorenzo Coon, Deacon Charles Clarke, his son Charles Clarke, Benjamin and Ray Saxton (brothers), Elder Julius M. Todd, William Davis, Thos. Johnson, Alanson Taber, Jerry Brown, Dat-us E. Lewis, John Larkin, Asa Burdick, Elisha Brace, Horace Noyes, Jedediah Davis, and others whose names the writer can not now recall. The eight years of this period may well be called the years of beginnings with the youth whose life is here being sketched. He well remembers the privations through which the family passed that first summer in the "new settlement." There was no house upon the farm on which they

THE SABBATH RECORDER

have been done rather easily, but we can not know how much work it involved on a few who had it in hand. We are certainly grateful to all the workers and givers. Mr. Crofoot drew $1,700 of it not long ago, as exchange is so favorable, and it amounted to $4,294 Mexican and some cents. It is now at deposit at the cent bank, and with what we have here, makes something over $6,800 Mexican. We are glad there is more to come. Since the beginning of the European war everything has gone up dreadfully in price, and even wages of workmen have advanced here, so it will be not an easy undertaking to make it come out even. How glad we will be when that terrible war stops, and men and material can turn to beneficent purposes rather than for murder and destruction!

I came into Shanghai on Monday afternoon to bring E-ling and her sister and another schoolgirl, who had been spending the vacation in Lieu-oo, back to school, which opened on Tuesday. They have all been very well and had a good time, especially in a little boat which we bought and which they took on the canal—three miles—just at the end of our lot, which connects with the tide, and which, with the wet weather, has been full of water all summer. They very enthusiastically paddled back and forth on the canal fishing. One day after the typhoon a genuine good-sized fish seemed so anxious to be caught that it jumped right out of the water into the boat, to the great delight of the girls. They insisted on sharing it with me for supper.

That typhoon did more damage in Bangkok and especially in the river than anywhere else. Hundreds of small boats and many larger ones were wrecked and their owners or inhabitants drowned. I say "inhabitants" for there are numerous boats on which people spend their whole lives. I believe there were between 150 and 200 lost in all.

The tide was blown in so hard that it covered all our land except the raised part, and it must have been brackish, for it killed everything in the garden nearly, except the weeds; nothing seems to harm them!

Dr. Crandall consented after much persuasion to go off for a little holiday with Miss Burdick, much to my satisfaction, for she had been in Lieu-oo almost all the time for nearly a year without a bit of change, and I had been away several times, and though not always "on vacation," still the trips had helped to break the routine. She returned the day before I came away, and though the change had done her no good, yet she is nearly better. I hope the change has not had its harmful effect on her. While she was gone, one of our church members in Lieu-oo, a young man who seemed to have really gotten hold of the truth more clearly than most, died of hemorrhagic small-pox, a rare disease, fortunately. He sent for me and I took a good deal of care of him the day before he died, and talked with him. I never saw anyone go more composedly to his death. Though suffering terribly he talked about it as quietly as if he were going on an ordinary journey—had no fear, saying the Lord had forgiven his sins and would receive him. He made all arrangements with his family for a Christian funeral. The church had to help pay the expenses of the funeral, however—perhaps because of that. It was done by subscription.

I was very careful not to carry infection, and revaccinated everyone one of the church who had never had small-pox. He could not help but be a little anxious till the longest incubation period was past. We certainly thanked the Lord when we could feel there was no further danger of any one of us coming down with the dread disease.

We have all been very well throughout the summer, except for a case of malaria occasionally. Most of us took quinine two days a week as a precaution. Yesterday, however, one of the little girls coming from Lieu-oo had a chill and fever. Malaria is worse there than here of late years.

It is quite time for me to close. I have been staying with Mrs. Davis the past two days. She is very lonely. Now she has taken up her usual work of teaching in the schools, which will help to take her thoughts away, I hope. Work is indeed a great blessing.

Our thoughts have been going out to the Conference just closed and we hope it has been a very helpful and useful Conference.

Your sister in Christ,

Shanghai, China,

Rosa Palmborg.

Sept. 10, 1915.

*This life sketch was prepared by Rev. Henry N. Johnson from notes for an autobiography left by Dr. Platts.
settled and no clearings or fences. So a pen of logs was hastily built with an opening on one side for a door. It was covered with small trees cut from the clearings which were being made, and the whole fringe of old grass, cut from the marsh which constituted a part of the farm. In this log-hay pen the family found shelter—the cookstove standing out under a large white-oak tree—the first summer, and until the weather in the late fall, when they moved into the more comfortable and more commodious log house which the father had built during the intervals of labor incident to the raising of a small crop of corn. The schoolroom, cutting marsh hay for the winter feed of the cattle, etc. The children wore no shoes until after the snow had covered the ground. Pork and potatoes and cornbread, with mush and milk, fed the family through the long winter. Through all these trying conditions of hard work and scanty supplies the hardy, confident piety of the mother and the unyielding faith of the mother never left them and made a deep and abiding impression upon the minds and hearts of the family.

The next year temporal conditions improved and a log school-house was built in the neighborhood, in which the children of all ages, for three or four months in the year, with the mysteries of books. This was obtained during the winter months, for the boys, from seven or eight years of age, were of too much use to their father on the lighter work of the farm to be spared to go to school in the summer. At nine years of age, Lewis was sent into the fields alone with team and plow which he followed day after day through the season of spring plowing; and at twelve years of age he did a man's work at most of the common work of the farm.

In the winter of 1851-52, an extensive revival of religion was experienced which reached almost every family and individual in the entire society. Elder J. M. Todd was the pastor of the little church which had then but recently been organized, and conducted the school. Two of his daughters were the sisters Augusta and Amanda Johnson, wives respectively of Rev. Dr. Abram Herbert Lewis, of Plainfield, N. J., and Rev. Oscar Babcock, of North Loop, Neb.

From the hour of his conversion the conviction was borne in on the mind and heart of the lad that sometime, somehow, he should become a minister of the gospel. This conviction was inspired by his mother, who talked much with her children about the duties and the privileges of the Christian life. She used to say that in any worthy occupation we could serve God as his true children, and that it was of first importance that we should be true Christians, and after that we might be farmers or mechanics, or doctors, or preachers; but if God would make her first-born a minister of his word it would be the greatest joy of her heart. She had named him for her maternal uncle, Elder Lewis A. Davis, of Philadelphia, for his many years of patient piety and much more than average ability as a preacher of the gospel. He had been a pioneer missionary in Ohio, Illinois and Central Illinois and later, when a missionary pastor at Welton, Iowa, was destined to have a molding influence over the mind of his young namesake. Elder Davis was also a medical practitioner as well as preacher, and often visited the people among whom he lived in the twofold capacity of doctor and preacher: but in either capacity it was his sincere, honest, clean manhood that gave him his power for good.

