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 rotten-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, 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.
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physical and spiritual, will settle the question as to the perpetuity of the American nation. These can not be strong and good without the uplifting power of active and efficient country churches. It is becoming more and more evident that steps must be taken to put new life and vigor into the country churches and to restore to them the hold they once had upon the communities wherein they stand. To this end the convention at Columbus is called. It is to be hoped that our denomination will be well represented there; for among no people should the interest in the welfare of country churches be greater than among Seventh Day Baptists.

Not Doing His Best

A minister came out of a hotel one day whistling quite low some tune he had learned when a boy. A little fellow by the door heard him and asked, "Is that the best you can whistle?" "No," said the man, "can you beat it?" "Yes," replied the boy, and upon being requested, began an old tune to whistle. He then insisted that the man should try again. This the minister did and the little fellow thought it was very good whistling. A while later the man started on the boy said: "Well, if you could whistle better, what were you whistling that way for?"

If men would remember that they are judged, not so much by what they do as by the quality of their work, there would be much less indifferent work done. Those who are able to walk should never be satisfied with creeping. If one is able to make melody wherever he goes, why should he thoughtlessly fill the earth with discord? Why do larger men work when others can do better? One who does such work lowers unconsciously his own standard of excellence, and soon his poorest will be his best. Of many things it might be asked: "If you can do better, why are you doing so poorly?" It always pays to do our best.

An Ex-Pugilist

If any man can speak with authority regarding the destructive power of John Barleycorn, that man must be John L. Sullivan, ex-pugilist and down-and-out drunkard. For nearly twenty years this once noted prize fighter was in the slums of dissipation and forgotten by the world. Now he comes to the front again, saved from the condition of physical and spiritual wretchedness, to tell the world of his escape from the power of strong drink. He is under a five years' contract as a total abstinence lecturer and recently attracted much attention by the following statement published in the Outlook:

If I had not quit drinking when I did and gone to farming, there would be somewhere in a Boston suburb a modest tombstone with the inscription on it, "Sacrificed to the memory of John L. Sullivan." That is why I am quitting the farm and "coming back" to have a go with a bigger champion that I ever was—the champion of champions—John Barleycorn. There is only one way to drive out the Barleycorn, and that is to run away from him. There are men who say about liquor that they can take it or leave it, but those who always take it. And in the end it gets them. I am leaving the farm to say to the young men of the United States, "Leave liquor alone. Liquor leads to bad companions, bad companions lead to evil places, evil places lead to disease, and disease destroys the home and the nation."

Walworth's New Pastor

In the Sabbath Recorder of October 1, page 555, was published a brief report of the installation of a new pastor at Walworth, Wis., to take the place made vacant by Rev. H. Eugene Davis, who recently sailed as missionary to China. Brother C. B. Loofbourrow was born in New Madison, Ohio, April 18, 1878. When he was three years old his parents moved to Nebraska, stopping a year in Boone County and then going on to Valley County, where they settled permanently near North Loup. Here he was converted in a union revival meeting and united with the Walworth Baptist Church. In 1896, at the age of twenty-eight, he left North Loup for school in Milton, Wis., where he spent seven years, and was graduated from Milton College with the class of 1913. For two years following his graduation he was principal of the public school in Boaz, Wis. On Sabbath morning, October 16, in connection with the quarterly meeting of the southern Wisconsin and Chicago churches, he was installed pastor of the Walworth Church.

We are glad to extend a welcome to a new man in the ministry and a new pastor over one of our churches. May the blessing of God attend his ministries to the building up of Christ's kingdom on earth.
Hull's pastorate was successful, resulting in many additions to the church. Under his leadership the church placed itself on record as being uncompromisingly opposed to slavery, and voted not to fellowship any one voting for the slavery party. It also took radical action against saloons, one of which was already in the place when the church was organized. Mr. Hull was a strong and effective leader in the temperance army, and the church did not rest until the victory came to the good cause in Walworth.

About this time the church took the initiative in organizing the Big Foot Academy, in which all members of the community took a part. For about fifteen years the academy building served both church and school. After a few years the Seventh Day Baptists became sole owners of the academy. It was finally sold to the school district and the funds received therefrom were used in building a parsonage.

For nearly two years after Mr. Hull left Walworth, Sunday services were conducted by William B. Macomb and Nathan L. Coon, licentiates of the church. Ministers of the Baptist Denomination sometimes aided by preaching. Rev. Varnum Hull and Rev. William M. Jones served six months each in 1861. The great revival of 1861, under the pastorate of Rev. Charles M. Lewis, resulted in more than forty baptisms. In 1864, Professor A. C. Spicer, principal of Walworth Academy, supplied the pulpit a part of the time. Then came pastors Rev. James Bailey and Rev. Solomon Carpenter, each serving one year, and Rev. L. M. Cordwell, from about two years. In 1869, Deacon Maxson was ordained as pastor, but soon moved to Missouri, whereupon Rev. Mr. Bailey again became pastor at a salary of $500. The pastorate of Rev. Leander E. Livermore began in 1871, during which pastorate the present church was built at a cost of about $7,000. It was dedicated in 1864, and General Conference held its session there in 1856. The church enjoyed a sweeping revival during Mr. Livermore's pastorate, and its membership was greatly increased.

The pastorate of Rev. Oscar U. Whitford was also very successful, and the church made marked progress in spiritual life. This is also true of the pastorate of Rev. A. McLearn, who came to our denomination as a convert to the Sabbath. The pastorate of Rev. Simeon H. Babcock began with a revival, and there was a marked increase in the interest taken in church work by the young people.

These facts have been gleaned from a historical sketch by Deacon Barlow M. Coon, published in the Sabbath Recorder, February 10, 1896, during Rev. Simeon H. Babcock's pastorate. Since that time the following men have served Walworth as pastors: Rev. S. L. Maxson, Rev. M. G. Stillman, Rev. A. P. Ashurst, and Rev. H. Eugene Davis.

The main thought I wish to present will be the thought of bigness—bigness as it may appear in great lives and on great occasions, and as it may help the individual life of every man and woman.

The great one in business and industry for the last few years has been efficiency. The effort has been to eliminate all waste in work and material and to accomplish the given task with as little energy and time as possible. What an inspiration there is in this thought and efficiency, especially for one that is young and ambitious.

"If I were a tailor, I'd make it my plan
The best of all tailors to be.
If I were a tinker, none other beside
Should mend an old kettle like me."

It has been said that it is easy to be an average man. There are serious obstacles nowadays for the man who wants to do wrong. There is a little extra energy required from the man who wants to do good and make good. It is the easiest to drift along in the average class. It is a part of business to be efficient.

But as a man's reputation of efficiency would be something very far from a cold-blooded and calculating plan of conservatism; and there are other qualities than efficiency that make bigness. I think with efficiency we should always place a certain kind of contentment. Notice it is a certain kind of contentment. The contentment that means inertia and stagnation finds no place in our idea of bigness. It is the contentment that is willing to use its restricted place in life that has our admiration; the kind that daily shoulders its share of work and responsibility and cheerfully meets the requirements of its position; the kind that is thankful for the privileges of life and willing that others shall enjoy the results of its labors, thankful in its share of service.

"Sweet are the thoughts that savor of content." To be big one must be natural. Dignity may be a protection on some occasions, but a fraud and an open originality are necessary qualities for the big man. A human cheerfulness is always at a premium in life, while dignity is often a drug on the market and is never at par. To talk with lords and remember the lowly, to ride with kings and bow to your humble neighbor, to argue with statesmen and preserve your point of view, to keep the losing side and take defeat cheerfully are surely great things. Perhaps there is no part of naturalness that is so hard to keep as cheerfulness. There is sentiment to every permanent business. There is sentiment to every adventure and effort of life. It only needs to be emphasized. How much bright days have been spoiled by a grouchy. A big man can never be made from a kill-joy chronic pessimist, and cross-grained timber is never trusted. How many alms have failed when grudgingly given.

"Who gives himself with his alms feels three—
Himself, his hungry neighbor and Me."

Another characteristic of bigness is meekness. This is not a popular thought. It is said that meekness will kill aggression and that ambition has no place for it. This is selfish. A careful man always defines his terms. Discard the subject of what that comes from fear and the meekness that is the fear of sloth, and take the meekness that is an acknowledgment of the rights of others and a willingness to do and bear those things that others pass by, and you have something that is noble.

One can not be a big man until he is willing to do the little things. It has been said that "success is a chain of too percent today's: linked together into a perfect whole"; and more often than we realize, a big life is a chain of useful happy todays, and the big things a chain of many small ones. The player always has a different point of view from the man on the side line. The only way some fellows ever see the sunrise is to stay up all night. The day looks different to them because they see it from the wrong end. The only way we can appreciate the quality of meekness is to seriously cultivate it. Then when we are on the inside we may be able to appreciate the change in our point of view. There is a little saying that is certainly not true, but it is half-truth, and this is the one that tells us that the world owes every man a living. The world does not owe every man a living. The world owes a man nothing until that man has put something into life, and it is part of bigness to recognize this fact. The saying that you never get out of a thing more than you put in, while
not literally true, is a far better philosophy to build on. "As we journey through life let us live by the way" is good. This need not mean a half hysterical and aimless existence, for to live to the fullest extent means more than bodily comfort and enjoyment. It means to grasp every chance for knowledge and development; to be broader and brainier, and to understand and appreciate the meaning of life. "It may be true," said Uncle Rastus, "that de wor' owes everybody a living, but you sittin' up to keep pressin' de claim, I s'pose notice is ain't powerful keen 'bout payin' his bills." And Horace Greeley has left this for us: "You may be able to enjoy every imported luxury without care or effort, but if you have done nothing to increase the sum of human comforts, instead of the world owing you something, as fools have babbled, you are morally bankrupt and a beggar."

