The Sabbath Recorder

A PRAYER OF THE HILL COUNTRY
Lift me, O Lord, above the level plain,
Beyond the cities where life throbs and thrills,
And in the cool airs let my spirit gain
The stable strength and courage of thy hills.

They are thy secret dwelling-places, Lord!
Like thy majestic profits, old and new,
They stand assembled in divine accord,
Near the broad highways of the greater stars,
Above the tide-line of the seas of time.

Lead me yet farther, Lord, to peaks more clear,
Until the clouds like shining meadows lie,
Where through the deeps of silence I may hear
The thunder of thy legions marching by.

—Meredith Nicholson.
The Sabbath Recorder

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

Vol. 79, No. 9

Plainfield, N. J., August 30, 1915

Whole No. 3,658

Sabbath Recorder:

Did you notice in last week's issue the expression, "SABBATH RECORDER night," in Rev. A. J. C. Bond's letter about the Salem Church? It brought to the editor a peculiar sense of satisfaction because, in the Sabbath School and Church, he spent nearly sixteen years in the ministry of the gospel and in the ministry of education. The Salem prayer meeting, with its faithful, loyal workers, seems very much like a dear old home, around which linger many precious memories. Thus the very thought that Salem has a Reporter night in its prayer-meeting schedule is gratifying indeed. It must be so, not only to the editor, but also to those who write for the Recorder. We take it for granted that every one of the large company of helpful contributors to this paper has the welfare of the denomination at heart, and when he finds that even one prayer meeting devotes a night and then to the matter in the SABBATH RECORDER, there must come to him a desire to write something worth while for its pages. And he, too, will feel that it is worth while to write for a paper that is designed and used to give spiritual help and a genuine uplift to our people in Sabbath services.

We have heard of some pastors who read to their people on Sabbath mornings, in connection with the regular services, some of the most helpful messages in our denominational paper. In view of these things every one who uses the pen to communicate with our readers will feel encouraged and will strive to send no message that would not be helpful to the cause we love. We do not know how many prayer meetings already have a SABBATH RECORDER night, but we hope many do. Why not try it in every church, and give us the results in the Home News department?

Sabbath Eve at Home

In a letter from a long Devoted to the Recorder Sabbath-keeper, referred to in the Recorder of last week under the topic The Pulpit, did you notice what the writer said about Sabbath eve being "devoted to the Recorder"? Here is an isolated family where the man and his wife set apart the evening upon which all our churches hold their prayer meetings, as sacred to the SABBATH RECORDER. They read it aloud in the home, as their substitute for a prayer meeting with their own people, and so keep the hope alive. We hope the papers that in this way are read will increase. It is a simple idea, but a powerful one, for it is not only the old Bible, but the home church and home church school, that cheer and comfort the heart. Here is a new way for those that cheer and uplift, and our denominational papers will not fail to strengthen and enlarge us as a people.

Some Dangers of College Life

In a certain sense the college world is a realm of itself. More than we are prone to think, the going to college takes the young people out of the ordinary routine of life and places them in what is regarded as a higher plane. It brings together congenial souls who have high aims and who put forth commendable efforts to secure preparation for a life work in a sphere above the ordinary. Out from the home church, out from the routine of work in a country home, the young people go into a life wherein culture and high intellectual ideals become the constant and ever-present incentives to action.
In the very nature of the case, the tendency must be to temporarily detach the young people from the long familiar, and therefore familiar, and common affairs of the community in which their early years have been spent. Gradually the student comes to feel that he has entered upon a life of larger social relationships, a life of broader interests, and until almost imperceptibly he has lost touch with his old home and church associations, and has come to possess something of the spirit of snobbery. This explains why some become alienated from church life. To them church life seems to represent the conservative thought and activities of the community; with these they have little sympathy, and, before their home friends know it, the alienation is complete and permanent. Then they drop out and their service towards Christian activities. The church and its glorious mission should be exalted by every educator. Then would fewer young people go astray.

No, "Not a Good Year" The Defender, a magazine published by the Lord's Day League of New England, in an editorial laments the league's failure to secure Sunday laws in New England in the following words:

We regret to notice that the bills for the obtaining or strengthening of one-day-in-seven legislation have all been defeated this year throughout New England; one in New Hampshire, one in Massachusetts, one in Rhode Island, and one in Connecticut. This has not been confined to this legislation in New England, but we trust that these bills have prepared the way for something better and stronger in the years to come. No great people, once introduced and accepted by earnest adherents, ultimately dies, but its central truth survives and triumphs at last. Every sign of our times reveal the fact that the people of America will not be likely to find a good year for religious legislation. Let the religious phase of this question drop entirely out of sight, and an effort be made for an honest one-day-in-seven rest day for the laboring man, absolutely independent of this evil of the sabbath. The noxious enforcement of a sabbath law, and let men choose their own day for rest; then there would be no trouble about getting people to respond.

The world is too well informed as to the only authority for a sabbath, to be led into legislation for a day that has no shade of Bible sanction. The world also knows that if the Sunday phase were eliminated from this rest-day proposal, the Lord's Day League of New England and the National Reform Association of Pittsburgh would immediately lose all interest in it. The world believes that, behind the laboring man's rest-day mask, the enforcement of Sunday by civil law is the real end sought by these societies. And it will be a long time before there is a better day, as things are looking now, before the people of this great country of religious liberty find a good year for Sunday laws.

We recently saw the statement that the lost millions of the world are only waiting for a true, unmistakable vision of the uplifted Christ, with no sort of question mark after the vision. The belief was also expressed that, when this vision is given them, the unsaved multitudes will flock to the kingdom of God. Whether this be true or not, one thing is certain, that the world has not yet obtained such a vision of Christ from those who claim to be his representatives on earth. When you do try to win sinners to him you meet with the excuse that Christians do not exemplify their own gospel; and often these excuses effectually bar the progress of a revival. It is evident that the world must wait for the true vision of Christ until Christians can present their bodies "a living sacrifice, holy, acceptable unto God," and "works meet God's approval and not his disapproval;" and when, for Christ's sake and for the sake of lost men, Christians are willing to forego all worldly pleasure, gain, and law and to abstain from the things that war against the soul, then the chances for the ungodly to obtain a true vision of Christ will be far better.

But we do not see how that vision can be given by professors of religion who think more of worldly amusements than of the sacrifice; of men who claim to be his representatives on earth. When they are ready to "crucify the flesh with its affections and lusts;" then, for Christ's sake and for the sake of lost men, Christians are willing to forego all worldly pleasure, gain, and law and to abstain from the things that war against the soul, then the chances for the ungodly to obtain a true vision of Christ will be far better.

The Early Association begins on Octo-

ber 14, at the First Hopkinton Church, Ashaway, R. I. The president is Lloyd B. Crandall, of Ashaway, and the secretary is L. K. Robb, of Providence. Its delegate to the Northwestern, Western, and Central associations is Rev. H. C. Van Horn, with Rev. H. L. Polan, alternate. It sends to the Southeastern Rev. Clayton A. Burdick, with Rev. Herbert L. Cottrell, alternate, and endorses the delegates from the Western to the Southwestern as its delegate to the latter association.


The Southern Association will be
Western Association, but we cannot find any record showing that such delegate was appointed.

*A Study of Baptism*
REV. ARTHUR E. MAIN, D. D.,
Dean of Alfred Theological Seminary.

This is a large subject; at any rate it has received much attention from students of the Bible and of history. Here we see in the New Testament a development of religious ideas from lower to higher forms, in the course of divinely guided human history. All religious and moral principles reach their highest levels in and through Jesus Christ. From a study of the subject we are led to the conclusion that in baptism we are following the example of Jesus. John the Baptist, if one may so say, was in both the old and the new covenants as a connecting link. He taught that even the children of Abraham needed a rebirth through repentance and faith as a preparation for the new kingdom by Mes- sianic kingship; and his baptism was a token of this religious and moral change (Acts 19: 4). Jesus went to his fore­ runner for baptism, not because he himself needed repentance and conversion, but as an example and as a sign of the fel­ lowship he had for those whom he had come to save (Matt. 3: 15). "Must He not, at the beginning of his ministry, express his sympathy with those who were burdened by sin, although He had none of his own, by submitting to be baptized by John? He, like others, could bury His past beneath the waters of Jordan, and rise again to a new life in which God's will was done. The change with them was from a life of sin, displeasing to God, to a life of righteousness, acceptable to Him. The change with Him was from the home-life of intellectual and spiritual development (Luke 2: 52) to the life of public ministry as the Messiah; but both were equally pleasing to God. The thirty years of peaceful preparation are buried; and the Messiah comes out of Jordan for the storm and the strength of the Father's decision to give Him to do." (Plummer, An Exegetical Commentary on the Gospel According to St. Matthew.) Later, disciples were baptized by the Master's authority (John 3: 22-23; 4: 1-3)

Baptism brings a special blessing. The Holy Spirit could not have come to Jesus for the first time at his baptism; but he came then with greater influence and with new energizing power. Prayer fits well the baptismal hour, with its new witness of faith to God (Matt. 3: 16-17; Mark 1: 9-11; Luke 3: 21-22). The early disciples came into a new experience of the Spirit's outpouring of power in connection with their baptism (Acts 2: 48). And many pastors and converts of Christian times can testify to an inward exaltation kindled to ecstasy. But it is they who despise baptism, not those who, for good reasons, can not be baptized, that lose the promised blessing. For the Holy Spirit came to one group of believers before their baptism (Acts 10: 47-48).

Baptism belongs naturally at the begin­ ning of one's life of faith, and is for believers only. To be baptized in the name of Jesus Christ is to make an open confes­ sion of our faith in him who bears that holy Name. When Peter speaks of re­ pentance, and of baptism in the name of Jesus Christ, unto the remission of sins, he promises that the thing symbolized is closed together, as is natural. Jesus taught that one must be born of water and of the Holy Spirit, in order to enter into the kingdom of God; water symbolizing the washing away of old sins (Acts 2: 38). In the bap­ tism ceremony the man says to the woman: With this ring I thee wed. And it is said to an intemperate man, in substance: Stop drinking, sign the pledge, and be another man. The water of baptism, the ring, and the pledge, are outward signs of inward experiences and purposes; and if sincerity fills the heart, they possess not only fitness but power for good. Christian baptism, then, is not only an evidence of genuine repentance and faith, but it brings new spiritual energy (John 3: 5; Acts 2: 37-39; 16: 11-15, 19-34; 18: 7-8). Baptism is our visible door of entrance into the Church, which is the spiritual body of Christ. Baptism does not symbolize the Divine Head; it is not a real entrance unless we come under the influence, and in the power, of the Spirit (1 Cor. 12: 12-13).

