

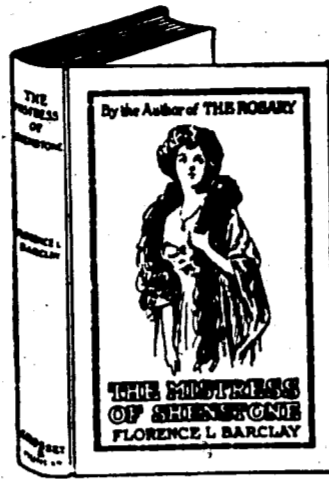
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The Sabbath Recorder

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The Sabbath Recorder

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

VOL. 76, NO. 13.

PLAINFIELD, N. J., MARCH 30, 1914.

WHOLE NO. 3,604.

Praying and Voting.

A friend writes of an incident, in connection with the no-license fight in a certain town, that is too suggestive to be allowed to drop out of sight. The community had been greatly stirred for several weeks in a campaign where the question of license or no-license was the issue to be settled by the votes of the people. The canvass had been so complete and thorough that the votes of only six were doubtful, and many feared that the saloons might gain the day.

There was a Seventh Day Baptist church in the place, and its pastor and the members had done faithful work, during the campaign, for good government and against the opening of saloons among them. On the morning of election, after they had done their best in the canvass, the pastor sent out a request for all the families to meet together at 9.30 for prayer to God, that he would incline the hearts of the voters to cast their ballots against granting licenses to sell liquor in their city. That afternoon when the polls had closed and the bells in town began a joyous ringing, they knew their prayers had been answered.

When religion and politics come to be regarded as yokefellows by all Christian voters, and Christians stop acting as though religion had nothing to do with political issues; when men face the ballot-box in the spirit that says, "I can not lay aside my religion when I vote;" when conscience listens to the voice of God in the booths where the votes are being prepared, and people really vote as they pray, then indeed shall the bells of victory ring throughout this entire land, and in answer to prayers and votes the saloons will all be driven out. That glad day is coming. It has been long on the way but it will surely come, if the signs of our times mean anything.

We are proud of the record Seventh Day Baptists have made in the fight with rum, even when days were dark and defeat

seemed certain. So far as we know, no community where our people have had controlling influence has ever been able to set up grog-shops to ruin men.

Southern Illinois in the Early Seventies.

While looking over an old SABBATH RECORDER we came across a letter from Rev. Charles M. Lewis, of blessed memory, written in 1872, while he was on the southern Illinois field. We reprint this letter on another page, and if it proves as interesting to our readers as it did to the editor, we shall be glad we gave it a place in this paper. Who can recall the strong sermons and fervent prayers of that "little giant," as he pleaded with men and talked with God, without a thrill of soul over the excellent results of his work. In the days of our young manhood we were stirred time and again by the reports of Elder Bailey when he returned to tell us how the Lord had blessed the Sabbath cause in southern Illinois. Then came from Rev. Charles M. Lewis such good reports as we see in this letter.

Who can look back upon the work of the early seventies, with new churches being formed from converts to the Sabbath, with enthusiastic and consecrated missionaries entering newly opened doors, with ministers like Elders Kelly, Threlkeld, Helm and Leath coming to the true Sabbath, without asking if we have done our duty of late in regard to these fields? Neglected for years, the little churches have died by inches, and we by indifference have lost nearly all we gained. There is little doubt that by proper care and faithful mission work churches in such fields as Illinois and the Southwest might have been saved and strengthened; and Seventh Day Baptists would have been saved the chagrin of having to report a loss of several churches. Read the letter, and see if in your heart of hearts you feel that we have done all we could to conserve the interests that, forty-two years ago, had such auspicious beginnings.

An Anarchistic Testing of the Church.

We have referred to the raids upon the churches of New York City by mobs of unemployed men demanding food and lodgings, and expressed satisfaction with the spirit and manner in which the churches met the unexpected demands made upon them. The insolence of the demands and the spirit shown by the mobs made a cordial welcome and kindly treatment somewhat difficult, and placed the churches under peculiar embarrassments. However, the Christian manner in which the crisis was met completely vindicates the churches even in the eyes of many of their enemies, and just as completely thwarts the evident purpose of the anarchistic leaders to embitter the men against the churches. The most honest and reasonable among the unemployed were satisfied before they were through that genuine Christian sympathy is to be found in the church. This is evidently just the opposite impression from what the leaders expected. It seems more and more evident that the purpose of the anarchists was to prove to their followers that the churches were unfeeling and proud, selfish, cold and exclusive. They expected to prove these characteristics by the rebuff which they counted on; but their strategy was frustrated by the cordial treatment given by the churches regardless of the aggravating insolence and want of decorum on the part of the men.

There would have been no embarrassment whatever to the churches, no disposition to deny the requests of the men, had not the sinister motives of the I. W. W. leaders been so apparent. These men seem to be professional trouble-makers everywhere, and their presence and insolence greatly aggravated the case. Had the claims been true, had the plea come spontaneously from the rank and file in real need of shelter because no other places could be found, the case would have been quite different. But the fact that they passed by many places well known to them, where food and sleeping accommodations had been provided in plenty by the city and by several charitable societies, destroyed their claim that there were no other places but the churches. Again, had the movement been honest the leaders would not have waited till the bitterest weather

was over, and chosen a spell of comparatively mild weather for their exploit. Furthermore, the sinister motives appear in the fact that they claimed to be in desperate straits for want of employment, when at that very time the city officials were clamoring for thousands of workmen to help dig the city out of the snow at good wages. And these very men refused to work at the rate of \$2.00 a day.

We say it was something wonderful, under such circumstances, for the churches to welcome the mobs and feed and shelter them! Seldom in these years have churches had such an opportunity to show the Christ-spirit, and they eagerly seized this one and have made good.

Father's Light Went Out.

A story was told some years ago of a whaling vessel that had been gone about three years, and was expected to return at any time. The lighthouse-keeper on a dangerous coast had a son on board this ship whom he hoped soon to greet in a glad welcome. One night, during a terrible gale, the father fell asleep and his light went out. When morning came, much concerned lest some vessel looking for his light might have gone upon the rocks in the darkness, he went out on the shore to see, and soon discovered signs of wreckage and lifeless bodies brought in by the waves. To his horror the first one he found was that of his own boy for whom he had longed these many days. He had come in sight of home, and was lost because his father had let his light go out!

I fear that many boys will be lost because father and mother let their lights go out. Jesus said, "Ye are the light of the world," and taught us that the salvation of others depends upon our keeping our light burning. Surrounding many a home are dangerous rocks, of which parents are well aware, but which the children may not know about until it is too late to save them. Christianity well lived in the home is a safeguard against shipwreck for the children. What if father goes to sleep and lets his light go out? He forgets his Christian vows; neglects the church and prayer meeting; never prays in his family; becomes careless about keeping the Sabbath; is all-absorbed in the things of earth;

lives for money-getting, spending every energy for things that perish with their using; never speaks of laying up true riches where moth and rust do not come—in short, he lives as though this fleeting life were all; as though he had no soul to save; as though he cared little whether his children were saved or not: *his light is out!* His children are making shipwreck, and he does not seem concerned about them.

Reader, how is it with you? "Is it well with thee? Is it well with the child?" Blessed are the lights that never grow dim.

Send On Your Temperance Data.

Some time ago a friend wrote us that he had found a woman who would not take the SABBATH RECORDER unless a temperance column was regularly conducted in it. A little later the same thing crept into the *Helping Hand*, with the comment, "We need enlightenment, information in this great question, not spasmodically, but regularly. The secular papers do not furnish it. Why not the RECORDER?" Now a good old friend, a sister living two thousand miles from the woman mentioned, writes a strong plea for a temperance department in the RECORDER, and begins by saying, "Praise the Lord for that woman's courage to give the bluff! Also for the brother's courage and fidelity in giving it to us in the *Helping Hand!*"

After reading the letter we spoke to a friend regarding the suggestion for a temperance department, telling him about the letter, and he immediately exclaimed, "Why, you have had plenty of temperance matter in the RECORDER, only you haven't collected in one place." Then I recalled some words to the same effect in the letter referred to: "There has been much in the precious RECORDER during the year, on the activities of those interested in temperance work; which would have made a fine showing in a temperance column; and it may have been as interesting and helpful, if not as attractive, as it would have been published under a special heading."

We have tried to give no uncertain sound to the SABBATH RECORDER upon the great and important question of temperance reform. And we will take no back

seat among those who have waged a ceaseless and uncompromising warfare against the saloon and in favor of prohibition. We have risked as much and suffered as much from the venomous hatred of the liquor fraternity on account of our square fight against the dram-shop as has any one we know among Seventh Day Baptists. And we wish it distinctly understood that the SABBATH RECORDER as a whole is uncompromisingly committed to constitutional prohibition. It is in sympathy with the W. C. T. U., with the Anti-Saloon League, with the federated churches, and with every worker for national prohibition of the liquor traffic. When we say, "the SABBATH RECORDER as a whole," we mean more than merely dedicating one of its columns to the temperance cause, and the formal collecting of all temperance items under a special heading. We mean the SABBATH RECORDER in all its departments—Editorial, Editorial News Notes, Woman's Work, Young People's Work, the Sabbath School—in short, the entire paper. In this way it has seemed to us that the associate editors would feel more free to work strong temperance items and articles into their respective departments than they would if we had a separate column into which everything of that kind was expected to go.

The RECORDER already has eight or nine departments—a good many for a small paper of only thirty-two pages all told. Only those who understand what it means to have so many departments, each one of which must begin at the top of a page or column, can realize that every additional department makes more trouble for the compositors, and often interferes with the most economical use of our space. On this account we have preferred to allow the items on temperance, when not editorials, to go in as fillers where most needed to even up the forms, rather than make a new department in a paper already well cut up.

Nevertheless, we are not at all captious about holding to this plan, if it would be better to collect all temperance items under one head. Personally we prefer to give the temperance ring to the entire paper, and let temperance points bristle out on any page from beginning to end, wherever

convenient to work them in. But we would like to please the great body of our loyal readers in this matter. We are here to serve the people, rather than to please ourselves; and whatever plan will best advance the cause we love, whatever plan will unite the greatest number in fighting the liquor curse, we wish to make our own.

The mere fact that some one expels the SABBATH RECORDER from her home because all temperance articles are not put under one head, or the fact that another is thankful for such a "bluff," would not be sufficient ground for making a new department in the paper. We can hardly believe that many readers would praise the Lord for the courage of one who turns down the RECORDER for such a reason.