In the spring of 1855, the family moved from the farm in the Berlin neighborhood to Milton, chiefly that the growing children, now five in number, three sons and two daughters, might enjoy better school privileges. The family found a temporary home on the farm of Erastus Brown, in the town of Lima, two or three miles northeast from Milton. Milton Academy at this time was under the direction of Professor A. C. Spicer, and at the opening of the fall term of 1855 was moved from the old gravel building by the railroad track, to the new brick building on the hill in the south part of the village—first in the group of buildings now constituting the visible part of Milton College. At the opening of this new building—still far from its completion—to the lees of baptismal service were the two eldest children of Mr. Platts—Benjamin and Lewis—were entered as students of Milton Academy. The long walk from the country home to the academy in the morning and back in the evening was made daily with cheerful zest by these lusty boys from the farm. Before the close of the first term, the father had bought the farm lying on the north side of the town, which Milton (now Milton Junction) and moved his family to this farm, where they remained for several years.

The older brother soon weared of the confinement and numerous exactions of school life and returned to the free air and open life of the farm, until in 1860 he answered the country's call in the time of hostilities. He, however, returned to the army of the Potomac, where in a little less than twelve months he found a soldier's grave. Meanwhile, a younger brother entered the army and was assigned to scout duty in "Barstow's Cavalry" in Arkansas where he fell a victim to the rapidly camp fever. Lewis had enlisted in the first call of President Lincoln for seventy-five thousand three months' men, but was rejected by the rigid medical examination and returned to Milton much despondent. Left as he was in the early part of the second year of the war, the only son in the family, he gave up his offer to the country's service was rejected, he felt that the family help could discharge its public duty to the government so far as furnishing of recruits for the army could discharge that duty. He resolved to put the thought of soldier life out of his plans and devote himself to the student life on which he had entered. He could not but feel that in some way, his deliverance from the fatalities of war under which both of his brothers had fallen to and which all soldiers were exposed was placed upon the call to the ministry which had followed him from early boyhood. This conviction was deepened by the constancy and earnestness of a mother's prayers that this might be the calling of her first-born, now her only son; and by the encouraging advice of Elder William C. Whitford, who at this time had been for two or three years the successor of Professor A. C. Spicer in the principaship of the academy.

The course in Milton Academy thus determined upon was not completed until the summer of 1864, a period of nine years from the first entrance in 1855. It was interrupted from time to time by the necessity for the earning of money to meet expenses. This was done, sometimes by a few months' work upon the farm in the spring or fall of the year, and sometimes by a term of teaching of a country school in the winter. During this period such men as A. H. Lewis, O. U. Whitford, S. R. Wheeler, A. R. Cran, dall, S. S. Rockwood, Pliny Norcross and others prominent in the work of the Seventh Day Baptists, or in the affairs of the State of Wisconsin, were students in the Academy—some of them among its honored alumni.

...Which Are You?

There are two kinds of people on earth today. Just two kinds of people, no more, I say.

Not the sinner and saint, for 'tis well understood The good are half bad and the bad are half good.

Not the rich and the poor, for to count a man's wealth You must first know the state of his conscience and health.

Not the humble and proud, for in life's little span Who puts on vain airs is not counted a man.

Not the happy and sad, for the swift-flying years Bring each man his laughter and each man his tears.

No: the two kinds of people on earth, I mean Are the people who lift, and the people who lean.

Wherever you go, you will find the world's masses...)

And oddly enough, you will find, I ween, Others others among their honored alumni.~...
The judges of the juvenile courts all over the country are saying harsh things about our homes and home-makers. They are telling us that their courts are full of delinquent children, who are there not through the fault of the children but of the mothers and fathers; they are laying everything at our door, and we can do nothing but bow our heads in shamefaced acknowledgment. It is not the fault of the children. They are misguided, or not guided at all, allowed to go their own way, allowed to think for themselves; not taught real rules of obedience; and because of all this, if they go wrong, they are brought before the judges who ask the inevitable question, "Where are the fathers and the mothers?" The whole world is asking, "Have they no fathers and mothers?"

Let us scan closely for a few minutes the agencies that are raising or lowering our standards of home life. The popular literature in our homes is of a low type. We are not keeping up the high ideals of literature that obtained two or three generations ago. Then there might have been only a few books in the house but they were Shakespeare and the Bible and perhaps one or two other things. We used to have one or two good magazines; now we have a multitude of very poor ones. I am not going to talk specifically about them; I haven't time. You know that all-story magazines are away below the standard in morals and good taste. You know that the stories are based almost entirely on the sex instincts or some form of crime. The fact that they are good sellers is about the best you can say for most of them at the present time and that alone may well make us suspicious of them. The popular music of today belongs to the same type of expression. Our children are learning, often quite involuntarily, songs which they are ashamed to sing at home, which are horrible anywhere.

I think the pictures in our homes may equally be criticized. Few of us are brave enough to throw away the pictures that are not good, and we are told by people who know that we had better have bare walls than poor pictures. Dr. Hobein of the University of Chicago says that if he had at home but two pictures, one should be of Abraham Lincoln and the other of George Washington.

May I speak, though with some trepidation, of the manners of our children at the present day? Do you remember when every child stood up when a grown person came into the room, and did not sit down until that person did? Was it not merely reverence for age? Was it not a beautiful thing? Why should not children keep still to a certain extent while grown people talk? Why must we see the children of the present day in their attitude toward grown people; after all what are manners except courtesy and reverence? Can not we look at it in that way? The discipline of the present-day home can almost be described like the snakes in Ireland—there are none. I am reminded of the story of the boy going to school. The teacher whipped him and the next day the boy brought a letter from the father. "Don't you ever whip Johnnie again. We never touch Johnnie. We raised him careful and we never touch him, except in self-defense." We are like that, in self-defense toward children and afraid of them. The sororities and fraternities in the high schools are a source of much trouble. Brought about largely because the children have not been taught what obedience means; are brought up to think that their opinion is as good as any law, then when they get to high school they have no respect for the laws of the school, and later they have no respect for the laws of the state. The children are not made to obey in their homes, how can we expect them to obey outside?

If a high standard of patriotism is not observed in our own families, can they be expected to be patriotic? The teachers in the schools can not instill the idea of patriotism in the minds of the children if it is not taught by the father and the mother at home.