Baptism witnesses to a purpose­ filled life after death, a shared fellowship with, sin, made possible through our fellowship with a crucified and risen Christ. Immersion stands for separation from a past life of sin, and the rising to a new and purer life. Baptism into Christ means into closest communion with him. To put on Christ is to put on his character with its fruits. The order of thought is faith, con­ fession in baptism, a good conscience and a new life (Rom. 6: 11-14; 13: 14; Gal. 3: 26-27; 4: 6; Acts 2: 38). Christian baptism is "a sign of the im­ersion in water the participant symbolizes and signals his transition from an impure to a pure life, his death to a past he has abandoned, and his new birth to the future life he is destined to live. It is a sign of associa­tion in the minds and hearts with the baptism of the Holy Spirit, who leads, sanctifies, and clothes with power (Matt. 3: 11; Mark 1: 8; Luke 3: 16; John 1: 33; Acts 1: 6; 18: 19). Baptism is one link of our unity with another in God, through our redemption, and in the Church (Eph. 4: 1-6).

The supreme work of the Church is to bring men into Christian discipleship; but it has not full acceptance in the commis­sion of its Lord unless it also baptizes and teaches (Matt. 28: 18-20; 1 Cor. 1: 14-17).

Questions
Why must one consider the subject of baptism a large and important one?
Is Christian baptism an altogether new religious use of water?
What evidence is there that immersion is the New Testament significance of baptism?
Why was Jesus baptized?
What weight has his example?
What does it mean to receive a special blessing?
Has that blessing come to you?
Where, if one's Christian life, does baptism belong? Why?
Who are proper subjects for baptism?
What is the relation of baptism to repentance, faith, salvation?
What is the meaning of i Cor. 12: 13?
What is the spiritual body of Christ?
What is to be baptized into Christ?
What is to put on Christ?
What is the connection between baptism and the unity of believers?
What is the special fruit of baptism in the great work of the Church?

"Think not what is past and gone—
Suffice, trouble, loss and fruitless quest;
Thou in the rising day doth reign;
And there lies all thy rest."
Our Mission on the Pacific Coast

MRS. LUCY E. SWEET

Paper read before the Pacific Coast Association

I would that I might speak with the tongue of angels, or write so eloquently that I might arouse the consciences of those who are interested, and yet not interested, in what concerns us as a denomination; for me, I am vitally and intensely interested.

Our mission here on the coast is the same as elsewhere, it is to live the Christ-life, to observe and do all of his commands, and his commands are not grievous. Much has been said and written in regard to our mission as Seventh Day Baptists, but reading and writing are of no avail unless we are "doers of the word, and not hearers only." First, I would suggest that we stand by the Bible, our only rule of conduct. The Bible, our only rule of conduct, is its holy Sabbath; it can not be changed. It commands, and his commands are not grievous. As a denomination; for me, I am vitally and intensely interested.

Second. Let us keep the Sabbath better than we do; it was made for man, as God in his infinite wisdom saw fit to give it to us for a special purpose; not only to stop our mortal life, but to set it apart for a holy purpose, that we may think and learn of him. The Bible, we find, is for "our instruction, for the sake and reproof." Let us hold fast to that which has been handed down to us through the centuries. Holy Bible, book divine; precious treasure, thou art mine.

Let us obediently do all God's commands, when he says, Repent and be baptized, and thou shalt be saved, be baptized in the right way. Go down into the water according to the Scriptures, for there is one Lord, one faith and one baptism. Do all things, that you may fulfill all righteousness. Partial obedience is not enough; for only as we live up to the precepts of the word and not the letter, shall we be saved. They shall be cursed who do not follow up, with patient, prayerful endeavor, the interest which has been created in the Sabbath and other truths that are vital to our people. We delay until the people lose interest and are lost to us. Shall we become extinct that God may raise up another people more loyal than we, or shall we, like the stripling David, go forth sent by a godly people, in spreading the truths for which we believe, and God shall give the increase; for his truth shall not return unto him void. But we lack courage. Why should we, when he says: "Call unto me, and I will answer thee, and will show thee great and wonderful things, which thou knowest not." There is nothing too hard for God. Again, "We shall reap, if we faint not." "Be not weary in well doing." With such promises, need we fear? Walk in love, not as the world walks; keep yourselves in the love of God; keep yourselves from idols. There seems to be so much that hinders and stands between us and God. Anything that stands between us and God hinders us from doing the work God has appointed for us. Let us all be intensely loyal, all have a mind to work, seven days in the week.

Be diligent in business, serving the Lord, having for our motive the glory of God and the spreading of his truth. Be as Mount Zion, which can not be moved; as a city which is set on a hill, which can not be hid. With our lamps trimmed and burning (filled with the Spirit) we may earnestly and kindly point the way to God and his truth.

There are earnest seekers after truth and I find less prejudice in regard to the Sabbath here on the Pacific Coast than in other places in which I have lived. Let us stop making miserable failures. "Strike while the iron is hot," is a truthful adage we will do well to remember. Too many times we make this excuse for failing that, and do not follow up, with patient, prayerful endeavor, the interest which has been created in the Sabbath and other truths that are vital to our people.

There are, however, things whose worth we are not interested in what concerns us as a denomination. For me, I am vitally and intensely interested.

Let us all be intensely loyal, all have a mind to work, seven days in the week. Be diligent in business, serving the Lord, having for our motive the glory of God and the spreading of his truth.
Religion and Missionary Effort to the Future of Our Denomination

Paper read before the Eastern Association by Mrs. Mary Bassett Clark.

Perhaps if we consider for a moment the significance of the term "missionary spirit," we may be the better able to judge what relation to the future of our denomination such spirit and its consequent works must bear. A missionary, according to Webster, is "One sent to propagate religion." A missionary spirit, then, must be such a temper of mind and heart as leads one possessed of it to feel individual responsibility in regard to the propagation of religious truth, and to make every follower of Christ accept some personal part in the divine command, "Go ye into all the world, and preach the gospel to every creature!"

In all the teachings of our Savior, we find no idle or unmeaning phrases, least of all in those farewell words to his disciples; hence it is evident that the great Head of the Church will hold every individual follower responsible for his or her part in this last command. "Ye are my witnesses of these things," if we love me, keep my commandments.

A missionary spirit, then, becomes in one sense a test, if not of religious life, at least of its warmth and fervor. "Ye are my friends, if ye do whatever I command you." "If ye keep my commandments, ye shall abide in my love." Could a heart be filled with the knowledge and love of God, and of his Son Jesus Christ, a consciousness of the lost and wretched condition of humanity, of the worth of immortal souls, and the great sacrifice made for their redemption, and feel no desire to impart to others this knowledge? The whole spirit and plan of Christianity renders it impossible. "Out of the abundance of the heart the mouth speaketh." But this spirit embraces more than a simple willingness to aid, in some easy, comfortable manner, either by head, hand, or purse, in carrying out the divine plan for man's redemption. Thoroughly imbued with it, one must realize something of the burning zeal of the ancient prophets of God, on whom a "woe" was laid, if they prophesied not according to the word of the Lord; or be capable of self-sacrifice, and, with Paul, "count all things but loss, for the excellency of the knowledge of Christ Jesus," which knowledge alone can redeem a world perishing in ignorance and sin; must feel eagerness and haste to be at work, because the time is so short, the night comes so soon, and every year bears its uncounted numbers beyond the reach of human aid and above all, must accept with humble but unquestioning faith the divine assurance, "He that believeth and is baptized shall be saved." Without this comforting assurance of the promise of the ever-present and ever-helpful Lord, the vastness of the work would prove disheartening. Beside the millions of paganism, the little handful of Christian workers would yield to discouragement and despair, but for the faith inherent in the missionary spirit, which enables each to say with Paul, "I can do all things through Christ who strengtheneth me."

The missionary spirit is essentially a spirit of aspiration, a prayerful spirit. The desire to bless humanity, struggling with the consciousness of human weakness, and the ever-recurring need of aid (from him who alone is able to save unto the uttermost all such as come unto God by him), can only find expression in devout, earnest, and humble prayer. "Thy kingdom come, Thy will be done," throughout all the earth, is the cry of every sincere Christian laborer, whether in the quiet walks of a Christian home, or the far-off fields of heathen lands. The dreadful picture of millions of deathward driven, in hopeless ruin, steeped in every form of sin and degradation, borne onward by the restless tide of time, into the yawning gulf of eternity, must ring from every devout heart the appeal of the harvest; not the harvest would we send forth more laborers into his harvest.

The missionary spirit, then, is a spirit of self-conscription to the best interests of humanity, and to the service of God; a spirit of earnest, Christian endeavor, of unfaltering faith, and unceasing prayer. What has been the influence of this spirit upon the past? Is it not a fact, established by history and by the word of God, that the growth, advancement, and spirituality of every denomination, has been, and is, the more or less commensurate with their fidelity and zeal in saving the world? Will not, then, the measure of our future prosperity be the amount of missionary spirit which we possess and manifest? Do we not, as a people, need a new baptism of this spirit, a fuller consecration of heart and life to this work? Have we, as a people, any special truth committed to our keeping, entitling us to a separate existence as a denomination? Then, according to our value of the importance of that special truth, and in addition to those truths held by all Christians, should be our added zeal and earnestness in missionary work.

Then scatter with unsearing hands the work of God's labor, in all lands, because the time is so short, the night comes so soon, and the harvest would send forth more laborers.

No single, precious grain is lost, because the time is so short, the night comes so soon, and the harvest would send forth more laborers.