The starting of a new department means that somebody must furnish copy for it fifty-two times in a year if the needed information is not to come "spasmodically but regularly." Who of all the temperance workers would be willing to furnish this? Somebody must do it if the department is to be permanent. Some most excellent temperance workers have been asked to write but they decline to do so. Too busy is the reason given. Until some one who is anxious for the change is willing to be responsible for the right kind of copy we hardly see how such a department can be made permanent. The SABBATH RECORDER is a religious paper, striving to promote the spiritual life of thousands of readers who conscientiously hold different political beliefs. Most of them, we trust, believe that the temperance issue should be kept non-partisan, and that people of all parties should unite in voting prohibition measures. Whoever writes for such a paper should not write articles that involve partisan politics. There is ample room in these days for all to deal sledge-hammer blows against the rum power on broad non-partisan grounds. On such grounds the wonderful prohibition gains are now being made. State after State obtains constitutional prohibition in this way. The flood-tide is sweeping over the nation.

To all interested in such a fight for prohibiting the liquor traffic we send a most cordial invitation to forward to the RECORDER any articles or items that will be helpful to this good cause.

EDITORIAL NEWS NOTES

A Saloonless Nation in 1920.

In the National W. C. T. U. Convention recently held in Asbury Park, N. J., Mrs. Mary Harris, known as the "Georgia Cyclone," was a favorite speaker. She also appeared before the Judiciary Committee in Washington, D. C., and in both places gave her reasons for expecting prohibition of the liquor traffic to prevail in the United States by 1920. Some of her sayings have the true ring in them, and our readers will enjoy them:

"I believe we shall have a saloonless nation in 1920, because public sentiment is opposed to the liquor traffic. The persistent education along scientific temperance lines, instituted by the Woman's Christian Temperance Union years ago, is bearing fruit today in a mighty army of young men and young women in the various religious and philanthropic organizations in our schools and colleges, and even in the halls of Congress."

"The liquor traffic is doomed to speedy destruction because it is opposed to common sense. Hasn't it always been opposed to common sense? Yes, but people have not been exercising their common sense in this direction until comparatively recent years, for two reasons: First, because God's eternal truth in science has not been revealed on this question as it is today; second, the world is better today than ever before, and the public mind is obsessed with the idea of the preservation and prolongation of human life. Eugenics is the most popular fad of the day. City, state, and national governments are looking after the health of the people as never before. They swat the fly, they go on a still hunt for the mosquito, they beard the hookworm in his den, and the germs must fly for their lives. The human race has learned that 'no man liveth to himself and no man dieth to himself,' and reformation is the watchword of the hour; hence, men are training their common sense on this question, and the liquor traffic must go."

"The old order changes, giving place to new, and God fulfils himself in many ways.' He has promised the destruction of the liquor traffic in these words, 'Every

tree that bringeth not forth good fruit is hewn down and cast into the fire.' Certainly no man would say that the liquor traffic brings forth good fruit; hence the liquor traffic must go."

"One of the ways in which God is fulfilling this promise is through his eternal truth in science. King Alcohol has marched down the ages for these thousands of years, conquering and to conquer, until 'the centuries sob with a ceaseless sorrow,' but at last science has burst the blood-rusted chain that has bound her for a thousand years, has seized the shining two-edged sword of God's eternal truth, and challenges the monster to mortal combat. To doubt the issue is to doubt the sanity of the human race and the power of the everlasting God."

Another W. C. T. U. president, Mrs. George F. Rooke, at a convention in Providence, R. I., said that the prohibition agitation throughout the entire country had so taken hold on the hearts, and minds of the people that we would probably see nationwide prohibition within ten years.

The Colleges and the Saloon Curse.

Presidents of colleges in saloon-cursed towns know something of the havoc liquor makes among the young men, and in these days many school authorities are taking strong and effective measures to banish the drinkers from colleges, and the saloons from college towns.

We notice that some newspapers and religious weeklies are publishing interesting data regarding the matter. *Collier's Weekly* and the *Christian Advocate* are among the latest to have different college men interviewed as to their attitude toward the drink habit. To them we are indebted for the following facts:

For some years Princeton has published figures showing the average age of students when they enter to be 18.7 years. New Jersey's laws against selling to minors are stringent, and the Dean took advantage of this to stop a great portion of the liquor-selling to students. We are glad to know that public opinion in the college sustains the Dean and it is reported that class dinners henceforth will be "dry."

It is stated that the president of Wesleyan University on one occasion had a

saloon-keeper fined for selling to minors and obtained an order to the effect that a repetition of the offence would result in the revoking of his license. This stand evidently put a check upon drinking by students and upon selling to minors. The outcome of the matter was this: A meeting of the Liquor Dealers' Association decided that no Wesleyan student would be allowed in any saloon, lest law might be violated by selling to minors and the saloon men get into trouble. Out of this fight has come such a spirit of loyalty to the college standard that it is said no fraternity or society allows its members to drink. The *Christian Advocate* states that the presidents of Ohio Wesleyan and Syracuse universities both announce strictly enforced rules against drinking. Students upon entering are made to understand that if they visit saloons or indulge in intoxicants, they can not remain in the school.

Germans Giving Up Beer.

It is announced that there is a noticeable falling off in the consumption of beer in Germany and that many young men have given it up altogether. It seems that thousands of young men both in the army and out are carefully training for the Olympic games to be held in Germany in 1916. They hope to overcome the American prestige in these ancient contests, and have found that beer-drinking handicaps them in their efforts for physical development.

Prohibition Does Prohibit.

In its issue of March 19, the *Watchman-Examiner*, an excellent Baptist paper, says: "In considering this matter it is necessary to remember that the daily papers are with practically no exceptions opposed to prohibition, and are constantly printing everything they can get hold of against it; and they seldom print anything in favor of it. But any fair-minded person who is acquainted with conditions, knows that prohibition of alcoholic liquors can be and is as well enforced as laws against any other crime. Only a small proportion of the murderers in our country are ever punished. Shall laws against murder therefore be abolished? Even so let absolute prohibition of the manufacture and sale of alcohol, the beverage of demons, prevail in all our fair land."

Emperor of Japan Prorogues Parliament.

Evidently the Tokio government has trouble enough of its own in these days. There must be some serious stress of circumstances to make it seem necessary for the Emperor to prorogue Parliament three days before its term expires, and that, too, before the budget for 1914-15 has been approved. The deadlock between the Peers and the House of Deputies over the navy appropriations is the ostensible cause for such drastic action. It is stated that the Emperor preferred to face the embarrassment of having no budget, rather than to allow Parliament to quarrel longer over the navy scandals and to continue the attacks upon the Yamamoto Ministry.

England's Trouble With Ulster.

When the crisis came on the Home Rule question in the British Parliament, and Ulster seemed inclined to stand fast and fight rather than submit to the rule of Ireland by an Irish parliament, civil war seemed inevitable and troops were set in motion. But, according to reports from Belfast, Ireland, seventy per cent of the officers quartered in Ulster would refuse to serve in a campaign against that province, and all North Ireland seemed on fire over the military movements. The people are loyal to England, and yet they will not be coerced into a home rule by Catholic Ireland. The stand taken by the Ulster troops called a halt in proceedings, and when the certainty of war if matters were pressed further became too apparent, the Asquith Ministry explained that Ulster had misunderstood the orders. This gives rise to the feeling that under the cry of "misunderstanding," the ministry is trying to patch up a blunder as best it can. One writer says, "Instead of wabbling into civil war the Asquith Ministry may wobble out of office."

Unjustifiable Murder of Benton.

A thorough investigation by a British consul and the Carranza Commission in Mexico reveals the fact that the British subject, William S. Benton, was not shot after a court-martial, but was stabbed to death in Villa's office while unarmed. The report of the investigators goes to show that Villa's statement in this matter was untrue in every particular.

A Naval Veteran Gone.

James Parker, a lawyer of Perth Amboy, N. J., died on March 23, aged 83 years. He was said to have been the oldest living man educated at the Annapolis Naval Academy. He entered that school in 1846. Mr. Parker served as midshipman under Admiral Farragut, and was promoted to lieutenant-commander by Lincoln, as a reward for bravery in many important engagements of the Civil War. He was one of the counsel for Rear-Admiral Schley in his trouble with Rear-Admiral Sampson over the battle of Santiago.

M. E. Conference Memorializes the President.

In the Methodist Episcopal Conference of New Jersey, held at Asbury Park recently, resolutions were adopted protesting against what they called "the presumption of the Roman Catholic press in putting forward the claim that the Roman mass is the official celebration of Thanksgiving Day." The following resolutions are among those sent to the President:

"Be it resolved, That we join with millions of American citizens in adding our protest against this attempt to convert our national Thanksgiving Day into a Roman festival;

"And be it resolved, That we will diligently teach the sixty thousand members of our church resident in the bounds of our conference that the separation of church and state is one of the fundamentals of our Republic, and that Roman Catholicism and Americanism are not in agreement.

"And be it further resolved, That in the extending of the courtesies by the Chief Magistrate of this nation to the representatives of other nations we would respectfully suggest to our President that the place to extend these courtesies is at the White House and not in a church."

Launching of the Oklahoma.

On March 23, the *Oklahoma*, the greatest battleship in the world, was launched at Camden, N. J., in the presence of more than five thousand people. The Secretary and Assistant-Secretary of the Navy were present with Oklahoma's senators and a large delegation from that State to witness the launching. A prayer was made in which the dreadnought was "consecrated to a mission of peace and the service of Almighty God." Secretary Daniels, in a speech after luncheon, said he hoped this ship might never be called upon except for a mission of peace. One has to think

twice to reconcile such talk with the act of launching the biggest engine of war in all the world! To many there is irreconcilable incongruity in the dedication of a great and costly warship to the Most High God and the Prince of Peace.

Parcel Post Direct From Farm to Market.

The Postoffice Department is perfecting its plans for carrying by parcel post the products of the farm direct to the consumers without middlemen. Ten cities have been selected in which to begin the work, and orders are issued permitting the use of crates and boxes for butter, eggs, poultry, vegetables and fruits shipped by parcel post. Postmasters in the cities of Boston, Atlanta, St. Louis, San Francisco, Baltimore, Detroit, La Cross, Wis., Lynn, Mass., Rock Island, Ill., and Washington are ordered to receive the names and addresses of those who will supply farm products in small quantities to customers by parcel post.

Printed lists of these names showing the kind and quantity of commodities available, will be distributed among city patrons. This will put the consumer in touch with the farmer who can fill his weekly orders with produce fresh from the farm.

March 20 was the eightieth birthday of Charles W. Eliot, president emeritus of Harvard University. The day was celebrated by a reception held at his home in Fresh Pond Parkway, Cambridge, Mass.

The Society for Prevention of Crime in New York City has sent out an appeal to the clergymen, asking them to enlist their congregations in the fight for better anti-drug laws. It is feared that the Albany Legislature may adjourn without proper legislation against the sale of opium and morphine to boys and girls.

Chicago has added a boys' court as a branch of the municipal judicial system. This is said to be the first tribunal of its kind in the world. It will deal with cases of boys between the ages of seventeen and twenty-one years. It is the purpose to keep the boys from contact with mature criminals as far as possible, and to give their cases the benefit of sympathetic consideration when needed.