I know of nothing more important to be considered than the conversation in the home. If gossip is heard commonly by children it will lead them to hatred, but if there is no gossip in the home, the children will not learn to do outside. The same rule applies to decency and to impurity. Of all the harmful things coming out in a conversation around the home, I think those are the worst. It is not what you tell your children, but what they hear around the home that counts with them. The home is the only solution of these problems; and that is, that the home should be an absolute monarchy, with one ruler, and that is God. If God is not the ruler of the home the standards will be low. We have been raising our standards if we can not raise them toward perfection and God is perfection. The source of all purity, of all nobility, of all kindness and courtesy is God.

Let us see and whether we have any standards or not. If we have away and they are low, let us make them high; if we have none—and many of us will find we have no conscious standards, let us establish them now. That is the only way to begin.
Wellesville, N. Y., Ladies' Evangelical Society:
Annual Meeting of the Memorial Board

The forty-third annual meeting of the Trustees of the Seventh Day Baptist Memorial Fund was held at the home of William C. Hubbard, Secretary, Monday, October 4, 1915. Present: Henry M. Maxson, Joseph A. Hubbard, William M. Stillman, J. Denison Spicer, Orra S. Rogers, Frank J. Hubbard, Edward E. Whitford, Holly W. Maxson, William C. Hubbard and Accountant Asa F. Randolph.

Minutes of the last quarterly meeting were read.

Correspondence was read from the Secretary of the General Conference advising that William M. Stillman, Orra S. Rogers and Holly W. Maxson had been elected Trustees for the Board for a period of three years. The Board welcomed the new member, Mr. Henry M. Maxson.

Further correspondence was read from J. Irving Cooper, Lawrenceville, N. J., and Horace J. Martin, Mrs. Sarah J. Bennett, Samuel Lee and A. Kunzman, all of Plainfield, N. J., regarding reduction of loans on their properties which are mortgaged to the Board. All these were referred to the Finance Committee.

The Finance Committee's report was read and approved. The Treasurer's quarterly report was read, and having been duly audited, was approved and ordered placed on file.

The Secretary reported that, on August 1, he had sent out 8 letters to various owners of property, advising them that a committee had recently examined their property upon which the Memorial Board held a mortgage, and asking them to comply with the request of the committee, which consisted of either repairing or painting their property, paying off a portion of the loan, or, in a few cases, paying off the entire amount of the loan against the property. Many had answered, some had complied or promised to do so before the next interest period, November 1, 1915.

The salary of the Treasurer was fixed at $800 per annum, and he was authorized to employ an accountant whose salary should be $500. Fifty dollars ($50) was appropriated for use of the Secretary and Treasurer, for stamps, supplies, and petty expenses, as needed.

Upon motion, it was voted that, upon request, the Board of Trustees of the Seventh Day Baptist Memorial Fund will furnish advice, without charge, to any one contemplating bequests to denominational interests through the Memorial Board.

It was resolved that the Treasurer be authorized to deposit funds of this Board, at his discretion, in the following Plainfield (N. J.) banks: First National Bank, Plainfield Savings Bank, City National Bank, and The Plainfield Trust Company.

The Treasurer was, by vote, allowed to carry a petty bank interest account—this to somewhat simplify the bookkeeping.

By resolution, the Investment Committee was empowered to secure a competent legal opinion as to the advisability of the Board to coalesce the different funds in its hands into one fund, or more, for purposes of investment.

The Finance Committee were authorized to sell the United Wireless Stock at best obtainable price.

Fifty dollars ($50) each, from the Fund for aiding young men in preparing for the ministry, was voted to Paul E. Burdick, Ira S. Goff, William M. Simpson, of Alfred, and Herbert L. Polan, of New Market, N. J., and Peter Taekema, of Holland.

The Geo. H. Babcock Discretionary Fund was voted to Salem (W. Va.) College.

The Treasurer was authorized to pay the various beneficiaries the income from their funds quarterly, as they accrue. Minutes read and approved. Board adjourned.

WILLIAM C. HUBBARD, Secretary

Disbursements, October 10, 1915:
Alfred University ........................................ $1,608.65
Alfred Theological Seminary .............................. 250.00
S. H. Davis .............................................. 750.00
S. D. B. Missionary Society ............................. 105.94
S. D. B. Tract Society .................................. 296.30

The Clever Clerk

William Dean Howells, at a dinner in Boston, said of modern American letters: "The average popular novel shows, on the novelist's part, an ignorance of his trade, which reminds me of a New England clerk. In a New England village I entered the main street department store one afternoon, and said to the clerk at the book counter:

"Let me have, please, the Letters of Charles Lamb."

"Postoffice right across the street, Mr. Lamb," said the clerk, with a polite, brisk smile."
Attention, Endeavorers!

"The New Efficiency!" Are you trying it in your society? Have you looked into it at all? If not, will you do so now? It's worth while.

Some time during the last two or three years the Efficiency Campaign has been tried in many societies. It was interesting. The "New Efficiency" with its revised set of standards is more interesting. It's simple, definite, and practical. It will put new life into the work of your society. Send for literature which will help you get acquainted. A card sent to my address, Milton, Wis., will get it to you. Do it now.

CARRIE E. NELSON, Efficiency Superintendent.

Waiting Tasks

REV. WILLIAM M. SIMPSON

Christian Endeavor Topic for Sabbath Day, November 6, 1915

Daily Readings

Sunday—Christian union (John 17: 20-26)
Monday—Conquering the world (Matt. 28: 16-20)
Tuesday—Bringing in the city of God (Rev. 21: 10-27)
Wednesday—More personal religion (Eph. 2: 1-10)
Thursday—Cleansing the sanctuary (Mal. 3: 1-6)
Friday—Sabbath Day—Tasks that are waiting for the Church of Christ (Luke 4: 14-21). (Consecration meeting.)

Waiting tasks! How long shall we keep them waiting for us? See how they challenge us young people,—Christian union, winning the world, cleaning up the cities, saving the young, more personal religion, cleansing the sanctuary. Let us go forward with consecrated zeal, strength, and wisdom. And let us not be discouraged, either, by the fact that while we are performing these tasks for our generation there is rising another generation challenging Christian people to the same tasks. Our present Juniors will be workers then.

CHRISTIAN UNION

(John 17: 20-26)

The stumbling-block to people outside the church is not the fact that there are varying creeds; they do not expect all Christians to understand everything alike. The stumbling-block is the unfraternal treatment which members of one denomination render to members of other denominations. Jesus in this Scripture does not pray for a single organization with a single name; he prays that we may all abide in him—that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us.