The SABBATH RECORDER

The SABBATH RECORDER

Beavers in the Adirondacks

HENRY M. MAXON, PED. D.

Generations ago, the woods of New York State abounded, in wild animals of every kind. Now the wolf and the panther have been exterminated by advancing civilization; the deer, bears, and wild fowl which less than forty years ago were so familiar that they were caught in nets have been actually wiped off the face of the earth by man's prodigious destructiveness; the beaver, whose skin was once of such value, is now nearly extinct. This year I find only two beavers, a mother and her cubs, at a place some distance from my summer home at Long Lake. Each year they appear in some new place. Last fall while fishing up a trout stream I came upon two beavers, a mother and her cubs, nearly cut by a beaver, but there was an indication that their presence. This year I find two dams on the brook.

With how many of these colonies is every interesting? You never see tame animals, as they are not workers, but you can study them by what they have done.

On Calkins' Creek, years ago, the lumbermen built a dam to impound the water to...
aid them in their logging. When this pond was full of logs they opened the sluiceway and the flood of water and the logs went down the stream in a great rush, carrying the logs over all obstacles to the river, where they floated down to the mill. When the lumber was gone, the men moved on, leaving the dam with open sluiceway.

When the beavers came swimming up the creek on some exploring expedition they saw the value of this dam and proceeded to fill up the sluiceway with many loads of sticks and dirt, restoring permanently the old pond of the lumberman.

Last year the growing colony seemed to determine on a migration somewhat after the manner of the bees, and, going down the stream some hundred yards, they built a dam of their own. The site is chosen with the judgment of an engineer. They first made a temporary dam a short distance below the selected site which raised the stream a little and produced still water which made their work easier. Then they arranged sticks in large numbers parallel with the banks of the brook and weighted them down with mud. On these they laid other sticks, building the dam higher and higher, and widening the base.

As it rose the longer sticks were arranged so they lied on the bottom of the brook, thus bracing the dam to resist the pressure of water. When I saw it last, it was seven feet high and thirty feet long with a hundred feet or more of laterals filling in the low places on the banks, containing many, many cartloads of material, most skillfully put together.

The doing the work on land are equally interesting. The work he can do with his teeth is simply marvelous. The big chips four or five inches long, at first give the impression that the work was done with an axe. At least, it suggests that he works like the woodman, cutting in at two places several inches apart and then tearing out the wood between the cuts, thus saving time. When the tree is down he cuts it into lengths two or three feet long and drags the pieces into the water, where he can hit the bark and use the sticks for his heels. Not a stick or a twig of the tree is left by the stumps. He seems to lay out a "highway" running back sometimes many yards from the bank, then he weeds this side of this and drags the pieces to the highway down which he drags them to the water. He seldom attacks anything but the poplar; perhaps because it is light and will float readily or because it is soft and more easily cut. Although he uses the peeled sticks in his building, his cutting is to obtain the bark很简单。他的“house”是比较低的一层，低矮的木柱作为支撑。他在其中居住，可能是因为它比较轻，可以漂浮。他一般不攻击任何树木，而主要是松树，因为它比较软，更容易被切割。虽然他使用剥皮的木杆来建造，但他的切割只是为了获取树皮。
"Have you?" and the girl colored con­sciuously, and then she hesitated. "It was our missionary hour, perhaps."

"I should have asked Mae, remem­bering the selections. "You are fond of so many hymns?" with that rising inflection which wondered how it could be.

"Yes, and—it is our Shut-in missionary song-hour; there is a circle singing the same hymns and read and pray together at five o'clock Sabbath afternoon."

"Oh, it is a company of you?" asked Mae, Mauve, "I noticed how the singing was looking at it. Alice was wondering whether the songs had been solos.

"Yes, it is the Shut-in Mission Circle. We can not meet as others do, but our paper publishes the subject and the hymn and Scripture reading, and we have prayer together; so, you see, we do really have a meeting, and because we are shut-ins very likely we have more time to think about it."

"You are interested in the heathen, then," said Mae, roguishly. "That being the case, maybe you will be interested in me."

Agnes lost her shyness at this and threw back her heartily. It helped the acquaintance amazingly.

"Yes, I am interested in missions especially. Perhaps—sometimes, we will talk about it. Mother says it is my hobby. You needn't take flight. Truly, I won't affect you now."

"I'll come again when I feel equal to the hobby," and Mae dashed out in the most neighborly spirit possible. She couldn't quite tell why she got interested her. Perhaps it was because she missed the school-girls. Perhaps, because Agnes Hope had a sweet voice and was a shut-in, and did nothing for a living.

However, it was the girl who could choose her friend where she chose (her mother had often told her that), and she did choose this Agnes Hope. Perhaps she should tire of her, if she really was a hobbyist. Time would tell. If she were only a hobbyist on Shakespeare or German, the chances would be better for a permanent friendship.

She did not go in again till the next Sabbath. She was too shy. The guitar called her wandering thoughts from the sky and flowers to the shut-in girl.

"I believe that I will run over after the meeting's safely through."

She had no Sabbath meditation, and it made her a little uneasy, as it always did. Perhaps a little penance along the line of missions would be as beneficial as a prayer meeting. That sometimes eased the inward conviction that she was an unprofitable servant. At least Agnes Hope was alone. Her mother had gone to the cemetery. Agnes was very glad to see her, and the room did look "homey" and attractive. These people had culture enough to make a pleasant kind, surely. There was a bookcase well filled, and a fine picture, and old fashioned easy-chairs and cushions and stools, and evidences of genuine comfort.

"Yes, and I am interested in the heathen, then," said Mae, sinking back in the Boston rocker. She asked, not because she cared very much, but because it would launch the conversation.

"Are you feeling very unusually well, so that you could bear a good deal—for instance, a talk on one's favorite subject?" "Agnes, softly.

"Yes, indeed. I am this minute, waiting for the preface."

Agnes began very shyly, but as her listener drew nearer and looked into her face, she could choose her to take intense Interest In her. Per­haps, her friend had gone to India alone, and told her to love the mission; I pronose this: To begin with, I have a teapot with burner under­neath for five o'clock tea. It has a part sec­ond, finished the plan yet. I thas a part sec­ond, anxiouslv.

"And then they sang, led by the guitar, and one of the girls sang a solo, and then they talked, led by Mae's skilful direction, about the latest reports from woman's work abroad.

"The fact is," declared Mae, "we shall need to be conditioned on missions, all but Agnes. She can pass up. We can have the month to run ourselves in," and the topic was assigned and helped selected.

Then Agnes talked a little of her friend in India, and told some incidents that made them feel the work was.

Mae now appeared with the mixe-box and bade them put in pennies for penance, for she knew they must have pangs over their long indifference to missions.

"I have offered myself from missioni­ary meetings," said one of the girls, "but they were not like these." When the little teakettle sang, they threw off the last bit of reserve (what woman would not?) and they talked about the blessedness of being girls in this land where Christ has not only re­ deemed them, but also crowned, them with loving-kindness and tender mercy.

The five o'clock missionary tea was
among the popular things of that community. And its interest did not wane. How could it? Mae’s mother did not endorse it, but she stood almost alone. She had hoped her daughter would be a society leader. But Mae was a happy girl. Her friendship with Agnes grew daily. The path through the hedge was a familiar and beaten track. Life did not pall to her taste. How much there was to interest and thrill her! The teas were the cosiest seasons imaginable. Warm friendship, lasting through a lifetime, budded and blossomed in that congenial atmosphere. The dainty cups became invested with sweet memories of sunny Sabbath afternoons.

They talked of China and Korea and India and Japan over the fragrant coffee. And they became truer, holier, broader, more Christlike, as they linked themselves to God’s thought and God’s plan of redemption.

One Sabbath afternoon Mae lingered after the rest had gone. She was housekeeper that day, and had to wash the cups and re-set the little table. When it was over she took a seat at Agnes’ feet. She rested her head in Agnes’ lap. Both felt that it was a sacred moment. Mae began the talk as usual:

“You could not go to India,” she said, “and the Lord accepted your offering of patience and quiet service just as though you had. You can not go—but I can. Do you think he will accept me? Oh, I have lived in such an aimless, half-hearted Christian life. I never knew how much I loved him till he asked me to go, and when I said ‘yes’ (wondering how he could want me) the hundredfold came into my heart like a flood of light, and I am, oh! so happy!” And this fortune-favored girl with everything laid at Jesus’ feet, going out to toil and hardship, and persecution, looked up at Agnes with a radiant face.

For answer Agnes clasped her precious friend close in her slender arms, while the tears rained upon her face. When she could speak, she said:

“Only think how the message to Mary of Bethany—‘The Master is come and calleth for thee.’ As soon as she heard that, she rose up quickly and came unto him.”

A few months later the little community received a shock.

“That girl going as a missionary!”

“And her mother so afflicted over it.”

“And her people so worldly! Who would have dreamed it?”

And the shut-in girl, with her earnest, consecrated spirit and one little talent, keeps her little sunny, sheltered corner vocal with praises. God’s ways are not her ways, but they are infinitely better—

Jennie M. Bingham, Woman’s Foreign Missionary Society of the M. E. Church.

Women at Conference
Women’s Board Hour

Music—Congregation
Report of Corresponding Secretary—Mrs. J. H. Babcock, Milton
Report of Treasurer—Mrs. A. E. Whitford, Milton
Duet—Mrs. J. F. Whitford, Depew, N. Y., and Miss Alberta Crandall, Milton
The Missionary Education Movement—Mrs. J. R. Wheeler, Bouldor, Col.
Report of Girl’s Boarding School—Miss Susie Burdick, Shanghai, China
Solo—Mrs. J. F. Whitford

Thursday, 4 p. m. to 6 p. m.

Reception by Woman’s Board to Woman of Conference at the home of Mrs. W. C. Daland

Sectional Meetings
Wednesday, August 25, 9 to 10 a. m. Leader, Miss Phebe Coon
Symposium, Work of Local Societies
Question Box
Thursday, August 26, 9 to 10 a. m. Leader, Mrs. A. B. West
Plan of Work for Coming Year
Question Box
Friday, August 27, 9 to 10 a. m. Leader, Mrs. J. H. Babcock
Messages from Associational Secretaries
Consecration Service

Minutes of Board Meeting
The Woman’s Executive Board met with Mrs. J. B. Morton on August 16, 1915.