An Old DeRuyter Boy.

EDWIN H. LEWIS.

In the early eighties the orthodox Protestants of Chicago were considerably exercised to read in the *Chicago Tribune* a series of articles—editorial articles—calmly maintaining that the seventh day is the Sabbath, and that Sunday observance is without scriptural authority. It is quite true that the *Tribune* had personal reasons for maintaining this position, but to maintain it editorially was, to say the least, a little startling. If C. D. Potter or A. H. Lewis had been employed on the staff of the paper, and had suddenly thrust his individual religious convictions upon the editorial policy, the public could hardly have been more completely nonplused.

Our venerable Mr. Ira J. Ordway suggests that I set down the facts in the case, as an illustration of how a truth may circulate by devious ways; also as an illustration of the lasting quality of childhood impressions. Mr. Ordway and his investigator, Mrs. Kennedy, have supplied me with the data.

Nearly seventy years ago a little orphan in central New York was befriended and reared by a black man, Samuel R. Ward. Mr. Ward was no ordinary negro, and received and merited the name of "the black abolitionist." In personal appearance so homely as to be a terror to children, he had nevertheless the kindest of hearts, and he taught his little white ward to respect the soul of a man without reference to the color of his exterior integument. The child's name was Alfred C. Hills.

When he was sixteen or seventeen years old, young Alfred was sent to DeRuyter Institute to be educated. Here he was a classmate of Mr. Ordway, who remembers him as vividly as if it were yesterday. Alfred was a shrewd wit and a first-class debater. Although an abstemious youth, he once played the part of devil's advocate in a lyceum debate on drink, and nearly converted the crowd to the wine cup. In a class in astronomy, Alfred was asked by the teacher (James R. Irish) what, in his opinion, was the cause of the aurora borealis. "Well," said Alfred seriously, "I can see no valid cause for northern lights unless it be due to imperfect lubrication at the gudgeon of the earth's axis, which

would perhaps produce the effect of sparking."

This versatile boy grew to manhood, and ventured into the printing business. He published and edited, at DeRuyter, a weekly paper called "The New Era." His sister, Polly Farrington, was almost as cleaver a writer as he, and contributed freely to the paper. The paper flourished, but Hills grew restless, sold out, and disappeared. Neither Mr. Ordway nor Mr. D. C. Benjamin, two veterans of those early days, saw him again or heard of him till war time.

Hills went to the war, as a faithful and grateful protégé of Black Sam Ward might be expected to do. In May, 1862, we suddenly find him editing a paper in New Orleans! And why?

Commodore — then Captain — Farragut and General Butler captured New Orleans on the first of May, and Butler had important official things to say to the people in the name of the Federal Government. He drew up a proclamation in his best style, and despatched it through the crowds of insulting rebels to the liveliest "secesh" newspaper in New Orleans, namely, "The True Delta." The editor refused to print it, and the proprietor refused to print it.

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The next we hear of him, he was in Chicago, serving on the editorial staff of the Chicago *Tribune*, under Joseph Medill. And this fact unquestionably explains why, in the months of January and February, 1866, the *Tribune* uttered precisely such sentiments about the Sabbath as it uttered in the early eighties. Hills was not a Seventh Day Baptist, but he knew the facts. He had figured the thing out in those old DeRuyter days when the lyceum

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A search of the files of the Chicago *Tribune* of forty-seven years ago reveals editorial utterances which might appear to-day in the SABBATH RECORDER. And this, recall, was at a time when all America believed in the "transfer of day" theory. This was before the work of *The Outlook*.

The *Tribune* had begun to issue a Sunday edition, and half the clergymen in Chicago rose as one man to protest. Now every printer knows that Sunday papers are not printed on Sunday, and that the real "Sunday-breakers" are the people who buy it. But the ministers wrote letters of angry protest, and Mr. Medill was anxious to stand well with the preachers and at the same time with the people who wanted a Sunday paper. Much to his amazement and delight, he found on his own staff a man who knew the subject more accurately than the clergy, and who was able to meet them on their own ground.

Therefore we see the *Tribune* answering the clergy in a series of grave editorials. The first declared that the only law of God ever enacted regarding the rest-day is the fourth commandment. A thorough examination of Scripture will show that this applies to "Saturday," and to "Saturday" only, and that there is no more a divine law protecting Sunday than there is a divine law protecting Tuesday or Wednesday.

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Southern Illinois.

(Reprint.)

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It may be a matter of interest to the readers of the RECORDER and supporters of our missionary operations, to learn somewhat more of the progress of the good work in southern Illinois. I have just arrived at this place from Villa Ridge, where I have spent my time mostly since the fourteenth of March. The religious encouragements to which I alluded in my missionary report of April have rather increased since that time. Two more, and converts to the Sabbath, have been added to the church. The new Seventh Day Baptist meeting-house, upon which I reported labor commenced, is now enclosed. The doors and windows are put in, and a good floor laid. The paint for the house arrived the day I left; in fact, the work had so far progressed, and the necessity for a place of worship become so pressing, that we held our first religious service in it on Sabbath, May fourth, when I preached to an audience of about fifty. After the discourse, an interesting Sabbath school was organized, and a plan for regular weekly worship adopted—a day which may well be regarded by our brethren abroad as one of great interest to the cause of Christ in this region of country, and one which will long be remembered with deep and especial interest by the brethren and sisters of this little church, as a bright day in their history.

About the twentieth of April, I thought I had spent all the time I could consistently at this point, in view of visiting the Pleasant Hill Church, and then getting back on to my Northern field as soon as might be. But about this time a new interest in the Sabbath question appeared among the Baptists, and with some of those who the most violently opposed the subject at the time Brother Kelly and others embraced the Sabbath. A request was presented by several of the First-day

people, that I should remain and preach on the subject. I accordingly staid some ten days longer, and on the last First-day of April presented the claims of the Lord's Sabbath to the largest, and I think the most attentive, audience I have ever addressed in southern Illinois. Since that, until the time of my leaving for Pleasant Hill, I followed up the effort with gospel preaching in various places among the Baptists, circulating Sabbath tracts, conversing with families on that subject, and on religion in general. Several now acknowledge that the first day of the week is not the Bible Sabbath; and, more, that they will keep the seventh day as the Sabbath of the Lord.

Just before I left, an arrangement was made by the church, which I think will soon result in its being supplied with the labors of a settled minister—a help greatly needed just at this time. The members of the Villa Ridge Church are exerting themselves commendably, both to sustain a pastor, and to complete their house of worship. And as I close, allow me to say, from what I actually know of the case here, that our brethren and friends abroad will do a thing well pleasing to God, and for the common cause of our great Redeemer, by sending some more aid there financially, for the two objects above named. Friends from various parts of the denomination have done nobly for Villa Ridge, and may God bless them for it. Could you have witnessed the gratitude, joy, and encouragement, manifested there, upon the receipt of a draft for one hundred dollars from the brethren Potter and Hubbard, of Plainfield, N. J., a short time since, towards completing the new church, and also for the five dollars for the same object, last week from Sister Wheeler, of Salem, N. J., you would have felt how great a blessing it is to have a heart to *help*, and something to *give*, to aid these feeble churches, until they also can become self-sustaining. The furtherance of the cause at Villa Ridge demands at once, whether in larger or smaller amounts, according as God has prospered us; whether directly to the church, or through the boards of our Tract or Missionary societies, some more help, in order that the good-begun work may be permanently established.

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Pleasant Hill, Ill., May 10, 1872.

SABBATH REFORM

The Sabbath in the Bible.

Historical Study.

REV. AHVA J. C. BOND.

Prepared for use of the Christian Endeavor Society of the Salem (W. Va.) Church.

THE SABBATH IN THE OLD TESTAMENT.

The first appearance of the Sabbath in Israel's recorded history. Ex. 16: 1-30. (The manna given. The Sabbath appears as an established institution.)

The Sabbath in the Decalogue. Ex. 20: 8-11. (It occupies a central place in this world-recognized moral code.)

Its place in the amplification of the Ten Words. Ex. 31: 12-17. (The severest penalty followed its violations.)

Moses makes known to Israel the commands of God. Ex. 35: 2, 3. (The weekly Sabbath mentioned first.)

Laws for the governing of Israel, including the Sabbath. Lev. 19: 1-30. (These are not ceremonial, but ethical.)

The Sabbath and other sacred festivals. Lev. 23: 1-38. (The Sabbath has first place. From it others are dated.)

The Sabbath a time for worship. Lev. 24: 5-9. (The character of the worship in keeping with the times.)

An instance of the recognition of the Sabbath. Num. 15: 32-36. (The penalty administered according to the law.)

Sabbath worship again. Num. 28: 9, 10. (A special offering for the Sabbath day.)

The Sabbath law in Deuteronomy. Deut. 5: 12-15. (Another version of the Ten Words.)

One purpose of the new Temple is Sabbath worship. 2 Chron. 2: 4. (In Solomon's time Sabbath worship was taken for granted.)

In the time of Elisha the Sabbath was recognized. 2 Kings 4: 23. (Incidental references the strongest kind of evidence.)

The temple guards are changed on the Sabbath. 2 Kings 11: 4-12. (Another incidental reference to Sabbath recognition.)

Amos condemns Sabbath-breaking. Amos 8: 4-10. (Amos holds high ethical standards. The sins condemned are not ceremonial.)

Neglect of the Sabbath among the fatal sins of Israel. Isa. 1: 2-20. (The Prophet breathes out the commendation of Jehovah.)

The Sabbath must be hallowed. Jer. 17: 19-27. (Sabbath-keeping is a test of loyalty. So in many instances.)

A poetic expression regarding Judah's loss of a Sabbath. Lam. 2: 6. (Judah is non-religious, having no Sabbath, etc.)

Ezekiel rehearses the wilderness history of Israel. Ezek. 20: 10-26. (Israel was disloyal in failing to keep the Sabbath.)

Sins of Jerusalem, including Sabbath-breaking, condemned. Ezek. 22: 1-12. (Not ceremonial failure. See also Ezek. 22: 26; 23: 38.)

The Sabbath in Ezekiel's new temple. Ezek. 46: 1-5. (Ezekiel was both a priest and a prophet.)

Blessedness of Sabbath-keeping. Isa. 56: 1-5; 58: 13, 14. (Sabbath-keeping an essential of right ethical living.)

Ezra reads the law to the people, including the Sabbath. Neh. 9: 14. (The book of the law had just been found.)

The keeping of the Sabbath law enforced by a pledge. Neh. 10: 31. (Commercial interests must not encroach upon the Sabbath.)

The law more emphatically enforced. Neh. 13: 15-22. (Time of the beginning of the Sabbath incidentally indicated. Lev. 23: 32.)

A psalm or song for the Sabbath day. Psalm 92. (Title of the psalm.)

The Sabbath in the creation story of the New Israel. Gen. 1: 1, 2; 3. (Written probably to emphasize the importance of the Sabbath.)