It is generally understood that there are sins of omission as well as sins of commission. I am convinced that there are insidious sins of attitude that have far-reaching and detrimental effects on the life of today, particularly church life. There are times when indifference is more deadly than open opposition and occasions when a tactful yielding of minor points may be more effective to the establishment of the main issue than haggling over them. A modern philosopher has placed among his seven mistakes of life this: "Failure to yield the minor issues that the greater good may come." I believe the big man works consistently for the greater good and that one of the measures of his bigness is his ability to take "What's gone and what's past help should be past grief" is a thought that Shakespeare has left us to ponder. Many lives have been lost to usefulness by crying over split milk. In thinking of attitude I try never to forget these words of Emerson:

"It is easy in the world to live after the world's opinion, it is easy in the world to live after your own, but the great man is he in whom the unalterable and perfect sweetness the independence of solitude.

Another characteristic of bigness is purpose. I think it is Hammond who said: "That which makes the difference between one man and another, between the weak and the strong, the great and the insignificant, is energy, invincible determination, an unwavering purpose." This purpose is connected with our thought of efficiency. Emerson has this: "A good intention clothes itself with sudden power." Between these two thoughts we have a good idea of the purpose of the big man in the story told of the late John Hay.

It is said that at a time when he was Secretary of State he was asked to speak at a banquet given by a group of prominent bankers and financiers in New York City. It was at a time of international crisis and in his speech he used words something as follows: "Gentlemen, I am convinced that the way to meet these questions is in a statesmanship that is based on, the observance of the Golden Rule among nations, and the teachings of the Sermon on the Mount as preached by Jesus Christ." A man that is big in his attitude and purpose will be big in his work. Not every man is a laboring man in the accepted sense, but every man should be a working man. The idea that work is disgraceful and that it has been since the erring of his early family to earn his bread by the sweat of his brow is a pretty poor excuse for laziness of any kind. It has no part in our idea of bigness. Rather would we follow the man who told us that "the acceptance of responsibility is a true measure of greatness." This last is true in any walk of life, however humble.

And last, the big man is marked by his tolerance. Besides the words, home, country and liberty, there is perhaps no sweeter word in our tongue. I doubt if there was ever sounder political advice given to us than that contained in George Washington's farewell address: "Observe good faith towards all nations, cultivate peace and harmony with all nations, be just and true to all, I believe it is as good for our social and religious life. Take some of the old New Haven blue laws: "No dissenter from the essential worship of this dominion shall be allowed a vote for the electing of magistrate or any officers." No one can be afraid of his or her children on the Sabbath or feasting days." "No one shall play any instrument of music except the drum, trumpet or jew's harp."

In the Middle Ages the Catholic and Arian Christian fought more bitterly than Christian and Gentile. Those who were driven from Europe by such intolerance as the Holy Catholic Inquisition came over here to make a free country, and immediately set up arbitrary and intolerant rules of conduct; and while we may pride ourselves on our multiplication of liberty and free institutions, mankind is not yet free from the tendency to try to impose his ideals on all comers of whatever degree of development, and at all times and places of whatever condition. We need to remember first that civilization depends on the individual, but that the individual, our group, or nation does not make civilization; that this is the sum of all people and all nations where the high places are brought low and the low places covered up.

In closing I would like to read a clipping from a current issue of a hardware manufacturer's paper that shows something of the way in which the idea of bigness will help to solve some of the problems that we have to face in our national and business life today.

There are as many shades of success as there are drops of rainbow, and to some one each tint appears particularly rosy. To the narrow-minded business man it is significant the number of our matter-of-fact arithmetical solution in which nothing more than wealth is an ingredient.

The greatest modern ambition is the wish to make a great success of the world. What does it mean? What is needed? The man or ambitious engineer success is the anise which rewards a difficult operation, or a skilful feat in mechanical problems.

To the politician the elusive force of control and the zest for power demand every exertion, and in this he is a success.

To the deeply engrossed scientist the constant search for a forgotten fact, or the opposite side of an established truth, blinds his conception of all other values, and a scientific discovery means success.

To a few success is looked upon as the measure of usefulness which life may be made to accomplish fully. It is a belief that others are to be unsatisfied, that is, by the number of real friendships which they may retain, and the value of the example which their life may convey. The knowledge of this sort of success does not come from without, but from within; it is not proclaimed in the newspapers, but whispered by the conscience.

Millions of prohibitionists have pledged themselves—lives, property, all—to the cause of national redemption in precisely the same spirit that Washington and the patriots of Valley Forge pledged themselves to the independence.

Is there any power on the earth or under the earth that can oppose a movement animated by such a spirit and furthered by such a prospect.—From the Office of Methodist Temperance Society.
conviction on this matter that is essential to a strong, vigorous, religious life. If I read rightly God's Book of divine truth it teaches that God has always wanted a people of strength and conviction to represent him in the world. He has ever given success and special blessings to the strong.

Strength and conviction were manifest in Abraham. He could never have heard and heeded the voice of God and gone out from Mesopotamia with power for the growth that always attended him in all his journeys but for the strength of conviction.

Moses, the great deliverer of the children of Israel from Egyptian bondage, and in no small sense the prototype of Christ, the deliverer of men from sin, was a man of power and action because there was deeply seated within him the conviction that God was Jehovah and it was he who held in his hand the destiny of men and of nations.

Nehemiah, though a captive slave, possessed power to sway a great nation's ruler and lead the people of Israel to the accomplishment of a great work because of the conviction possessing him that the worship of Jehovah should be re-established at Jerusalem and the temple rebuilt. When he saw the greatness of the work he was not staggered but went forth with earnestness because of his conviction that God was with him.

Some time since we were greatly interested in the presentation of "The Heroes of the Faith," as it was given before our various denominational gatherings. A looking upon the faces of those staunch religious leaders and heralds of Jehovah's Sabbath, coupled with a rehearsal of some of the leading events of their lives, clearly revealed their faith, and the conviction that moved them was an inspiration to many a soul. Many a young person was heard to say he did not know there had been such heroes among Seventh Day Baptists—he did not know there was so much real worth attached to the denomination. The preparation of the sermon was a great work, and the exercise and its use should not be lost upon the youth of today.

Brethren and sisters, whither are we bound? Shall we, with chart and compass in hand for more careful observance of those things that make for real strength and power for action, push our voyage on to a glorious victory?

Hopkinton, R. I., Oct. 11, 1915.
University. "The Missionary Appeal of the Local Community" was his subject, and he was one of the few speakers who spoke concerning local missionary work.

"The Christians who pour out their money for missions and hospitals," Professor Ward said, "and then stint their gifts for an adequate school system with social centers and municipal recreation, will soon be short material for the building of the kingdom of God, for Jesus said it was to be built out of child life."

"Every Christian is called to be a missionary. His mission field is the community in which he lives. The world is not to be Christianized simply by preaching the gospel in foreign lands but by making Christian every local community."

"The group of toilers calls for the missionary effort of the churches. In many a community, industry is being carried on under conditions that create a constant deficit in human life. Men, women, and children are working hours that mean exhaustion and breakdown, for wages that will not buy sufficient food, clothes and shelter to make them strong. If the gospel, which promises them a life more abundant, is to be carried to them, the conditions under which they work and live must be changed. There is no more urgent mission field for Christianity than the industrial process in our American cities."

"The business man who accepts this missionary task in the local community must preach the gospel by his life."

CHURCHES ARE TOO INDIFFERENT

From the sayings of other speakers we select the following paragraphs:

"Half of the church membership seldom come to worship; they are too busy, or their time is used in other ways, and God does not have the first fruits of their time."

"About 25 per cent of the church members are doing all that is being done in the way of personal service in the interests of the church of Christ and his kingdom. The remaining members do little or nothing, for God and his work does not have the first fruits of their energy."

"About half of the church membership give systematically and proportionately for church expenses, and about one-third give for missions and benevolences."

"It must cost us all more in the days to come in order that His service may mean more to the world and to us. How are we to secure such a result?"

"Hereafter newborn souls must be led to realize before they become church members that there is a standard of life to be realized and also a proper acknowledgment of God's ownership in the life, to be made in terms of worship, work and money. They must start their new life right. They must face the cost before they begin the career."

Partisanship

GEORGE H. GREENMAN

Genuine Seventh Day Baptists are firm believers in maintaining a distinct organization for the propagation of Sabbath truth, subjecting themselves to the charge of sectarianism, or partisanship, yet they believe that it is only through partisian action they can have any hope of success in converting the world to this—themselves supreme issue.

They act on the sample principle that actuates the great political parties. Each party has some supreme, paramount issue, by which it is led, in proportion to the intensity of their belief, do they become西红 by which it is led, and in proportion to the intensity of their belief, do they become intensively partisan, swinging neither to the right or left but straight forward towards the goal. In the political world when the liquor question and talk of liquor takes possession the parties do not lie abed too late, and it must be finished in time so that they can go to school at eight o'clock, as we have it in Alford. What shall we do even in the few moments we have? Appropriate Scripture reading and a brief prayer at the breakfast table seems to be the most practicable way in the short time for daily family prayer. Most of you will find it so: but do not neglect it.

When Sabbath morning comes, children do not have to go to school at 8 o'clock, and church services come at 10, 30. If we do not abed too late, there is time for a more formal devotional service. We will omit the Scripture reading. But the Sabbath morning and all join in the Lord's Prayer before the breakfast. When the breakfast is over, we retire to the library or the sitting-room and get the Bibles and select something appropriate for the Sabbath-school lesson or some other appropriate lesson, all reading, each a verse in turn, taking plenty of time to talk about it. Find out how the story was written, what the significance of it is and have each child read, and as he can, his part of the lesson. And then we will all kneel down and pray, Father or Mother leading. Sometimes all join in with the Lord's Prayer, and then by and by the children will learn to pray. My dear friends, I think the sweetest moments staying with me when I reach the years of old age will be those of my family associations on Sabbath morning about 9 o'clock around this Sabbath morning family altar.

Then as we do not have to go to work or to school, we talk things over and we pray and thank God for the privilege of...
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"Consistency, thou art a jewel."

Every Seventh Day Baptist should subscribe for the SABBATH RECORDER, and also for the Vindicator, published in Franklin, Pa., the best Prohibition paper in this country and one of the ablest edited.

**Religious Training in the Home**

GEORGE H. GREENMAN

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Mystic, Conn., Sept. 15, 1915.

**Religious Training in the Home**

PRESIDENT BOOTH C. DAVIES

Address at Conference, Milton, Wis., August 29, 1915

I feel very humble to be introduced in such a complimentary way as I have by Dr. Randolph. I can not feel that I have been a model father, or that my home has been ideal, though I have much to be thankful for in this respect. I hope that I may never pray the prayer of the Pharisee, "Lord, I thank thee that I am not as other men are," but rather I would pray the prayer of the Publican, "Lord, be merciful unto me, a sinner," and in faith and love, help my own children and the children of others to aspire to live a Christian life. It takes years and years to work out one's philosophy of life and to solve one's problems in the matter of home-building.

To begin right the religious life in the home is, to begin it before the children come, before there is a marriage, to begin it when those who contemplate having a home get together and talk over these things, study definitely the problem relating to home when children come, and make their arrangements for the solving of these problems before the wedding day. If there is not some understanding of what the religious life is to be in the home when it is established; if there is no understanding of what church the members of the home are to belong to, or whether there is to be any church home, there is a great probability there will be no religious life in the home. But if there is a definite understanding that the people preparing to marry have a unity of purpose and definite desire with reference to their religious life, with reference to their church life, they have made the preparation for the future.

In the second place, there is necessity for religious life by young married people in the home when the children come. The first thing that the babies want to remember is that father and mother love the Bible. They want to love to go to church; they love to talk about it in the home; they are talking about having the children go just as soon as possible and the children are looking forward to it. Unless there is devotion and the family altar, the religion of the family is greatly handicapped. How we are neglecting the family altar! When I look back to the days of Father's home in the country, in the hills of West Virginia, and the evening prayer, and remember how hard it is to keep it up in my own home in the busy life of the college, with students coming and going and all the different engagements, the committee meetings to 11 or 12 o'clock at night, and no opportunity for the family holy hour and the evening Scripture reading and prayer. How conscious of a definite loss from those days are we? What shall we substitute for this? There must be something. There must be religious life, and the best thing that I know is morning Scripture reading and prayer around the breakfast table. Sometimes it must be hurried, as the children are not to be gotten out of bed too soon, and it must be finished in time so that they can go to school at eight o'clock, as we have it in Alfred. What shall we do even in the few moments? What shall we read? Appropriate Scripture reading and a brief prayer at the breakfast table seems to be the most practicable way in the short time for daily family prayer. Most of you will find it so; but do not neglect it.

When Sabbath morning comes, children do not have to go to school at 8 o'clock, and church services come at 10.30. If we do not lie abed too late, there is time for a more formal devotional service. We will omit reading the Scripture at the table Sabbath morning and all morning except in the Lord's Prayer before the breakfast. When the breakfast is over, we retire to the library or the sitting-room and get the Bibles and select something appropriate for the Sabbath-school lesson or some other appropriate lesson, all reading each verse in turn, taking plenty of time to talk about it. Find out how the story was written, what the significance of it is and have each child read, as well as he can, his part of the lesson. And then we will all kneel down and pray, Father or Mother leading. Sometimes all join in with the Lord's Prayer, and then by and by the children will learn to pray. My dear friends, I think the sweeter memories staying with me when I reach the years of old age will be those of my family associations on Sabbath morning about 9 o'clock around this Sabbath morning family altar.

Then as we do not have to go to work or to school, we talk things over and we pray and thank God for the privilege of
keeping the Sabbath; for the privilege of having the Bible; for the privilege of being able to go to church, and we ask God to bless the pastor and to make the spiritual life of the community as strong and sweet and beautiful as God alone can make it.

When you have solved this problem, you come to the next problem, the observance of the Sabbath. For it certainly comes quickly. What shall we do with the children when it comes Friday night? What do you do personally? They ought to go to prayer meeting; you can not expect them to go alone; if they go, you must go with them. You must have them understand that you expect and want them to go. Take them by the hand and go with them. When you can not go and be present yourself, you can have them go alone.

By and by they have gone for a number of times without interruption, and then you say, "We have not missed a Sabbath evening this month." By and by they have gone two months and have not missed, a Sabbath. Then it is almost Christmas and they have been present every Sabbath evening.

By and by Easter comes around, and then the end of the school year and they have a Sabbath evening, and then the children say that they have been to prayer meeting every Friday evening in the year. It might happen the second year, and I have known it to happen three and four years with rare exceptions. That is the way to encourage the boy to go to prayer meeting, but father and mother must go with them whenever it is practical to do so. On Sabbath morning, we must go to church and sit with the children. We must have an understanding that we are all there every Sabbath, unless there is a good reason for being absent.

Then there is the Christian Endeavor, and the Sabbath school. It is a good thing for the father to teach a Sabbath-school class, if it is possible. I think that is one of the reasons I have had so happy a time, in the fifteen years I have taught a Sabbath-school class. It taught my children that there is something worth while in the Sabbath school.

Then there is the training in systematic giving. Every child should be trained to give, but he can not give what he does not have. Every little child from the time he notices pennies, ought to have a weekly allowance from the home. It might be five pennies or ten, but the weekly allowance should be his, with the understanding that a certain portion is to be put into the treasury of the Lord every week. If he has ten pennies, let him give two, one in church and the other in Sabbath school. He may have the rest for something else. I would prefer it myself, if it is possible. I have tried to practice this plan myself. Let each one have fifty cents a week and give five cents to the Lord. A portion of it is to go to the savings bank or the loan association, so when he has graduated from college he will have a fund to carry on his postgraduate work, with, or to enter a professional life. He will have by that time $200 to help pay such expenses, which he had saved from the time he was a little child. Let him understand that it is not to be used until he has graduated.

You may be sure that he will expect to graduate. He has been saving money from his allowance week after week and sometimes it has been pretty hard work to save it. By this means the children begin to support the church, and to make plans for their higher education, and graduate and professional training.

Then when we come to the question of accepting Jesus Christ, it should be done in the home. Talk and pray about it, in the home, and let the children know that you are looking for their definite decisions, and do not put it off too long. Then when the time comes, ask the pastor to see them and probably he will have the temptation thrust upon them to use tobacco—to smoke cigarettes. In all of these things the parent must take a sympathetic interest. Let the child elect his own course, when you have helped him to elect it right.

When my boy said to me, "I do not see any reason why I should not smoke. Mr. So and So's boy see why I should not do it if he does. His father ought to know if it does him any harm." In such a crisis, you can say to the boy, "While you are under age and while you are with me, I have to get your clothes and pay for your education. You ought not to do it, because I think it is wrong and it is dangerous. If you love me you will want to do what I want you to do. You won't want to do it under those circumstances." Let him decide for himself, if it is possible. When your children are nearly grown and you are nearly sure they are safe, you are nearly sure that has been my experience with two boys, one of them now 21 and the other 17. Then you are to let them decide upon the kind of amusement they are to have, while you advise with them, and tell them of the dangers.

If the question of the dance is one that must be dealt with, you can show them why it is dangerous. If they say there are good people who go to dances, do not deny it. It is true there are. But they are taking chances. You may say, "Do you want to take the chances, when you know many people fail to keep their religion and attend dances? 'Think it over.'"

I shall never forget the night when my boy came to me, when he was just about to graduate from the high school and he asked, "Papa, there is a dance that I want to go to tonight." I said, "Well, you know what I think about that." He said, "Yes, but can I go?" I said, "If you must, you may. You know, however, that Papa thinks it would be better for you and for her, if you did not go, and it will be a great sorrow to me if you do go." And he did not go. That helps to enter his college year in college in September, is now president of the Young Men's Christian Association of the college. He has not learned to dance, and I think he does not wish to. It is not because he has been commanded not to do it. But he has been advised in the matter, and he had been advised by the boy himself, and by the governor asked him to do so. But they are all his own decisions.

The New York Temperance Herald last week, but the Herald did not print this story and we are obliged to repeat it from memory only. The governor gave his family name when he told the story but we failed to understand it.

One day a woman came into his office leading by the hand a brilliant, winning boy of three years. She wore a calico dress, coarse heavy shoes, and her hands gave proof of hard work. The governor asked what he could do for her and she said she had come to ask him if he would not give her back her husband who for the past five months had been in the reformatory at Jeffersonville. He told her her husband was a criminal and he could not grant her request. She then requested him to hear her story and to this he readily assented.
She said: "We were married four years ago. We were poor and our living must be earned by hard work. We found a little two-room house, and not being able to buy we rented it and went to housekeeping.

We set up the family altar at the beginning. In a year the baby came and filled our humble home with greater joy. We were very happy until five months ago. On Labor Day my husband went with some other men to a neighboring city. While there he was induced to the first time in his life to drink liquor. On their way home the party robbed a man in the road.

The next day, when my husband became sober and fully realized what had been done, he went to the authorities and told the story and gave himself up. I went to court and pleaded for my husband's freedom but I couldn't do that. And then I have earned the living for myself and my family. In a year the baby came and filled our home with greater joy. We were poor and our living must be earned by hard work. We found a two-room house with its memories that came throning to his mind was the memory of that family.

I love to think of that scene, but it seems to me that it is almost too sacred for words, fitting out the recollected time of reminiscence and among the memories that came throning to his mind was the memory of that family. He found out their whereabouts and paid them a call. The husband greeted him in the pride of restored manhood, joy shone in the wife's eyes, and the little baby girl born on the night of the father's return had grown to be a sweet lassie of six years.

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"Do you own any real estate?"

"Oh, no; we never expect to own any real estate."

"Why not?"

"We own an automobile."—Houston Post.

The man, accompanied by his wife and boy, came promptly to the governor's office at the appointed hour. After the greetings Governor Hanly told the man he had procured for him a position; that after a sufficient trial, if he proved true to the trust reposed in him, he would grant him full pardon, but if his crime should be repeated he would send him back to the reformatory for the full term of twenty-five years. The man was required to report to the governor's office once a month in company with his family, and the order given that when the family came they were to be shown promptly in, no matter what the governor was doing or who were with him. That night a little baby girl was born into the family.

The months passed by, proving in their flight that the man was true, and on Christmas Day the governor made him a present of his unconditional bond.

After his term of office expired the governor feared work might not be under the heavy pressure of duties that family dropped out of his mind. Last December he went back to Indianapolis to spend the holidays. Naturally it was a time of reminiscence and among the memories that came throning to his mind was the memory of that family. He found out their whereabouts and paid them a call. The husband greeted him in the pride of restored manhood, joy shone in the wife's eyes, and the little baby girl born on the night of the father's return had grown to be a sweet lassie of six years.

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The Science of Suggestion in Relation to Child Culture

DR. LENA K. SADLER
Conference Address

I will speak first of mother loyalty. That must begin the day the baby is born. We had an abundance of mother love, but allow me to impress upon you the far greater importance of mother loyalty. For example, the crying baby in the cradle, mother love says: "Go to the cradle, see if the baby is wet, too warm, too cold, hungry, thirsty, or a pin sticking in, turn the little one over a little and let it cry." It requires courage on the part of the mother to follow the dictates of mother loyalty. If the child is nervous, be it due to heredity or other causes, it requires more quietude than the normal child. Crying is the only exercise the baby gets, and it needs it, for when it cries it "hollers," yells, kicks and squirms. Right here I want to appeal to father loyalty, to help your wives to have more loyal children, for if she can not stand to hear the baby cry, and the baby is not sick, take her out of the house and you take possession for the time being, and stand by with father loyalty, and you must teach the baby self-control, and that baby ought to begin to get self-control before it is three days old. If that child is eight years old, and has not formed certain traits of character by this time, it is too late to do anything then. Do you remember what the Catholic priest said: "Give me the child until he is seven and I will make that child to be a Catholic all the rest of his life." Can we Seventh-day people profit by this to keep our children with the Sabbath?

Another thing is fear. The child that comes into this world trusts everyone and knows no fear. When organisms have been installed into the child by some person, take the child in hand and overcome them, for every one can be taken out one by one, whether it be the fear of the dark, fear of an imaginary horrid animal, fear of a thunderstorm, or the fear of sickness. Next the question of punishment, and telling falsehoods. You can elicit the truth if you go about it right. If the child slyly takes a piece of cake from the table when your back is turned and dodges under the table, do not say, "Have you a piece of cake?" for it is likely he will say, "No," but say, "Child, is it good?" and then as he emerges from his hiding place, telling how good it is, say, "You did take a piece of mamma's cake, now come and get the truth for you told the truth." Isn't that better than whipping him for telling the truth? So let us go about it in such a way that the truth comes just as easily as a falsehood and perhaps a little easier.

Now with regards to suggestion. When the child is young, imagination is all coming to the surface. Many a good author, lecturer, or preacher has been spoiled because the imagination has been whipped out of him when young. When the boy sees a bear and the number of bears in the yard, do not whip him for not telling the truth, but rather encourage him by getting him to describe them, and what they were doing. Then tell him it is not an eye picture but a
mental one. Make him understand that is the way funny pages are written, that the people think up things like that. Help him to see it is a mental story, a mind picture.

Again, when shall we whip the child? We must have self-control in order to impart it to the child, for we can not give something we have not got ourselves. Instead of being brutal to the child when he does something to disappoint us, make him sit in a certain place until he is ready to apologize or pick up something or do what he is told. But do not make the mistake of telling him he must sit there a certain length of time, as you may be called away before his time is up. It is not the best way to punish the child to put it in the closet, as you do not know what measures the child may resort to toward retaliation. One of the most efficient ways of making the child obey is through suggestion. When combing the little boy's hair and having a hard time making him stand up while you are struggling with the tangled hair, say, "You are standing straight this morning; your are mother's little soldier," and he will stand that way. We should punish the child conscience only. But we must have obedience, for if you do not teach the child to obey when under your control, he will be unruly later on. When you whip the boy, do it so well it will not have to be repeated for some time. Do not make the mistake of telling your little girl every time she seems to do things wrong, that she is sure to go to the bad. For she may do as one girl did who came to Christ and tried deliberately to throw herself into a life of shame because her mother had continually nagged her with this suggestion until she came to believe it. The same is true of the boy. Your constant suggestions will have much to do in molding his character and shaping his future. If you have any children who are downright mean and bad, commence calling them good. Try this plan just once. Use a little of the patience that is necessary in training animals. Does your child take money, tell falsehoods, refuse to eat at the table or read while at school? If the child is over twelve it is the father's duty to handle the situation; if under twelve it is the mother's. Go to the bedroom, have him say the evening prayer, put him in bed and with all outside influences excluded, just as we cover a bird's cage with a sheet when training him a new trick. So with all outside influences shut out and the room dark, you and the child. You have to do it with a heart full of love. You just put your hand on his brow and say, "I love you; I have more faith in you than anybody else in the world. My boy, honesty is the best policy. My boy, men who amount to things in this world keep their hands out of other people's pockets. Good night, my boy," and give him a kiss. It will sink back into the subconscious mind of the boy, the inner consciousness, where habits are born and produced and there it goes into working action with that little fellow. I have never known it to fail, and I have tried it on scores of children, in different little troubles coming into their lives. Do it with a heart full of love. Think from the positive side what they are on the negative. If they steal, talk honesty. Do not mention stealing.

I would show my own children the funny pages of the Sunday papers and take them to the moving picture show myself. Tell them the truth about Santa Claus. Another thing I think the best is to discuss squarely regarding their origin and well-being. There is no harm in letting them know where they come from. Two boys were holding a conversation and one said, "You know, Jimmy, that stuff about Santa Claus is all rot, you know that about the stork is all rot, and I am investigating the Jesus Christ story."

It is a rare thing to be able to wisely and effectively reprove an equal or an inferior, but it is rarer still to rebuke a superior without arousing animosity and defeating the end in view. Still this very thing can and should be done many a time when it is sadly neglected. And one of the best ways to do it is without speaking a word. Thus an employee once said to one of his men who was evidently a man of tendentious conscience, clean lips, and upright life: "John, I am going to quit swearing. I can not stand the look that comes over your face whenever I use a profane word. You are different from the other clerks. You do not say much; but some way you make me wish I were a better man." — Biblical Recorder.

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**From Rev. Willard D. Burdick**

The readers of the Recorder already know that the Tract Society granted the request of Pastor J. C. Randolph of the Milton Church that I be permitted to remain and supply the Milton Church during a part of the time of his absence in California. I was there four Sabbaths. Besides filling the regular appointments of the church and doing some pastoral work I had the privilege of attending, by invitation, meetings of the Sabbath School Board and the Board of Finance, and a meeting of the Missionary Committee of the Northwestern Association. These meetings gave me a better understanding of the plans and work of these different interests of our denomination that will help me in field work.

I also attended a meeting of about two dozen men and women of the Milton and Milton Junction churches with Secretary Saunders and Brother H. E. Davis, to consider questions relating to the later's return to our China Mission.

This month of service was pleasant to me in giving me the privilege of preaching the gospel to large congregations of attentive people, of meeting many friends with whom I held church membership in college days; and of meeting many others who have gone to Milton in these later years.

After the sermon on one of the Sabbaths four persons came forward and offered themselves for baptism. One young man had offered himself before Pastor Randolph left, and it is hoped that others will be ready soon after Pastor Randolph returns, when baptism will be administered. Just before I was to have started for Plainfield to meet with the Tract Society, it was decided that it was best for me to go to Salem and assist Pastor A. J. C. Bond in his work of following up the tabernacle meetings that had been held in September. These meetings had accomplished much good, and several hundred cards had been signed.

Pastor Bond's plan was that we should meet the young people of his society who had signed cards, and instruct them about the Bible, the Sabbath, the Church, and the Sacraments. These meetings were held, and several other public meetings, when the Bible, the Sabbath, and other questions were considered. At the Buckeye schoolhouse we held three meetings with good interest.

On Friday afternoon, October 15, Pastor Bond baptized two young men at Buckeye, and in the evening he baptized twenty in the baptistry at Salem. On the following Sunday he baptized another at Buckeye.

On Sabbath morning he received most of these into the fellowship of the Salem Church. Two others were received on verbal testimony. Others will be baptized in the near future.

I am very glad that I have had this privilege of working with Pastor Bond in this college town, and to find so many consecrated people intent upon building up the church under the able leadership of Pastor Bond.

For several years I have said that the question of pastors of our college churches is of denominational interest to us, for the reason that we send our children to these schools, and we wish them to have the best of pastoral care while in college. The experiences of the past six weeks, together with the intimate contact that I have had for several years with these pastors in our two colleges and our university, cause me to be more hopeful and encouraged, and to be more confident that it is by far the safest course for parents to send their children to our own schools where they will have the help of our pastors and of a loyal company of members in our churches.

While at Salem I spent a day with Pastor Bond at Clarksburg, attending the Ministers' Meeting, and calling on Sabbath-keepers in that city.

I expect to visit all our West Virginia churches and some lone Sabbath-keepers before I leave the State. This will make it possible for me to attend the Southeastern Association at Berea.

_Salem, W. Va._

"Why is it that some who observe good manners elsewhere will sit at the end of a church pew and compel other people to crawl over them to secure a seat?"

"Your religion makes you happy, did you say? Good. But does it make anybody else happy?"
YOUNG PEOPLE'S WORK

REV. ROYAL B. THORNHILL, VERONA, N. Y.
Contributing Editor

Missions at Home

REV. WILLIAM M. SIMPSON

Christian Endeavor Topic for Sabbath Day, November 2, 1915

Daily Readings
Sunday—The foreigner (Mark 7: 24-30)
Monday—Educational work (Jer. 31: 24-34)
Tuesday—Bible schools (Acts 28: 29-31)
Wednesday—A mission to Sodom (Gen. 19: 1, 2, 15)
Thursday—Aid to the sick (Mark 2: 1-12)
Friday—Civic ideals (Ps. 24: 1-6)
Sabbath Day—Home mission work to be done in our community (Luke 14: 15-24)

Inasmuch as each society must localize this topic, I use my own community freely as an illustration. Friendship is a village of about twelve hundred inhabitants. Nile is a hamlet of less than a hundred. Besides the small Catholic church, Friendship has, in order of size, a Methodist, a Baptist, a Congregational, a Universalist, and an Episcopal church. Nile has a Seventh Day Baptist church of a hundred resident members, the most of whom live outside the hamlet, and an undetermined Sunday school with the average attendance of about seventy. There are many people in Friendship and Nile who have no connection with any church or Bible school. Rev. George P. Kenyon, of Richburg, holds meetings on Sunday evenings at the Wirt Center schoolhouse. But there are very few from the Smalley district, the Babcock district, the Inavale neighborhood, the Moss Brook district, the Scott district, the Belvidere road, the Belfast road, the North Branch road, or the Cuba road who attend any religious services. Some of these communities would welcome religious services; others would oppose any attempt to introduce such services. However, the more difficult the task, the greater the need and the stronger the challenge.

Many an Endeavor society, in a spurt of enthusiasm, has undertaken outpost work in some nearby needy field, only to abandon it in about ten weeks because it was not wisely managed. Such temporary work must be discouraging to the people of the district where it is done. I think that the men's joint committee of the four churches of Friendship and Nile, now united in an evangelistic campaign, should continue their organization and carry this evangelism to the outlying districts and keep it up the year around. Each will be carefully studied, so that the service could be suited to its needs. The men of the four churches—and others, if they are willing to unite—should stand back of a well-organized, well-manned, permanent movement that should reach every home in the town of Friendship and the north half of the town of Nile. Very little work has been done in these outlying districts, even when the churches in Friendship and Nile have been in most flourishing condition. Churches have been too much concerned with their own, too little with others' good. How about your community?

What home-missionary work may your society start? Are you going to keep it up?

What qualifications are needed for doing home-missionary work?

Are there immigrants to whom it is your duty to carry Christianity?

Is the organization and conducting of athletic clubs, literary societies, scout patrols, camp-fire clubs, etc., home-missionary work?

Christianity and the Doctor

DR. GEORGE W. POST JR.

Paper read at Young People's Hillside Life Demon Meeting, Conference.

The idea in the minds of those preparing this program was presumably to set forth to those of you who may be at the point of deciding what your life work may be, some of the things required of a physician, and the ideals to which he should aspire, and to correlate these with Christianity in general and with the principles of the Seventh Day Baptist Denomination in particular.

The public at large expect to see in a physician a jovial, good-hearted fellow whose Christianity consists largely of doing his work and being honest and upright in a physical way, "with charity for all and malice toward none," but who, lacking the fire of zeal, takes no definite stand in any denomination. The reason for this is not difficult to find. The doctor is incessantly applying his knowledge of nature's laws to the problem of discovering the cause of human ailments, and applying the proper remedies thereto. As he is habitually viewing illness from this angle, he has little time to indulge in emotionalism. In fact, were he to do so his work would be marred by many mistakes. Nevertheless, if he be a materialist, he ought also to be a Christian. What though he be not influenced by waves of emotion! What though he view the passing of a human life, or the unexpected return to health of one very ill, as the result of the fulfillment of the laws of God rather than as a special act of Divine Providence? Is not the highest type of doctor that which consists of love for God and his church, and of the extent that the individual respects the very perfection of God's law, that he may conform and conduct himself accordingly? To such a degree that he does not expect any of them to be set aside for his personal benefit?

The subject naturally divides itself into two parts: (1) Christianity as it applies to the relations of the doctor with those about him; and (2) Christianity and its application to the doctor himself.

I. Christianity as it applies to the relations of the doctor with those about him.

The first office of the doctor is to battle with the problems of illness. People look to him to effect their conduct through the crucial period in such a way as to store health and strength to the sick ones. But how shall he prove equal to the task which he assumes? All the knowledge which we possess seems so petty when we consider the infinite knowledge of the Creator himself. The strength which is in us seems so paltry when we compare it with the all-powerful might of our Savior. What can the physician hope to accomplish unless God help him and be his sustaining strength?

People consciously and unconsciously reveal their inner selves to the doctor, so that he knows many of their weaknesses and failings. He must keep those confidences inviolate and trust in God that he will have strength to keep his ideals high and his faith in humanity strong in spite of the knowledge of these weaknesses. He will discover some of those whom he thought were well, because they said little; or were little seen, to be veritable towers of strength in character and they will be the beacon lights which will show him the strength which comes of quiet and faithful service for the Master.

The physician's patients will frequently consult him in regard to various things besides health. He will be asked to advise regarding all manner of things concerning which people are in doubt. As a Christian he must endeavor to do his best for them and it is a grave responsibility to undertake; nevertheless, with the strength of Jesus Christ steadfastly in his heart, he will find himself able to do great things for the cause of truth and righteousness.

The physician will be called upon to care for the lowly, the miserable, and the poverty-stricken, and it is here, perhaps, that he will need the spirit of Christ most. He will be asked to minister to those living in filth, and to those sunk to the depths of degradation. If he be called upon to min­ister to the scarlet woman when she is no longer able to pay, if he find that his path of duty lies among those who live in destina­tion and misery, without hope of being able to repay him, shall he falter? Yes, if he do falter, then he is not worthy of hiscalling. This is the work which the lowly Nazarene did. Shall the doctor in such a case, with the fear of God in his heart and the strength of the Holy Spirit within him, go forward and do his duty without price, even at the risk of his life? God himself holds the doctor in his hand, and when his work is done and then only, will it be taken from him. He must minister to the lowest and meanest of God's creatures.

II. Christianity and the doctor himself.

If what is said now repeats what has been said before, it is because the two are bound inseparably together and can not be entirely divided one from the other.

Can a physician be a Christian? He can, he ought—nay, he must, if he is to fulfill his highest mission in that calling. The physician must be inspired by the Christian spirit, else he will soon lose all the finer qualities of character. The con­stant contact with the seamy side of life will result in the lowering of his ideals and principles of living, if he be not upheld by the divine touch. Without it familiarity with the inner thoughts of others and knowledge of the family skeletons will be a constant set for those about him, and one having lost respect for his fellows
is not far from losing respect for himself and for his God.

In order to possess the patience and loving-kindness necessary in dealing with those who have erred, as the Master would have him deal with them, he must have Christ the ruling power of his life. Without Christianity the doctor is in danger of becoming insensible. The tendency then is to be more concerned with the amount of money which he can extract from a man's pocketbook than he is about the amount of good he can do the man. Such is no proper desire to be a doctor.

It takes Christian fortitude to tell men what their course should be through a sea of adverse conditions; and without the steady, master, the doctor will waver when it may mean not only the loss of life but the loss of souls as well.

Can a physician be a Seventh Day Baptist? The field of medicine is one of the few to which a Seventh Day Baptist may turn without sacrificing any of his respect for the Sabbath. It is true that one will have to work on the Sabbath, but just consider what a work he should do then. True, one need not do unnecessary work on the Sabbath, but if he confines his activities on that day to those who are actually in need of relief, then he is fulfilling his obligation and privilege in regard to both his God and himself—himself when he walked upon earth.

The doctor must be a man of prayer, and when I say that, I mean that he should be a man who really prays. Repeating a lot of words but not believing them is only wasting the breath of God which we want. God never intended that we should have every whim gratified for the asking. By praying I mean communing with the heavenly Father concerning the needs, and how and where desires both of others and one's self, and striving with all one's might to bring about those things which seem in the dictates of one's conscience to be right. The doctor must be a man of prayer.

Above all, a doctor must be truly a man (or woman, as the case may be). By that I mean a manly man or a womanly woman, fearing God and fearing nothing else.

One must be prepared to put in much time in preparation. He should be willing to take at least two college years of study or, if possible, four college years before beginning the study of medicine. He should put in the four years in a first-class medical college, and spend from one to three years in medical practice before beginning his individual practice. This may seem arduous, but remember that if one wishes to be a success in one's line, one must be thorough in laying the foundation. Remember that the Master was three years in his training, he had prepared to take up the life work which he accomplished in so short a time. One preparing for a medical career must work hard and thoroughly through all years of study. Now, if one forgets—no forgetting the goal ahead. The field of medicine is full to overflowing and yet it is doubtful if there was ever a time when good physicians were in greater demand than they are at the present time.

Very many Seventh Day Baptist youths seem to think that after they have become professed Christians and Sabbath-keepers the rest will be easy; that God will provide for them. No one ever made a greater mistake than that. God does not need that sort of Seventh Day Baptist physicians. They must all be first-class ones—no second-rate ones. As in all other walks of life, the only sensible Christian servant is one who is first-class. The Seventh Day Baptist physician is no better than any other one who can do it better. This applies in the field of medicine and if you are going to show the world that Seventh Day Baptist physicians are any better than other physicians you must be prepared to put in much superior work and not by any other method.

If I have said that one must not depend upon the fact that he is a Seventh Day Baptist to bring success to him as a physician, I want to emphasize, conversely, the fact that his being a Seventh Day Baptist will not interfere with his success as a medical man, while it should make him a stronger one. During the medical collegiate years it is very necessary in arranging one's work so as to keep the Sabbath properly; still by exercising some effort one may be able to have part or all of the Sabbath for rest. Excepting during that period and during the hospital year, I know of no other time of that kind. If you should take it as your duty to keep the Sabbath, you should be willing to put in the four years in a first-class medical college, and spend from one to three years in medical practice before beginning your individual practice. This may seem arduous, but remember that if one wishes to be a success in one's line, one must be thorough in laying the foundation. Remember that the Master was three years in his training, he had prepared to take up the life work which he accomplished in so short a time. One preparing for a medical career must work hard and thoroughly through all years of study. Now, if one forgets—no forgetting the goal ahead. The field of medicine is full to overflowing and yet it is doubtful if there was ever a time when good physicians were in greater demand than they are at the present time.

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Pastor Jordan Pleasantly Surprised

One of the most delightful social evenings, both for pastor and people, was had in honor of Pastor Jordan's forty-fifth birthday. Rev. Mr. Millar of the M. E. church very kindly assisted in getting Pastor Jordan to come, under pretense of being anxious to hear the Brotherhood Band; and to our pastor was surprised it putting it very mild. A short program of music and greetings was given, among them the poem, by Mrs. Fanny Kelly, which follows this article. The program was presented with an up-to-date bicycle. Mrs. Jordan and daughter Helen were also remembered at this time.

Evangelistic meetings began October 21, the M. E. church uniting with us. The committees which form the machinery for this campaign are from both churches, the Epworth League and Christian Endeavor uniting in the young people's work. Rev. Mr. Coon is giving us some very thoughtful sermons, and Professor Schmidt has charge of the music.

A Birthday Poem
MRS. FANNY KELLY

(One of the birthday greetings given by the parishioners and friends of Rev. Henry Jordan on his forty-fifth birthday, October 8, 1915)

Our birthday marks for good are cast,
They tell how much of life has past;
How many cycles have we trod
Along the pathway of our God.
The years that come and pass away
Are closely linked with each day,
And memories sweet around them cling
While borne away on time's swift wing.

We come with birthday greetings here,
With loyal hearts and helpful cheer;
And trust true worth may here entwine
As incense on our pastor's shrine.
We bring no royal gift tonight
Arrayed with costly jewels bright,
But friendship in its humblest part,
Wherever church and home meet heart.

Sometimes men leave their realm of care
To mingle in life's pleasures fair,
Till o'er their weary features flow
Bright gleams like sunshine soft and low.
Our pastor sometimes finds relief
From scenes of somberness and grief,
By turning to the brighter part
And lifting shadows from the heart.

"A little nonsense now and then
Is relished by the best of men."
Sometimes when we have gloomy days
He comes to us with cheery ways,
And like the old-time merry pun
He bubbles o'er with fun,
Thus proving that a blithe home heart
In all life's changes claims a part.

When we are bowed with grief and care
He comes to us with tenderest prayer;
When we are in sorrow and despair
He comes to us that darkest day,
And as they sink beneath the sod
He points to the living God,
And prays that we united be
In mansions bright beyond death's sea.

We gather in this room tonight
To spend the time in pure delight,
With pastor, wife and daughter, all
Who answer to this birthday call.
And Pastor Jordan, may you know
A future, long and sweet and woe;
And may this birthday be to you
A memory bright your lifetime through.

As then the years shall roll around,
And heads with whitened locks be crowned,
May richest blessings from the skies
Long make your home a paradise.
But whether here or where there
Let us be subjects of your prayer,
And on the fair, immortal shore
May we all meet to part no more.

Southwestern Association

DEAR BROTHER GARDINER:

In response to your request I am sending you something from the RECORDER from the Southwestern Association.

This association met with the Little Prairie Church at Nady, Ark., October 28-31, 1915.

The railroad station which is most generally used by the people of the Little Prairie Church is Gillett. Gillett is the terminus of a line of the Cotton Belt Road which crosses the main line at Stuttgart. All these places are in Arkansas County, not far from the junction of the Arkansas and Mississippi rivers. Little Prairie is about twenty miles from Gillett. Distance here depends among other things on how much flood water from the Mississippi River is flowing up the Arkansas and White rivers. This condition, which is likely to become worse, is caused by the continual raising of the levees of the Mississippi, which is the general policy of the government.

The mouths of great rivers are as difficult to control as the mouths of some of us. A few years ago the Arkansas took a notion that it would not empty into the Mississippi, and so now it discharges its muddy waters into the White River.

Brother T. J. Van Horn wished to go over to Arkansas Post to see the battle ground where his father fought in the so-called Civil War, but he was told that the ground on which the battle of Arkansas Post was fought is now in the delta of the Mississippi, or some equally inaccessible place.

Little Prairie is about twenty miles long, and is called Little because it is distinguished from Grand Prairie of very much greater size.

Seven years ago the rice industry discovered these prairies of Arkansas and land that could have been bought for five dollars an acre when I was here eleven years ago is now being sold for seventy-five. The new industry brought many changes to this part of the State.

At Stuttgart I met Rev. T. J. Van Horn and Mrs. C. C. Van Horn and son Marion. We reached Gillett too late to go to our destination on Wednesday. Thursday morning, while waiting for the livery team, I went to the high school where I was invited by Principal Sanders to conduct the opening exercises and address the school.

This I was glad to do. Arkansas is making great progress in school matters. The State now has a strong compulsory education law which applies to both races. But if I told you all about such things we would never reach Nady and the Little Prairie Church.

The day was hot, the dust was deep and the team was of the "razor back" order; but the company was congenial, the scenery was always strange and often beautiful, and persimmons were ripe. To reach Little Prairie we crossed "Cypress Lough" on a new and extensive "levee" which we would call a turnpike.

The Little Prairie church is in the heavy timber. In the daytime when the sun was shining I could go to church one mile alone; but when night came I was glad to keep close to the land in the hands of some one who knew the place. The land was flat and the trees all look alike. The paths are as many and as crooked as the transgressions of the Psalmist.

The association was organized by the election of T. J. Van Horn as moderator and Mrs. C. C. Van Horn as secretary. I was also glad to meet here my old friend, B. E. Fisk. I mean my friend of former years. Brother Fisk was the delegate from the "East." Of course Rev. G. H. F. Randolph was there. He has been visiting...
this part of the country more or less regularly for eighteen years. Possibly it was
sixteen that he told us. He is well known and much admired. As an old gentleman
said at Hibbard's Store on the Prairie where we stopped for a lunch, "Brother
Randolph is an eminent man—he has been weighed in the balance and not found want­ing."
Then we enjoyed meeting again Brother Harold Carr, of Vincent, Tex. Readers of the Recorder may remember that this brother attended the General Con­ference at Boulder in 1908 and was then baptized by Rev. G. H. F. Randolph and became a member of the Fouke Church. This is his first meeting with the people of his choice since his visit to Boulder. It was good for him and for us all that he came to the association this year. I wish all those who come to us were as loyal and fearless as is Brother Harold Carr, of Vincent, Tex.

The success of the association depended quite largely on the advance work of Brother C. C. Van Horn, of Gentry, who had been conducting singing meetings for a week or two previous to our arrival. You remember that the resident membership of this church is fifteen and these widely scattered. Brother Van Horn had gathered together about twenty young people of the neighborhood and trained them to sing. They were all present and assist at all the evening meetings. Very few of these were Christians. Brother Van Horn and these loyal young people were of great assistance in the meetings.

I suppose I may be pardoned for also mentioning the main song, composed of C. C. and T. J. Van Horn, B. E. Fisk and the writer. I shall not tell you how old we are, but we can sing some yet, and I was glad that I had taken my Towne's Male Choir with me. The singing at the association will not be soon forgotten. The population of Nady depends on whether or not Brother O. P. Sweeney and wife have company. Here is the postoffice and store. It was here that I was so highly entertained. Brother Sweeney is building a large frame house, but it could never have the charm to me that will always be associated with the family worship about the open clay fireplace in the old log house which I learned to love eleven years ago and which is the same place today. I hope that if I ever return to Nady it will be in the fall when persimmons are ripe, when the ground is carpeted with oak leaves and when it is just cool enough to require a fire at night.

The details of the association I will leave for the secretary to report and will only say that the religious interest was so great on Sunday night that there seemed a real demand that the meetings continue. The Van Horn brothers and Elder Fisk stayed to continue the work. I hope to hear of good results of their labor. It was my privilege to preach and lead on Sunday night and I am seldom impressed as I was then with the necessity of consecrated and continuous leadership. Here were scores of young men and women who stood one at a time and said boldly, "Brother Shaw, I want to be a Christian." They mean what they say, but what hope can we have that they will rise from the degrading environments in which they have always lived unless they have the teaching and example of a wise, clean, consecrated leader.

Here are conditions, social, industrial and religious, which present problems that are more than perplexing, but Little Prairie has great possibilities and is not without hope.

I would be glad to tell you of many things, including my stop at Geritrv but I mean to put these in an article in The Standard.

Reaching home on Friday I found that the town was quarantined for smallpox. There are a dozen Seventh Day Baptist homes where the disease is. I wish now that I was back in Arkansas. I plan to start Tuesday for Arthur County to do some work. No one knows when we can open the church here. I hope it will be soon, for we are very anxious about our special meetings to begin in January.

Fraternally yours,

Geo. B. Shaw.

An artist and his wife were entertaining some friends to tea in the studio. The host's picture, which had recently been hung, was a portrait of a beautiful woman. Said one lady: "Mr. Vandike, you were the only picture I looked at in the exhibit." Vandike bowed and smiled delightfully. "Believe me, madam," he said, "I appreciate the honor." But she gave him a little stare of perplexity. "Honors?" she said. "The others, you know, were so surrounded by the crowd."—The Standard.

CHILDREN'S PAGE

Self-Control

"Father, Uncle Fred was here, and he was—he didn't know what he was about, Father!"

Fred sighed as he hung up his hat.

"But, father, it was awful. You don't seem a bit surprised!"

"Not surprised, George, but very sad."

Mr. Monroe walked down the hall, and dropped into a chair in the library. George followed.

"How could he do it?" George asked, awestruck.

"I always loved Uncle Fred." "Every one loves him. All he lacks is self-control. George, how many sodas do you drink a week?"

"I don't know!"

"Do you ever go without one when you want it?"

"Not if I've got the price!" answered George cheerfully.

"Can't you?"

"I don't know!"

"Every time I'm down town I see half a dozen boys coming out of a drug store."

Mr. Monroe said, "I've been thinking a good deal about it lately."

"But soda doesn't hurt any one!"

"Not in itself, if it's made by a reliable concern. It's just the self-indulgence of the habit."

"I don't know what you mean," George said. He was sitting astride a chair, his arms across the back.

"Mr. Monroe," Mr. Monroe said, "that every boy, as he grows up, is fostering self-indulgence, or gaining self-control. Uncle Fred is a good fellow in most ways. It makes him very unhappy to degrade himself, or inflict pain on those he loves; but he has so steadily yielded to his own desires that he hasn't force of character now to break a miserable habit."

"Isn't it awful?" whispered George.

"It is! George, will you give me your word that through June you won't take one soft drink, or sundae, or buy candy?"

"A whole month?" said George, dismayed.

"Oh, father, I don't believe I could go a whole month!"

"You haven't sand enough?"

"I don't know," stammered George.

"Why, I'm so used to it! And the fellows would think I was off my nut."

"Already your self-indulgence is stronger than your self-control?"

"Oh, father!"

"To call a spade a spade, isn't that so? You feel a craving, and you satisfy it as a matter of course until you lose power to resist it. That is what Uncle Fred does. His results are more harmful, but the principle is just the same; self-indulgence instead of self-control."

"You don't mean I could ever be—like Uncle Fred?" said George, startled.

If you haven't a boy's self-control to resist a boy's appetite, where will you develop a man's self-control to resist a man's appetite?"

George leaned his forehead on his crossed arm.

"I never thought about those two words before—self-indulgence, self-control." His father did not answer. He was watching George's bowed head. There was silence in the library for many minutes. Then George looked up.

"I see what you mean, father. It isn't that a fellow's going to hurt me once in a while, but I've got to a place where I can't get along a day without one; that's the harm."

Mr. Monroe nodded. George came to his feet.

"I will have a boy's self-control, father. I promise you I won't touch a soda all through June."

Mr. Monroe, too, rose with a quick smile.

"Good boy! I knew you had the sand."

Shake! George put his hand in his father's and they shook hands on the promise, man to man.—The Young Churchman.

"Often in summer, after picnic or porch party, a quantity of stale sandwiches remains uneaten. From these seemingly hopeless leftovers palatable articles of food may be concocted by toasting the bread on the outside, without taking the sandwiches apart. For luncheon or with afternoon tea this makes not only an economical but a dainty dish."

Character is like bells which ring out sweet music, and which, when touched accidentally even, resound with sweet music.

—Phillips Brooks.
Rev. Lewis A. Platts, D. D.*

Dr. Platts left Milton for California, December 27, 1909, in answer to a call from the Missionary and Tract societies for work on the Pacific coast. He reached Riverside in time for the annual meeting of the Pacific Coast Association with that church, then under the pastoral care of the Rev. E. F. Loofboro. A heavy rain, never again equaled during his stay on the coast, prevented many persons from being present, but an excellent series of meetings was held. After making many calls on friends and relatives, he went to Los Angeles at the end of the week, preaching his first sermon to our people there January 9, in Music Hall, in the Blanchard Building. After much personal work and consultation with leading men in California and in the East and with the approval of our denominational societies, it was decided to organize a church at Los Angeles, which was done February 26, 1910, with fourteen members, fifty persons being present on the occasion. (In this month of February he traveled two hundred and forty miles by trolley and forty on foot.) The last half of March was occupied with a journey back to Milton for his wife and son. On his return, he reached South Pasadena June 1, which was their home until fall, when a pleasant little place was bought at Long Beach where the family moved the first week of December, twenty miles from the church at Los Angeles, but with fine frequent communication, by means of electric trolley lines, with all our people scattered variously at seaside resorts and outlying towns.

The first week of December, 1910, Dr. Platts was offered a very neat little church building at a reasonable sum, and after conferring with many friends in the East and receiving generous aid from the Memorial Board, a church was made and the building was dedicated to Seventh Day Baptist work, July 8, 1911.

On February 21, 1911, Dr. Platts' seventieth birthday, he speaks of himself in his diary as "well and strong"—"equal to ten more years of work for the Master." A very busy summer was followed by the attendance in August of both Dr. and Mrs. Platts on the General Conference at West-}

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Willard D. Burdick presented a brief résumé of Dr. Platts' connection with the denominational work. Rev. Henry N. Jordan read a brief biographical sketch and spoke of Dr. Platts in his relation to the pastorate. A male quartet from the college sang three beautiful and comforting songs. It seemed so fitting that at the close of the Sabbath, the Sabbath he loved and cherished, his body should be laid to rest in the beautiful new memorial center at Milton while his spirit was at rest in that Sabbath rest which remaineth for the people of God. Dr. Platts is survived by Mrs. Platts, a son, Dr. L. A. Platts Jr., and a sister, Mrs. J. H. Babcock, of Milton.

Since Dr. Platts' death many testimonies have been received from individuals and from various organizations, expressions of appreciation of the beauty of his character, the influence of his life and the value of his work. Among these should be included the words of Mr. J. Murray Maxson in behalf of the Chicago Church at the memorial service: "Dear friends, meet today to pay personal tribute to Dr. Platts. If we were called upon to speak we could not keep still. If these walls had the power of speech they could not refuse. "It is one of the greatest privileges of my life that I can call him my friend. He was a safe pilot, a welcoming friend; and as we call today upon the Lord to help us to continue in this friendship, although this earthly tabernacle is to be laid away, we continue our prayers that his influence may extend as his life did, from ocean to ocean, and from earth to heaven. I feel as though his life leaves in mine the seed that is sown of usefulness for our Master I pray that I may nourish the seed that he has sown by actions. Our church in Chicago joins with you to mingle our flowers, our tears, and our prayers that we some day may see the welcoming hand that has clasped ours beckoning us up to that union where we believe he is now joining in a triumphant song amidst the welcoming of those dear ones." The following are extracts from letters received by Mrs. Platts which indicate in some measure the esteem with which Dr. Platts was regarded by his friends and acquaintances:

"Dr. Platts was to me a type of a perfect gentleman—kindly gracious and interested in what was being done by his friends."

"He was a friend tried and true."

"Surely in variety and ability of service no one has deserved better of the denomination."

"One more of our great and good men gone; but we will none of us forget him, nor the many kind, thoughtful acts he was constantly performing."

"Dr. Platts was so closely connected with all that is highest and best in our denominational work that I can not think of him as having left us. But I am glad that he is able to see face to face the Master whom he always served with such perfect devotion."

"He was a good sermonizer and I loved to hear him preach."

"We all loved him and owe him a debt of gratitude for his labor in forwarding the interests of our cause."

"We realize we have lost one more of our denominational leaders. We are grateful for the long life of efficient service rendered by Dr. Platts as a teacher, pastor, editor, extensive writer for our publications, and wise and pacific counselor at our associations and General Conference, his unbroken attendance at the latter being a remarkable evidence of his faithfulness."

The action of the last General Conference given below touched him deeply.

Rev. Lewis A. Platts, D. D.,
Milton, Wis.

Dear Sirs:—

Dr. Platts: In view of your long and efficient service to the denomination in various official capacities and as a faithful pastor and preacher of the word; and in view of the beauty and sweetness of your character and life, which have endeared you to all who have been privileged to come under your ministrations and enjoy your friendships,—in view of all these considerations, the General Conference now in session, has instructed its Recording Secretary to convey to you its Christian regard and to come to you its love and the hope that, under God, continued peace and joy may be yours unto the end.

For and in behalf of the Seventh Day Baptist General Conference,

F. E. SAUNDERS,
Recording Secretary.


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*This life sketch was prepared by Rev. Henry N. Jordan from notes for an autobiography left by Dr. Platts.
A friend of Dr. Platts once said that he, Dr. Platts, was never seen at his very best except in his letters to his wife. Those who have been privileged to know the contents of such letters will readily concur in the judgment of the speaker. Dr. Platts was a writer whose composition, choice of words, ease and smoothness of style, and grasp of his subject entitle him to a place among writers of no mean ability. Some excerpts from a letter which he wrote to the Milton Journal while he was on his way to California, in 1900, will illustrate in some small measure his pleasing style and his adeptness in turning a common incident into a strikingly impressive simile.

"No haunting memory of unfilled promise to write for the Journal impels me to write these few lines for I made no such promise; but I am in a mood for a chat with the home folks and this seems about the only way to get it.

"Three days and nights of continuous travel by rail might be expected to bring considerable of monotony with something of variety. Two nights from Chicago with the intervening day gave us plenty of the former; but on the morning of the second day we found ourselves climbing the Old Santa Fe Trail in two monstrous engines tugging at the head of the heavy train and a third doing the boosting act at engines tugging at the head of the heavy train and a third doing the boosting act at

NILE, N. Y.—The Seventh Day Baptist church at Nile, although three miles from Friendship, united in an evangelistic campaign, from October 6 to October 31, with three churches in Friendship—Methodist Episcopal, Congregational, and Baptist.

"It was not Brother Simpson's fault that a misplaced comma on page 357 of the Register for November reads: two churches—Methodist and Episcopal—out of one church, the Methodist Episcopal.—Ed.

The evangelist was Rev. John M. Linden, of Madison, Wis. He brought with him a singer, J. Walton Strahl, of New Kensington, Pa. Mr. Linden is a converted business man, a graduate of Brown University, Providence, R. I., and of the Divinity School of the University of Chicago. Mr. Strahl is an expert cornetist, an able chorus leader, and a good mixer. About a year and a half ago he was converted. At that time he was singing in vaudeville.

Friendship had not had a union evangelistic campaign for the past twenty years. Thorough preparation was made for this one. The meetings closed last Sunday night, when 28 took the evangelist by the hand, expressing a desire to lead a new life. The meetings have resulted in a spiritual uplift of the churches, as 300 church members signed cards of reenlistment and 228 signed as new converts of those who signed cards of reenlistment 63 were members of the Seventh Day Baptist church. About 8 of the new converts will unite with this church.

It was estimated that about 800 people were crowded into the Baptist church to hear it. Friendship will never forget Linden and Strahl and the work which they have done for our town. A large crowd gathered at the station Monday to bid them good-by.

We are rejoicing that Friendship voted dry by a majority of 27.

On November 9 I start for school at Alfred. I hope to complete my course in the Seminary this year. My classes will come on Tuesdays, Wednesdays, and Thursdays. Other days I will be at Nile.

W. M. SIMPSON.

MILTON, Wis.—Dr. L. C. Randolph, pastor of the Seventh Day Baptist church, spoke to the students at the college chapel Friday morning. He has just returned from a trip to Riverside, Cal., where he was with his son Victor during the worst part of the latter's severe illness. Those who were in school last year rejoiced to hear that Victor is better; and every one present rejoiced to hear the inspiring words of the address.

Using as an illustration a football game between the University of Colorado and Colorado College, which was played while he was in Boulder, Pastor Randolph spoke of the value of looking ahead and preparing for the work that is to be done in the future. He said that the difference between drudgery and play is that drudgery is doing work which you are not fitted to do, and play is working at something which you understand and are prepared to accomplish.

President W. C. Daland will give to the college people and the general public, on Tuesday, November 16, at 3:30 o'clock, a lecture in the college chapel on "The Significance of Music," Gymnastics classes will not meet on that day. This is the lecture which the president will give later at Gary, Ind.

The Forward Movement Executive Committee met last week and planned the year's campaign for new students and a greater Milton. It is planned to give but one entertainment this year and that a good one.

MILTON JUNCTION, Wis.—The interest in the union evangelistic meetings is increasing. The spirit of the meeting is deepening. Evangelist D. B. Coon is preaching strong, clearly defined, gospel sermons. The chorus which has been giving Mr. Schmidt such excellent aid in leading the congregational singing has been enlarged and strengthened by the addition of an orchestra. The entire village has been canvassed by personal workers who have visited the homes giving personal invitations to all to attend the meetings. The attendance at the services has been good.

Mr. Coon's topics for the past three nights have been, "Where art thou?" "The one-talented man," "The law of the spiritual capital." These meetings are God's opportunity to all the people of the vicinity to find and express a strong manly and womanly Christian life.—Journal-Telephone.

"Five hundred and fifty daily newspapers have notified the Temperance Society of the Methodist Church that they now decline all liquor advertising."

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Lesson IX.—November 27, 1915

AMOS, THE FEARSOME PROPHET.—Amos 5: 1-15

Golden Text.—"He that hath my word, let him speak my word faithfully. " (v. 23: 28).

DAILY READINGS
Nov. 21.—Amos 5: 1-15. Amos, the Fearless Prophet.
Nov. 22.—Isa. 1: 10-17. Form and Essence.
Nov. 24.—Hos. 4: 1-10. Lack of Knowledge.
Nov. 27.—Matt. 10: 24-33. Divine Protection.

(For Lesson Notes, see Helping Hand.)

"Bible Studies on the Sabbath Question" Appreciated

Dear Dr. Main:

Will you please accept these tardy thanks for the "Bible Studies on the Sabbath Question"? I am sure it will prove valuable. I am becoming more and more convinced that the reason many young people leave the Seventh Day as the Sabbath is, not that they lack courage to live by their convictions, but that they are not really convinced that the Seventh Day is the Sabbath.

Very sincerely,

Alfred, N. Y., July 15, 1915.

Encourage Your Boy

In the current issue of Farm and Fireside a contributor advises parents in part as follows:

"Does the boy want to leave the farm?" Well, whose fault is that? Has he ever been useful? Has he ever been told that he is useful? Has he an interest in the farming? Does he own any live stock? Does his father help the boy as cheerfully as he expects the boy to help him?

To be sure, when I was a boy I had to work twenty-nine hours a week and expect any pay for it. I was expected to obey my parents. I was up in the morning to build the fires, and it was my frost-bitten fingers that unlocked the barn door at daybreak.

But that was a long time ago. In those days there wasn't a town a very few miles with moving-picture shows, street cars, and tempting jobs which pay real money. Things have changed."
The Nevada Recorder

Theo. L. Gardiner, D. D., Editor
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