The following were present: Mrs. Clarke, Mrs. Morton, Mrs. Crandall, Mrs. Babcock, Mrs. Whitford, Mrs. Crosley, Mrs. Edwin Shaw, Mrs. T. J. Van Horn, Mrs. O. U. Whitford, Mrs. Emma Lanphere, Mrs. Maxson.

Mrs. West read i John 4, and Mrs. Van Horn offered prayer.

The minutes of July 11 were read.

The Treasurer’s report for the month of July was read and adopted. Receipts, $208.75, and no disbursements.

The Corresponding Secretary read a copy of the letter written by herself (in behalf of the Woman’s Board) to Mrs. D. H. Davis, of Shanghai. She also read extracts from the minutes of the San Francisco General Advisory Commission of the Federation of Women’s Boards, and she read the reports which she had received from the following Associational Secretaries: Mrs. M. G. Stillman, of the Northeastern Association; Miss Agnes Babcock, Central Association; Mrs. E. A. Wells, Western Association; Mrs. G. E. Osborn, Pacific Coast Association; Mrs. R. J. Mills, Southwestern Association; Miss Phoebe Coon, Northwestern Association, enclosed with this report was a letter from Mrs. Lewis, of Jackson Center, which was also read. In place of the reading of the report of the Eastern Association, the Secretary, Mrs. Edwin Shaw, spoke briefly of the societies in that association.

The next order was the reading and adoption of the Corresponding Secretary’s annual report.

Some of the details connected with the arrangement of the work of the Woman’s Board during Conference were discussed.

Mrs. West read a letter from Miss Susie Babcock regarding a woman of the mission schools in Shanghai.

The matter of printing the Treasurer’s annual report was referred to the President and Treasurer with power to act.

The committee appointed at the July meeting for an arrangement for a reception in the women of Conference made a report which was accepted as a report of progress and the committee was continued.

The subject to be taken up at the sectional meetings during Conference were discussed and decided upon as follows:

First morning—Symposium, Work of Local Societies; Question Box.

Second morning—Plans for the Work of the coming year; Question Box.

Third morning—Messages from the Associational Secretaries, closing with Consecration Service.

On motion the program was outlined as adopted by the President as leader or some one whom she shall appoint.

The recommendation to the Nominating Committee of Conference was decided upon. After the reading, correction, and approval of the minutes the Board adjourned.

Dorile B. Maxson, Recording Secretary.

Ordination of Deacons at Windfall Lake

The people assembled Sabbath morning, July 24, at the regular hour for service. A couple of hymns were sung, and prayer was offered by Mrs. Abbey, who then called the church moderator, Mrs. Irving Freeborn, to the chair.

Rev. D. Burdett Coon was elected chairman of the council; Mrs. Abbey was elected clerk.

Letters were read from Rev. L. C. Randolph, stating that the Milton Church had authorized Dea. R. J. Maxson to represent Milton at the council; from H. M. Burdick, clerk of Milton Junction Church, authorizing Rev. Mr. Coon to represent them; from Mrs. Elizabeth Green, clerk, authorizing Dr. W. D. Tickner, the pastor, to represent the church at Grand Marsh.

Pastor John Babcock was present from New Auburn, Wis., to represent that church.

A very inspiring letter was read from Rev. T. J. Van Horn, in response to the invitation sent to him.

Motion made and carried that all visiting brothers and sisters be welcomed to the deliberations of the council. These were: Professor Paul Schmidt of the First Freehold Church, at Leonardville, N. Y.; Mrs. R. J. Maxson, of Gentry, Ark.; and Miss Vira Lanphere, of Milton, Wis.

The morning being the Doxology, prayer was offered by Dr. Tickner, after which the candidates stated their experience.

George Maxson, in a few touching words, told of his experience and asked for prayers. Mrs. Florence Fowler felt unworthy to fill the office, but by the help of God she determined to do her best. Later, at the covenant meeting, she said that she had dreaded this day, but that it had brought the most blessed experience of her life. Appropriate and encouraging remarks were made by Rev. Mr. Coon.


Professor Schmidt sang “Sweet Peace, the Gift of God’s Love,” from Acts
6:3, by Rev. Mr. Coon. Prayer by Mr. John Babcock, pastor of the New Auburn Church. Closing hymn, "Holy Ghost, with Light Divine," was sung by the congregation, and Rev. Mr. Coon pronounced the benediction.

Then followed the Sabbath school; then the noon recess. Most of the people ate at the schoolhouse, where our meetings are held.

At 2:30 p.m. the session opened with an instrumental piece, Professor Schmidt and Mr. Earl Watts violins, with Mrs. Watts at the organ. Then followed a hymn by the congregation.

The beautiful ceremony of the laying on of hands was conducted by the four ministers present, with consecrating prayer by Pastor John Babcock.

Solo, "He Will Hold Me Fast," by Prof. Schmidt.

The charge to the candidates, and the right hand of fellowship were given by Dea. R. J. Maxson. Very good and very encouraging and very touching were his remarks. He was moved in an especial manner, as one of the deacons being ordained was his son. He spoke of living again in one's children, and of the blessedness of service.

Mrs. Abbey gave the charge to the church. The congregation sang "Blessed Jesus, Keep Me White." Covenant meeting was conducted by Dr. Tickner.

Tender testimonials, interspersed with appropriate hymn verses selected by Professor Schmidt, were followed by the Lord's Supper, administered by Rev. Mr. Coon and Dr. Tickner, the elements being passed by the newly ordained deacon, George Maxson, and deaconess, Mrs. Florence Fowler. One boy gave himself to Christ. The closing hymn was sung, and the people dispersed.

It was a blessed service from beginning to end. Some First-day ladies present said that it was the most spiritual service they had ever attended.

ANGELINE ABBEY,
Clerk of Council.

Exeland, Wis., July 24, 1915.

Notice of Annual Meeting
The Annual Corporate Meeting of the Sabbath School Board of the Seventh Day Baptist General Conference will be held in the Theological Seminary Building at Alfred, N. Y., Wednesday, September 8, 1915, at eight o'clock, p.m.

A. L. BURDICK,
Secretary Sabbath School Board.

THE SABBATH RECORDER

TO THINK ABOUT
How does religion promote friendship?
How do friends help one another?
How may friendships be spoiled?
Is it a friendly thing to do to tell our friends their faults?

A Prayer
"Dear Lord, give me true friendship, real and pure and enduring. Let no cheap imitation satisfy me. Let me not be deceived by that which men think to be love, which withers before the blast of pain or temptation. But pour into me the fulness of thine own living nature that I may bring comfort to all who are sad and inspiration to the many who are weary and dry in heart and endeavor. Above all, dear Jesus, make my own love for thee to glow and burn with a lasting flame, such as no sorrows or burden or cloud can dull or extinguish. So shall I find peace by bringing peace; so shall I have friendship born of my own friendliness. Amen."

A Reason Why
LOIS R. FAY

Living in the slums of a great city there was once a poor mariner whom philanthropic social workers were trying to teach a more hygienic way of living. Their instruction combined lessons in how to purchase and prepare the more nutritious foods the market provided; and how to select seasonable instead of expensive varieties. They wanted her and her children to have less of the highly colored candies and inflated groceries, and more bone and muscle building elements.

After a few lessons in fundamentals the woman ceased to come to receive the free instruction. Search and inquiry as to the reason why she did not continue coming elicited the following account.

"Oh, we'd rather eat what we'd rather."

Most all reformers encounter rebuffs similar to this reply of this poor woman, an individual in an unfortunate class, an individual whose condition typifies and illustrates the reason why reforms progress so slowly.

A great many people, not all of them in the slums, rather eat what they rather, and rather do as they choose. This "rather as I rather" impulse is almost universal, and one occasioning much infidelity, domestic and international. People are prone to reject a better way because the cravings of a perverted appetite blind them to the need of a change of choice.

In olden times they stoned the prophets who tried to show them their course was wrong. Later they would not come to Christ that they might have life. These short-sighted preferences, ripened into tenaciously adhered-to-determinations, without respect for divine laws of well-being, are what fill the world with shocking catastrophies, the bitter reaping of what has been sowed by one, who "rather do as they had rather."

After some appalling catastrophe the question "Why" echoes from mouth to mouth, and ways out of the difficulty are sought when oftentimes it is too late to check the disastrous results of unwise choices.

Repeatedly the question arises why the terrible European war continues. The words of the Psalmist express a wonder—"Why do the heathen rage and the people imagine a vain thing?"

National conditions are reproductions, on a large scale, of individual conditions. Modern nations, like modern individuals, rather do "what they rather." That was why they rage at each other and spend lives and wealth in vain and destructive efforts.

Their ragings are like what happens when mortals, like the woman of the slums mentioned above, rather eat what will imperfectly nourish, and possibly in an unguarded moment, poison them. An evil disease becomes fastened upon them. Often they become victims of ptomaine poisoning.

An evil disease, with indications of ptomaine poisoning, is running its course to the death of the dealer's counter, highly sensitized to the forces of death, who rather eat what they rather, than to keep the actors of one, who "rather do as they had rather."

An evil disease, with indications of ptomaine poisoning, is running its course to the death of the dealer's counter, highly sensitized to the forces of death, who rather eat what they rather, than to keep the actors of one, who "rather do as they had rather."

External applications will fail to heal as long as the intellect is fed upon the source of poison. The poison of militarism is recognized more than is the poison of the dramatic art.

Let one instance suffice to set the public to analyzing the highly sensational substitute for food for the mind, namely, the Passion play, whose yearly enactment possessed no power to quench national irritations, or keep the actors from taking up the implements of death against their fellow citizens. Even he who impersonated the Prince of Peace in this world-famed play, is reported to have entered the ranks of the god of war.

Thousands of years after year after year to see this play. Had one tried to convince these thousands of sensation-craving minds that they were partaking of what was not healthful for their intellect, I am sure their reply would have been: "What is equivalent to, "We'd rather eat what we'd rather."