THE SABBATH IN THE NEW TESTAMENT.

Jesus teaches on the Sabbath day. They feel his authority. Mark 1: 21f; Luke 4: 31f; Mark 6: 2f. (They were in the habit of meeting on the Sabbath day; the quality of the teaching was unusual.)

It was the Master's custom to attend Sabbath worship. Luke 4, 16f. (The

Old Testament was the basis of his teaching, and he knew how to interpret it.)

The grain-field experience, and Sabbath healing. Matt. 12, 1f; Mark 2, 23-3: 6; Luke 6: 1-11. (In the eyes of the Jews these must have been "border-line" acts on the part of Jesus.)

The Sabbath and the resurrection. Matt. 28: 1; Mark 16: 1; Luke 23: 54f. (The devout women, the Master's closest friends, kept the Sabbath according to the commandment.)

Jesus speaks of the Sabbath in connection with the fall of Jerusalem. Matt. 24: 20. (No reference to any change.)

The Sabbath in the Acts. Acts 13: 14-27, 42-44; 15: 21; 16: 13; 17: 2; 18: 4. (The early Christians were consistent Sabbath-keepers.)

The Epistles. (The Epistles, which were written earlier, for the most part, than the Acts and the Gospels, were written largely to correct doctrinal differences in the churches, or to explain matters concerning which there was misunderstanding. Comparative silence on their part regarding the Sabbath would indicate that in this matter the churches were agreed.)

Jesus united temple worship with helpful ministry. John 5: 1-18; 7: 14-24; 9: 1-41. (John's Gospel a very late New Testament writing.)

Trying to Beat the Game.

REV. G. M. COTTRELL.

Across the street from the Central National Bank, in which my office is located, stands the Knights and Ladies of Security Building, with the "Badders' Clothing Company" occupying the first floor and basement. This is a central corner location which was nominally rented at \$500 a month. In its personnel the Badders' Company had been eliminating and reconstructing itself until it came to contain little but its president, George S. Badders, and the same person as its chief and almost only stockholder.

Mr. Badders was a young man of suave and taking manners, a Washburn student, and then a student of law, following which he became the successful secretary of Topeka's Commercial Club. After two or three years of service here, he resigned his

office in the club, now stronger than ever, and became president of the clothing house.

After two or three years in the clothing business, he advertised about last Christmas time a special 30-days' sale to raise \$40,000, that he might avoid bankruptcy, or going into the hands of a receiver. Creditors were watching the sales and waiting for the amounts due them. But it looks now as though our astute clothier had been reading perchance "Get-rich-quick Wallingford," and was not worrying so much about paying creditors, as he was how to get rich out of the transaction. Suits were brought against him and he was missing. His lawyer had to get along without him. His young wife and little babe for two weeks knew not his whereabouts, nor had his presence or care. The suits went on, and revealed many crooked transactions: how he had voted to himself special salaries; how he took out large paid-up life insurance; how he bought bonds; how he covertly sold out large amounts of goods under cost and appropriated the proceeds; how he paid preferred creditors, and continued to order goods with no intention of paying; and misrepresented to his creditors by mail the conditions of the case.

Finally he returned to his home and then the federal government got busy and brought action against him for fraudulent use of the mails; and the State has followed suit with charges of embezzlement on several counts. It is said that if the extreme penalties are meted out to him for all of these violations of law he will be a hundred years old by the time he is through serving time in the federal and state penitentiaries.

"Whatsoever a man soweth, that shall he also reap."

"Be sure your sin will find you out."

What folly for a man to set himself up against the law and government and honor and honesty, and think he can trick the deal and win the game. And how much wiser are you, my brother, or I, when we try the same sort of thing not with man, but with God? "The mills of the gods grind slowly; but they grind exceedingly fine." "Be not deceived; God is not mocked."

Topeka, Kan.,
March 21, 1914.

MISSIONS

Our Neighbors.

Somebody near you is struggling alone
Over life's desert sand;
Faith, hope, and courage together are gone;
Reach him a helping hand;
Turn on his darkness a beam of our light;
Kindle, to guide him, a beacon-fire bright;
Cheer his discouragement, soothe his affright,
Lovingly help him to stand.

Somebody near you is hungry and cold;
Send him some aid today;
Somebody near you is feeble and old,
Left without human stay.
Under his burdens put hands kind and strong;
Speak to him tenderly, sing him a song;
Haste to do something to help him along
Over his weary way.

Dear one, be busy, for time fieth fast,
Soon it will all be gone;
Soon will our season of service be past,
Soon will our day be done.
Somebody near you needs now a kind word;
Some one needs help, such as you can afford;
Haste to assist in the name of the Lord;
There may be a soul to be won.

—Unidentified.

Home Missions.

A Correspondent of the Christian Standard writes:

"Home Missions! What an inspiring task for the church of Jesus Christ! What a field for service, the results of which time can not destroy! The best that God has said about his people in all ages, he is saying about us in the tasks he is bringing to us."

Speaking of the need of missionary work among immigrants in the State of Illinois, he says:

"Scores of places, such as La Salle, Rock Island, Peru, De Pew, Spring Valley, etc., in which no Protestant church has ever attempted any missionary enterprise among immigrants, could be entered and taken for Christ. In many such places we find that the Protestants are retreating, or, what is worse, retiring, making no provision for the church left behind.

"A good illustration is found in the town of Westville, Ill., with its population of five thousand, 75 per cent of which are of foreign birth. Though small in size, this settlement has the reputation of con-

suming the largest quantity of beer of any community of its size in the United States, and is supporting forty-nine saloons.

"During my experience in this work, I have never seen a greater number of weak-minded children, or more suffering from physical and moral uncleanness and improper nourishment and care. Though the ground was covered with snow and slush, women were walking around bare-foot, and children were crowding around diminutive stoves in houses that afforded little or no protection against the chilly wind of February. These homes are in every respect illy kept, overcrowded and unsanitary. Frequently the only article of diet even for young children is stale bread, bologna sausage and beer. This food must also suffice for the hard-working father who has been employed in the near-by mines."

Civilization Without the Gospel.

The following may be interesting in showing how civilization without the Gospel and the work of the missionary brings no assurance of help or enlightenment to the savage—indeed, only makes his condition worse.

According to the New York Tribune, Doctor Schnee, governor of German East Africa, while defending slavery in the colony, reports that the number of slaves is steadily growing less. Predicting that slavery will practically have ceased to exist by 1930, he pleads against setting any fixed date for a general emancipation. He uses arguments very like those heard in the United States sixty years ago.

His report is severely criticized by those who think the attitude of the colonial government grows out of the desire of plantation owners to procure cheap labor. Some declare that the government is promoting the slave trade and that the German planters even organize regular man hunts to get laborers.

This statement follows:

"The native population of Africa is at best steadily shrinking under contact with the white man. It has been thought that under the influence of white civilization, the cessation of the continual tribal wars, and the introduction of scientific medical methods, the negro population in Africa

would grow rapidly. Diedrich Westermann, professor at the Oriental Seminary of the Berlin University, declares on the contrary that the depopulation is steady and rapid."

To civilize a savage without the gospel only renders him more subtle and cunning in his wickedness, more acute in his devices, and more devilish in his vice. Education strengthens the intellect and the mental powers, but furnishes no fortification against temptation. But before the transforming power of the grace of God through Jesus Christ every barrier of evil, whether of heredity, environment, innate wickedness, or extraneous control is swept away, and under the plowshare of repentance and contrition the bed-rock of divine creation and destiny is laid bare, and on that eternal basis the reformation and re-creation of the man is built up sure and steadfast.—*The Medical Missionary.*

Harmful Reading.

C. H. WETHERBE.

It is not a new thing. For many generations, there have been many people, young and elderly ones, who have been readers of mentally and morally harmful literature. But this class of persons has been rapidly growing in recent years. It is difficult to get the most of the young people to read the best and purest kind of literature. They have gotten an appetite for trashy and poisonous reading. They have cultivated a taste for highly sensational stories. In this way the passions become inflamed, and the mental faculties get dwarfed and dulled.

The editor of the *Christian Advocate* of New York says: "The epidemic of light reading is spreading very rapidly. A friend who has hung around the cheap book-stalls and asked questions of the vendors of novels, at prices ranging from five to twenty-five cents each, tells us that from two to four novels a week are bought by a number of persons, enough to insure the sale of twenty thousand upward, of a cheap reprint of an English story. Ladies and servant girls, and small boys and girls, make up this public. Saturday is a day of large sales, the customers buying one or two "to last over Sunday." This reading is a vice

like the use of opium and its effects on the mind are more fatal. The church ought to do some hard work, of an intelligent kind, to check the growth of this vice. Pastors ought to study the subject, not for arguments against it, but for practical methods of dealing with it."

I do not think that moral suasion is sufficient to stop this evil. Pastors may talk and parents may entreat, and yet the evil and ruinous habit will, for the most part, continue. I suggest that statute laws prohibiting the sale of such books and periodicals, be enacted. There are laws against carrying concealed weapons, but they are less important than laws for the suppression of selling bad literature. The vice of bad reading is one of the worst of vices—dangerous to both the readers and society. Why not prohibit it by law, the same as other vices?

Prepare the Sails.

Hudson Taylor was a man of great faith in God, as well as a great missionary. When he first went to China, it was in a sailing vessel. Very close to the shores of a cannibal island the ship was becalmed, and it was slowly drifting shoreward, unable to go about, and the savages were eagerly anticipating a feast. The captain came to Mr. Taylor and besought him to pray to God for help.

"I will," said Taylor, "provided you set your sails to catch the breeze."

The captain declined to make himself a laughing-stock by unfurling sails in a dead calm.

Taylor said, "I will not undertake to pray for the vessel unless you will prepare the sails."

And it was done. While Taylor was engaged in prayer, there was a knock at his stateroom door. "Who is there?"

The captain's voice responded, "Are you still praying for wind?"

"Yes."

"Well," said the captain, "you'd better stop praying, for we have more wind than we can well manage."

And, sure enough, when but a hundred yards from shore, a strong wind had struck the sails of the boat so that the cannibals were cheated out of their human prey.—*Exchange.*

Seventh Day Baptists and the Faith and Order Movement.

(From the Year Book, 1913, page 35.)

The first Seventh Day Baptist church in America was established in 1671 at Newport, R. I., and entered at once into Christian fellowship with sister churches of the same name and like faith and practice that had long existed in England.

From that time until now, as the churches multiplied, while standing firmly and without compromise for a baptism by immersion, and for the observance of the Sabbath as observed by Jesus Christ, the seventh day of the week, they have always been very liberal towards those who hold views at variance with their views.

They have also entered actively, as individuals and as churches, into many interdenominational efforts for the promotion of the kingdom of Christ in the world.

They have colleges and a theological seminary, missionary societies and a publishing house of their own, but they have always been friendly and helpful to the cause of Christian education and Christian missions everywhere.