WINNING THE WORLD

(Matt. 28: 16-20)

Concerning this great commission note six facts: (1) The commission is given to followers of Jesus; (2) It was given by one who had authority; (3) We are to carry the gospel to "all the nations"; (4) Believers are to be baptized; (5) Baptized believers are to be taught all the commandments of Jesus; (6) Divine help is always at hand.

How far from home must we go to begin? How much of the task is accomplished?

THE CITY OF GOD

(Rev. 21: 10-27)

Would that the city fathers might get the vision which the revelator had of the city of God—a city of God "four-square" in its government, whose light is the Son of God, whose moral foundation bears the names of the apostles, of whose acts can endure the eye of the public and the eye of God, into which "there shall in no wise enter anything unclean." In a democratic government the city's sons should also have this vision. The church's part in bringing about the "new earth" is that of a tyrant enforcing decrees. "The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, till it was all leavened." The signing of the Magna Charta by King John at Runnymede was hailed with delight. A greater charter of personal and civic liberty is found in the signing of the church covenant, the Christian Endeavor pledge, the total abstinence pledge, the quiet hour pledge.

SAVING THE YOUNG

(Mark 10: 13-16)

"Young men at work for young men." Save the Christian Endeavor movement by enlisting boys and girls in the Junior Society of Christian Endeavor. But why save the Christian Endeavor movement? For the sake of the boys and girls, not for the sake of a movement. Save young people by getting them linked up with something truly Christian. Christian Endeavor is truly Christian. Therefore go into it with all your might.

MORE PERSONAL RELIGION

(Eph. 2: 1-10)

How often a church has been hindered in its work because one member was untrue? Does the task of promoting more personal religion belong to the church, or to the individual? To both. The church should maintain high ideals for the personal life of its members; the individual should keep his own life above reproach. More secret prayer, more purity of thought, more consecration, more conspicuous honesty. These are good for a man's physical health—not to mention eternal life.

CLEANSING THE SANCTUARY

(Mal. 3: 1-6)

The material of which the chapel is built is less sacred than the lives of the people who worship there. The chapel was dedicated for the sake of these lives. Is there any sanctity in an abandoned chapel? The real cleansing of the sanctuary is the hallowing of the lives of all us professing Christians who have any part in the work of the church—pastors, elders, deacons, other officers of the church, Sabbath school, and Young People's society. If those who speak for Christ in the church are "alive in Christ Jesus," the chapel will easily be recognized as a sacred place.

THINK ABOUT

What great tasks of the church may our society aid?

Why should every Christian devote himself to some one of the great tasks of the church?

Why may we be sure that the church will regenerate the world?

What has the church done for the world's poor? What remains for the church to do along this line?

What has the church done for the cause of education? What remains for the church to do along this line?

What has the church done for politics? What remains for the church to do along this line?

What are some of the dangers and some of the possibilities for the church in the new emphasis upon "social service"?

The heroes of the church in the past have been persons who have seen a waiting task and then dared to attempt it, even if it seemed impossible. "I can do all things in Him that strengtheneth me" (Phil. 4: 13). How is our topic especially fitting for a consecration meeting?

Life Work Recruits

GEORGE THORNGATE

Young People's Hour at Conference

I am glad we have started this service together the way we have, in seriousness and thoughtfulness, and I know all of you feel as though you were on the mountain top of spiritual experience; so I want to bring to you one of the most important things in life today, especially for young people.

I will begin my talk with a few statistics. There are 77 churches in our denomination, There are 59 ministers. Of these ministers, 34 are men under 55 years. Of those, about one half are men over 35. You probably have guessed what I am about to say, and have probably guessed it rightly. Yes, I am going to say something about the need of men and women Life Work Recruits.

Do these facts I have just mentioned mean anything to you, young men? In twenty-five—no, in ten years—probably a great many of the older pastors and ministers will be gone; and not much later, many more of the younger class will be gone too. Then who will take up the work of the Christian ministry in our denomination? I want to speak to you as men and women, and so I say, "Don't dodge the call." If it comes, don't dodge it. We have about a dozen small churches covered by three or four missionary pastors. That is very good, but it is not enough. Think of the work that could be done if every one of those small fields was
covered by one energetic man. Great work would be possible, as you see.

There are three fields I know of personally, and I shall speak of them briefly tonight. The first one is Farnam, of my own State, a little town in western Nebraska. Not long ago there was quite a thriving little church there, very active and spiritual. Now they have no pastor and are dwindling slowly down, and probably, if nothing is done, there will be no Seventh Day Baptist church in Farnam in a few years. All they need there is a leader. The ground is ready for work and a leader is necessary.

The next one which I would speak of is Exeland, in the northern part of this State, where a little company of people are already banded together to serve Jesus under the standard of the Seventh Day Baptist Church. That field is especially open for workers. Just about one year ago the church was established up there, and now they have several members, but if something is not done and continued to be done that church will dwindle away and nothing will come of it. If you see there is an opening for a young man to fill his life work in making that a strong Seventh Day Baptist church. It is possible.

The last one of these fields that I have had personal experience with is Stone Fort, which I left a little less than a week ago. There is a fair-sized church there, and they have at present a pastor; but both of the elders there, one of whom is pastor, are old men, both over 80, and it will not be long before they will be gone, then there will be none one to fill his place, and so that field especially needs a man.

While we were there, Rev. T. J. Van Horn was mentioned, and his work, done twenty years ago. That work is remembered and spoken of today as one of the greatest which that church ever had. He spent four years on that field. This is the work I would call some young man to do at Stone Fort. This is the way the home fields all over our country are. But the greatest need of all, and the one which I feel is the greatest everywhere, is the call for a young man to fill his life work in missionary service.

We sometimes congratulate ourselves on the work Seventh Day Baptists have done in China and elsewhere; and it is well, because we have reason to be proud. But if a man were rowing upon a river, and expected to get anywhere, he would not be content simply to hold his own; nor would he be content to float downstream, if he wanted a man upstream that to the way it is with us. We should not be content to let that work go on as it has, without any advance. Will you lose? Must we be satisfied merely with not falling behind? You may think there is not much need there. Let me tell you a few of the needs. First, in Shanghai, China, right now there is a great call for a man to try to fill the place that our dear Brother D. H. Davis has just left. There is a call for another man to help in the school and missionary work there, and for a young woman to assist in teaching. Then at Lien-oo, where we have a fairly strong mission, with our two great friends, Dr. Palmborg and Dr. Crandall, working hard, there is need for a man to take charge and responsibility of the mission, and to attend to the business end of it. There is also great need for a man doctor up there to take charge of the hospitals and work among the natives there now. And there is need for athletic men to do Y. M. C. A. work, an opening which is very great. And besides these two fields, there is almost all of China open for missionary work—as much open for Seventh Day Baptists as for any one.

At Java a man is especially needed to take charge of the mission, and attend to the business end of it. It is said that the Dutch government does not like to have women do business there. It is probably true. A man could go there to take charge of the business end and make it a strong force in Christian work. There are also places for young women to help teach and do missionary work. And in Africa, the Dark Continent, especially at Gold Coast, there is a great call. Not long ago a young man from Gold Coast told me that a band of natives became Seventh Day Baptists voluntarily. There was once a fairly strong church there, several hundred. Now it has dwindled to less than a hundred, and probably, if nothing is done, that church will dwindle away. There is also a great need for a young man to go and teach Christ and the Sabbath truth in Nyasaland. It is a great field where the natives are waiting, longing to learn the word of Jesus Christ.

I heard John R. Mott say that he would rather live in the next ten years than at any time of the world's history. He said it because he is a man of vigor, of vital strength, and has Christian work at heart. The next ten years will offer the greatest opportunity for men and women the world has ever seen in missionary work.

Seventh Day Baptists have long had a reputation for sincerity, thoroughness and progressiveness. Tonight the young people are the ones upon whom that reputation depends. Can you face these calls and make no decision? If so, you are not up to the Seventh Day Baptist standard.

I want to read the fundamental decision for my closing thought, a Christian man's fundamental life work decision: 'I will live my life under God, for others rather than for myself, for the advancement of the kingdom of God rather than my own personal success.' I will not drift into my life work, but I will do my utmost by prayer, investigation and meditation, and work by the power of the Holy Spirit, and try to become the largest use to the kingdom of God, as I find it. I will follow it under the leadership of Jesus Christ, wheresoever it takes me, cost what it may.

Tenth Legion and Giving

COURTLAND V. DAVIS

I want to show you, first, some of the things for which we, as a denomination, are spending money. Let us take up first the budgets of our denominational boards and societies. These items are taken, wherever possible, from the latest reports. In most cases it was necessary to use the report of the Finance Board given in the 1913 Year Book, because, owing to some difficulties, the detailed report was not given in 1914. However, the Tract Society and the Young People's Board are two that increased their appropriations and reported them in such shape that they should be used. The part of the budget of the Missionary Society to be met must be made up by the people totals $7,000; that of the Tract Society, $6,500, $2,500 over 1913; the Sabbath School Board, $3,000; Theological Seminary, $1,500; Women's Board, $3,600; Young People's Board, $1,200, an increase of $400 over 1913; General Conference, $1,500; making a total of $22,200. That is what we were expected to pay to our denominational boards and societies, and our local expenses. Our churches paid their pastors salaries totaling $27,113.41 in 1914 and used for current expenses $15,563.07, a total of $42,736.48. We contributed for our schools, Alfred, Milton, Salem, the Theological Seminary, aside from the income from bequests, endowments, and the denominational boards, $6,630.84; for denominational expenses, $22,200; local church expenses, $42,376.48; total, $71,207.32. Pretty good for a small denomination, is it not?

Now let us see what we might do. I have discovered a church which I believe is a very good average between the rich and poor churches in our denomination, which has a membership of 230 members, and after some careful calculation, and advising with several level-headed business men, I am satisfied that about $60,000 would represent the income of the live members of that church. That would make an average of about $260 yearly income for each member of the church. Let us then take that as an average for the denomination. That is certainly low enough, if certainly conservative enough, is it not? Now, if every member of the denomination tithed, the average contribution to Christ's work would be $26 per member. The total membership of the Seventh Day Baptist Church is 276, 28,000; the total of $251,176, the tithe of the income of the members of our churches. That is larger, isn't it? But we do not give all our benevolences to our denomination, to our schools and to our churches. There are many other little charities demanded, and rightfully, of us. So let us say that one half of this tenth or $107,588 should be given for denominational work. Now, $107,588 minus what you have already given leaves $36,581. That is a large sum, too. That is the part you did not give. Superficially, it was not much; it was not small; but the tithe and gave one half of that tithe to the denomination, what could we do with that $36,000 over and above what we have been using? Do you know that $36,000 would pay for that magnificent
new building being erected at Salem Col-
lege, and for the new gymnasium, too;
that it would take just a little corner of
$36,000 to equip the Lieu-oo Hospital; that
less than a twentieth part of $36,000 would
put a denominational field secretary at
work gathering the scattered denomination
together into closer harmony and fellow-
ship and provide for more effective work
in our great mission; that we might in-
crease our pastor's salary by half with-
out using up that $36,000.

Now let us study some individual
churches. Here is a church of 230 mem-
bers. Last year they paid their pastor
$800; for current expenses, $240; for
denominational expenses, $680, making a
total of $1,720. If that church would in-
crease the pastor's salary by one-half, mak
ing it $1,200; current expenses by one
half, making it $360; and double the am-
ount given to the denomination, making it
$3,520—total $2,920—if that church
should do all this, it would not yet be
one-half the tenth part of the in-
come. Here is a church of 77 members.
It pays its pastor only $100, uses for cur-
cent expenses only $20, and contributes to the
denomination $160. Suppose that church
should increase its pastor's salary to $800,
its current expenses to $40, and yet give
the same amount as formerly to the de-
nomination, it would not yet be using one
half the tenth part of the income of its
members.

Here is a big church of 386 members,
paying its pastor $1,200, for current ex-
"penses $1,580, and denominational expenses
$935. If that church paid its pastor $1,500,
for current expenses $1,580, and to the de-
nomination $1,870, it would not be giving
one-half the tenth part of the income of
its members.

Now should we not have more tithers
in our denomination? Should we not all
be tithers, from the smallest to the great-
est? You see what we might do if we
gave one-tenth of our income. What do
you do your part? Is it too big a proposi-
tion? Ask those who are trying it? Ask
Mr. Colgate of Colgate's soaps. See what
he says. You will find that nearly every
one who is tithing will tell you that they
feel the giving to be a part of their re-
ligion, that they can not feel themselves
to be true Christians unless they tith. It
puts business in religion and religion in
business. It helps to make one a Chris-
tian seven days in the week. Most tithers
give more than a tenth. They feel the
tenth to be a duty and they want to give
something of their own beside. They will
tell you that it does not come hard, that it
is a joy to do it. Try it and see. It is
a good plan. You will like it when you try
it. But you must give and keep account of
that tenth earnestly and prayerfully. The
true tither considers of more value
the way in which he gives, than what
he gives. He will think over it and pray
over it, and find giving not a burden, but
rather a very great joy.

News Notes From Berlin, N. Y.

The Junior Christian Endeavor of Ber-
lina gave an anniversary social at the par-
sonage, Sabbath evening, October 9. The
Juniors had prepared a program which was
rendered very nicely in losing selection
by the pastor was vigorously
cheered, and in his encore every one be-
came addicted to the habit of laughing.
After refreshments were served (and these
were varied and bountiful) there was a
general gathering in the music room where
an impromptu musical was given. In this,
our genial pastor and his delightful wife
joined heartily, and the hands of the clock
began to look brighter and brighter as
she hurried. "I hope they'll tell her," she
said, as she counted the long,
slender petals on the lovely flowers."They
told me when Aunt Betty brought them to
me when I was sick. I wouldn't dare tell
her myself; she'd only frown worse than
ever. But she couldn't frown at a daisy.
Nobody could." The little brown house was
very still when Hilda slipped away from it early that
afternoon. Mother's headache was almost
gone, and she was quite able to be left
alone. The beautiful daisy had been care-
fully wrapped in tissue paper to prevent
its being chilled.

"My, but I'm pretty nearly scared," thought
Hilda, as she went up the front
steps of the Old Ladies' Home. "And
maybe it's a funny thing to be doing when I
don't even care a bit, but something just
ought to be done. It's dreadful to be
lonesome and homesick, too."

The big room that Hilda entered after
she had spent five minutes talking to Mrs.
Doane, the matron, looked quite deserted,
for there wasn't a single old lady to be
seen. But she wasn't worried. She knew
that little Mrs. Dix had gone downstairs
to sit by a front window and look longingly
up and down the street. She had spied
her with the front window open and
she was glad, for it would be ever so much
nicer for her to find the surprise all by
herself. So she hastily took off her wrap-
ings of white tissue paper and hid them
in the pockets of her heavy brown coat.
Then she placed the large brown paper
envelope in the window, where the light
would shine directly on it, and,
shutting the door, went softly out.
Down the street and around the corner she
hurried. "I hope they'll tell her," she
said, as she ran lightly up her own steps.
Little Mrs. Dix, returning to her room a
few minutes after Hilda had gone down
the street, lifted her tired eyes to the window
from which, for two whole weeks, she had
seen nothing but the bare brown trees out-
side. Why, what was this? Something
lovely and white was blossoming right here
in front of her. What could it mean?
And she hurried to the window, where she
sank down in her big chair.

"Oh, a beautiful, beautiful flowers!" she
said, softly. And she reached out her
hand to the daisies that somehow seemed
larger and fairer than ever. "Oh, you do
seem so much like home." There was
no frown on her face now—only a happy,
happy smile.

The flowers that Hilda had watched and
tended so carefully—the white daisies with
their long, slender petals—had told her what Hilda had wanted them to; what the matron had tried to tell her when she came to the home two weeks before; what she couldn't believe then. But she believed it now. And what do you suppose it was that the daisies told her? Can you guess? Didn't you ever have some bit of a flower whisper this secret to you? Why, it is just this—somebody cares.

“I didn’t mean to get so discouraged; somebody does care for me after all,” said the little old lady, as she watered her beautiful plant that night. “Isn’t it splendid to remember that!”

“It is, indeed,” answered the other old lady who shared her room. “And those daisies are splendid, too. It seems as if they were almost as hard as concrete and it took the men three days to get the water to running out properly. Then they started work on the railroad through the swamp.

Soon the water began to rise and the work was stopped by water in a few hours. The engineers went down to the beaver dam and found the animals had repaired the cut and made it tight.

A new cut was made, but when the men were gone the beavers were busy and the damage repaired. Work on the railroad was stopped in a few hours.

Then a hole was made in the earth deep under the dam. That puzzled the beavers. They had never before seen water go down into the ground and come up far away. But they studied the problem and the work on the railroad was soon stopped by water and half the tools were covered.

Then followed a contest of cunning between the men and the beavers. But every time the men opened a way for water to run the beavers found out how to stop it.

The road was finally built working a few hours at a time, and the loss to the contractors was about $5,000. The beavers lost their time.—Our Dumb Animals.

They were having a heated political convention out in Kansas, as Victor Murdock tells the story, and two men from rival delegations got into a serious personal dispute.

“Oh, you’re crazy!” shouted one. “I’m not crazy!” denied the other. “But you look crazy!”

“I can prove I’m not crazy, and that’s more’n you can do!”

“Let’s see you prove it, then.”

Whereupon the man who was accused of being crazy put in his pocket his discharge papers from a nearby insane asylum.—New York Sun.

John Wanamaker gave to the Protestant Episcopal Church clubs last week this summary of his idea as to the best advertisement that any congregation can make: “Clean up its building, jog up its different departments, remedy its system of financial support and pay its ministers fairly and adequately and completely.”—Baptist Commonwealth.

THE SUPREMACY OF CHRIST

REV. WILLIAM L. BURDICK

Sabbath morning sermon at Conference

“Surely Christ is all in all.”—Colossians 3:1

I have been asked to preach a short sermon this morning upon “The Supremacy of Christ,” with the suggestion that I dwell particularly upon the supremacy of Christ in the human heart, yours and mine.

The supreme fact of this world and the universe, as well as personality, and the supreme personality of the world and the universe is Jesus Christ; therefore Christ is the supreme fact of the world and the universe. In a word, as this ear down to the beating heart of suffering and aspersion and humanity and who watches the tendency of human institutions must realize that all things are converging toward a personal Christ; philosophy, science and history have already reached places which demand such a personality. Philosophy cannot well ignore the supreme fact of the universe, the Christ; modern science, with evolution as its fundamental principles, will never be satisfied until man, the highest product of evolution, has developed into the very image of Christ; and history is the recording of this unfolding.

It was this truth that the apostle had in mind when he said, as recorded in the text, “Christ is all in all.” He was telling the Colossians that in Christ all surface distinctions disappear; “Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond or free, but Christ is all and in all.”

The thought that I have in mind this morning is not that in Christ all surface distinctions disappear, but that which causes them to disappear, namely, “That Christ is all and in all.” No more sweeping statement can be made regarding any being—man, angel or God himself—than this. We can only faintly realize it now; it is like the finite mind trying to comprehend the infinite, but we can understand it partly now and it is ours to realize it more and more as the years roll by and time strews us into eternity.

We are combining the morning as a company of worshipers. Christ is the center of every truly religious service, but at a Sabbath morning service we are called upon to give ourselves to his adoration; the dominating of our Sabbath attire is in honor of him, unless it is show and vanity. May we not, as we sit here, forget all else and give him our supreme homage? I wish briefly to mention some things which will help us do this and enable us to catch a glimpse of the meaning of the text.

I. “Christ is all in all” because he is the true for the intellect.

Man’s mind was made with an affinity for truth; the reason a child asks so many questions is because of this, there is that within him crying out to know. Man’s mind was made for the truth and truth for the mind, as was the air for the bird, and Christ furnishes this for the mind. When Christ was before Pilate, he was asked if he was king. He admitted that he was, and, breaking abruptly off, as if he had something of vaster importance to impart, he says, “To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.” He had said a short time before that he was the truth, “I am the way, the truth, and the life.” He was not merely the witness of the truth, he was and is the truth. He was not simply a personal statement who taught that he was true—this was the fact—but in the sense that truth came from him, is a part of him. This is a vaster conception. He who ignores truth ignores God, and he who transcends truth ignores Christ. He who said, “I am the way, the truth, and the life,” was and is the truth. He was not merely the witness of the truth, he was and is the truth. He was not simple a personal statement who taught that he was true. He was and is the truth, and the truth is all and in all. He was and is the truth, as we sit here, forget all else and give him our supreme homage? I wish briefly to mention some things which will help us do this and enable us to catch a glimpse of the meaning of the text.

II. “Christ is all in all” because he is the true for the heart.

If you do not it is because you are not up to your privilege, because you have eyes to see and see not, ears to hear and hear not, minds to think and think not.
souls made to thrill with truth and they
thrift not. "That was the true light, which
lighteth every man that cometh into the
world. He was in the world, and the world
was made by him, and the world knew him
not. He came unto his own, and his own
received him not, but the strangers to the
intellect of immortal man, a place of su-
mernacy.
II. Christ is all and in all because he
cleanses the soul.
We are all defiled, and therefore need
be cleansed. I will not discuss the matter
whether man is born a sinner; that all de-
Pends on your definition of sin; but
whether he did or not, he does not live
rightly until he is cleansed. Now if you put
on clean garments, go out to the ac-
tivities or the pleasures of life and it is
not long before they are soiled. So with
your soul, you do not live very long in this
world with your evil inclinations be-
fore there is spiritual and moral unclean-
ness. You may not see it, you may be
blind, many are, but it is there; your fel-
low-men see it, and the holy God sees it
most of all. We all need cleansing. Where
did he do it? Where are they put away?
There is nothing mysterious about this;
it is wonderful, but not mysterious, no
matter what Christ did or not, he does not
live wrong. This advent of man is defiled.
Says Paul, 'Ye have put off the old man with
its deeds'; and again, 'If any man be in
Christ, new life begins,' for the soul is the
work of God. It is Christ's Lamb. Of
God. I want to say to the young people, par-
cularly to those just starting in the
Christian life, look not to any mortal man, but
Christ, and to Christ only, the ad-
ter of Christ with its purity and holy
zel; we have our minds fixed on our busi-
ness and its success, our clothes and their
show, our pleasures and their fleeting en-
d. We have no need of the laws furni-
ted by the legislator, and Christ is
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deeds known to man in the name of virtue
and religion, believing all the time that they
were doing the right thing. We have no need
of the laws furnished by the judg-
ment seat in the soul, and all
because the laws furnished the soul were
wrong. How infinitely important then that
the laws furnished the soul be true. Where
those laws could not lead; where the law for
the soul is of the
Christ. What law will we look to him who made
the soul and the truth, or to another? We
cannot look to Joseph Smith, for he was a
trickster of unspeakable lewdness; nor to
Mohammed, the laws furnished the soul be
wrong. One of the

III. Christ is supreme because he is
man, which we call conscience, does not
make the laws or rules that are to guide
our lives; the judge on the bench in the
court does not make the law, he decides
cases according to the law furnished him
by the legislator. Conscience does not
furnish the laws; it tells you your life is
wrong, it commands you in accordance with the
laws furnished by the legislator, and Christ is
our legislator. Or to illustrate it in an-
other way: We carry watches to give us
the time, but we do not suppose for a mo-
ment that the watches, however costly, regu-
late time; they must constantly be regu-
lated, and the sun is the regulator. Con-
science is given to direct the life, but con-
science is not the regulator of the soul; it
is Christ's marvelous watch. We have
our minds fixed on our busi-
ness' and the law furnished him. Conscien-
tce does not regulate; our environment influences us and
we become low and
weird-men see it, and the holy God sees it
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tce does not regulate; our environment influences us and
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weird-men see it, and the holy God sees it

V. Christ is supreme because he is certainty to hope and trust to desire.

Hope is desire, with expectancy. We have said that man must have something to do and something to love; he must also have something to hope for. Without this he is paralyzed, withers away and dies. It has been said that a discouraged man is the easiest tool of the devil on earth. I believe this and think we should take it into account when judging the failures and sins of our fellow-men. There must be hope in man's soul, carrying him up and urging him on, if he is to do his best and amount to anything; without it he is like a plant under a horse's feet.

There are two classes of hopes, the fading and fadless ones. The fading ones are those that fade away; though the object hoped for is realized, it, too, in a short time slips away. The fadless ones are those that are sure of realization, and when the thing desired is ours, it is ours forever. Many of the fading hopes are right, but they wither away. You are right in hoping to acquire something of this world's goods, but it is a fading hope because you may lose it. In the same way, to think you own the property will fade away. You are right in hoping to build a home, but it is a fading hope, because if you do, it will be broken up. Are there any hopes that fade not away? Yes! Where can they be found? Only in Christ. You can not name a solitary one outside of Christ. He who has not his hopes in Christ, has none whatever that will reach beyond this life. The experience of the minister to many sick and dying ones. I have seen many as they approached the end of life borne up on the wings of hope with joy triumphant. I have also seen a few come to the border of life and death with great consternation, and all because they had not known Christ or had professed to and been unfaithful to him. I have in mind the second death-bed which I witnessed and the first after I was old enough to remember. To the latter place: it was that of a brother eighteen years of age. In the early hours of the autumn morning the watchers summoned the family, announcing that the end was approaching. He sat in his chair and when father and mother, brothers and sisters had gathered around, he told us with great calmness that he was going home to be with the Savior. At his request his chest of keepsakes was brought; these he gave out one by one, re-secure each to his faith in Christ. I was sure if he was a season of prayer and a neighbor prayed; but this did not satisfy the sick boy, he wanted his father to pray. With deep emotion and yet with a fortitude which only a living faith in Christ can give, father poured out his soul to God in prayer. This satisfied the dying lad, and then us good-by and asking us all to meet him in heaven, he passed away with a sweet smile on his lips and an infinite joy in his heart, triumphant over sickness, pain and death. How could he in the bloom of life, with all its bright prospects before him, turn his face to death and meet it with joy ineffable? It was Christ and his hope in him that made it possible.

Are there any hopes today? Are they in Christ or are they in the perishing things of earth? Do you love Christ more than all else? Is he all and in all to you? Hail Christ as your king! Hail him as truth and power for your intellect, as love for your heart and hope for your immortal soul! Hail him and by God's grace lead others to him! Hail him now and for evermore! Amen.

Home News

SALEM, W. VA.—The Seventh Day Baptist church is to hold special meetings for the purpose of baptizing on the second Sunday in November. The first meeting of the series will be held at Buckeye for the benefit of that community. The baptismal service will be the formal reception of members and candidates into the church. The first meeting of the series will be held at Buckeye for the benefit of that community. The baptismal service will be the formal reception of members and candidates into the church. The first meeting of the series will be held at Buckeye for the benefit of that community. The baptismal service will be the formal reception of members and candidates into the church. The first meeting of the series will be held at Buckeye for the benefit of that community. The baptismal service will be the formal reception of members and candidates into the church. The first meeting of the series will be held at Buckeye for the benefit of that community. The baptismal service will be the formal reception of members and candidates into the church. The first meeting of the series will be held at Buckeye for the benefit of that community. The baptismal service will be the formal reception of members and candidates into the church. The first meeting of the series will be held at Buckeye for the benefit of that community. The baptismal service will be the formal reception of members and candidates into the church. The first meeting of the series will be held at Buckeye for the benefit of that community. The baptismal service will be the formal reception of members and candidates into the church. The first meeting of the series will be held at Buckeye for the benefit of that community. The baptismal service will be the formal reception of members and candidates into the church. The first meeting of the series will be held at Buckeye for the benefit of that community. The baptismal service will be the formal reception of members and candidates into the church. The first meeting of the series will be held at Buckeye for the benefit of that community. The baptismal service will be the formal reception of members and candidates into the church. The first meeting of the series will be held at Buckeye for the benefit of that community. The baptismal service will be the formal reception of members and candidates into the church. The first meeting of the series will be held at Buckeye for the benefit of that community. The baptismal service will be the formal reception of members and candidates into the church. The first meeting of the series will be held at Buckeye for the benefit of that community. The baptismal service will be the formal reception of members and candidates into the church. The first meeting of the series will be held at Buckeye for the benefit of that community. The baptismal service will be the formal reception of members and candidates into the church. The first meeting of the series will be held at Buckeye for the benefit of that community. The baptismal service will be the formal reception of members and candidates into the church. The first meeting of the series will be held at Buckeye for the benefit of that community. The baptismal service will be the formal reception of members and candidates into the church. The first meeting of the series will be held at Buckeye for the benefit of that community. The baptismal service will be the formal reception of members and candidates into the church. The first meeting of the series will be held at Buckeye for the benefit of that community. The baptismal service will be the formal reception of members and candidates into the church. The first meeting of the series will be held at Buckeye for the benefit of that community. The baptismal service will be the formal reception of members and candidates into the church. The first meeting of the series will be held at Buckeye for the benefit of that community. The baptismal service will be the formal reception of members and candidates into the church. The first meeting of the series will be held at Buckeye for the benefit of that community. The baptismal service will be the formal reception of members and candidates into the church. The first meeting of the series will be held at Buckeye for the benefit of that community. The baptismal service will be the formal reception of members and candidates into the church. The first meeting of the series will be held at Buckeye for the benefit of that community. The baptismal service will be the formal reception of members and candidates into the church. The
The address of all Seventh Day Baptist missionaries in China, Shanghai, China. Postage is the same as domestic rates.

The First Seventh Day Baptist Church of Syracuse, N. Y. holds services at 2:30 o'clock in the Yoders' Room, City View St. All are cordially invited. Rev. R. G. Dorrance, Pastor.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square. South. The Sabbath work of Evangelists Coon and Sasser is cordially welcome.

The Church in Los Angeles, Calif., holds regular services in their house of worship near the corner of West Street and Monte Avenue, every Sabbath afternoon. Sabbath school at o o'clock. Preaching at 5 p.m. Everybody welcome.

Persons spending the Sabbath in Long Beach are invited to attend church services at the home of Mrs. Frank Munsey, 2nd Avenue and Linden Ave. Sermon at 10 o'clock. Sabbath school at 10 o'clock. Y. P. S. C. E. and Junior C. E. at the home of G. E. Osborn, 2017 Avenue, at 10 o'clock.

Riverdale, California, Seventh Day Baptist Society holds regular meetings each week. Church services at 11 a.m. Sabbath school at 10 a.m. Sunday school at 2 p.m. Junior Christian Endeavor at 3 p.m. Senior Christian Endeavor at 7 p.m. Rev. E. D. Van Horn, pastor.

The Seventh Day Baptist Church of Battle Creek. Mich., holds regular preaching services each Sabbath in the Battist Church on the corner of East Second and Center Street. Prayer meeting in the College Building (opposite the Congregational Church) at 7:30 p.m. Everybody welcome.

The Mill Yard Seventh Day Baptist Church of London holds services at Mill Yard, Mill Yard Road, on Monday. Services at 11 a.m. and 7 p.m. August 29, at the home of the pastor, 104 Toffington Park, N. Stranagers and visitors brothers are cordially invited to attend these services.

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

Simple friendship is the most helpful expression of any man’s religion. He is most like God who most loves man. Religion at its best is doing deeds of kindness, showing friendship in plain, everyday ways. It is the laying down of life for men; not dying, but by daily living for them. By thoughtfulness, gentle consideration, practical helpfulness, by doing whatever would be for them, it proves itself born from above.—Henry F. Cope.

The Sabbath Recorder

Theological Question

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SABBATH RECORDER :: PLAINFIELD, NEW JERSEY

November 1, 1915

The Sabbath Recorder

The liberal soul shall be made fat: and he that watereth shall be watered also himself.—Proverbs 11: 25.

But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man do according as he hath purposed in his heart: not grudgingly, or of necessity: for God loveth a cheerful giver.—2 Corinthians 9: 7.

Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, in your love to us, see that ye abound in this grace also.—1 Corinthians 8: 7.

The liberal deviseth liberal things; and by liberal things shall he stand.—Isaiah 32: 8.

Honor the Lord with thy substance, and with the first fruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.—Proverbs 3: 9-10.

Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.—Acts 20: 35.

Then the people rejoiced, because with perfect heart they offered willingly to the Lord.—1 Chronicles 29: 9.

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