The diversions of costume and other exterior sensations fed to the expanding imagination of mortals, like the woman of the slums, have been sowed by one, who "rather rather do as they had rather."

Especial attention should center upon the following reply of this poor woman.

"Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?"

He makes appeal to individuals who rather eat what they rather; rather do what they rather; rather spend money for that which neither feeds nor satisfies, but fosters discontent and disruption among men, till wars and ragings of nations cause a universal "Why?" to reverberate around the world.

The prophet Isaiah's response to his own query was framed for just such an occasion as this. After inquiring, "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?" he adds; "Hearken diligently unto me: eat ye that which is good, and let your soul delight itself in fatness. Incline your ear and come unto me; hear and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David."

This encourages the individual to seek that which is good, and satisfying. It is one of the encouragements that make the Christian religion the one to lift the poor and downtrodden up to the riches and freedom of God; a religion qualified to satisfy with fatness those whom circumstances seem to compel to eat and do what is permanently injurious.

To such the words of Christ corroborate the words of Isaiah. Isaiah said, "Eat ye good, and let your soul delight itself in fatness." Christ added, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." "Whosoever will may come."

It is within the power of our own will to increase the force of the raging, vain imagining heathen, who rather do as their mistaken ambitions rather; but national ptomaine poisoning, so to speak, will result.

It is equally within our power to seek for, and feed our souls upon, the good and satisfying things that are life to those that find them, and health to the great world system.

Princeton, Mass.

"Much of the blessedness of the redeemed sinner is in the sense of safety which has come to him through divine forgiveness. He is like the mariner who has reached the harbor of safety after being buffeted by the storms."

FARM AND FIRESIDE: "A Mississippi man has propagated a new citrus fruit by crossing the orange and the grapefruit. It is called the orangelo."
Rev. Abel Noble

Abel Noble, the oldest child of William Noble, a prosperous Quaker merchant of Bristol, England, and Frances Once, his wife, was born in Redcliffe Parish, Bristol, April 12, 1665. He was related by the fact of Fox and Barclay, and on his coming to Philadelphia in 1684 he identified himself with the Philadelphia Meeting, where he soon took first rank as an exhortor.

When George Keith set up a rival meeting in 1691 at Burlington, N. J., putting forth a pamphlet reciting his reasons for so doing, Abel Noble was one of the forty-eight who signed that document. He seemed to have been reconciled to the Philadelphia Meeting, however, for in 1692 he married Mary Garrett, a worthy young Quakeress, at Darby Meeting, and neither Abel nor Mary was disciplined for their marriage, though they certainly would have escaped had either of them been married out of the meeting. Mary was born at Hose, Leicestershire, England, September, 1670, and died at Warminster, Pa., November 16, 1703.

Shortly before his arrival in America, Abel Noble acquired large tracts of land in what is now known as Warminster Township, Bucks County, Pennsylvania. This was known as the Noble Homestead for many years, the largest tract, gambrel-roofed house, built there by Abel Noble, is still pointed out to the visitor.

Four children were born to Abel and Mary Noble: Joseph, Mary, Thomas, and Job. Job, the youngest, Thomas was a member of the Piscataway Seventh Day Baptist Church and a member of Jonathan Dunham's family as early as 1752.

Job Noble was baptized in 1770 and joined the French Creek Sabbatarian Church, though he had been active as an evangelist as early as 1741, when he was his father's assistant in his labors in Philadelphia. In 1747 he was present at the Yearly Meeting at Vauxley, N. J., seemingly as a delegate, and at this time he signed the circular letter, with others—the letter that was sent to the Rhode Island Yearly Meeting. He was a man of some peculiarity, and was called a Gomorrah, but he was a zealous worker in Sabbath reformation, both by voice and pen. That his labors were not in vain we know from the fact that many from Bucks County joined

the French Creek Seventh Day Baptist Church and some from Bucks County emigrated to South Carolina in 1754. Elder Job Noble died in 1775, leaving two married daughters.

Abel Noble was what would be called today an inspirationalist; i.e., he verily believed that the words he spoke from the pulpit were the words of God himself speaking through Abel Noble.

The Quaker meeting-house at Fourth and Arch Streets, Philadelphia, was first built in 1695. These walls now standing, or the walls that have preceded them, have echoed to the spirited discussions and testimonies that Abel Noble and his fellow exhorters gave against Abolition, and the reductive spirit of Quakerism," until the Friends lost all patience with the speakers and cast them out of the sanctuary.

After the brethren at Ephrata, Lancaster County, began to observe the Seventh Day Sabbath the county officials began to make what trouble they might for. But this persecution had the contrary effect to that desired. Beginning with 1729 evangelists from Ephrata began to go to Philadelphia, to Lancaster, to Newport, R. I., and to Savannah, Ga. The most active of these were Michael Welfare and the leading elder, Conrad Beissel. These elder missionaries and his adjuoters from Chester County, made the public square of Philadelphia ring with their solemn calls to repent and change their way ere it should be too late. Not only so, but they spread their tracts and periodicals broadcast throughout the land, and the Sabbath was proclaimed as never before.

Tradition says that about 1666 Abel Noble made a business trip through the Jersey provinces, and to Long Island. While in the "Cohansi country," now Cumberland County, N. J., he met the pioneer Baptist preacher, Thomas Killingsworth, and by him was converted to Baptist opinions, baptized, and promptly ordained. After crossing over to Long Island, Able Noble met the Rev. Jonathan Davis I, father of the minister who was known as the Great High Priest of Trenton, N. J., who had recently joined another Baptist Church near and by him he was converted to the observance of the Seventh Day, the Bible Sabbath. Shortly afterwards we find him

preaching his new found faith on Eastern Long Island.

About this time Abel Noble came to reside for a short time near John Powell's home in Upper Providence, Chester, now Delaware County, fifteen miles north-west from Philadelphia. The meeting established by the disciples of George Keith at John Powell's was one of the largest and most prosperous of them all. When George Keith returned to England this Upper Providence congregation was one of the few feightian meetings that continued to flourish. This was owing, in a large measure, to the influence of John Powell, ably seconded by Abel Noble, who had been among them all along.

Far from languishing, the Upper Providence Keithian congregation thrrove and flourished exceedingly. This was helped in no small degree by several English Sabbatarians who resided near by, amongst whom was Alexander Babcock, a member of the Mill Yard Church. He was a resident here probably before 1697 and was granted a letter by the Mill Yard Church to join Pennepeck in Pennsylvania, December 3, 1703.

Full of his new-found faith, Abel Noble returned to Pennsylvania and began a series of meetings at Upper Providence. The work had already been well prepared for his preaching, for those Keithians who still persevered in keeping up separate meeting had resigned themselves to a study of the Bible, resolved to follow its lead, wherever the Spirit might direct. So when Abel Noble came, after closing his camp meetings in the fields of Pennsylvania and New Jersey, he was welcomed to Upper Providence as a professed preacher of the Keithian faith, which he accepted.

The meetings at Upper Providence were commenced in the spring of 1697, and on April 28, Abel Noble baptized Thomas Martin, a leading preacher of this congregation, and thereafter Elder Martin took the lead in the revival meetings, with such help as Abel Noble and other ministering brethren could give. After this time he was called a "Baptist preacher" and so designated. Following on to Long Island, Able Noble met the Rev. Jonathan Davis I, father of the minister who was known as the Great High Priest of Trenton, N. J., who had recently joined another Baptist Church near and by him he was converted to the observance of the Seventh Day, the Bible Sabbath. Shortly afterwards we find him

going south into Virginia, even. There is ample evidence that he was the Sabbath Apostile of Pennsylvania. His preaching extended from Lancaster to Philadelphia and even into New Jersey.

In the seventeenth century there arose a reformed church in all of the colonies of the day. This church was known as the Pietist church, and its adherents were known as the Pietists. Throughout the Pennsylvania colonies, there were many Pietists, and in the eighteenth century, they were known as the "Pietist Church." The Pietist Church was a reform movement within the mainstream Christian church, and it sought to return to the simplicity and purity of the early church. It was characterized by a strong emphasis on personal piety, a desire for inner transformation, and a rejection of the formalism and social strictures of the time. The Pietist Church was most prominent in the Pennsylvania Colonies, where it had a strong presence among the German settlers. It was a small but influential group, and it played a significant role in the religious and cultural life of the region.
This Noble cemetery is buried here in 1775; we know that his mother, Mary G. Noble, died in the neighborhood and was probably also buried here; we know that Rev. Abel Noble was residing here when he had nearly rounded out a full century of life and therefore we can safely assume, that he was buried in this grave-yard about one-quarter of a mile southwest from the village of Harthorough, Bucks County, Pennsylvania, Abel Noble sleeps his dreamless sleep, secure alike from the wrath of foes or the misplaced adoration of strenuous friends.

This family plot is on land once a part of Abel Noble's grant of the seventeenth century, and a few rods from the old Manor House, now a part of the country-seat of Mr. Henry Mitchell. This grave-yard was, evidently, once much more extensive than now, but both plow and mowing-machine have vandalized it sadly. There are now few old left to bear testimony to the things that were, but are no more. Abel Noble's homestead was located about thirty miles due west from Trenton, N. J.

This Noble cemetery is situated on a knoll, about one-quarter of a mile south-east of the Mitchell mansion, beneath a fine old, wide-spreadings chestnut tree, in plain view of the Philadelphia and Reading Railroad. The present owner of the estate regards the cemetery as rather a nuisance, preferring the use of the land for agriculture.

There evidently never was any marked stone that rested here and the oldest inhabitant was entirely ignorant of its existence; indeed, one might pass through the midst of this burial-ground and never suspect its existence. When the writer visited the place, August, 1909, it was only through persistent effort aided by Davis' History of Bucks County, that he found the graveyard. Having once reached the spot he had to search diligently to assure himself there really were any graves there at all. The hand has been in possession of the Mitchell family over a hundred years.