They were among the pioneers in Bible-school work; and in most of the churches the regular weekly Sabbath school has been affiliated with the organized Sunday-school work of that town, district, and State and members of the schools have been valued and honored workers and officers in these organizations.

The women of the churches have been loyal supporters of the Woman's Christian Temperance Union, the men have been active workers in the Young Men's Christian Association, and the young people have almost universally identified themselves with the Christian Endeavor movement.

When the Federal Council of the Churches of Christ in America was organized the Seventh Day Baptist General Conference gladly identified itself with the movement, and at the present time is represented by members on the various commissions and on the Executive Committee.

The church polity of organization of these churches has been from the beginning, and still is, purely congregational; but there grew up in this country early in the history of the churches various forms of associations, and in 1802 a General

Conference of all the churches was organized which has continued till the present time. This General Conference has no direct authority over the affairs of the churches, and membership is wholly voluntary; and yet to all intents and purposes the Seventh Day Baptist Denomination of churches and the Seventh Day Baptist General Conference are one and the same.

So then, when the invitation came from the Joint Commission of the Protestant Episcopal Church in the United States of America appointed to arrange for a World Conference on Faith and Order, it was accepted, and at the Seventh Day Baptist General Conference held in August, 1912, at North Loup, Nebr., a similar commission was appointed, and thus far this commission has identified itself with the present progress of the movement.

It does this in the interest of Christian unity. It has no thought of abandoning its belief and practice of the Bible-directed baptism by immersion, much less its belief and practice concerning the Sabbath, its privileges and its obligations, the Sabbath of Eden, Sinai, and Calvary, the Sabbath of Jehovah, the Bible, and Jesus Christ, the same eternal, unchangeable Sabbath, symbol of rest, the seventh day of the week.

In fact, it hopes that by identifying itself with this Faith and Order Movement these blessed truths may be revealed in larger way to the Christian world.

But its chief purpose in allying itself with this movement is that, by comparing differences in the spirit of Christian love, and by discovering common grounds of agreement upon which all can unite, there may be brought to pass a better understanding of the views of others, and a closer coming together of all disciples of the Lord, so that we may all of us more truly become one in Christ, in belief, in conduct, and in effort.

According to the old legend, our first parent was in great dread as the first evening of his life approached. The sun was about to set. He trembled at the thought of disaster which would follow. But the sun went down silently, and lo! ten thousand stars flashed out. The darkness revealed more than it hid. So, for every darkness in our life, God has stars of light ready to shine.—*J. R. Miller.*

Neeny's Cross.

W. H. MORSE, M. D.

"Now don't be mean about it, Neeny! I always tell everybody there's nothing mean about my Sister Neeny. What's the use?"

"I am not mean, and I am not mad. But oh, I am so sad about it!"

"Why should you be?"

"O Gregoire, it was my beautiful American Testament, and you don't know how much I thought of it!"

"But, Neeny, you said you wished you had enough to give to all who asked for one, and here are twenty-five books. Besides, you can get a new one as soon as you get back to New York. And in this way you give twenty-five presents."

The young girl drew a long sigh.

"Don't cry, now!" her brother said.

"Oh, I am not! I am too sad to cry." She sighed again. "Maybe it is all right, Gregoire," she said after a minute, "but if I had only known so many wanted a New Testament, I would have brought ever so many."

"Well, let's do the best we can," Gregoire said.

On the table lay the dissected New Testament that Neeny had brought from New York. The binding had been cut, and as near as the paging would permit, the book had been taken apart where the division by books was made. There were twenty-five parts, a book to each part, except that the second and third epistles of St. John were in one, and the epistle of St. Jude had to be included with the Revelation.

"I tried to cut up the Testament so as to make twenty-seven," Gregoire said, "but you see, I couldn't, and it isn't my fault some are shorter than others. I thought first that I'd make of the 420 pages forty-two of ten pages each, but I saw it wouldn't do."

Neeny did not reply. She had little to say as with needle and thread she sewed each part, and then helped her brother to adjust a bright red pasteboard cover to each one. It required several hours of work, but when it was done, twenty-five little red booklets lay on the table. Then each one was marked with its proper name and title.

"San Matteo, all but six verses," "San Marco, with the last six verses of San Matteo," "San Giovanni, with some of

San Luca in front," and so on,—read the titles.

The next day Neeny went out to distribute her gifts.

"I have been unhappy ever since I came from America to spend the winter, because I did not bring more Testaments, and so many wanting them," she said. "I didn't think that folks have never seen Testaments. I had only one and" (not blaming Gregoire), "I have made twenty-five books of it, so as to make twenty-five glad folks."

"Tony Sabato, I give you Epistola Romani, all but the last sixteen verses, which is gone on the Prima Epistola A' Corinti, which I gave Cosi Polizia, who will let you read it, Tony."

"This is Epistola Efesi, Beppo Venerdi. See, it has six verses of A' Galati, 'cause it was printed so. You let Michelo L'atro see it please, for he has the rest of A' Galati, and will want to read it."

"O Nicoli Polsino, I want you to have San Giovanni! See, I marked the three-sixteen, and it means 'God so loved Nicoli.' Sure's you live!"

"See here, Diffie and Dozza! This is San Marco, but I had to put the end of it on San Luca, 'cause it cut that way. Now on that end of San Marco is where it tells of our Jesus' resurrection, and you musn't miss that. Francesco Rossi has San Luca, and he will let you see it."

"Giacomo, I give you the book with your name. It is awful nice, and you must read it like a letter to yourself."

So she went from friend to friend, giving away the booklets, suggesting that they exchange books if they liked, calling attention to favorite passages, and accompanying each gift with a pleasant smile.

"Gregoire," she said, when all were distributed, "it was a hard cross when I first found you had cut up my American Testament, but after all it is all for the best, for I have made so many happy. When I get back to America, the first money I can get, I'll buy Testaments, and send them over here where the priests do not let folks have Bibles."

Adversity is sometimes hard upon a man, but for one man who can stand prosperity there are a hundred that will stand adversity.—*Thomas Carlyle.*

WOMAN'S WORK

MRS. GEORGE E. CROSLY, MILTON, WIS.
Contributing Editor.

The Stars.

[The following lines were written but a short time before the writer's death, which occurred at Roxbury, October 6, 1895. Mr. Hale was the youngest son of the Rev. Edward Everett Hale, and was graduated from Harvard in 1891.]

I lay at my ease in my little boat,
Fast moored to the shore of the pond,
And looked up through the trees that swayed in
the breeze
At God's own sky beyond.

And I thought of the want and the sin in the
world,

And the pain and the grief they bring,
And I marveled at God for spreading abroad
Such sorrow and suffering.

Evening came creeping over the earth,
And the sky grew dim and gray
And faded from sight; and I grumbled at Night
For stealing my sky away.

Then out of the dark just the speck of a face
Peeped forth from its window bars;
And I laughed to see it smile at me:
I had not thought of the stars!

There are millions of loving thoughts and deeds
All ripe for awakening
That never would start from the world's cold
heart
But for sorrow and suffering.

Yes, the blackening night is somber and cold,
And the day was warm and fine;
And yet if the day never faded away
The stars would never shine!

—Robert Beverly Hale.

Our department this week is dedicated to our shut-in members. For some time I have had a plan in my mind to have a shut-in issue, and when I confided my hopes to a shut-in friend, who wishes to be known simply as a member of the Shut-in society, she very kindly came to my assistance with clippings and an article out of her own experience. Of the poem, "The Stars," she wrote: "It came to me many years ago at just the right time to be helpful, and I used to repeat the poem many times at night, often looking out to see if the stars were shining. In the quiet of the night God always seems nearer. Often now when things look pretty dark I

remember after awhile to say, 'I had not thought of the stars!' Of course I do not expect every one to get the comfort out of the poem that I have."

All shut-in friends are welcome to this department at any time.

Happiness for Others.

Years ago I was impressed by an article written by Mrs. Helen E. Brown. In it she taught that every one must have a cross, but that much depends upon which side of the cross we are on. "If we are under it, trying to bear it, it will crush us; but if we are on the other side, and let it bear us, it will lift us above the world and very near God's loving heart."

Some suffering ones feel that they can not gather up the fragments of a broken life and be of any help or use to others, but "Providence never hedges up man's way in one direction without opening it in another." We all have something we can give to others and that is *self*. It is not often easy to give the sacred heart-experiences, the tender hand-clasp, loving sympathy and written words that comfort and cheer, but if we ask for the Christlike touch we can do something to help lift the weary burdens others are carrying. The best tried-and-true tonic I can recommend to a chronic invalid is a redoubled effort to send cheer and help into the shadowed lives of others.

Let me tell you of a remarkable woman who at the age of seventy-five years felt that all work for her had ended and that she had outlived her usefulness. All her near and dear ones had passed on to the better land and she was forced to go among strangers with very little strength and means, and because of deafness she must dwell in almost total silence. Just at this time the Shut-in society was brought to her notice and she soon found herself a part of this society, which the founder said was never *formed*, but *grew* out of a tender desire to give cheer and help to a few weary sufferers.

After twenty-two years of loving service, this woman at the age of ninety-seven years has just been called to her reward.

This is her testimony: "In my view the Shut-in society is one of the greatest God-given blessings bestowed on suffering hu-

manity. Blessings have come to me in my old age to cheer and help me bear the ills and burdens of declining years, and also to enable me to cheer and aid others. The blessings the society has brought me will never be known in this life."

We who were her "pen" friends and members of her prayer circles marveled at her intellect and power; for she touched many lives far and wide with healing balm. She is now safe in God's keeping and the work of the society goes on. The various branches and exchanges are doing good work and are helping some of the members to solve the problem of how one who is not talented in any special direction, and is always battling with weariness and pain, can still help herself by earning a little money. The financial help is a boon to many, and the interest in the workaday world stimulates and helps physically and mentally. The one looked-for event of the day in the lives of many country invalids is the arrival of the mail.

This is not an almsgiving society, it is simply for the encouragement and comfort of invalids. Both shut-in and active members are engaged in this ministry of love. The happiest members are not the ones who have the most done for them, but the ones who do the most for others.

A MEMBER.

Aunt Mary Barlow.

Aunt Mary Barlow was in her accustomed seat in the village church for the first time in many months. She was still a little pale and thin from the recent struggle, but serene as ever. Many a neighbor's eye brightened at sight of her placid face, while Uncle John Barlow fairly beamed with satisfaction as he nodded to one and another among them.

The invocation and the first hymn were over, and the minister rose for the opening psalm. He paused a moment, only a moment, yet long enough to fix the attention of the whole congregation.

Then in the sudden hush he began:

"Lord, thou hast been our dwelling-place in all generations—"

Uncle John Barlow looked at his wife with a sudden moisture in his eyes; and many stolen glances sought the Barlow pew. Aunt Mary listened unconscious

and undisturbed; listened as she always listened to the Ninetieth Psalm.

She did not remember when the psalm first impressed her; nor when it fixed itself in her memory; nor when she began to make it the prayer with which she gave up her cares each night and settled herself to sleep.

There had always been such a sense of resting in the "Everlasting Arms," as she repeated the sublime opening passages. And the closing prayer, "Establish thou the work of our hands," that to her, meant a blessing upon her children, for what had the *work of her hands* been for many years but their upbringing.

She remembered how—years ago, when her youngest son was very sick, and she had been carried, fainting and exhausted with watching, to her own bed—she had said over and over all night: "Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil."

No one knew, not even Uncle John, what this psalm was to her, nor her habit of repeating it nightly, so closely hidden was her inner life.

This recent illness had brought a revelation.

A low wearing form of typhoid had held her week after week in its grasp. The nurse noticed, almost from the first that when she settled herself for sleep at night, her lips moved as though she were talking to herself. As she grew weaker, words that seemed like words of prayer, reached the watchers' ears.

Then there came a night when she seemed very weak, yet unable to rest or sleep. The aching head turned wearily from side to side.

"What is it, Aunt Mary?" the nurse asked anxiously.

"My dwelling-place," was the low reply.

"Your dwelling-place? Why, you are at home, Aunt Mary."

"Oh, yes," with a sigh, "but I want to say my 'dwelling-place.'"

"Well, well, never mind now. You can say it in the morning." The nurse thought her mind wandered.

Under the soothing ministrations she quieted for a little while, but there was no restful sleep; from time to time she looked up pleadingly, and moaned, "my 'dwelling-place.'"

The morning found her worn and with higher fever. The nurse appealed to Uncle John; he shook his head. He did not know what was meant.

The portly doctor, whose cheerfulness was in proportion to his size, and who seemed always to fill a room with a sense of his power to help, stood powerless before this plea. "I want to say my 'dwelling-place.'"

"Give her a quieting powder," he said to the nurse. "She must sleep."

To Frank and Tom and their wives, as they came in from time to time, she made the same plaintive appeal. "I can not say my 'dwelling-place.'"

The brother said: "If Helen were only here, she would know what to do." Helen was always ready to do something.

It grew "uncanny," the old Scotch servant said.

When Jack came, hastily summoned from college, she smiled up into his face in recognition. He took her thin hands in his strong, firm, grasp, and said: "I am going to stay by you while you sleep, Mommie." And she slept a little. But when she awakened, it was with the same unsatisfied longing.

At intervals her mind wandered, and in low, rapid tones she repeated portions of psalms, bits of verse from many different authors, parts of the church service, but not once did those listening catch the word "dwelling-place." Yet all the time that seemed to be what she sought.

Finally, Helen came, but Helen, with all her resources, stood at her mother's bedside as ignorant and helpless as the rest. However, Helen must do something.

In her earnest, low-voiced talk, below stairs, with Doctor Doran she said: "You all seem afraid to speak of this, as if it were something that must be kept quiet. I am going to tell everybody I see about it. *Somebody* must know what she is thinking of." An even as she spoke relief was at hand.

"There!" she exclaimed suddenly. "There comes old Doctor Zutphan now. He's coming to ask about Mommie, I know. I'll ask him."

"Your family don't go to his church?" asked the doctor.

"Oh, no, but they were neighbors, years ago. He and Mommie have been great friends ever since."

The medical man waited.

Helen, in her eagerness, could scarcely answer the Reverend Doctor's greeting to herself. She told him rapidly of her mother's condition and her constant plea, and ended with, "Oh, Doctor Zutphan, can't you think what she means by her dwelling-place?"

He thought a moment, his beautiful, gray head bowed. Then a look of illumination came into his fine, spiritual face. "May I see her?" he asked.

Helen looked at Doctor Doran. He nodded, saying to himself, "Nothing can do her any harm now."

Helen led the way, and Doctor Doran followed the "man of God," and stood quietly in the shadow of the doorway to see what would happen.

There was a faint smile of recognition as Aunt Mary slowly opened her eyes and saw her old friend, then an eager look came into her face as she whispered, "You know my 'dwelling-place.'"

Doctor Doran scarcely breathed.

Doctor Zutphan took her hot hand in his cool one, and in low, clear tones began: "Lord, thou hast been our dwelling-place in all generations." There was a quick clutch of the wasted fingers, and such a sigh of relief.

"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."

He paused. Helen was sobbing on Doctor Doran's broad shoulder.

"Go on," she whispered.

"Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

"Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass that groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth."

Doctor Zutphan paused again. Doctor Doran came softly forward to the bed.

She opened her eyes, and whispered again. "Go on—so teach us." She was remembering now.

"So teach us to number our days, that we may apply our hearts unto wisdom."

"Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear unto thy servants, and thy glory unto their children.

"And let the beauty of the Lord our God be upon us: and establish thou the work of our hand upon us; yea, the work of our hands establish thou it."

The eyelids had closed peacefully. The fingers relaxed, the breathing became regular.

Doctor Zutphan laid her hand gently down. Doctor Doran placed his fingers lightly on her wrist.

"Asleep?" whispered the nurse.

He nodded and turning said softly and reverently, "And if she sleeps, she will do well."—*Anna Boynton, in Modern Women.*

Worker's Exchange.

We are indebted to Mrs. J. R. Wheeler of Boulder for the report of the Missionary Federation meeting in that city. Mrs. Wheeler writes: "These meetings are very interesting and profitable, we think. Our members attend very regularly and get many new ideas. It seems a good plan for women of different denominations to get together and talk things over. It helps to prevent narrowness, it seems to me. We are all interested in the same things, all bound for the same destination, even if we are traveling different roads."

Semi-annual Meeting of Missionary Federation.

The semi-annual meeting of the Boulder Missionary Federation which took place last Friday afternoon, February 13, in the Adventist church, was very well attended and of much interest.

After the opening exercises, the first topic to be considered, Why we should pray for the workers at headquarters, was forcefully discussed by Dr. Kate Lindsey. She emphasized the great need of the officer for wisdom in administration, that the affairs of the great missionary enterprise be rightly managed, and urged the point that efficiency in missionary endeavor, as in all other lines of business, is the watchword of the hour.

Mrs. A. A. Reed presented the topic, Why we should pray for the workers at

the home base. She showed that we should thus pray because of God's infinite power and resources, and our many needs. In closing she dwelt very strongly upon the duty of each one to be a soul winner, showing that only those who are thus actively engaged in the work of the kingdom here at home, can in the best sense support the work elsewhere.

Mrs. Orpha Haworth, a returned missionary from Cuba, was the closing speaker, her subject, being, Why we should pray for the workers on the field. She said that they need our prayers because they need courage, patience, perseverance, trust, cheerfulness, wisdom and health. But above all, is the great need of power, with God and with man.

Each topic was followed by a season of prayer for the workers under consideration.

Misses Lauck and Flora Remley sang beautiful and appropriate solos.

The next meeting of the federation will occur next November and will be an all-day affair.—*Boulder Herald.*

Wood Alcohol Dangers.

The New York Committee for the Prevention of Blindness has begun a crusade against makers of bay rum and other toilet articles containing wood alcohol. Two manufacturers have been fined and four more face trial. Bay rum containing wood alcohol may cause blindness. Powerhouse whiskey which contains wood alcohol may cause blindness or death. Soft drinks containing wood alcohol may cause a withering of the optic nerve and consequent blindness. Workers in large vats who are obliged to shellac the inside of them become blind from inhaling the fumes of the wood alcohol contained in the shellac. The laws are stringent regarding the manufacture and sale of wood alcohol, but unless some one makes it his business to keep watch on unscrupulous manufacturers they will introduce this vile poison because it is cheaper.—*Journal of the American Medical Association.*

"Is life worth living?"

"Not if you have nothing better to occupy your mind than such questions as that."—*Louisville Courier-Journal.*

YOUNG PEOPLE'S WORK

REV. ROYAL R. THORNGATE, VERONA, N. Y.
Contributing Editor.

Vital Truths.

DEAR YOUNG PEOPLE:

Some months since, while sitting on the porch, I wrote you a letter which contained some thoughts from the Sermon on the Mount. This cold blustering day I feel like taking my pen and sitting down close by the grate and writing you some thoughts from the same source.

A careful study of the Sermon on the Mount reveals the fact that it is very exacting in its demands. While it proclaims liberty, it is the liberty of righteousness. The law said, "Thou shalt not," and men thought if they observed its outward forms they were accepted of God, regardless of the state of their hearts. But Jesus taught his disciples that the heart must be right in order to render unto God acceptable service. Do I abstain from stealing because I fear the penalty of the law? That will satisfy the demands of the civil law, but the spiritual law as enunciated by Jesus in this address demands that I abstain from stealing because I love the principle involved in that abstinence.

The Sermon on the Mount has been loudly applauded because it teaches love, but the love which it teaches is not a sickly sentimentality manifesting itself in words only, but rather it is a sentiment vitalized and controlled by a principle—a principle that seeks expression not in word only but in deeds also.

If there is anything more exacting than love, I know not what it is. Suppose, for instance, a mother plans to attend an entertainment that promises to be one of rare enjoyment. A little previous to the appointed hour a servant rushes into her presence with the message that her little daughter has been seriously injured in an accident. The mother flies to the child whom she finds unconscious and almost as white as though the death angel had set his seal upon the precious form. She summons the best physicians known, who tell her there is very little hope. An expert nurse soon arrives, but no one could induce

that mother to leave that bedchamber. Perhaps the idol of her heart may regain consciousness and if she opens her eyes for only a moment the mother feels she must be there to gaze once more into their depths, so she sits by the bedside through the livelong night, her eyes riveted to the child's face, her heart beating with an anxiety known only to those who have thus suffered.

Why did the mother not go to the entertainment? Was she afraid of the civil law or that people would criticize her act? Ah, no! Her love for that child was so exacting in its demands that it would not let her go. As the sun rises over the eastern hills the physicians advise her that there is a slight improvement in the child's condition. Under the circumstances this means much. A few more hours pass by and the prospect brightens visibly. A special friend calls to offer her sympathy, and incidentally mentions the entertainment of the previous evening. "Why," the mother exclaims, "I had forgotten all about it."

All around us are sin-sick souls. With many of them the case is desperate, so desperate that people looking upon their lives pronounce them hopeless, and if the love of Jesus for a lost world permeates our souls it will cause us to forget some of the amusements of the present age and watch by the side of these souls that are struggling in the nightmare of sin. Jesus died to save them and his love shed abroad in our hearts demands that we live for their salvation.

In reading the Bible we often fail to grasp the force of its meaning by not considering the circumstances under which the words were spoken or written. Jesus so often used facts in the material world to illustrate spiritual truths, and the better we understand the material facts the more clearly shall we apprehend the spiritual truths. Let us look for a few moments at two figures Jesus used in the Sermon on the Mount to illustrate the importance of the position the Christian occupies in the world.

First, "Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

"In the East salt was the very life of

life; the universal antidote to decay and putrefaction. It must enter into everything, or the food of man and beast would fall rapidly into corruption and decay. And thus salt became the very word for uncorruptness, sincerity and fidelity." When the salt of Palestine is exposed to the ground, the sun or the rain, it loses its savor. Then what follows? Not only does it become useless but it is exceedingly destructive. No one will allow it to be thrown into his field, for it will destroy all vegetable life; so it is cast into the street to be trodden under the foot of man and beast.

What does Jesus teach by this illustration? Listen! "Ye are the salt of the earth." Christians by virtue of the indwelling Christ preserve the moral and spiritual forces of the world; but if they lose the savor of their spiritual lives, not only are they useless in the kingdom but they are destructive of spiritual life in others. I shudder as I write these words, but it is a well-known fact that a professed Christian who is not living the life will keep more people out of the kingdom than one who makes no profession. The Christian profession is a tremendous responsibility.

Second, "Ye are the light of the world. A city that is set on a hill can not be hid." The word city in this verse refers to a hamlet or village as well as a town of the larger class. In those days there were no rural homes. The people lived in cities. The country was hilly, the houses were built of a chalky limestone or else were whitewashed, and the summit of almost every hill "glittered with a village." So that Jesus taught that his followers must live upon such a moral and spiritual height that their light can not be hid.

"Neither," he adds, "do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all who are in the house." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

"Ye are the light of the world." What an all-comprehensive statement. Doubtless you have heard the saying, "Christians are light bearers." There is some inspiration in that thought, but that is not what Jesus says in the Sermon on the Mount. He says, "Ye are the light."

When I was a mere babe in Christ I heard some one say, "Christians have no light, they only reflect the light of Christ as the moon which has no light of its own reflects the light of the sun." At that time I rejoiced over the thought that I could reflect the light of Christ, but that thought affords me no satisfaction now because I have found something infinitely more precious. The moon is a cold, dead body, capable only of reflecting light, but the Christian is a living being whose heart pulsates with the warm, genial life flowing into it from the heart of the divine Son of God.

Primarily, Jesus Christ is the light of the world, but he doesn't shine upon our cold, dead hearts and give to the world a reflected light. He shines into our cold, dead hearts and warms them into life. He drives out the darkness and fills them with his own light and thus the Christian becomes a light that shines because he exists, and he exists only by virtue of his union with Christ. Sever that relation and he becomes a dead body incapable even of reflecting light. Dr. J. P. Thompson says: "Every soul that receives Christ as its life becomes transparent with his image, and according to its sphere an enlightener of mankind."

Trusting that these priceless teachings of Jesus, although imperfectly set forth in this letter, may become controlling influences in your lives, I remain,

Cordially yours,

MARTHA H. WARDNER.

1007 Jackson St., La Porte, Ind.,
March 18, 1914.

A Look Ahead.

REV. ERLO E. SUTTON.

Christian Endeavor Topic for April 11,
1914.

Daily Readings.

Sunday—Job's confidence (Job 19: 23-29).
Monday—Friends beyond (2 Sam. 12: 18-23).
Tuesday—"Fear not" (Matt. 10: 28-31).
Wednesday—Rising like Christ (Rom. 6: 1-5).
Thursday—The blessed hope (Titus 2: 11-15).
Friday—Present application (Col. 3: 1-5).
Sabbath day—Topic: A long look ahead (1 Cor. 15: 35-58). (A resurrection lesson.)

THOUGHTS ON THE LESSON

I. Paul's answer to objections against the resurrection of the body. The objector

took his stand upon supposed impossibilities. "How are the dead raised up? and with what body do they come?" Paul's answer is not drawn from faith, but nature. Death, he would teach, is a condition of life. Death does not extinguish the seed; it is necessary that it die before it can be quickened, and thus he says, "Thou sowest not the body that shall be, but bare grain." This change of the seed is not annihilation, but the germination of a new form, a more perfect structure, the blade, the stalk, and the ear. Nature refutes fancied impossibilities by her perpetual facts. The resurrection is before our eyes. In a few days we will begin to see the coming forth of new life in field and woods. Nature, has her resurrection as well as grace; both are kingdoms over which God rules, and his power is manifest in both.

This is Paul's great argument for immortality. The reasoning is quite clear. He speaks of the splendor of heavenly things and claims man's resurrection on the strength of Christ's resurrection. Christ has risen and entered into his glory and man, because he is one in nature with Christ, must rise. Paul bases the argument for immortality on the richness and splendor of this mortal life. Because this world is so great and beautiful, therefore there must be another greater and still more beautiful. It seems to me that Paul makes heaven not simply a compensation, but a development. His doctrine seems to teach that immortality is not a truth to be distinctly striven for as an end, but a truth which will hold itself around the man who deeply realizes the meaning of life, the man who realizes living, how identity and variety blend and unite to make the richness and solemnity of living. The spirit life, planted in the heart by the power of God, is to continue to grow while we live and in the future blossom out in all its fulness.

The writer does not undertake to describe the future body, but contents himself with pointing out some of the characteristics by which it is distinguished from the body we have in this present life. He tells us that "it is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body." In the body we now possess there is decay, suffering and death, but in the

spiritual body there is power and strength.

Many men are quite satisfied with merely the animal life that this world furnishes. They find enough to satisfy them in its pleasures, its duties and its friendships. The one who is thoughtful can not but look forward and ask himself what is to become of this body. If he turns to the Bible, he does not find so very much about this body of clay and what shall become of it, but that those who are in Christ enter into possession of a spiritual body, a body that is perfect.

The spiritual body, which is reserved for spiritual men, is a body in which the upholding life is spiritual. The natural life of man both conforms to human shape and upholds the natural body; the spiritual body is similarly maintained by what is spiritual in man. The body we now have is useless or serviceable in proportion to its power to assimilate to itself the nutriment this physical world supplies. The spiritual body will be healthy or sickly in proportion to the spiritual vitality that animates it, or in other words, in proportion to the power of the individual spirit to delight in God and find its life in him.

Men can become spiritual only by choosing to be so. If we are to be given a spiritual body in the future, we must make preparation for it while in this life. To do this there must be a spiritual resurrection. Many are dead in sin, and nothing but the power of God can bring them to life. For such Christ came into the world. His life was lived to show us how to live, his death showed us a Father's love, and his resurrection shows how we may be resurrected to a new, a perfect life.

Human nature is a thing of immense possibilities and range. On the one side it is related to the lower animals, to the physical world and all that is in it, high and low; on the other side it is related to the highest of all spiritual existences, even to God himself. We are in a world well adapted for our discipline, a world in which every one does attach himself to the lower or to the higher, to the present or to the eternal, to the natural or to the spiritual. God does not force any one into the spiritual life, but each must choose for himself. Let a man choose evil, the animal life in grosser forms, and the body itself soon begins to suffer. You can see the processes of decay going on, bringing

suffering and anguish, until death comes. And what follows death? Can one promise himself a body which shall be free from pain with his sins unrepented? The truth is, there is no Bible teaching on which more darkness hangs than this—that those who in this life have not chosen God and things spiritual as their life will suffer eternal loss.

On the other hand, we can not but notice that there are joys untold in store for those who strive to live the spiritual life, a life made new in Jesus Christ. Such a one may be crushed by disease as painful and as fatal as the most flagrant of sinners endure, but these diseases have the result only of making the true spiritual life shine more brightly. They do not depend upon that which is physical, but upon that which is spiritual.

Without God we can do nothing; without finding God we can not live our best selves. Without God we can not have peace, joy, nor the satisfying life; without him we can not be full-grown individuals or live the full life. The one who tries to live without God tries to live without exercising the best part of himself, and only failure can result. To live well we must live in God—yes, if we are to live well we must live as God lives. We are made in the image of God. The wonder of this may surprise us, but the meaning of it must be that our spiritual nature is builded after the plan of the nature of God, and that in our spirit there is an identity of quality, though not of quantity, with our Creator; and that we should live such a life is the desire of God for every one of us. To attain unto the statue of the fulness of Christ is the glorious possibility that is within our reach. Will not we let God bring about a complete resurrection in each of us, that we may live in complete accord with his plan, so that by and by we may come into the possession of the spiritual body of which Paul speaks?

A small boy handed in the following in an examination paper in United States history:

"General Braddock was killed in the Revolutionary War. He had three horses shot under him and a fourth went through his clothes."—*Everybody's Magazine.*

The Soul's Refuge.

In the southern seas there are birds of the gull family from which we should learn an all-important lesson. They follow the ships as they leave the harbor, and linger about them all the day. But when night is nearing they are bewildered, for they are far from land, and, unlike the gull, they can not rest on the water. Seeing clouds in the sky, they hurry toward them, but find that they have no substance; and finally, when all their strength is exhausted, they drop into the sea and are drowned.

Even so must it be with the Christless who sail over life's sea. When the night of death draws near, there will be no harbor for the anxious soul. Not so with the true Christian. Like Stephen, as the darkness of death gathers about him, looking upward, the gates of the New Jerusalem will swing ajar, and he will see the Savior standing at the right hand of God, waiting to welcome him home.—*Christian Standard.*

A Tale of the Trail.

This life's a middlin' crooked trail, and after eighty years
Of knockin' 'round, I'm free to say the right ain't always clear.
I've seen a lot of folks go wrong—get off the main highroad
And fetch up in a swamp somewhere, almost before they knowed.
I don't pretend to be no judge of right or wrong in men:
I ain't been perfect *all* my life and may not be again;
So, when I see a man who looks as though he'd gone astray,
I think perhaps he started straight, but somehow lost his way.
I like to think the good in him by far outweighs the ill;
The trail of life is middlin' hard and lots of it uphill;
There's lots of places where there aren't no fingerboards, and so
It's partly guess work and part luck which way you chance to go.
I've seen the trails fork some myself, an' when I had to choose
I wasn't sure when I struck out if it was win or lose;
So, when I see a man who looks as though he'd gone astray,
I like to think he started right and only lost his way. —*J. W. Foley.*

"As God numbers the hairs of his people, he must needs preserve their heads."

CHILDREN'S PAGE

A Night in the Woods.

The time was near for Roger and Fred Mason to leave the big woods, where they had been camping. The brothers were feeling sad, but just as the sun was sinking in a blanket of red and gold in the west, the two brothers saw a canoe coming down the lake; as it glided nearer they could see Uncle Frank in the bow, and right beside him a brown furry head that bobbed up and down.

"Skip has come!" they shouted, and ran to the landing to greet him. A few minutes later the water spaniel was leaping about them and barking his delight.

When mother saw Skip, she said, "Something exciting is sure to happen now."

And something did. It was three days afterward that Roger and Fred and the water spaniel started to go down the path that led to a little pond, where father and Uncle Frank and Happy Lewis, the guide, had gone to catch some trout for supper.

The path wound in and out through the trees, over knolls, and down into dells where the spruce trees cast dark shadows. After awhile the trail branched into two paths, and the boys went to the right. They thought they would soon come in sight of the pond; but they walked a long distance before they caught a glimpse of water through the woods.

"There it is!" shouted Fred, and the three left the path and dashed through the brush to the shore. But no one was in sight.

"Perhaps they're round that point," said Roger.

The boys and the dog made their way along the shore, and finally they gained the cove behind the point. No one was there; they shouted, but no answer came.

"I don't believe this is the right pond!" declared Fred. "It doesn't look like the one. This must be the lake. Let's go back."

Together they found what seemed to be the path that they had followed; they turned their backs on the lake; but they had not gone far before the trail began to grow dim, and at last the boys could not tell whether they were walking in a real path,

or in one of the narrow runways that deer and rabbits make. Then they noticed that the sky beyond the tree tops was covered with dark clouds. A storm was coming, and they were lost!

They tried to find the path again, but it seemed to have disappeared completely. Skip was worried also, as they could see from the way in which he whined and looked into their faces.

Then the first big drops of rain began to spatter through the trees, and the forest suddenly grew dark.

"We must go somewhere," said Roger, trying not to let Fred notice the tremble in his voice.

It began to rain harder, and as the boys trudged in, the woods seemed filled with the sound of the drops pattering against the leaves.

Suddenly Skip stopped before a huge fallen log. Sniffing as he went, he led them round to one end, where they faced a wide opening, and without a pause Skip walked in.

"The rain won't touch us if we follow him!" cried Fred. He crawled into the hollow log on hands and knees, with Roger close at his heels. Inside there was space enough for them to lie down. Skip curled up on the dry, rotted wood at their feet.

Roger and Fred lay close together, with hands clasped, waiting for the rain to stop, and wondering how they could find their way back to camp. But the rain did not stop, and with night black darkness came. The boys grew drowsy in spite of their fears, and finally fell asleep.

The next thing that they remembered was hearing a sharp bark. Then they sat up. The water spaniel was snarling and growling as he never had before, and there, in the round opening at the end of the log, was a black shadow with two shining eyes looking straight at them.

Skip leaped forward. There was a strange grunting sound, a sharp yelp, the noise of something crashing through the brush, and then the water spaniel came back, whining a little, and growling gruffly in his throat.

The brothers were trembling as they patted him. "Good Skip!" whispered Roger. "You drove him away. You wouldn't let him hurt us, would you?"

They sat for a long time hardly daring to move, while the water spaniel still growl-

ed softly. At last daylight came. The rain had stopped, and they crawled from their strange shelter. In Skip's nose were two queer thorn-like things, that he kept trying to scrape away with his paws. Roger pulled them out carefully, and the tears came into both boy's eyes at the pain they could see that it caused their pet.

Then they heard a rifle shot, and forgot everything else in their excitement. They shouted and Skip barked. In a moment they heard an answering call, and ran toward it. Over a ridge, Happy Lewis, father and Uncle Frank appeared, and the boys were so happy that they had hard work to keep from crying.

On the way to camp the boys told of the adventure in the night, and about the two queer thorns that Roger had pulled from Skip's nose.

Happy Lewis bent over the water spaniel and passed his hands through the silky fur.

"Here's another," he said. "What your dog ran into was a prowling hedgehog, and this is one of his quills. He's surely a brave little spaniel."—*Youth's Companion*.

A Struggle for Bread.

The writer was visiting at an old-fashioned farm home in eastern Ohio recently, when it was noticed that several squirrels were frisking about the lawn, and running up and down several large trees near the house. Some English sparrows had made nests in a large pine tree.

The sparrows were seen to be quite busy gathering crumbs and scraps from outside the kitchen door, where the table-cloth had been shaken. On one occasion a piece of bread crust was thrown out that was too large for the birds to carry up to their nest, and they were busily engaged in picking it to pieces when a squirrel came darting down a tree and before the birds really knew what was taking place, had grabbed the piece of crust and was rapidly climbing the tree again, carrying its prize. The sparrows seemed surprised for a moment, but soon they were in hot chase after the fleeing squirrel, and before the thief had an opportunity to become settled in a position where it could eat its breakfast, the sparrows flew about the squirrel in such numbers and in such a fierce manner that

it was compelled to drop the bread and scamper off to another tree, while the birds returned to the ground, where they found and finished their morsel of food. It was a plain case of the sparrows outgeneraling the squirrel, and subsequent observations revealed the fact the sparrows were able to protect themselves against the intruders.

Strange enough, the squirrels and sparrows had built nests in the same tree and only a short distance apart.—*John T. Timmons, in Christian Standard*.

Politeness.

"Politeness is to do and say
The kindest thing in the kindest way."

Some boys and girls think that politeness is just bowing to a person, or doffing one's cap at the right time or giving up one's seat in the cars. Of course, it is polite to do these things gracefully, but if they are done crossly or grudgingly, they are far from polite. Why? Because politeness is really not so much of outward show as it is of inward feeling. If you feel kindly toward any one you can't help doing the things you want to do in the kindest way you know how to do them.

Bowing, giving up one's seat, letting the lady go in or out first, rising when a grown-up speaks to you—all these are polite forms which grew up because of the kindness of people which always makes for gentleness and comfort.

A savage, if he feels kindly toward any one, really acts politely, and, though he may not call it politeness, it is nevertheless the most real kind of politeness.

The word polite comes from the Latin word "politus," polish, but remember that the ordinary polish which we generally know is easily rubbed off. Real politeness can never be rubbed off because it is so deep in us that nothing but ourselves can alter it.—*Tribune Junior Forum*.

How bright our life is, how radiant, how full of reasons for congratulations, if Jesus has entered into it! The world into which his presence has come is another world. The people that sit in darkness have seen a great light; to them that sit in the region and shadow of death light is sprung up.—*James Denney*.

SABBATH SCHOOL

REV. WALTER L. GREENE,
Contributing Editor.

Minutes of the Sabbath School Board.

The regular quarterly meeting of the Sabbath School Board was held in Whitford Memorial Hall, Milton, Wis., Sunday, March 15, 1914, at 2.15 p. m.

The meeting was called to order by the President, A. E. Whitford, and prayer was offered by the Rev. H. N. Jordan. The following Trustees were present: A. E. Whitford, D. N. Inglis, A. B. West, W. H. Greenman, H. N. Jordan, H. E. Davis, and A. L. Burdick. Visitor, E. M. Holston.

The minutes of the last meeting were read, and the Secretary reported that notices of this meeting had been properly sent to all Trustees.

The committee on Publications reported, and matters connected with the *Helping Hand* and *Junior Quarterly* were discussed. It was moved and carried, at the request of Rev. H. N. Jordan, editor of the *Junior Quarterly*, that he be relieved of the responsibility of the editorship of the *Quarterly*. It was moved and carried that the Board ask Mrs. T. J. Van Horn to assume the full editorship of the *Junior Quarterly* for the rest of the year 1914. The report of the Treasurer was read and adopted as follows:

Treasurer's Report.

From December 21, 1913, to March 15, 1914.

GENERAL FUND.

1913	Balance on hand December 21, 1913	\$170 28
Dec. 22	Amy K. Crandall, Little Genesee, N. Y., Church	6 64
" 24	B. I. Jeffrey, Milton, Wis., Church	16 46
" 27	C. W. Barber, North Loup, Neb., Church	5 00
" 31	Mrs. S. Babcock, Yonkers, N. Y., Church	16 88
" 31	Fred W. Turck, Alfred Station, N. Y., Church	2 10
1914	Jan. 2—P. B. Hurley, Riverside, Cal., Church	1 10
" 2	Iseus F. Randolph, New Market, N. J., S. S.	2 50
" 3	Geo. E. Murphy, Ashaway, R. I., Church	1 00
" 3	Leona Sayre, North Loup, Neb., S. S.	12 46
" 3	R. R. Thorngate, Verona, N. Y., S. S. class, Christmas gift	5 50
" 4	A. B. West, Milton Junction, Wis., Church	4 50
" 7	I. C. Jeffrey, Nortonville, Kan., Church	1 22
" 7	A. S. Childers, Salem, W. Va., Church	2 90
" 7	S. V. Davis, Shiloh, N. J., Church	7 45
" 7	W. M. Stillman, Plainfield, N. J., Church	22 71

Jan. 11	Carroll Oakley, Milton Junction, Wis., S. S.	1 33
" 11	N. C. Clarke, Farina, Ill., S. S.	2 92
" 13	H. M. Swinney, Westerly, R. I., Church	7 95
" 17	Mrs. F. J. Greene, Berlin, N. Y., S. S.	12 00
" 17	Wm. C. Whitford, Alfred, N. Y., Conference collection	38 70
" 21	Carroll Oakley, Milton Junction, Wis., S. S.	7 78
" 31	J. M. Pope, Hornell, N. Y., Church	1 25
Feb. 4	D. B. Coon, Milton, Wis.	1 00
" 20	Mrs. J. N. Pierce, Fouke, Ark., S. S.	5 00
Mar. 13	E. J. Babcock Jr., North Loup, Neb., S. S.	8 45

\$365 02

Cr.

1913	Dec. 23—Rev. H. N. Jordan, Milton Junction, Wis., postage	\$ 2 30
" 23	Dr. A. L. Burdick, Janesville, Wis., postage	2 50
" 23	Rev. W. C. Whitford, Alfred, N. Y., Editor <i>Helping Hand</i>	25 00
" 23	Rev. W. D. Burdick, Farina, Ill., Associate Editor <i>Helping Hand</i>	25 00
" 23	Rev. A. L. Davis, Boulder, Colo., Associate Editor <i>Helping Hand</i>	25 00
" 17	Rev. Walter L. Greene, Alfred, N. Y., editing S. S. Department, RECORDER	5 00

1914	Jan. 25—Rev. H. Eugene Davis, Walworth, Wis., expenses to S. S. convention, Chicago	19 00
Feb. 5	Davis Publishing Co., Milton, Wis., stationery and envelopes	5 15
" 26	Mrs. C. M. Burdick, Long Island, editing <i>Visitor</i> , January and February	20 00
Mar. 12	Mrs. C. M. Burdick, Long Island, editing <i>Visitor</i> for March	10 00

\$129 95

Balance on hand March 15, 1914

235 07

\$365 02

JUNIOR QUARTERLY FUND.

Dr.

1913	Dec. 21—Balance on hand December 21, 1913	\$179 90
" 28	M. T. Greene, Plainfield, N. J., receipts	17 80
1914	Feb. 5—M. T. Greene, receipts	15 33
" 28	M. T. Greene, receipts	12 85

\$225 88

Cr.

1913	Dec. 23—Mrs. T. J. Van Horn, Dodge Center, Minn., editing <i>Junior Quarterly</i> for first quarter	\$ 17 50
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1914	Jan. 7—L. A. