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SABBATH RECORDER ::: PLAINFIELD, NEW JERSEY
The Sabbath Recorder

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A Faithful Minister

The obituary of Rev. Darwin C. Lippincott, another page, revives memories of his school life at Salem College. It was in the spring of 1893 that he came to my study to seek advice about the propriety of his entering school with no funds and with a family of four small children to support. On being assured that he would do all in his power to aid him in his school work, and to secure employment for him between school hours, he decided to come. He was then thirty-five years old, and had received only the rudiments of a common school education. But he gladly entered classes with mere children, and term after term after term he sought the education he should have received twenty years before. He pursued only those studies most useful and essential to one entering the ministry under such circumstances. He worked every spare hour at manual labor wherever he could find employment, and in any kind of work available. His good wife, also, took work to do in the home, toiling to the limit of her strength, and conscientiously tithing even her own small income thus obtained.

Darwin, as we all called him, had a natural gift for exhortation, and went out to the little flocks within reach of Salem, doing what he could to encourage them.

The years went by, he became more and more proficient in this kind of mission work, and the churches at Greenbrier, Middle Island, and Ritchie enjoyed his loving ministrations. Salem, too, used him as pulpits supply, at $5 a term after term. As the years went by, he became more and more proficient in this kind of mission work, and the churches at Greenbrier, Middle Island, and Ritchie enjoyed his loving ministrations. Salem, too, used him as pulpit supply, at $5 a term after term.

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life and prosperity, instead of toward obscure, gentle, tender, Christlike service.

"To these I owe this statement— that often I have loved my books more than the poor; I have loved position and office and honor, and sometimes I have put my own interests, when every drop of my blood and every ounce of my strength and every thought of my mind belonged to our schools, to the sick, the friendless, the poor, and to the boys and girls, with their eager and hungry minds.

"At best the longest life is short, all too short, for the noblest of tasks, that of the Christian minister. Great is the influence of the law and medicine; wonderful the task of the jurist and statesman; marvelous the power of the press; great, also, the opportunity of the merchant and manufacturer, who feed and clothe the people; but nothing can be higher than the call to shepherd Christ's poor and weak, and happy the minister who has ever interpreted his ministry in the light that he has come to cherish a secular idea of his sacred calling, and who, at the end of his life, is able to say: 'Behold, these are the sheep thou gavest me, and not one of them is lost.'

"Often I have had honors offered to me when I should have chosen solitude and dwell apart and listened to the voice of God and tried to repent. For years I have had a growing conviction that a minister has no right to make money and does his best work without it. If, therefore, there is anywhere in this wide land a noble boy, studying for the Christian ministry, who has done me the honor to read my books and sermons or to listen to my lectures, and who has made some consistent progress in the Christian ministry, let me say to him, I deplore that ideal, and that my latest, deepest thought is that Ideal, and that my latest, deepest thought is that after two issues of the Recorder containing appeals for help, the treasurer has received in response thereto just $17, counting this $5. We wonder how many times $17 has been spent during nearly three weeks for advertising and shows of a worldly nature. We wonder how much the fleece of the thousand foreign missionaries and social settlers and neighborhood visitors whose very shoe latchets I am not worthy to stoop to.

"We are glad Dr. Hillis' church stands loyally by its pastor and that his friends rally to his support. Let us not be too harsh in our judgments. The inductments that misled Dr. Hillis seldom come with such force as they came to him. We can afford to wait until we know more about the matter, and when we do, there will probably be little cause for severe criticism.

A Denominational Paper Indispensable

Every great business enterprise finds that some means of prompt communication is absolutely essential to its success. Those who are acting in accord, whether they be diplomats planning for nations, or workers in widely separated departments of business, or scattered members of a political party, must have some means of ready communication or be greatly handicapped in their work. The great independent daily is not sufficient. Each organized undertaking must have its special organ to promote its interests and to maintain unity of action, or it must suffer loss.

The principle involved in these statements holds true in regard to denominations. This is doubly true of a small denomination having for its object the conservation of some important but neglected truth. Interdenominational papers are excellent for general Christian literature and for the promotion of truths held in common, but these can never take the place of our own paper. Here is a denomination whose members are scattered over the world, with several distinct organizations entrusted with its work, and this work going on in three continents. What could it do without this means of denominational communication? As a people our unity of effort, our efficiency as workers for God's truth, our denominational spirit, our loyalty to the causes we love, depend more upon this indispensable asset, our ready means of communication, than many are prone to think.

A large circulation for the Sabbath Recorder would insure co-operation and promote successful work among Seventh Day Baptists who are doing nothing else. If every family could be reached by this messenger of gospel truth so dear to us, and if all members of our denomination, wherever they dwell, would take an interest in the causes promoted by it, we should see a marked change in our efficiency as a people. Why should not every pastor—why should not every member of the denomination do what he can to extend the circulation of the Recorder? What better missionary work could one do who really believes in the importance of our varied interests?

A Ready Response From a Loyal Heart

These few words from a young woman, a lone Sabbath Keeper, who is teaching in the Northwest, reveal something of the loyal spirit which we believe is more and more coming to prevail among our young people.

DEAR DR. GARDENER:—I picked up the Recorder tonight to read a little before going to bed, and before I got to the end of the first paragraph, I decided to send you $5 for the Tract Society,—so here it is. I know of no Seventh Day Baptists around here, and am hoping to get nearer home next year.

The Sabbath Recorder to which reference is made was one of the issues containing appeals to the people for prompt and generous action in order that the Tract Society might be saved from making another debt. The writer of the letter is one of those who have made a brave fight for an education. She has been supporting herself for some years upon teaching, and we know that this $5 means something of a sacrifice. We pray that a corresponding blessing may come to her heart and home.

Had all Recorder readers responded, according to their ability, as promptly and as loyally as this young woman has, there would now be no danger of a debt, and many hearts would be happier from a sense of duty done in the spirit of love. The fact is, that after two issues of the Recorder containing appeals for help, the treasurer has received in response thereto just $17, counting this $5.

We wonder how many times $17 has been spent during nearly three weeks for advertising and shows of a worldly nature. We wonder how much the fleece of the thousand foreign missionaries and social settlers and neighborhood visitors whose very shoe latchets I am not worthy to stoop to.

Unwarranted Statements

In a sermon by Dr. Johnston, the Louisiana National, says: 'Another debt. The writer of the letter, according to the showings, would now be no danger of debt, and many debts were saved for better uses by methods of peace. Americans should be thankful that the policies of our President have lifted the country above the plane of brute force and enabled it to speak in the name of humanity, until war-mad nations have heeded the voice.

When the Lustiania went down with its precious lives, and an almost frenzied people clamored for revenge, our cool-headed and peace-loving President saved the nation from its baser self, until saner counsels could prevail. When loud were the clamorings for "revenge" or for "satisfaction," even if we had to fight for it, the President still clung to his cherished plans and won out, until today the American people are coming to think more and more of the peace that can do for a stricken world, and to rejoice in the hope that the mission of the United States may yet be to heal the sores of Europe and to secure lasting peace. For the magnificent ideals of our Chief Executive, let us give thanks. He says:

Another year of peace has been vouchsafed us; another year in which not only to take

Our Causes for Thanksgiving

Thursday, November 25, has been the start by President Wilson as a national thanksgiving. Never did the American people have greater reason for being thankful than they have today. Two things for which we should be grateful are emphasized by the President: the maintenance of peace with honor and the many opportunities given for far-reaching services of love and brotherhood to sufferers among the nations.

The people of the United States have reason to be thankful for a President who is able to withstand the pressure brought to bear by those who criticize his methods and clamor for drastic measures against Germany. They should be thankful for a Chief Executive who can win victories by diplomacy rather than by the sword, think for us, and save our hearts and armies.

\[\text{The Gathering}\]

\[\text{The Catholic Review of Baltimore}\]

\[\text{The Catholic Review of Baltimore}\]

\[\text{The Catholic Review of Baltimore}\]

\[\text{The Catholic Review of Baltimore}\]
thought of our duty to ourselves and to mankind, but also to adjust ourselves to the many responsibilities thrust upon us by a war which has involved almost the whole of Europe. We have been able to assert our rights and the rights of mankind without breach of friendship with the great nations with whom we have had to deal; and while we have asserted rights, we have been able also to perform duties and exercise privileges of succor and helpfulness which should serve to demonstrate our desire to make the offices of friendship the means of truly disinterested and unselfish service.

The offices of the moderater, Roy F. Randolph, were full of hope that the sessions would be spiritual, instructive, and helpful. Rev. Wilbur Davis, the preacher of the introductory sermon, was absent, but his well-written sermon was read by Pastor Bond of Salem.

The sermon was followed by the report of the associational delegate, Rev. M. G. Stillman, and the reading of church reports. The afternoon service was better attended. It was opened with a devotional service led by Revs. A. J. C. Bond and H. L. Cottrell. The delegates from sister associations and from denominational societies were introduced and responded with short addresses. Rev. L. D. Seager, representing the Northwestern Association, was a former pastor of the Ritchie Church, and missionary pastor in West Virginia for several years. Rev. Ira S. Goff, delegate from the Western and Central associations, was baptized by Elder Seager and united with the Ritchie Church soon after he began keeping the Sabbath, about seventeen years ago. Rev. H. L. Cottrell, delegate from the Eastern Association, and Professor J. N. Norwood, representing the Education Society and the Seminary, were visiting Berea for the first time. Rev. Willard D. Burdick, representing the Tract Society, and by request, the Board of Finance and the Sabbath School Board, was at Berea sixteen years ago as the delegate from the Southwestern Association.

The Southeastern Association gave these representatives a hearty welcome—and put them to work. There seemed to be a concerted effort to have the foreigners put on the program two or more times, since they had come so far, and at considerable expense.

The Southeastern Association

REVEREND WILLARD D. BURDICK

The forty-fourth annual session of the Southeastern Association convened with the Ritchie Church, at Berea, W. Va., Thursday morning, October 21. Rain on Monday and Tuesday made the roads rather muddy, but the weather was all that could be desired during the meetings. Berea is reached by buggy, automobilc or by the B. and O. to Pennsboro, and then by the narrow gauge to Pullman, and by private conveyance to Berea. The five mile drive from Pullman to Berea is over a road that is bounded by beautiful scenery, and the hills were covered with trees that were attractive in their autumn colors. By the roadsides were trees and the ground walnuts, butternuts, hickory nuts, and the empty chestnut burs.

The Ritchie church is about a mile out from Berea, on the Otterslide Creek. The pansonage and farm are nearer the village, and it is expected that the present church building will be taken down and used with the lumber of the old Pine Grove church in erecting a new church on the parsonage grounds. This is greatly to be desired, as a larger and more convenient building will better accommodate the crowds that attend the associations and other services of the church.

OPENING SESSION

It was stated that the attendance at the opening session was as large as it was at any of the opening meetings of the other associations.

The opening words of the moderator, Rev. W. D. Burdick, were full of hope that the sessions would be spiritual, instructive, and helpful.

The report of the missionary pastor, Rev. Wilbur Davis, was read by the clerk, Rev. M. G. Stillman.

An interesting feature of the afternoon meeting was the reports from Conference, under the leadership of Pastor A. J. C. Bond. Rev. M. G. Stillman interestingly told about the place of holding Conference, and Rev. A. J. C. Bond spoke of some of the special services of the program, as the music, "Stainless Flag" night, the Friday night meeting, and the Forward Movement plan.

The house was comfortably filled at night to listen to the sermon by Rev. W. D. Burdick. The text was in Matthew 25: 37. The speaker conducted a testimony meeting, in which about thirty spoke, and about twenty arose on the invitation for those who wished to give their testimony by standing. Many asked for prayers for friends, and the service was concluded with an earnest prayer for the unconverted and the backsliders.

FRIDAY

In the absence of the missionary secretaries, some of the delegates put their heads together and made out a program for the Missionary Hour. Rev. L. D. Seager announced the program and called time on the speakers. He led by reading the Forward Movement plan, and an address on "Our Home Mission Field"; Rev. W. D. Burdick followed, speaking on "Our Foreign Missionary Interests"; Rev. A. J. C. Bond spoke of "Our Evangelistic and Student Quartet Work"; Rev. Ira S. Goff, of "Organization Within the Church to Make the Forward Movement Plan Effective"; and Professor J. Nelson Norwood spoke on "Raising Money for our Missionary Work." The program gave the people a rapid glimpse of our missionary work, and ways in which we can advance this work.

Following the Missionary Hour Rev. Ira S. Goff preached from the text, Acts 1: 8. His subject was, "The Latent Power of the Church." The speaker clearly and convincingly showed that this power is not in numbers, wealth, public recognition, etc., but that it is in the word, and in prayer, and in the Holy Spirit's presence.

TRACT SOCIETY HOUR, FRIDAY EVENING

Rev. W. D. Burdick had charge of this hour. He opened the program by telling of the work of the Tract Society; the publishing house; the Committee on Revision of Denominational Literature; the field work during the past year; and the work of the Sabbath evangelist.

Rev. H. L. Cottrell spoke about the importance of having the Recorder in Seventh Day Baptist homes.

The remainder of the hour was filled with asking and answering questions relating to Tract Society work. Because of the interest manifested, and because of the absence of a speaker for the next order of the program, the time of the Tract Society Hour was extended for the further discussion of questions.

The conclusion of reports from Conference, Pastor Bond very interestingly told of some of the things that made the Conference a "Young People's Convention." In the business meeting that followed, a lively discussion took place about the proposed plan that has been discussed in the other associations to change the time of holding the associations to the spring. The informal vote indicated that a strong minority favored continuing the Southeastern Association at home. The plan that was suggested in some of the associations to give up holding all the associations consecutively, was looked at favorably by this association, and its final vote was to have its next meeting begin on Fifth Day before the second Sabbath in September, 1917.

FRIDAY NIGHT

The sermon on Friday night was by Rev. L. D. Seager with the words in First Corinthians 13: 13: "And now abideth faith, hope, charity; these three; but the greatest of these is charity." His theme was "Hope." The preacher deeply stirred the hearts of his hearers in the discourse, and they were ready to respond in the conference meeting that he led at the conclusion of the sermon. The meeting was a fitting close to a good series of meetings during the day.

SABBATH MORNING

Because of the anticipated large attendance the Executive Committee had thought it best not to attempt to have Sabbath school classes, but to spend an hour in discussing questions relating to Sabbath school work. The following interesting

The sermon of the morning was by Rev. H. L. Cottrell, delegate from the Eastern Association. President C. B. Clark read Matthew 5:1-16, and offered prayer. Elder Cottrell's text was, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The speaker showed how the best built lighthouses often fail because the foundations have not been made secure. There must be the wholly surrendered life to be the power and brilliancy of light. In the conception of education, through study and meditation, and how some of the writings of Presidents Kenyon and Allen helped him in the time of his transition.

A number of the Juniors were on the front seats in the afternoon to hear the sermon given by Rev. M. G. Stillman after the Education Hour. Elder Stillman forcibly taught important lessons to the old and young by four object lessons. He showed the importance of keeping awav from danger. His ear trumpet made impressive the words, "Faith cometh by hearing." His cornet, and the story of the reason for his learning to play it, were used to emphasize the importance of broadening one's natural resources. And the teacher in the public school was used to teach the last lesson of the four divisions of his interesting and helpful sermon.

SABBATH NIGHT

Before the program began a crowded house listened to some Salem College songs, and helped in singing "The West Virginia Hills."

This was the Young People's evening, and the papers were of a high order. I hope that they will be sent for publication in the Recorder. Courtland Davis spoke on "Christian Endeavor Efficacy." Glen Ford read a paper on "The Call for Young Men to be Ministers in the Country Churches." Miss Mae Dixon gave a paper on "Rural Young People and Their Social Life." Music by Miss Susie Seager and by a double male quartet from Berea added to the interest in the meeting.

SUNDAY MORNING

As the session of the association closed at noon an hour was spent on Sunday morning in completing the business.

The next session of the association will be held in 1917, as the General Conference is to be held in this association next year. The association is to be held with the Salemville (Pa.) Church. Courtney Davis was elected moderator, and Rev. M. G. Stillman was re-elected clerk. Missionary committee: Rev. A. J. C. Bond, Rev. M. G. Stillman, F. M. Sutton.

The association carried with the chau­tnage at the motion to send its message to Pastor and Mrs. H. E. Davis, who are about to sail for China, the words found in Numbers 6:24-26.

The Woman's Hour was conducted by Mrs. M. G. Stillman, and consisted of several papers and special music. This hour will be more fully reported by Mrs. Stillman in the department of Woman's Work in the Recorder.

The last service of the association, was a sermon by Rev. Willard D. Burdick. The speaker said that to accomplish our work, we must magnify evangelistic and missionary work; we must emphasize the necessity of obedience to the law of God, and we must hold and build up those who join our churches.

To accommodate the many people who could not get into the church, an outdoor overflow meeting was held, Brother Ira S. Goff preaching. Probably 400 or more heard his sermon.

Arrangements were made to have meetings at the church in the afternoon and evening, Brother Seager to preach in the afternoon, and Brother Goff in the evening. One or both of these brethren were to continue with evening meetings for a few nights.

It was an interesting sight to see the people at dinner on Sunday. Sunday people had come in crowds, and they, too, had brought their dinners, or were eating with our people.

At one o'clock a dozen teams started with the delegates for Pullman. Some of the delegates left the wagons and walked over the hills to make the loads lighter for the horses, and to enjoy the view from the hilltops. I think there were over thirty in the little car on the narrow gauge railroad, and the Salem students were about as noisy a bunch as would be a like number of Alfred or Milton students, when they gave their college yells and songs. And I thought of the splendid help and wonderful inspiration our young people are in our association and Conference gatherings. West Virginia has a good number of young people who are working with their fathers and mothers to build up our churches in this association. And all return to their homes encouraged to do better work for the Master.

Ordination Service

REV. M. G. STILLMAN

The ordination of Eurlow Davis, second son of S. Orlando Davis, to the office of deacon, took place at the Lost Creek (W. Va.) church, October 30, 1915. The day being very pleasant there was a large delegation from the other churches, especially from Salem. After a brief preliminary service the Lost Creek Church Missionary deacon called for the election of a special chairman for the hearing of the candidate and the action of the council on the approval for ordination. Deacon Roy F. Randolph of the Middle Island Church, was chosen, and Deacon M. Wardner Davis, of Salem, was chosen clerk of this council. The candidate then read a statement of his religious experience and belief, in well-chosen words, a most fitting expression of faith. It was then unanimously voted that the statement was satisfactory and that the council should proceed to the ordination service.

Rev. Willard D. Burdick being present responded to the call with the ordination sermon. This was followed by the consecrating prayer by President C. B. Clark. Pastor A. J. C. Bond then gave the charge to both the candidate and the church, urging that we were called to service and high responsibility in the great cause of the church.

Deacon S. F. Lowther, of the Salem Church, gave special hand of welcome, and the morning service closed.

After the lunch on the grounds, a service was held in which Pastor Bond gave a very carefully written and most thoughtful address on "The Christian Ministry."
SAINTHABETH REFORM

The Meaning of the Sabbath

The Sabbath, sanctified in the dawning of early faith, emphasizes the fact that man transcends in his nature all creatures over which he has been given dominion. "Let us make man in our own image," speaks of possibilities of a higher order than any earth can offer. The Sabbath reaches from the mind to the heart.

In the beginning God laid his hand upon the yoke that the bondman might have a day of freedom. He claimed for his own a day, that we might not descend to the level depicted in the famous painting, The Man with a Hoe, but that, week by week, we should gain the rest needful, that the faculties through which we approach God might be capable of receiving the divine manifestation.

Cut off the head, tear out the heart, and the man is no more; neither can you separate the heart and mind, they are inseparable. Through clear head and open heart God would descend to occupy the human temple that he alone can make fit for a dwelling place.

Making the body, soul and mind capable of worship and giving free opportunity for worship, this we believe to be the sabbatic ideal; and when I speak of true worship, I am reminded of that very old story of the men in a boat overtaken by a storm. It was asked, "Can any one pray?" "No," "Does any one know a verse of Scripture?" "No." "Well, let's take up a collection." So we want to do something religious; we try to do something religious; but how pitiful are our efforts. Men have never scaled the heights nor measured the boundaries of all that worship may become to us were we to submit to divine power; but great as are the benefits, men will not sabbatize until they recognize the Sabbath is God's time, until the Sabbath law gets a grip upon their conscience.

Our first duty and privilege as Christians is to sustain the service of salvation. This is first by beginning the work of the church in worship. It is the business of the church as the "Body of Christ" to proclaim the glorious gospel. To be indifferent to the preaching service discourages the pastor and thwarts the progress of the church; but it does more to destroy the importance of this means of grace and works upon us as a demoralizing habit. We should go to the church on time because punctuality is a great virtue, the lack of which also betrays us as falling in our love for the great cause. We should encourage the Bible school by our presence, and also encourage the pastor and serve salvation by teaching the children to attend the preaching service. It is a dangerous weakness in us to indulge our children in being absent from preaching service. If we are Christians, we should find it our highest duty and privilege to help the children appreciate the meaning of the Sabbath privilege. We also need to take time to help them Sabbath afternoon to turn their minds from what they should not do.

Hon. I. Frank Hanly on the Temperance Issue

MRS. MARTHA H. WARDNER

On September 22, ex-Governor Hanly of Indiana delivered a temperance lecture before one of LaPorte's largest indoor audiences. The large proportion of men in the audience was an encouraging feature of the evening. Six years ago, after a most earnest effort on the part of the temperance workers, our city went "wet" by a majority that surprised even the party who won; but in Governor Hanly's audience we caught a vision of a better day when the licensed saloon shall be driven from our midst with no hope of recall.

Governor Hanly is president of the Flying Squadron, an organization of twenty men and women for the purpose of fighting to the death the legalized liquor traffic in the United States. On June 6 the Flying Squadron closed a campaign in Atlantic City which began in Peoria, September 30. Between those two dates they left a continental trail, sixty-five thousand miles in length, from which they reached every State in the Union—two hundred and fifty cities—held more than thirteen hundred public meetings, and spoke to a million people.

Governor Hanly's lecture was one of the most earnest, impassioned speeches to which we have ever listened, yet the speaker stood quietly at the desk, spoke slowly, made few gestures and told no mirth-provoking stories. There was a seriousness in his manner and words that threw a holiness upon his audience before the first paragraph was past. His lecture was the conclusion that it was the fruit of a holy purpose in his soul. While he spoke we felt that the Holy Spirit was brooding over the audience and working quietly according to his divine nature, in the hearts of the people and inspiring us to nobler efforts.

Governor Hanly did not give us a long line of statistics on the liquor traffic nor did he call up the arguments of his opponents that he might show their fallacy. The word "saloon" occurred not more than twice in the lecture and the term "saloon-keeper" was not mentioned. He arranged John Barleycorn at the bar of public opinion, with his audience as jurors. I shall quote his opening paragraph in full: "I am here on the business of my King. I hold a brief for the human race, for the living, the unborn, the unbegotten, for all who are in the race, for all who are to be. You are my jurors and I shall arouse and put upon trial before you the capital criminal of the race, John Barleycorn. I shall charge him with high crimes and shall claim at your hands a verdict of guilty, a judgment of condemnation. You may release me here in LaPorte—yes, I know you may—but even if you do, the hour will yet come in this nation when the American people will give me judgment."

The speaker then told of a great privilege that had come to him. On November 19, 1913, just fifty years after Lincoln made his memorable Gettysburg speech at the dedication of the national cemetery, he stood on the same spot where Lincoln had stood, and inspired them with a mighty concourse of people. About his peroration he spoke of more than ten thousand men who fell in that great battle, and when he arose to speak he felt that he was standing on holy ground. Many of the little tomstones that marked graves bore only the word "unknown." "There," said the governor, "they have lain for fifty years. There they will lie through the morning's early glow, the effulgence of noonday, the yellow twi..."
They gave not only their lives but opened the life work of a faithful

The Governor said that the men who died at Gettysburg did not die in vain; for through that flow of blood our nation was purified, and they left behind them a heritage of glory and renown. But for those killed by John Barleycorn there is no heritage, but a legacy of shame mingled with regret and grief. And so here tonight I charge John Barleycorn with the excoriation of the childhood of the nation. He said that having crossed the bounds of the nation, at peace, so far as we are concerned, with all the world, but, the Governor said, "In this nation, at peace, so far as we are concerned, with all the world, five times as many every year come through the authority of the Governor taught him that having the power, you who have the power, you who could end it all but do not? What judgment, think you, ought to be rendered against you, aye, already is rendered by a judge at whose bar there is no appeal now or ever, a judge rendered his sentence years ago among the hills of Palestine as it fell from the lips of the great Nazarene, when he called to him a little child, set him in the midst of the people and said unto them, 'Whoso offends one of these little ones, it were better that a millstone were hunged about his neck and he were cast into the sea'?

With Governor Hanly it is a conviction that the cry of these children can not much longer go unheard, that the fatherhood and motherhood of the nation will, ere long, find itself "and lash from the reproof this thing that is grievously wounding the childhood of the nation." The sweet forget-me-nots, in their delicate beauty, are mingled with the grass that waves over the little mound where sleeps Governor Hanly; and heretofore the music heard in his ear, made eloquent by the pulsations of a sorrow-stricken heart, for the childhood of the nation, I could not but think that his child, brief as was his stay, came to earth on a heaven-sent mission to the childhood of our nation, as it was from his own experience when he was governor, which we can not reproduce here on account of its length, but with the editor's permission it will appear in the next issue of the Rcosystem.

Memorial Services

A very interesting and we trust a profitable service was held in our church on Sabbath morning, October 30, 1915, out of respect to, and in appreciation of, the character and work of Brother Darwin Lippincott, who has just passed to the heavenly land, from the home of his children in Garvin, Iowa.

It will be remembered that Jackson Center was the field of our brother's last pastoral work, closing in March, 1911, after a very successful term of five years, during which time many were brought into the spiritual fold, and the rank and file of the church greatly strengthened, as learned by the many earnest testimonies of the brethren and sisters. It will also be noted that Sister Lippincott has also passed to her reward since leaving this place. Thus has closed the life work of a faithful pair, whose labors will long be remembered, not only in Jackson Center, but in other places where this devoted couple, under the direction of our heavenly Father, have had the privilege of laboring.

Many will recall that just before the last sickness of our departed friend and brother, the Missionary Board extended him a call to evangelistic work, as that was where his nature and heart's desire naturally placed him. But disease and severe sickness soon changed the entire program, and after more than a year's intense suffering, which was borne with marvelous patience, he passed to his great reward, only to be remembered "by what he has done." The service already mentioned was of a testimony and testifying nature, as to the love and respect that still rests deep in the hearts of Jackson Center people. After brief remarks by the pastor, as to his estimation and appreciation of the character and power, recalling also that tender and loving service since Conference—Dr. Platt and William H. Ernst—the following brethren offered appropriate and brotherly remarks rewarding their intimacy with, and great appreciation of, their former pastor: namely, Deacons William V. Hughes, C. L. Polan, L. Lawhead and W. G. Polan, also Brother H. M. McWhorter and Rev. D. K. Davis.

Sister Dora Davis, in whose home our departed brother had his first severe sickness, also spoke tenderly and lovingly of her departed friend and pastor, and of how anxious she was and how hard she tried to relieve his suffering and administer to his physical necessities during those painful weeks. Indeed the entire audience bore mute testimony by facial expressions, what a loving and helpful friend, a faithful and devoted fellow-worker had gone to his great and just reward.

Jackson Center, Ohio, November 1, 1915.

The true way to be humble is not to stoop till you are smaller than yourself, but to stand at your real height against some higher nature that shall show your what the real smallness of your greatest greatness is. —Phillips Brooks.
**MISSIONS**

**Monthly Statement**

*October 1, 1915, to November 1, 1915*

<table>
<thead>
<tr>
<th>S. H. Davis, Treasurer</th>
<th>With the Seventh Day Baptist Missionary Society</th>
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<tr>
<td><strong>Dr.</strong></td>
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**Rev. Darwin C. Lippincott**

Rev. Darwin C. Lippincott, son of Curtis and Elizabeth Martha Lippincott, was born at Bloom Center, Logan Co., Ohio, July 31, 1857, and died at Garwin, Iowa, October 21, 1915, at the age of 58 years, 3 months and 22 days. He was the oldest of a family of ten children, of whom six are still living—four brothers and two sisters.

While still a young man Brother Lippincott was baptized in connection with the Seventh Day Baptist Church of Jackson Center, Ohio.

In March, 1879, he was joined in marriage to Evaleine Van Horn, at Humboldt, Neb. To this union six children were born—Ida, Nora, Sherman, Stella, Ray and Luen. The third child, Sherman, died in infancy. The rest are still living.

After his conversion, Mr. Lippincott neglected his Christian service and became weak again. At the age of thirty-four years he was converted in a Quaker church near his home in Ohio, and soon felt that he was called to the gospel ministry. He supplied the Stokes Church during a part of the years 1892-93.

In March, 1893, he moved with his family to Salem, W. Va., where he entered Salem College. While pursuing his studies there he preached for the Black Lick, Greenbrier, and Middle Island churches. During this time he also went to Salemville, Pa., once every three months to attend quarterly meetings.

He was licensed to preach the gospel by the Salem Church in 1895. Having accepted the pastorate of the Seventh Day Baptist Church of Salemville, Pa., he moved there in July, 1897, and was there ordained on January 28, 1899. He remained in Salemville about two years, where he continued his work in Salem College and preached at the Salem Church.

His next work was that of missionary pastor of the Middle Island, Black Lick, and Greenbrier churches, where he did excellent work. During this pastorate the fine new parsonage at Middle Island was built.

In 1903, he was called to the church at Garwin, Iowa, where he remained three years. In 1906 he accepted the pastorate of his old home church in Jackson Center, Ohio, where he remained five years.

Since the spring of 1911 he has made his home at Garwin, Iowa. On December 18, 1911, he was deprived of the wife who had stood by him so bravely during all the years of study and hardship and labor. Her death was caused by diabetes. From that time his body was not free from disease. While holding his last series of evangelistic meetings at Salemville, Pa., during the winter of 1912-13, a large carbuncle developed on his neck about $5,000. When this condition was noticed, he was advised to consult a physician, but he declined, saying, "I don't think it is much worse than before." The carbuncle continued to increase in size and shortly after that he was operated on and discharged. After the operation it came.

REV. LEWIS A. PLATTS, D. D.*

This pastorate was closed after two years and nine months, much to the regret of old and young. It was the conviction of Mr. Platts from his earliest efforts at the work of the preacher that he ought to have a more thorough and systematic training for the sacred calling than could be found in a college course, supplemented by the discipline of the experiences of actual gospel work; a more systematic knowledge of the fundamental truths of the gospel; a broader training in the fields of Christian life and achievement; a sympathetic touch with the methods by which the good and good of other times and other countries had wrought. Above all, he felt that he ought to have a more satisfactory knowledge of the original languages of the Holy Scriptures, by which not only their meaning might be more truthfully apprehended, but by which their spirit might be acquired. He was some of the things which the young pastor was learning that he must in some way, have if he was to bring his work to its best fruition. He had, from the time when he decided to enter the ministry, felt that he ought to be made a part of the instruction of the theological seminary. With the experience of nearly three years without such preparation it came to be a necessity. But with an absolutely empty bookbag and a family to provide for and nothing but the labors of his own hand and heart by which to live the daily, how was he to meet the expenses of three more years of unproductive labor? While problems like these were crowding tumultuously upon him, there came a call from the church at Hollywood, New Mar...

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*This life sketch was prepared by Rev. Henry N. Jordan from notes for an autobiography left by Dr. Platts.
of workers who were familiar with the churches and whose counsel and exhortations were an inspiration to the young men who were permitted to listen to them. It is impossible to tell what the course of life as a minister would have been, apart from all this, had he not had the advantage of it in these three years. To God be praise for all they have brought to the preacher and for all that, through him, has been given to others of the messages of the divine love. The good people of the old Piscataway Church can never know how far-reaching are the streams of good which have gone out into the world because of their kindness to their pastor in giving him this opportunity; and for their faithfulness in his imperfect pulpit and pastoral work during these three years of student life.

The Piscataway Church, though popularly known by newer names, is historic. It was organized in 1829, and is the oldest of the American Seventh Day Baptist churches in America, and since the discontinuance of the church at Newport, R. I., it is the oldest in the list of American Seventh Day Baptist churches. Revs. Edward Dunham (Edmond and Jonathan, father and son) were pastors. Nathan Rogers, Henry McLafferty, William B. Maxson, Halsey H. Baker, Walter B. Gillette, and Lester Courtland Rogers had successively served in the office and left the imprint of their consecration, noble lives. Piscataway Township in which the membership of the church lived had been in the storm of the Revolutionary War, and its people bore bravely the part of patriots in that great struggle. Among a people trained and disciplined by such men and such experiences the young pastor found himself most heartily welcomed.

This pastorate continued for eight years and bore fruit almost continually. In the winter of 1875 occurred a widespread religious revival. The two churches of the village, Baptist and Seventh Day Baptist, united in holding services at the former church, in observance of the "week of prayer." After a week or two the inspiration seemed to wane and some recommended that they be discontinued; but the pastors did not feel so inclined and Pastor Platts advised the observance of a day of "fasting and prayer," which was agreed to, and on the second two congregations came to the Baptist church at an early hour and the entire day was spent in earnest, heart-searching prayer and consecration. Towards night men began to confess their coldness and to offer themselves in repentance.

The Holy Spirit came in power upon the people and that night souls began to inquire the way to Christ. The work continued for many weeks until two hundred or more people were added to the churches of the village and vicinity, not fewer than ten or twelve churches receiving accessions from this work. During the period covered by this pastorate at General Conference in 1873, the Board of Trustees of the Seventh Day Baptist Memorial Fund was organized. Mr. Platts was one of the incorporators and was the first secretary, in which capacity he served until his removal from the limits of his own church. He preached much in churches of other denominations in surrounding villages and country places, and in the union chapels of ground-sages which abound in southern Rhode Island.

During the summer following he was called to the pastorate of the Pawcatuck Seventh Day Baptist Church in that village, and Elder Platts was called to preach the funeral sermon. During the summer following he was called to the pastorate of the Pawcatuck Seventh Day Baptist Church and entered upon its duties the first of October following. While meeting successfully the larger responsibilities of the new and much larger charge, he found time and opportunity to take to the church and to the people a more systematic and efficient course of work. He also presented the General Conference with resolutions from this work. The church in the vicinity of its place of business. Since 1877 the Dunhams—(Edmund and Richard)—have been in the storm of the Revolutionary War, and its people bore bravely the part of patriots in that great struggle. Among a people trained and disciplined by such men and such experiences the young pastor found himself most heartily welcomed.

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THE SABBATH RECORDER

V. Hull, editor of the SABBATH RECORDER, died. For several months the general editorial work of that paper was conducted by the business manager at the office in Alfred, N. Y. Editorials were furnished, one each week, by each of five men, namely, Rev. B. Prentice, Rev. E. E. Maxson, Rev. L. R. Swinney, Rev. E. M. Dunn and Rev. L. A. Platts. During the following summer Elder Platts was called to the editorship of the RECORDER and to the management of the office, then located at Alfred, and doing the largest printing business in the history of the office. He accepted the call and entered upon the work in October, 1882. After two years he was relieved of the business management and gave himself to the editorial work of the office, the SABBATH RECORDER claiming the larger part of his time and labor.

The American Sabbath Tract Society was, at this time, putting large quantities of Sabbath Reform literature in tracts and books, and in the monthly issue of the Sabbath Outlook, the editors of which did their work at a distance from the office of publication. This naturally required frequent and supervising the publishing details to be done at the office, the burden of which fell upon the editor of the SABBATH RECORDER. Missionary activities were at this period bringing to the Sabbath truth large numbers of Scandinavian people in northern Wisconsin, Minnesota and the Dakotas who were asking for the publication of a paper and tracts in their own language. A young Swede, O. Maxson, who had some experience in publishing a Swedish paper, was employed to collaborate with the editor of the RECORDER as editor of a Swedish paper to be issued monthly. Although communication was entirely slow to the satisfaction of its readers. At the end of one year or two, Mr. Pierson left the office to establish a business in Chicago for himself. Mr. Platts employed a translator through whom all correspondence was had and final proofs for the press until the publishers' contract with subscribers was entirely and satisfactorily fulfilled, when the paper was given up.

Mr. Platts resigned the editorship of the RECORDER in 1892, having held the position for ten years. During this time he supplied the church at Hornell, on the Sabbath, for about three years, and about the same length of time the fifty-five-town.

Within this period of ten years the Rev. Charles M. Lewis, pastor of the First Alfred Church, had died, leaving the pulpit vacant. After a few months interim, Rev. Wardner C. Tittsworth was called to fill this vacant place. Faithfully he soon compelled him to resign the care of the church and before many months resulted in his early death. Booth C. Davis, then a student in the theological seminary of Yale College, at New Haven, Conn., was called to the vacant pastorate, which he accepted with the understanding that he would be permitted to finish his student work at New Haven. Dr. Platts supplied the place on the principal part of this interval, about ten months. Being known in Alfred, Almond and the surrounding communities as the successor of Elder N. V. Hull as editor of the SABBATH RECORDER and having a large experience, he was frequently called upon for editorial services and other special occasions. He took prominent part in the organization of a number of our young men to the ministry, conducting the examination or preaching the ordination sermon. Among these young men were S. L. Maxson, J. G. Burdick, G. H. F. Randolph, Joseph Landaw, E. A. Witter, and others. He also claimed the distinction of having preached the ordination sermon of the only woman ever ordained to the ministry in New York. 

At the Conference of 1892, at Nortonville, Kan., measures were adopted to enlarge the faculty of the theological department of Alfred University and place it upon a better financial basis. Dr. Platts was elected registrar and given the duties of his position and homiletics and pastoral theology. He at once resigned his position as editor of the SABBATH RECORDER and entered upon the duties of this new appointment. The effort to enlarge the theological faculty received a severe blow by the death of both President Allen and Dr. Thomas H. Williams. Dr. Platts was thus left at the beginning of his work the only resident member of the faculty. Dr. Arthur E. Main about this time became temporary president of the university and as such gave some lectures in the department of systematic theology. Dr. Platts organized a class in general church history, gave some course in denominational history, taught a class in sermons making and thus kept the department from going down until other men were brought into the department as teachers.

The death of President Allen and Dr. Williams made some serious breaks in university classes. To tide over these Dr. Platts finished out the spring term with the senior class in rhetoric and reorganized the classes in English literature.

The young men who came into the theological classes were George B. Shaw, John T. Davis, James H. Hurley, Mazzini G. Stillman, Nathan M. Mills and two or three others whose names do not now occur to memory. After four years of this work, Dr. Platts resigned his position of examiner to accept a call from the church at Milton, Wis., to the pastorate made vacant by the recent death of Rev. Elston M. Dunn. He entered upon the duties of this pastorate on July 4, 1896. At the end of thirteen and one-half years the following summary was published in the village paper: At the morning service Sabbath Day Dr. Platts gave a brief review of the work of the Seventh Day Baptist church in this village during his pastorate. He came here thirteen years ago last July, making thirteen and one-half years of continuous work with this church. During this time he has delivered from the pulpit one thousand sermons and provided for the preaching of two hundred and seventy-five sermons when he has been absent. He has conducted two thousand three hundred and seventy-five and prayer meetings and other services. He has made three thousand eight hundred and fifty-nine calls and visits in connection with his pastoral work and has written five hundred letters to absent members and written one hundred and one different articles for the public print.

During the term of Dr. Platts' service the church has prospered in many ways. Names have been added to the church membership to the number of three hundred thirteen. Of these one hundred seventy-seven have been received by letter, twenty-seven by verbal testimony and one hundred thirty-four by baptism. In this same time the church has lost by death forty-three, thirty by letter one hundred sixty, and sixteen have been dropped. This leaves a net gain of one hundred forty-six members in thirteen and one-half years. This increase in membership necessitated remodeling and enlarging the church building a few years ago.

Dr. Platts has made several missionary trips to different places, in all doing twenty-eight weeks of that class of work. For a number of years he had charge of the college quartet work in the Northwest, having organized and sent out thirteen quintets for missionary work.

The following facts cover the last year's work of Dr. Platts: The pastor has provided for all the public services of the year, excepting the Sabbath of the General Conference, himself preaching, including funerals, special services and furnishing, by visiting pastors upon exchanges or supplies for which he has paid either in exchange service or in cash, sixteen services, making sixty services in all. Besides these he has preached in other pulpits fourteen times. He has made two hundred forty calls and visits, has written ninety-five letters to absent members and others in the interest of the work. Of his work, he has attended one hundred seventy-five meetings of various kinds and has written for the public print twenty-eight articles of varying lengths. There has been added to the church during the year seventy-four members, thirty-seven by baptism. In his relation to the church as one of its regular members his financial obligations to the church expenses, young people's society and missionary enterprises, etc., have been met by the church in each of the years.

(Here ends the autobiography. The further part of Dr. Platts' life and its work is written by Mrs. Platts, who has gleaned the material from Dr. Platts' journals and other sources.)
Paul and the Experiences of Life*

Paul's life was marked by a great variety of experiences. Sometimes everything was pleasant; sometimes everything was unpleasant. One day a whole city, like Antioch, gathered round him in admiration, while, on the next day, the same city was eager to put him to death. One day people greeted him on the way to Rome with cheery words of courage; the next day, when he was on trial, not one person came forward to befriend him. On one occasion, Paul was imprisoned at Philippi in the daytime under distressing circumstances; but at night he had a talk with the jailer which led to the latter's conversion, thus he had experience. Once Paul possessed physical comforts, then, later, he was beaten. Again, his mind at one time was clear in its knowledge, while at another it was cloudy with uncertainty. His spirit sometimes was alert with opportunity. Yet again, it was dull with no opportunity at all. In every life, sooner or later, come just such changing experiences.

In the way in which Paul experienced his life he tells us he was "content." What does that mean? Content has to do with what is within. The contents of a book are within its covers. Content is a condition of mind. It is a steady mind related to God's aid and happy experience. Once Paul possessed physical comforts, then, later, he was beaten. Again, his mind at one time was clear in its knowledge, while at another it was cloudy with uncertainty. His spirit sometimes was alert with opportunity. Yet again, it was dull with no opportunity at all. In every life, sooner or later, come just such changing experiences.

*Delivered at the Northfield Young Women's Conference, June, 1918.

Irish girl, whose father and mother died, and who had to support a younger sister and brother. So she sells newspapers on Halstead Street in Chicago, which is over twenty-two miles in length, and passes through all the nationalities and religions of the earth in due time. As the girl works on her paper about the philanthropists who give ten thousand dollars, fifty thousand dollars, a hundred thousand dollars. She thinks of these large sums of money, and says, "I am going to be a penny philanthropist." She resolves that each day she will make one penny as useful as she can through her personality and by her interest in some other person. What is the outcome? She saves one girl from suicide. She finds for a boy an opportunity for service. She changes her home itself, small as it is, into a place of refuge. She makes that one penny go a long way through her wise discipline of mind, and her power of discrimination. Wherever you are in life, however little the occasion or small the means for service, remember that Paul was content in jail!

What could he do in jail? He had as much intellectual energy as any of us. He was intensely ambitious to do things. What could he do? He cut himself off from everybody and everything, yet he found an opportunity. Every four hours a new soldier of the pratorian guard was brought into the prison and chained to Paul's arm. These soldiers were the worst bar- rians of the great Roman Empire. Originally a cultured man would withdraw from association with such a person. But Paul resolved that if he could no longer preach on Mars Hill, he would talk to the rough individual at his side. And so he did. He spoke so impressively that he won the man to Christ with the result that men were made Christians even in the palace of Nero. Thus the gospel came into recognition and "Nero was that these very soldiers went all over the world carrying the gospel to the then known earth, and taking it even to our ancestors in England itself.

One more thing he did. He wrote letters from that prison. Do you ever cultivate the habit of writing letters to people with reference to religious matters? I read the other day of a very useful woman who died, and when her life was summed up, it was found that nine tenths of what she had accomplished for others, she had done through writing notes to strengthen the good in people's hearts. Cultivate this habit. Out of that prison where all opportunities seemed closed, Paul sent messages that are "epistles," which have cheered humanity for many years.

When I was pastor of my first congregation, made up of farmers, I would watch the young men as they took loads of hay into the city to sell, and catch them as they passed my doorway with a letter and a pledge indicating my interest. The pledge was something like this, "Believing that I am a sinner needing God's forgiveness, I penitently hereby give myself to Him in Jesus Christ, and I promise to love and to serve him all my days." I would hand the envelope to the young men and say that I hoped, when they came back from the city, their signature would be attached to the pledge. Then I wanted for them. I have a large number of papers with the signatures of these farmer youths.

When opportunity seems little as you are shut in, perhaps, by sickness, send a letter that will help with a letter and a pledge indicating my interest. The pledge was something like this, "Believing that I am a sinner needing God's forgiveness, I penitently hereby give myself to Him in Jesus Christ, and I promise to love and to serve him all my days." I would hand the envelope to the young men and say that I hoped, when they came back from the city, their signature would be attached to the pledge. Then I wanted for them. I have a large number of papers with the signatures of these farmer youths.

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thy man, he pointed out a person on the streets.

"Do you see that man?" he asked.

"Yes."

"Well, that man will work from Monday morning until Saturday night with perfect steadiness because he has no leisure and no money. But just as soon as I pay her own heart, in the distribution of her day morning until Saturday night with per­s cientific sure to misuse his time and money. But when their money is paid them in the free for the next night and day, he is so persuaded, so so­ scientious and every friend that you have Jesus, as thou wilt." It was written by Schmolke, a Lutheran minister. His wife died, his church was burned by a con­ flagration that swept through his village, and his children perished in disease. Then he lost his eyesight. Still he wrote, "My Jesus, as thou wilt," and said he would sing God's praises whatever came. Marvelous opportunities call each one of you; as it took Paul a long while to reach his content, so may it take you some time. Fruit is never immediate. Do not be disappointed because you hear much about the joys of Christian living, and say, "I have not attained to them." We plant a tree and then wait a year before the fruit comes on it. To you the fruit may be delayed; but keep near to God. "I can do all things through him which strengtheneth me." That was what made Paul what he was, what gave him his content. He associated every ex­ perience with God. If it were glad, he said, "God has given me my gladness that I may use it for him." If it were sorrowful, he said, "God has given me this sorrow that I may be disciplined and beautified through it." Live in God; live for God; live by God, and you will find that you will learn Paul's lesson and you will grow steadfast, resolved, dependent upon his aid, so that whatever you are in life, somehow, you will beauty your place to yourself and you will beauty yourself and your place to others.—Rev. J. G. K. McClure, D. D., in Record of Christian Work.

Learning Lessons of Charity

PROFESSOR A. A. TITWORTH

"Never let your zeal outrun your char­ ity; if former is human, the latter is divi­ ne."—Preacher's sermon.

In company with a friend, while in San Diego the past summer, we went to call on an acquaintance, a certain Captain H., whom we met on shipboard some four years previous. We suspected during the voyage across the Atlantic that "the Cap­ tain" was a Christian Scientist. We found that, in four years, he had advanced from a state of inquiry to that of a "healer." He was so overrun with patients that he could give us but a modicum of his precious time. The Captain is a man of unusual keenness of intellect, has traveled a great deal and has had a wide experience in deal­ ing with men. He has an intimate know­ ledge of the Scriptures and his aptness in applying certain texts to prove his theories was coming to our orthodox interpreta­ tions and convictions. Through the Cap­ tain we were introduced to a young man of about thirty, formerly of western New York State, George Chaplin by name (I am sure he will not object to this use of his name and mention it because it may have interest to some readers of the Recorder), a disciple of the Captain's who took us in his automobile, on the Captain's motion, to many points of interest within and outside of the city of San Diego, including the Ex­ position. This young man had recently ac­ cepted the doctrines of Christian Science, and was in a state of happiness and re­ joicing like that experienced by a new con­ vert at a revival meeting. The comfort and enjoyment he had experienced thus far in his new beliefs convinced him, he said, that whatever others might get from their experiences, he had found just what fitted his needs.

I have always thought, and still think, Christian Science was founded on a de­ mented woman's dream and is illogical and inconsistent. However, I have a greater respect for Christian Scientists and, I trust, a greater charity.

The Universal Brotherhood, a branch of the Theosophical Society, founded by Mrs. Katherine Tingley, has beautiful grounds and a handsome seminar building on a valuable property just outside the city of San Diego, which we passed on our trip to Point Loma. Also, A. G. Spaulding, the prominent dispenser of athletic goods, became a patron of this society through his second wife who was a disciple of this cult. Mr. Spaulding had in contemplation the expenditure of a million dollars, many thousands of which had already been ex­ pended at the time of his death a few months since, in developing his many acres on Point Loma, adjoining the property of the Theosophical Society. We were told that these people were exemplary in char­ acter and conduct and that "their children and students are not selfish and gentle in their behavior, putting to shame the chil­ dren of these days who are under Christian influences."
**Outside Activities of the Organized Class**

**C. H. PALMER**

**Read at Little Genesee, Western Association**

I am called upon to speak a few minutes on this topic because I am a member of the Bethel Class, of the first Alfred school; it is one of the three adult classes. As you may find similar work in your own community, I will describe here some of the work we have been doing.

We found that Pastor Burdick was preaching once a month at the Vanderbilt schoolhouse four miles from Alfred, with the choice of going on his bicycle or paying for a livery rig to get with. As no rigs were offered and he did not feel called upon to ask the loan of one. The district, not having an organist of its own, was dependent upon some one from elsewhere, and often the young man who went with the pastor could not play or lead the singing. So, without organist, leader or choir, Pastor Burdick had been conducting the meetings as best he could and without pay of any kind. Upon learning of this condition of things we sent a group of singers, including an organist and a quartet, in two loads, an auto and a carriage, to assist him by song, prayer and testimony. We did the same thing at Five Corners schoolhouse, two miles west of Alfred.

The pastor asked one of our members to lead the Friday evening prayer meeting, so we backed him up with a Bethel Class choir and some earnest ones in the pews, and had a fine meeting, most all our members taking part in prayer or testimony.

At different times, two of our members very much needed treatment at a sanitarium, but did not feel able to go, the expense being too great; so the class raised some $40 and paid for the treatments.

We have sent groups of singers to sing to those who are shut in, many of whom have not been able to go to church for years. We have tried the choir for the general assembly of the main school (held every first Sabbath in the month), when asked to do so by the superintendent. One or more of our members have kept the vases of shut-in ones filled with beautiful flowers. We linked up, so to speak, with Jacob Williams in his splendid work in San Antonio, Tex., and are now sending ten Records one week old, every week, to those interested in the Sabbath of Jehovah and to some who are keeping it.

One evening while the pastor was away we got a leader to go with us and conduct the meeting at the Vanderbilt schoolhouse.

As our class is now ten years old we planned to celebrate our tenth birthday on September 25 by a rally day program, making a special effort to get as many as possible of our members who were not attending regularly, and as many others who did not belong to other classes, and help to arouse interest to greater helpfulness and service. I wish I could draw for you a picture of a long room, perhaps sixty feet, with two rows of chairs the whole length of it, arranged in a semicircle, each chair occupied by a member of the class, some fifty adult persons all; of an opening song by our class male quartet; a fervent, consecrated prayer by one of our older men; a history of the class by H. C. Hunting, superintendent of the main school, one of our charter members; earnest, appreciative talks by Mr. Pool and Mr. Irish on "What the Bethel Class Has Done for Me"; the reading of three earnest letters from ministers in our denomination who have been members of our class; of the singing of that beautiful song (No. 40—sung so many times at Conference), with Mr. Reynolds at the organ and all standing; each singing those words as though he meant it; a talk on Pastor Burdick's view of the class; an article, "What the Future Holds for the Bethel Class," by our president; a song by our ladies' quartet; and a closing benediction by the class. All our expectations were surpassed, and a degree of enthusiasm and earnestness was prevalent far greater than our expectations.

Before closing this paper I wish to bring before you one of the most important thoughts expressed in our president's article on the future of the class. After marriage many of our young people feel that they are out of place in the Christian Endeavor or in the Baraca or Philathela classes; and as in our schools we do not have the vim and enthusiasm in our adult classes they have been too busy in these, they do not feel interest enough to join an adult class and go forward with the work. We have solved this problem in large measure by the organized class, and what we wish to suggest to you is that you turn your adult classes, if possible, into organized classes, giving them our beloved name of Bethel Class and encourage all schools in our denomination to do the same, so that we may help to solve this great problem in all our schools, and in this way be a blessing to the whole world.

**Business and Religion—Do They Mix?**

**W. M. DAVIS**

**Paper Read at Young People's Hilleside Life Decision Meeting, Conference**

There are a great many people who contend that business and religion do not mix, or perhaps I should say, they are not mixed. It is this class I wish to set right, or in other words, make them see this matter as it really is, rather than as it seems to be. Men and women who say every man who makes good in the business world is crooked, business is all crooked, are men and women who are "looking at the hole in the doughnut rather than the doughnut." They are those who see the blue, the bad side of life, looking for the bad rather than the good. They have been, in some cases, business failures, and consequently conclude that he who succeeds is crooked.

A man may be either so religious and have poor business judgment. He is unpunished, didn't "pay the price," and expected to glide through life on "flowery beds of ease." He is not because the business world is so bad, but because he misjudges, is unpunished, knows not the field he enters. You have known many grand, good, Christian men who made some of the most foolish, childlike blunders in a business way. Their intentions were good, but their judgment was poor. Such is like Pat's sheep who tried to knock the train from the track. Pat viewed his deed and said, "I glory in your spunk, but blame such judgment." I think you will find the morbid man who thinks everything is crooked is also to be seen in the store, chewing, shooting at the open stove door, telling how the government should be run. He only stops when his thin, poorly clad child puts her head in the door and says, "Papa, dinner is ready." One reason he thinks the world is crooked is because his wife is "crooked." Her back will never be straight again on account of the years she has spent over the washtub keeping him in a meal ticket. I don't have much use for a knocker, so I
must ease up on the fellow who sees the bad in business rather than the good, ere I, too, appear as a knocker.

The great trouble with people today is that they pass judgment without information, just as one person was against sending his children to Milton College or suppressing them in the army. The trouble is, most of the instructors in dancing are Sunday-observers. Honest in their judgment, but badly misinformed. So you will find the people who believe that business and religion are inseparably linked are badly misinformed as to the actual conditions.

The latter part of June, the Associated Advertising Clubs of the World held their convention in Chicago. This is the Admen's motto: "We believe in Truth, the cornerstone of all honorable and successful business, and we pledge ourselves, each to one and one to all, to make this the foundation of our dealings. We believe in Truth, not only in the printed word, but in every phase of business." Truth is their slogan, you see it everywhere, on all their literature—truth in advertising.

The following are a few of the things that were said in some other churches.

"All that makes for the material welfare of every man, woman and child is centered in religion and business. Religion and business are inseparably linked. Each is dependent upon the other. Without the Christian religion there would be no schools and churches. There would be no art, music or science. Our business structure would fall and our confidence in our fellow-men would be turned to distrust."

MacMartin, of Minneapolis, said: "Four years ago the Associated Advertising Clubs of the World, now holding its eleventh annual convention in this city, went on record as favoring state laws making it a crime for any business man to shirk his responsibility in relation to the statements in his advertisements."

Charles C. Rosewater, of Omaha, Neb., said: "If the contention is true that better conditions of living make it possible for us to be better men and women, then a large share of the credit belongs to business.

"But look here, hark, I've got crazy drunk in the liner's grog shop and drowned myself at sea, attracted more attention than the one or two thousand sensible people who let the world alone and kept sober and attended to their own business."

"In the business world. The good men attract so little attention that the world forgets that Big Business is almost all in the hands of godly men. Those fellows who are seen playing with the Devil are not the Big Bosses."

"When once any one begins to look for business men in religion he will be amazed by the richness and abundance of the material that will pour in to him and he will say: 'Why, dear me, every man in the country of much account is a godly man!'"

"This information pours in to me in a flood. For example, I met a young lady the other day from Montclair, N. J., who was a member of Dr. Hugh Black's church. She was talking about a Mr. Dickson."

"What Mr. Dickson is that? I asked."

"Vice president of the United States Steel Corporation," she replied. "He is one of the most active members of our church."

"Say, Miss Star," I asked, for she is a daughter of one of the United States Steel officials herself, 'can you tell me whether Mr. James Farrell is a religious man?"

"Yes, indeed," she said, 'he is a devout Roman Catholic and devoted to his church and his happy home."

"I was on the train last month going to New England when I was hailed by an old friend who is a real estate man in New York City. The firm of which he is a member looks after the real estate interests of the great Childs restaurants."

"Where are you pullin' for?" he asked.

"Hartford," I replied, 'Going up to address the business men there in the Men and Religion campaign."

"What you goin' to talk about?"

"Say, Bob," said I, 'did you ever know that nearly all the most successful business and professional men in the United States are religious?"

"No, I didn't," skeptically answered Bob. 'I'm from Missouri—show me."

"And then as we sat over our coffee in the Pennsylvania diner, I took him around from city to city, and from town to town, and showed him who's in a business and religious way.

"Gee whiz!" exclaimed Bob when I got through, 'that certainly is a revelation to me."

"But look here," he continued, 'I never thought much about it before, but do you know both the Mr. Childs, who have restaurants all over the country by the hundreds, are Presbyterian elders, and have just finished building a mission church at their own expense."

"Say, Mr. Ridgway, that stuff of yours ought to be printed. Why, do you know, facts like these will do more good to lots of young fellows just starting out in life than a trainload of preachers as big as this train, with a baggage car of sermons."

"Some other business men who are religious workers:
Joseph L. Whitlock, Glen Falls, N. Y., vice-president of the Glen Falls Insurance Co., for years active in church and Sunday school work.

Huston Quin, Louisville, Ky., lawyer and former city attorney for Louisville, superintendent of large Methodist Sunday school, and active in international Sunday school matters.

William A. Peterson, sole owner of Peterson's Nurseries, and largest taxpayer on unimproved real estate in Chicago, president of Des Plaines Camp Ground Association, and gives much time to evangelistic work.

John P. Ahrens, Stockton, Cal., mill owner, active in church and Sunday school work, president of the Sunday school organization of this country.

Justice MacLaren, of Canada, teaches large Bible class of men and is connected with the World's and International Sunday school work.

I want to quote from Mr. Ridgway again: "I was in Washington, D. C., the other Sunday. When Sunday school time came, I started out to find a school and stopped at the first church I came to, as I had no choice in the matter in that city of good Sunday schools. "A young man met me at the door and said: 'Would you like to go into our Men's Bible Class?' "And when I got in, who do you suppose was teaching that class of men? "No less a person than the late Justice Harlan, of the Supreme Court of the United States, a man acknowledged by common consent as one of the intellectual giants of our country. "When he was about half way through the lesson he stopped and said with a twinkle in his eye, 'I guess you are about tired of hearing from an old fellow like me, and so I am going to ask a young friend of mine to finish the lesson. "And who do you suppose the 'young friend' turned out to be? Justice MacLaren, of the Supreme Court of Ontario, Canada. "Not a man who sat in that class that day who will ever forget those great and magnificent old men, two of the greatest lawyers on the American continent, perfect types of the Christian gentleman, as they stood there before us giving us great lessons out of their long experience and urging us to keep Jesus Christ in the foremost place in our lives if we would be successful and happy."

I want to give you, next, some of the big advertisers of the country who are in religion. Mr. who pay $4,000 a page for one issue in our big magazines and run these ads in a lot of these papers and cover the billboards from the Atlantic to the Pacific must be Big Business men. Here are some of them:

"Heinz." Mr. Heinz is president of the Pennsylvania Sabbath School Association, and is in all sorts of Christian work.

"Ivory Soap." Mr. Proctor has just given $500,000 to Princeton College, and his partner, Mr. Gamble, has just given a large sum to the International Young Men's Christian Association for Missionary work.

"Swift & Co." Mr. Louis Swift supports Lake Forest College, where they make Presbyterian ministers, while his brother does the same for Northwestern University, where they make Methodist ministers.

"Quaker Oats." Mr. Henry Crowell, the president of the Quaker Oats Company, is trustee of the Moody Bible Institute and active in all the religious work of Chicago.

"Arrow Collars." Mr. Cluett has been president for more than fifteen years of the Young Men's Christian Association of Troy. Nearly all the head men of Cluett, Peabody & Co., who employ about 7,000 people, are active in the association at Troy.

"Eastman Kodak." Mr. Walter Hubbell, the secretary of this great company, has the largest men's Bible class in the country, at Rochester. It has a membership of over 1,100.

"Remington Typewriter." Mr. Calder, the manager of this great company, is an elder in the Presbyterian church at Ithion, and teaches a class of boys in the Sunday school; and in this connection I might say that the superintendent of this Sunday school is Elbert Suter, the head of the Library Bureau.

"Uredda Biscuit." Mr. Marvin, Philadelphia manager of the National Biscuit Company, is an elder in the Bryn Mawr Presbyterian Church. But here is something more. That fairy name was invented and the splendid advertising done by N. W. Ayer & Son, the greatest advertising agency in the world, doing over $6,000,000 business a year. There are three partners; Mr. Ayer is president of the Camden (N. J.) Young Men's Christian Association, and is superintendent of the North Baptist Church Sunday school; Mr. McKinney was superintendent of the 18th and York Street school of Baptist City Mission; and Mr. Bradford is superintendent of St. Paul's, Dr. J. R. Miller's Sunday school in West Philadelphia. Mr. Wood is deacon in the church and leader of the junior department in the Sunday school, and Mr. Fry is superintendent of the Sunday school and an old Y. M. C. A. secretary.

"Blue Label Ketchup." Mr. Curtithe, the president of this company, is also a Sunday school man, one of the leading spirits in that Hubbard Bible Class of 1,100 men, at Rochester.

"Colgate Soap." Mr. Colgate is one of the directors of the International Committee of the Y. M. C. A. and head over heels in all sorts of religious work, and one of the best men in the land.

Andrew Stevenson says: "In the city of Chicago there are forty-eight state and national banks. Forty-five of these are offered by Christian men."

Mr. J. P. Morgan, the greatest business man the world has ever produced, began his will thus: "I commit my soul into the hands of my Savior, in full confidence that having redeemed it and washed it in his most precious blood he will present it faultless before the throne of my Heavenly Father; and I entreat my children to maintain and defend, at all hazard, and at any cost of personal sacrifice, the blessed doctrine of the complete atonement for sin through the blood of Jesus Christ, once offered, and through that alone."

"Tell you, my friends, I am glad I attended the recent convention at Chicago, and read on the wall there, "Trust in the Lord Jesus Christ for strength, I will." It was the reading of this pledge that caused me to relent and tell Gene Davis that I would talk to the young people about 'Business in Religion.' I hadn't any idea what I was getting into; it has been an 'eye opener' to me. I wish it was possible to lay these great facts before you so you would get half the good from them that I have in preparing them.
**Good Manners**

John's father was a rich man, and John lived in a large house in the country. He had a pony and many other pets, and wore fine clothes. John was very proud of all the very fine things his father's money had bought. He began to think that being rich was better than being good. He grew rude and was cross to the servants. Once he kicked Towser; but the dog growled and John was afraid to do it again.

One day when John was playing in the yard he saw a boy standing by the gate. But he had a pleasant face. In one hand he carried a pail half full of blackberries. "Go away from here," said John, running to the gate. "We are rich, and we don't want ragged boys around."

"Please give me a drink," said the boy. "If you are rich, you can spare me a dip-pail of water."

"We can't spare you anything," said John. "If you don't go away I will set the dogs on you."

The boy walked away, swinging the tin pail in his hand. "I think I will get some black berries, too," said John to himself. He went out of the gate into a lane leading to a meadow where there were plenty of berries. Then he saw some large ones growing just over a ditch. He thought he could leap over it very easily. He gave a run and a big jump. The ditch was wider than he had thought, and instead of going over it, he came down in the middle of it.

The mud was soft and thick, and John sank in it to his waist. He was much frightened and screamed loudly for help. But he had not much hope that help would come, for he was a long way from the house.

He screamed until he was tired, and began to think he would have to spend the night in the ditch. Suddenly he heard steps on the grass. Looking up he saw the ragged boy he had driven from the gate.

"Please help me out," said John, crying; "I will give you a dollar."

"I don't want the dollar," said the boy, lying down flat on the grass. Holding out both hands he drew him out of the ditch.

John was covered with mud, his hat was gone, and one shoe was lost in the ditch. He looked very miserable.

"Who is that dirty boy?" asked the boy.

"I am," said poor John; "but I thank you very much for helping me out of the mire."

"And I am sorry I sent you away from the gate."

The next time I come perhaps you will treat me better," said the boy. "I am not rich, but I think I have better manners."

"I think so, too," said John.

The next day John saw the boy going by the gate; he called him in, showed him his rabbits and the little ducks, and then gave him a ride on his pony.

"You have good manners now," said the boy.

"Yes," exclaimed John. "I found them in a ditch."—Our Little Ones.

**The Forward Movement**

**REV. G. M. COTTRELL**

(Conventry Lone Sabbath Keepers)

It was a happy thought when the brother or brethren, en route to Conference, got to discussing the new efforts that took final form in action at Conference. I have been wondering as to the first source of all these popular movements of the last few years. (Perhaps it is the Christian Endeavor Convention and Father Clark.) Three years ago it was "Efficiency," our Conference theme, that seemed to be discussed everywhere for the following year; last year "Evangelism"; this year a striking out to really accomplish something definite for Christ—to make him King by trying to bring a definite number under his sway—$50 net gain for the church, and definite things for other parts of his work.

This year we have committed ourselves to this kind of a program, and it is well. But we are not the only ones. The great Methodist denomination is doing the same: 250,000 for Christ is, I believe, their slogan, and $15,000,000 (is it?) for the re-tired ministers' fund. Well, they will have to work, and so will we, to carry out the program. They held a one-day's training service in Topeka lately, three bishops present, to prepare the church for service. I ran in a few minutes in the afternoon and the bishop was talking to the women, arousing them to consecration to the home work and drilling them for service. He asked them to dedicate a half hour a week, two hours a month, I believe it was, to go out, under the pastor's direction, if needed, to do personal religious work. In response to his call some 75 to 100 women went forward in this special consecration. We can not begin too soon if we are to accomplish this year all we have mapped out for ourselves; and it seems to me, the pastors will have to go at it somewhat in the manner of the bishops.

There is an immense of dynamic energy in every church, if it can but be aroused, harnessed and directed to common ends, that would surprise us. And there is an immense field in the shadow of every church, for the exercise of the forces of that church. You remember what George B. Shaw said in a speech at Conference, about there being more outside of the church than in the church within hearing of his church bell, and that the big church furnished the best field of all for the evangelistic work. It is the pastor's duty and exalted privilege to get into action these spiritual forces that can revolutionize the community in which they dwell.

Why should not every man, woman and child in each Seventh Day Baptist home be connected in some form with the Sabbath school? Why should not every person, not sick in bed, be an attendant upon the Sabbath service? Why should not all of the young people be workers in the Christian Endeavor? Why should not the pastor preach tithing, until all the church practice it? Why should not the prayer meeting, the year round, register a high spiritual temperature? Why should not the Recorder be in every home, and every church have its trained worker, willing to do the pastor's bidding, or by his own initiative seeking to bring the unsaved to Christ?

There is a big field here, at our very door, in every church society. Pastors, have you realized this? And have you exercised a faith and effort adequate to a "clean sweep" of the field which God has given you?

If these things are being done, then, whether the evangelist can come or not, we may expect, under God, to accomplish the things that we have set out to do.

But perhaps I am off my domain, in preaching to pastors and churches instead of to the L. S. K's. All right, you may return to your employment by telling us how we may best do our own work. I expect the state secretaries will enlighten us in these matters, too. Any way, may every disciple feel as did the youthful Nazarene before the doctors in the temple, "Wist ye not that I must be about my Father's business?"

**Childhood's Land**

**M. E. H. EVERETT**

The dew is in the violets
Beside the meadow stream,
The maybells ring too light a chime
To break a fairy's dream;
The wild bees haunt the honey cups
With murmurs glad and low,
Until behind the western hill
The sun hath veiled its glow.

The wild birds love the happy land,
The thistle finch so bright,
The little wren whose swelling throat
Fours forth with heart's delight.
The kingfisher in his line tree sits
To watch the dimpling stream
And note if from its wave a fin
Sends forth a silver gleam.

Oh, childhood's land is wonderful,
When autumn days are here,
For all its rustling groves are filled
With peace and plentiful cheer;
Full of the goodness of the Lord
Its fields all golden lie,
And over them a radiant flower,
The bluebell of the sky.

"Between the great things we can not do, and the small things we will not do, there is great danger that we shall do nothing." There are not a few people waiting for an opportunity to be heroes, or something brilliant, who in the meanwhile are not ordinary useful citizens. Buildings are never constructed from the cupola downward; it is only in lives that people fancy they can begin at the top without the trouble of laying a foundation.

"Men have climbed to power by many devious ways—Christ climbed to his power by the cross."
More about the Bible School Near Rhinelander, Wis.

Mrs. Albino Davis

Read at the Sabbath School Hour, General Conference, August 27, 1915

When the president of Conference asked me to respond at this hour, it seemed there was nothing I could say that would be of any help to anyone else. But as I have conversed with friends, I find the notice of our little school as given by Pastor L. C. Randolph in the Recorder has been read with interest. [See Sabbath Recorder, March 1, 1915, p. 285.] This gives me courage, and I am glad to be able to represent our school, and my prayer is that our light may shine that others may see our good works and know that we are, in this lone field, trying to serve the true God.

There are five of us and two small children. We meet each week, first at one home and then at the other. We meet in the afternoon, read a sermon, and devote all the time we wish to the study of the Sabbath-school lesson, each taking a turn at sermon-reading and teaching. We are very grateful for the Pulpit so recently republished, and many of the writers are personally known to us. We use the daily readings as provided in the Helping Hand, thus preparing ourselves on the lesson during the week.

Usually we summarize the principal events between the assigned lessons, thus keeping up all the connecting links. We have all said we have got more meaning out of the lessons than ever before—not giving any discredit to our former teachers.

One distinctive feature of our little school is that we each take an active part and are free to express our thoughts and opinions. If we agree, all right; if we disagree, all right, also.

None of us are booked as L. S. K.'s but all are members of the home department of our home school, Albion.

We are very grateful to Pastor Randolph for getting us going, also for an encouraging visit since. On Sabbath Rally Day we used the program provided, with the addition of two numbers, and having with us two members of the Milton Church. A short time ago we were again encouraged by the presence and help of two members from the Milton Junction Church. Our hearts and homes are always open and we are glad to welcome visitors at any time.

God has promised that where two or three are gathered together in his name, he will be with them to guide and direct. Will you not remember us in your prayers and that I may be able to carry home some helpful thought from this Conference.

Rhinelander, Wis.,
Robbins Star Route.

Lesson VIII.—November 20, 1915
Jonah a Missionary to Nineveh.—Jonah 3: 1-4; 11

Golden Text.—"Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." Matt. 28: 19, 20.

DAILY READINGS
Nov. 20—Eph. 2: 11-22. Fellow Citizens (For Lesson Notes, see Helping Hand.)

Home News
Ashaway, R. I.—The resignation of Rev. H. C. Van Horn as pastor of the First Hopkinton Seventh Day Baptist Church, which was read to the congregation yesterday morning, was accepted at the bimonthly business meeting of the church last evening. The resignation came as a surprise to the entire community. Rev. Mr. Van Horn stated that he had no other pastorate in view and did not know where he would go when he left Ashaway.—Westerly Sun.

North Loup, Neb.—The lecture at the Seventh Day Baptist church Monday night by Pastor L. C. Randolph, of Milton, Wis., was well attended, though a few more could have found good seats. We have heard nothing but the highest words of praise for the efforts of the speaker. Near where we were sitting was a large number of boys of various ages and we took careful note of the interest they manifested in the lecture. Every boy listened to all that was said and throughout the evening gave the speaker closest attention. This to our mind was the highest tribute the speaker could have received.—North Loup Loyalist.

Independence, N. Y.—Sabbath Day, October 30, ten candidates received baptism, eight of whom were received into the membership of the Independence Church. Two of these, Louis Mingus and his wife, have recently accepted the Bible Sabbath and are very happy in their newly accepted faith. All the other young people in the Sabbath school or in the Junior Christian Endeavor society. It is expected that others will be coming into the church in the near future.

The parish house which has been in use something over a year has proved its worth as a center of community social life. From one hundred to one hundred and seventy-five is the usual attendance at the monthly Ladies' Aid suppers and community socials. Speakers from outside, on agricultural, political and community topics, have addressed the people on these occasions in recent months.

Pastor Walter L. Greene closes his work as teacher in Alfred Theological Seminary at the close of the first semester of the present school year, and, after that time, expects to give his whole time to pastoral work.

(So far as page 597)

I have entertained little respect for the doctrines of theosophy, what little I knew about them, I still have no use for them I confess to a much greater respect for theosophists. My charity has had an uplift.

At Salt Lake City, through an acquaintance of my companion, I had an introduction to several prominent citizens of that city. A certain Mr. P., a fine specimen of mankind, over six feet in height and eighty-five years of age, with pride in his voice and bearing, told me he was the father of thirty-two children. Although this remark was addressed to me in Salt Lake City, it was not in my thought at the moment that the man might be a Mormon. But enlightenment came quickly when, in reply to my question as to how many wives he had had, he informed me that he now had two living, and another had died very recently. He regretted with apparent sincerity that he now had only two homes, when formerly he had had three. All without a blush, on the contrary with evident pride!

He was accompanied by one of his many daughters, a woman of possibly forty-five years of age (although I confess to a bewildering uncertainty on this point), who was handsome, almost as tall as her father and equally proud-spirited. She had come to Salt Lake City from her home to witness the marriage of her daughters in the Temple. She told me something about this Mormon Temple. No Gentile has ever entered it since its dedication; moreover, no Mormon enters it unless he is in good standing and signifies "unclean." To be in good standing means among other things, that one must not use in any form spirituous liquors, tobacco, tea or coffee. It is deemed a great privilege to be married in the Temple. "District Bishops" having spiritual and temporal oversight in well-defined parts of the community, must first pass upon the standing and character of a church member in his district before he or she may be married in the Temple or enter into other privileges there.

These restrictions against the forbidden fruits of Mormonism tend to keep within the fold men and women of clean life who have been brought up to deny themselves and are capable of restraint. This may explain why the Mormons in Salt Lake City are generally regarded as people of more correct habits and sterling character than the Gentiles.

When I heard this Mr. P. relate the circumstances of his incarceration in the penitentiary for bigamy, with the pride of a martyr, I was reminded that others besides Seventh Day Baptists had to suffer for conscience' sake. And the righteous pride in which this intelligent old man declared himself a Mormon recalled to my memory with
what confident pride my good father, in his day, declared himself a Seventh Day Baptist.

The efficient and orderly way in which these Morris-tons conduct their Sabbath concerts in the Tabernacle, a building constructed without a spike or bolt and whose acoustic properties are the wonder of the world, is a credit alike to their musical taste and their sense of order and decorum. Between 12 and 12.15 the immense building filled with people and just before the doors were closed, at exactly 12.15, an official informed us that the utmost quiet must prevail during the entire fifty minutes of the recital, for a whisper could be heard from one end to the other of that immense enclosure. Even a pin dropped can be heard. It is a credit alike to their musical taste and their sense of order and decorum. Be sure that any paper that happens to be on the floor will be picked up and that no small children are allowed in.

Our Rutgers College, New Brunswick, N. J., declared himself a Seventh Day Baptist. The efficient and orderly way in which they have conducted us to this building without in the least affecting their order and decorum.

The有效地和有序的方式，这些莫里森斯在会堂中进行的安息日音乐会，这座建筑没有一个钉子或螺栓，其声学特性是世界的奇迹。在12点15分和12点15分之间，巨大的建筑被人们填满，就在门关闭之前，12点15分，一名官员告诉我们，必须保持最大的安静，使整个五十分钟的演出期间，一个针掉在地上都能听到。这表明他们对音乐的品味，以及对秩序和礼仪的尊重。确保任何纸张放在地板上都会被捡起来，不允许有小孩进入。

我们的罗格斯学院，新布朗斯威克，N. J.，宣布自己是安息日浸信会。有效地和有序的方式，他们以非凡的方式将我们带到这座建筑中，没有影响他们的秩序和礼仪。确保任何散落在地板上的纸张都会被捡起来，不允许有小孩进入。
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TRANSFORMING POWER OF CHRIST

I have a dear friend who says he never realized how it must be that Christ was the Son of God until, during his university course, he went down to work in the county jail. Time after time as he sat down among the prisoners, men of darkened souls, men of rotted-out characters, men who were hopeless about this world and the world to come, men who were as dead as any man could ever be when his body was laid down in his grave, he realized as never before, that, if there never had been an incarnation, by the very character of God there must be one; because it was necessary that there should come into the world somewhere and some time that great release of divine and transforming power without which the world in its death could never live. We believe it came nineteen hundred years ago once for all in Jesus of Nazareth.---Robert E. Speer.