We know that Rev. Job Noble was buried here in 1775; we know that his mother, Mary G. Noble, died in the neighbourhood and was probably also buried here; we know that Rev. Abel Noble was residing here when he had nearly rounded out a full century of life and therefore we can safely assume, that he was buried in this graveyard about one-quarter of a mile southwest from the village of Harthorough, Bucks County, Pennsylvania.

The Old Man's Like

"Do you like to jump, oh, ever so far, Off a step or over a post, Or down a steep hill, not minding the bump?"
"No," the old man said, "I don't like to jump.""Do you like to ride on the railroad cars, And smell the smoke and snort, And watch the fences running to hide?"
"No," the old man said, "I don't care to ride.""Do you like to run and run and run, And get a crawdad on your string, Then bait his hind leg, an' catch what you wish?"
"No," the old man said, "I don't like to fish.""Do you like to run and run and run, Yell like Injuns—ain't that fun! Make the most noise of all the boys?"
"No," the old man said, "I don't like to run, And you'll hear me laugh at your noise.""But surely you like to climb up trees, Wa-a-a-ay up in the sky where's always a breeze— And skin the cat up high? That's fine!"
"No," the old man said, "I don't like to climb.""If you don't mind, I wish you'd tell If you like anything real well, Is there nothing you like?" The old man smiled: "The thing I like best is a little clay pipe."

Children's Page

Little Ah Yen

Ah Yen was a little slave child who was found by the kind ladies of the Chinese Mission, and taken to live at a pleasant home with many other little Chinese girls. They all wore blouses of bright cambric, with pretty trimmings, and wide trousers, and their slippers looked like little boats.

Now Ah Yen's little toves had been bound under her feet, so that when she grew up she could wear shoes no bigger than a little baby's. Most of the great ladies in China have wees feet all cramped up, so that they seem small, but the little girls are very unhappy because they must have their feet bound. They hurt very much, and it is hard to walk.

So when little Ah Yen was brought to the mission, the first thing that the matron did was to take the tight bands off her feet.

In one year Ah Yen could walk without stumbling, like other little girls, although when she took her stockings off at night she could see that her feet were not as pretty as Ti Fan's, which had never been bound.

Ah Yen liked Christmas time better than the Chinese New Year. She remembered that the Chinese lilies blossomed and the firecrackers went off, that the streets had good things and noise.

Ah Yen looked with wide-open eyes at the bright stars and balls, the strings of popcorn and glittering threads that hung upon the doors, the Christmas tree, and its delicious dragon that even so many Chinese carried through the streets. They were not going to have a dragon at the mission. There was to be a feast and a Christmas tree.

The Christmas tree, all lighted with candles, stood in the mission schoolroom, and Ah Yen looked with wide-open eyes at the bright stars and balls, the strings of popcorn and glittering threads that hung upon the doors, the Christmas tree, and its delicious dragon that even so many Chinese carried through the streets. They were not going to have a dragon at the mission. There was to be a feast and a Christmas tree.

Ah Yen was very happy, although she did not laugh as a little American child would have done, nor did she run and play, but she clung tightly to one leg of her doll, frequently touching the little pink foot.
this shaft rises in memory of a little Welsh maiden, a plain little girl with a plain little name, about whom glimmers no light of romance, yet one with spirit of simple faith and loyal service akin to that which distinguished Jeanne D'Arc of saintly memory, and whose influence has proved unquestionably farther reaching, more permanent and more blessedly practical than that of the little maid of Orleans.

In the year 1784, a baby girl was born in a humble gray cottage in one of those small mountain villages, and received the name of Mary Jones. Her father and mother, Jacob and Mary, lived in rude style; with few comforts and no luxuries. They were God-fearing people, attending the Methodist meeting and holding family prayers in their modest home.

When Mary was but a wee child she would sit for hours on her father's knee on a Sunday afternoon while he told her stories of Abraham and Solomon, of David and Daniel, reading the Bible to her. She learned all the stories by heart, of course, and a goodly number of texts; and when she had grown to be eight years of age she longed for a Bible of her own.

Books were scarce, and they cost so much money, that poor weavers like Mary's parents were not able to own one. Indeed, it was a fortunate family in those days, and they possessed a Bible in a mail-bag. No, she must walk twenty-five miles before she could meet the clergyman who had the distribution of the sacred books.

Walked she did, plucky little Mary Jones!carrying her sheep in her bag—for she had only one pair, and they must not be worn over the rough roads. So she journeyed on, barefooted but lighthearted, until she reached the town of Bala, where she at last pressed to her beating heart a Bible which was to be her very own.

The minister, whose pleasure it was to supply her need, was so impressed by Mary's story that he told it to an outsider.

If one little girl in Wales was so eager to own a copy of the Scriptures, must there not be other little girls elsewhere? Must there not be men and women everywhere whose hearts yearn for the word of God?

So it came about that because one little girl had prayed and worked and wished so earnestly, the British and Foreign Bible Society, the mother society of all the Bible societies at work in the world today, was founded to send the Holy Scriptures to the world over.—Christian Advocate.

Letter From an "Undenominational Sabbath Keeper"

Editor Sabbath Recorder:

I want to write a few words in regard to the discussion now going on concerning the relation between the Federal Council and Seventh Day Baptists, which I have followed with interest. An undenominational Sabbath-keeper, one need of the world seems to be to have the Sabbath truth presented to its erring population, many of whom have never had it candidly and forcefully presented to them. Some have heard of the Seventh Day ob-
acres of wheat, and if the yield comes up to present expectations, it will produce at least 6,000,000 bushels, while Barton County, with an acreage of 269,000 acres, and a condition of 99 per cent, is expected to produce very close to the Reno County yield. The whole ten counties, with an average condition of 90 per cent on 4,367,981 acres, are expected to produce not less than 50,000,000 bushels.

This year, with conditions practically as good as last year, taking a conservative average of twenty bushels to the acre, the Kansas yield is estimated at about 160,000,000 bushels. It is believed that wheat will place $200,000,000 in the pockets of Kansas farmers.

Kansas has 50,000 men in her wheat fields, harvesting the gigantic crop. Oklahoma has within the past decade become a wheat-growing State, and some 18,000 men are there gathering in the golden grain. Harvest hands receive from $2 to $3 per day, which proves that the wheat farmer places a large sum money into immediate circulation through his payroll.

Getting a sufficient number of men to handle the grain crop is the greatest setback to larger acreages in wheat. The Department of Labor, because of its experience in aiding farmers in 1914 in getting help, is better equipped this year than ever before. The placards that have been displayed in the post offices for the past few months have aided in securing a better class of laborers. Bulletins setting forth the demands for farm help have been mailed broadcast all over the East and South; and harvest hands have been migrating westward for a number of weeks past. College students make up a large proportion of the rank and file of the harvesters. They leave their studies in the latter part of June, just in time to be of service to the farmers. Great industrial centers that have been standing idle for months also facilitate the labor problem to a considerable extent. The "bread line" of the city slum becomes the "wheat line" of the Western plains.

The transportation of the wheat from the farms to the Eastern markets and consuming centers is a mighty task. The railroad companies began preparations for this task early in the season, great trainloads of "empties" being marshaled to Western sidetracks, and orders for thousands of new cars being placed in the spring. So great became the need for cars last year during the summer and fall that even cattle cars were boarded up to carry wheat. Merchandise cars have been overhauled, and in many sections private building companies have been pressed into service at repair work and in the building of more new cars, after the time limit for cars for early delivery had expired.

But before the harvesting season begins, men and teams are kept busy erecting temporary cow-houses and sleeping quarters. These are located in the midst of the wheat fields, through which are dug sheds built and stalls run for the horses. Bedding and kitchen utensils are taken to the camps last of all. Everything necessary for the men and teams is on the field when the harvest starts. At no place in the big fields will men be out of hearing of the dinner horn, which sounds mighty good, after six hours of sweltering toil. The men rise at three o'clock in the morning and work in shifts until nine in the evening, with short intervals for food and rest. This is the way a great wheat crop is garnered, the whole system being as efficient as that which regulates a modern skyscraper contract. A season in the wheat fields will convince any one that bread does not come, without perspiration, and that modern civilization is made possible by the millions of men and teams who give their best.

The regular business meeting and social of the Y. P. S. C. E. was held at the home of Mr. and Mrs. Francis West, about four miles northeast of town. A very enjoyable evening was spent.

Miss Reta Crouch, and Mrs. E. F. Randolph are here from Farina, Ill., visiting relatives and friends.

Some of the former students of Milton College have organized a Nortonville-Milton College Club, for the purpose of arousing interest in Milton College. The membership consists of all those interested in Milton College.

Tuesday evening, August 10, a reception was held at the church for those leaving our church and community. A short, but very interesting, program was rendered.

Our pastor is doing splendid work here. His services are in demand, not only among our own people, but also among those of other denominations.

Miss Reta Crouch is here visiting relatives.

A large delegation from here expect to attend the General Conference at Milton.


"Thy Kingdom Come"
We say, O Lord, "Thy kingdom come," Each morning when we pray; But are we living just like those Who long to see that day? We sing, O Lord, "Thy kingdom come," In hymns that sweetly chime; But are we doing what we can To hasten on that time? We say, O Lord, "Thy kingdom come," In voices loud and clear; But are we doing our best To help it come and here? We sing, O Lord, "Thy kingdom come," In praise and thanksgiving; But are we doing our best To make the world a kingdom? True hope is swift, and flies With swallow's wing; Kins it makes gods, and meaner creatures kings. —Shakespeare.
SOWING IN HOPE

Long before Moody arrived at his great power and fame, wherever he went, he reaped a harvest. He expected it, just as the farmer knows he will reap in autumn for his sowing in the spring.

Years ago, when Dr. Torrey was called to the Moody church, the first thing he did, was to button-hole a few of his most spiritual pastors, and ask them to join him on their knees, before God, till late Saturday night, pleading with him for a great blessing on the Sunday services. Of course God came with power.

Do you suppose the two hundred and seventy-six pastors, first mentioned, preached in hope? They would have been thunderstruck if some poor soul, at the close of their services, should have come up, pleading for mercy.

Pastors employed on a barren land, should in shame and humiliation, call their officers together, and on their knees confess their grievous sin and hardness of heart, and cry unto God for forgiveness and restoration, and not cease until the revival came given to meet the pastor at its close. Earnest efforts are also made to win our foreign population, and by splendid contributions of money, do a world-wide business for God.

IS A GREAT REVIVAL COMING?

The editor of the Continent asks, "Will there ever be a great revival again?" and thus answers, "Only the motion of God's own clock can indicate its coming."

He might just as well have said," Revivals are a matter of God's sovereignty, and we will have them when He is ready."

The history of the church in all ages, shows that God is always ready. From Pentecost, down, when there has been a partnership between God, the Holy Ghost and his Church, just as sure as sowing and harvest, the spiritual ingathering came.

Hear old Malachi: "Return unto me, and I will return unto you, saith the Lord of Hosts; bring ye again the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

God was not thinking specially about tithes of money. What he wants most of all, is our hearts.

A MODERN HERESY

It is a great heresy that the normal condition of the church is first a long season of backsliding, deadness and apostasy, and then a time of revival. What kind of a wife would she be, who left her loving husband and home, and went into the far country, and lived as the prodigal did, in shame, and then, in atonement, after years, came home? And yet, this is, practically, the way that thousands of churches treat their Lord and Husband, who gave his life for his Church!

WHAT IS NORMAL?

The normal condition of the church is, that of a great light, every day of the year, with zeal and industry, doing business for God.

There are thousands of such churches, and, practically, all missions are run on the basis and expectation of a continued profit. They believe that God meant exactly what he said, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him."

THE PRAYING SQUAD

I believe the spiritual thermometer averages higher in the pulpit than the pew. Often we lay down before God for the deadness of our churches. Here is a weapon of power for the laity. Whether our pastor is dead, indeed or dead in earnest, it will apply. As he preaches, during the whole sermon, let us cry unto God, "Holy Spirit, touch that man's heart: touch his lips as with a live coal from off thine altar; help him to feel that he stands beyond the living and the dead!" Then pray for the congregation, that their hearts may be touched, if unsaved, that they may come to Christ, and if cold and full of the world, that their hearts may be fired anew.

WILL YOU BE ONE?

Let us get as many of our fellow church members to join with us, as possible. Tell them how it warms our heart, as we pray!

Then go and tell our pastors that we are praying that God would mightily bless them and give power to their words. God alone can tell how far such a fire as this would spread!

Brothers and sisters who read this, here is where revivals begin, right in your heart and mine! If this was done, all over the land, there would be a mighty, sweeping ingathering, as in 1857, when everywhere the daily paper was: "It is a mighty factor, the very sword of God."

Jeremiah Lanphere, then a young business man and volunteer city missionary of New York, started there the first daily prayer meeting, and struck the match which lighted the world.

Chicago.

Just Why Your Article 'Was Not Accepted'

Recently we were obliged to return manuscripts that had been sent to us for publication. We hope the writers have no ill feeling. We have none, although we were obliged to return the six-weeks' pay for our time.

Our reasons were returned for one or more of the following reasons: 1. Only recently we published an admirable article on the same subject. 2. We have already two or three manuscripts on that subject in our files. 3. Your demand that your article should be published at once made it impossible for us to publish it at all. 4. Your article, which was in criticism of one of our societies, should have been sent to the society. We happen to know that the officers of the society can explain the matter to your entire satisfaction. 5. Your article was a personal attack on a theological seminary with the teaching of which you are unfamiliar. Get your facts right before you make an attack. 6. Your article would have covered five pages of our paper. Long articles are not popular and, except in exceptional cases, we do not use them. Send the article to The Review and Expositor. 7. Dear brother, we have a notion that you are the only man in our denomination interested in the subject on which you have written, and that you have written as little as possible, about it. 8. No, we do not sympathize with Germany, but we do not propose to turn our paper into a war magazine.
**Canning Compounds Dangerous to Health**

**DEPARTMENT OF AGRICULTURE**

Information has come to the department that the canning season has brought the usual demand on the part of housewives for salicylic acid and boric acid. These preparations are sold in the form of powders under various trade names and are recommended by the promoters for use in preserving canned goods in home canning. In the directions for use the housewife is told to fill the jar with the fruit or vegetables, cover with water, and add a teaspoonful of the preserving powder. While it is true that these compounds may retard the decay of the fruit or vegetable, it is pointed out by the experts of the department that their use may be attended by serious disturbances of health. Salicylic acid is well known as a poisonous substance, and one of the evils which may accompany its use is derangement of digestion. It is therefore plain that its excessive use in food may lead to disturbance of digestion and health.

The Federal Food and Drugs Act prohibits the use of harmful preservatives in foods that enter interstate commerce. The food law of nearly every State in the Union forbids the sale within the State of foods that have been preserved with harmful substances. Neither the Federal nor State food laws are complied with in the home and consumed there. It would seem, however, that the housewife who would knowingly use, in the foods she provides for her family, substances that she could not use in foods for sale without violating the law, because these substances are injurious to health.

**ARTIFICIAL PRESERVATIVES NOT NECESSARY**

Fruits and vegetables can be kept indefinitely in a safe and wholesome condition if properly sealed, and there is no excuse, in the opinion of the experts of the department, for running any risk by using preserving powders, which may be injurious to health. The use of such powders in addition to the possible injury to health encourages uncleanly or careless work in canning. Reliance is placed in the efficacy of the preserving compound instead of upon cleanliness and her own judgment.

The department has issued bulletins that give specific directions for the preserving and canning of fruits and vegetables without the use of preserving powders or canning compounds. These bulletins may be obtained without cost from the Department of Agriculture. Application should be made for Farmers' Bulletin, No. 203 on Canned Fruit, Preserves, and Jellies, and No. 521 on Canning Tomatoes at Home and in Club Work. Also Form N. R. 22, N. R. 23, N. R. 24, N. R. 34 and N. R. 37 of the Office of Extension Work, North and West, States Relations Service.

**Washington, D. C.**

**How to Get Rid of Thistles**

A contributor to the current issue of *Farm and Fireside* says:

> "Killed the Canada thistles in my meadow by burning the thistles that had been trimmed from some apple trees. About the tenth of June I put the brush on the thistles and burned it. The next day I went over the burned ground with a spike-tooth harrow, then I sowed grass seed and rolled it down. I had no more trouble with the thistles."

When the "Pew" Wakes Up

Revival is in the air today, but the real revival will only come when preaching the word becomes dominant in the pew, as in the pulpit. I suppose the greatest revival of modern times was that of Ulster, Ireland, in the late '50s, which spanned the ocean and kindled the fire at the old Fulton street prayer meeting. It awakened Missionary Sankey, by whose ministry it is said they spanned the continent in three months. That revival was the cure of the world. But it was a layman's revival; that is to say, able pastors had faithfully indoctrinated their flocks with the teaching of Holy Scriptures for more than a decade or two. They had built the altar, piled the wood and laid the sacrifice upon it, but when the fire from heaven fell, it kindled the laity, who "went everywhere preaching the Word." In church, chapel and meeting-house, in town-hall and public market-house, on the village green and in the home of the cottager, by day and by night, they proclaimed it, and oh, what a work of God followed! To read about it is to cry out with a great longing for its return.—*The Christian Herald.*

**DEATHS**

**ORDWAY.—Mary Deidamia Colgrove Ordway, daughter of Eli S. and Sally B. Colgrove, was born on Cayler Hill, N. Y., Sept. 2, 1854, and died in DeRuyter, N. Y., June 21, 1915.**

After finishing her school at DeRuyter Institute, and teaching for a term of school, Mrs. Ordway was married to Arza Muncy, settling on the farm near her old home, where she lived about thirty-five years, and had three children, all born to Mr. and Mrs. Muncy, the eldest dying in 1877, four months previous to Mr. Muncy's death.

Some years later she married William Mercer of DeRuyter, and lived happily in a farm near that village, and later near DeRuyter, remaining there until after Mr. Merchant's death, when she spent some time with her daughter in Colorado. After a time she was united in marriage to Ira J. Ordway, of Chicago, an old school friend of DeRuyter Institute, and lived happily in the home of his daughter and son-in-law, Mr. and Mrs. J. M. Maxson, until after Mr. Ordway's death in July, 1914. Since that time she has been in DeRuyter and vicinity until her death at the home of Deuce and Mrs. C. J. York. Three children survive her: Mrs. Lillian Irish and Howard Muncy, of DeRuyter, and Mrs. Mary Church, of Greeley, Col.

Mrs. Ordway became a member of the Cayler Hill Church early in life, transferring her membership to DeRuyter, and has remained a consistent active Christian all her life.

**FISHER.—At North Loun, Neb., on August 16, 1915, Mrs. L. A. W. Fisher, second wife of Alfred G. and Lora Black Fisher, aged two months and twenty days. "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."**

**When the "Pew" Wakes Up**

Revival is in the air today, but the real revival will only come when preaching the word becomes dominant in the pew, as in the pulpit. I suppose the greatest revival of modern times was that of Ulster, Ireland, in the late '50s, which spanned the ocean and kindled the fire at the old Fulton street prayer meeting. It awakened Missionary Sankey, by whose ministry it is said they spanned the continent in three months. That revival was the cure of the world. But it was a layman's revival; that is to say, able pastors had faithfully indoctrinated their flocks with the teaching of Holy Scriptures for more than a decade or two. They had built the altar, piled the wood and laid the sacrifice upon it, but when the fire from heaven fell, it kindled the laity, who "went everywhere preaching the Word." In church, chapel and meeting-house, in town-hall and public market-place, on the village green and in the home of the cottager, by day and by night, they proclaimed it, and oh, what a work of God followed! To read about it is to cry out with a great longing for its return.—*The Christian Herald.*

**A Boy's Worst Enemy**

A friend once said to General Philip Sheridan: "Phil, if you could choose for your little son from all the temptations which will beset him, the one most to be feared, what would it be?" This great General leaned his head forward on his hand and said, thoughtfully: "It would be the curse of strong drink." Then he went on to state his reasons, and concluded by saying: "I, rather would see my little son taken from me to-day than to-morrow." The General also referred to his own observations during his army career, and related this incident: One of his brave soldier boys was a strong, noble, and good fellow. Just as they were going into battle, this boy said to General Sheridan: "If I should be killed today, please have this message sent to my mother: 'I have kept my promise. No one drink have I tasted.'" He was killed, as he evidently anticipated. The General says: "I carried that message to his mother with my own lips. She said to me: 'General, that is more glory for my boy than if he had taken a city.'"—*Zion's Herald.*

**Sabbath School**

**Lesson XI.—September 11, 1915**

**ELIJAH'S FLIGHT AND RETURN.**—1 Kings 19:1-18

**Golden Text.—**"Be still, and know that I am God." Ps. 46:10

**DAILY READINGS**

Sept. 8—Kings 10:1-14, Elijah's Flight

Sept. 9—Kings 19:15-21, Elijah's Return

Sept. 10—Kings 11:1-12, Elijah's Problem

Sept. 11—Kings 15:1-17, Elijah's Disciple

Sept. 12—Kings 17:18-24, Elijah's Disappearance

Sept. 13—1 Kings 1:1-15, More Than Conquerors


(For Lesson Notes, see *Helping Hand*)
SPECIAL NOTICES

The address of all Seventh Day Baptists missionaries in the Far East is Shanghai, China. Frankly is the same as domestic rates.

The First Seventh Day Baptist Church of Syracuse, 146 S. Clinton Ave., will hold Sabbath school at 10 o'clock a. m. and in the Tabernacle Room, third floor of the Y. M. C. A. Building, Syracuse, N. Y., at 8 o'clock p. m. All are cordially invited. Rev. D. A. Ashworth, pastor.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South, New York City. The church meets at 11:30 a.m. and 8 p.m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, pastor, 36 Glen Road, Yonkers, N. Y.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services at 10:45 a.m. and 7:15 p.m. in the Tabernacle Room, 6321 South Ashland Avenue, N. E. 209, State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 38th Street and Moneta Avenue, every Sabbath afternoon from 10:45 a.m. to 1:45 p.m. The church meets at 11:30 a.m. A cordial welcome is extended to all visitors. Rev. D. A. Ashworth, pastor.

Persons visiting Long Beach, Cal., over the Sabbath are cordially invited to the services of the home of Rev. Frank A. Shaw, 614 California Avenue, corner of California Avenue and Montana Street, Christian Endeavor services at the home of Lester Greenman, 3702 Magnolia Avenue, corner of Magnolia Avenue and California Street, from 11 a.m. to 12 m. and 6:30 to 7:30 p.m. Prayer meetings Sabbath Eve at 7:30.

Riverside, California, Seventh Day Baptist Church holds regular services at the home of Mrs. J. H. Gootehouse, 3050 Carroll Avenue, 10 o'clock Sabbath morning, followed by Bible school, school services, and Christian Endeavor evening before the Sabbath, 7:30, Cottage corner, Carroll Avenue and 10th Street, Riverside, Cal. Services held at the home of Miss Helen Ewing, 515 Fifth Street and Park Avenue. Rev. R. J. Seaver, pastor.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services in each Sabbath in the Salvation Chapel at 1:45 p.m. Christian Endeavor Society prayer meeting in the College Building (opposite Salvation), 12:15 and 6:30 o'clock. Visitors are always welcome. Parsonsage, 108 N. Washington Street, Battle Creek.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 10 a.m., at Mornington Road, Ilford, Essex. The church is open for meetings on the first and third Sunday in each month. Visitors are welcome to attend services. Strangers and visiting brethren are cordially invited to attend services.

The Mill Yard Seventh Day Baptist Church of Springfield, Mass., announces that its church is to be open for visits and services during the winter season at the several homes of members.

"The world is looking for the man who can do something, not for the one who can 'explain' why he didn't do it."

Love comes and grows through serving, not through being served.—Henry Clay Trumbull.

To restore a commonplace truth to its first uncommon luster you need only translate it into action.—Coleridge.

The Sabbath Recorder

Theo. E. Gardiner, D. D., Editor


Terms of Subscription

Per year ........................................ $2.00
Per copy ........................................ 25 cents

Who gives not is not living.

Give, give, give, as in the great sacrifice of Jesus.

Give, give, give, as in the giving of our Lord's love.

Give, give, give, as in the giving of our Lord's precious blood.

The more you give,

The more you live.

—George H. Calvert.

WOMAN'S EXECUTIVE BOARD OF GENERAL CONFERENCE

President—Mrs. A. L. Smith, Milton Junction, Wis.

Vice-Presidents—Mrs. S. J. Clarke, Mrs. J. B. Morton, Mrs. W. C. Daland, Mrs. A. A. Crandall, Milton, Wis.

Recording Secretary—Mrs. A. S. Masson, Milton Junction, Wis.

Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.

Treasurer—Mrs. A. E. Whiford, Milton, Wis.

AMERICAN SABBATH SOCIETY

President—J. H. Babcock, Milton, Wis.

Treasurer—Mrs. A. E. Whiford, Milton, Wis.

Secretary—Miss Agnes Babcock, Providence, R. I.

AMERICAN TRACT SOCIETY

President—Rev. J. L. Spencer, Milton. Wis.

Secretary—Miss Laura Babcock, Providence, R. I.

West Central District—Mrs. H. H. Reifsnyder, Battle Creek, Mich.

East Central District—Mrs. C. M. Wiese, Washington, D. C.

Southern District—Mrs. J. C. Nash, Columbus, Ohio.

Mountain District—Mrs. A. L. Smith, Milton Junction, Wis.

THE SABBATH RECORDER—Plainfield, N. J.

PUBLISHING HOUSE OF THE AMERICAN SABBATH TRACT SOCIETY

Printing and Publishing of all Kinds.

WILLIAM MAXSON STILLMAN, COUNSELOR AT LAW

Supreme Court Commissioner, etc.

Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY

First Session begins September 15, 1915. New catalogue sent on request.

BIBLE STUDIES ON THE SABBATH QUESTION

In paper, postpaid, 25 cents; in cloth, 50 cents. Address, Alfred Theological Seminary.

THE TWENTIETH CENTURY ENDOWMENT

For the joint benefit of Salem, Milton, and Alfred. The Board of the Sabbath Baptist Education Society solicits gifts and bequests.

New York City

HERBERT G. WHITTLE, COUNSELOR AT LAW

220 Broadway.

St. Paul Building.

HARRY W. PRENTICE, D. D., "THE NORTHWEST"

76 West 10th Street.

Chicago, Ill.

BENJAMIN F. LANGWORTHY,

1140 First Natl' Bank Building, Phone Central 360.
These Books Free
Your Choice Free, for One New Subscription to the SABBATH RECORDER

We offer any one of the following books free, postpaid, for one new subscription to the SABBATH RECORDER. If you are not a subscriber yourself, send us two dollars and you will receive the RECORDER and the book selected. If you have friends who do not have the paper, send it to them and add these books to your library.

Cavalier, The ....... George W. Cable
Certain Rich Man, A .... Wm. Allen White
Checkers ......... Henry M. Blossom Jr.
Christopher Hibbault, Roadmaker, Bryant Chronicles of Quincy Adams Sawyer
--Detective, Charles Felton Piggin
Circular Staircase .... M. R. Rinehart
Conflict, The ....... David Graham Phillips
Cort, The ......... David Graham Phillips
Cowardice Court .... G. B. McCutcheon
Crisis, The ......... Winston Churchill
Crossing, The ....... Winston Churchill
Cy Whittaker's Place, Joseph C. Lincoln
Daughter of the Snows .... Jack London
David Harum ..... Edward Noyes Westcott
Deer Family .... T. Roosevelt, and Others
Dorothy Vernon of Haddon Hall, Major D'Oyly and I ... Irving Bacheller
Eben Holden .......... Irving Bacheller
Emmy Lou ......... George Madden Martin
Fair God, The .... Eben Holden
Farming It .......... Charles M. McFadden
Foreigner, The ... A. Katharine Green
Fortune Hunter .... Louis Joseph Vance
Fortunes of Oliver Horn .... F. H. Smith
Freckles ......... Gene Stratton-Porter
Friar Tuck ....... Rob't Alexander Wason
Game, The ......... Jack London
Gamblers, The ... Klein and Hornblow
Gold Trail, The .... Harold Bindloss
Gentleman of Leisure, A (introduction) P. T. Wodehouse
Giant's Strength, The .... Basil King
Goose Girl, The .... Harold MacGrath
Girl of the Limberlost, A ... Gene Stratton-Porter
Glengarry School Days .... Ralph Connor
Gordon Keith ....... Thomas Nelson Page
Grain of Dust, The ... David G. Phillips
Granstark ...... George Barr McCutcheon
Great Companion ... Rev. Lyman Abbott
Greatest Wist in the World .... Thurston
Green God, The, Frederic Arrows-Rummer
Grey Cloak, The ...... Harold MacGrath
Half a Rogue ....... Harold MacGrath
Hand Made Gentleman ... Irving Bacheller
Harvester, The .... Gene Stratton-Porter
Hearts and Masks .... Harold MacGrath
Heart Thrills, The ....... David Graham Phillips
Heritage of the Desert, The ... Zane Grey
High Hand, The .... Jacques Futrelle
House of a Thousand Candles, The ....... Meredith Nicholson
House of Mirth, The .... Edith Wharton
Hungry Heart, The .... D. Graham Phillips
Inner Shrine, The ........ Anonymous
Iron Heel, The ...... Jack London
Ivy Snuff Box, The, Arnold Fredericks
John March, Southerner .... Geo. W. Cable
John March's Millions, Klein & Hornblow
John Marvel, Assistant .... Thos. N. Page
John Rawn ......... Emerson Hough
Joyce of the North Woods, The ...... Harriet T. Comstock
Just Patty ...... Jean Webster
Keziah ...... T. W. H. Smith
Klein and Hornblow ... John March's Millions
Knight of the Cumberland, John Fox Jr.
Leopard's Spots, The ..... Thomas Dixon Jr.
Light-Fingered Gentry .... D. G. Phillips
Lightning Conductor .... Williamsons

---

SABBATH RECORDER, PLAINFIELD, N. J.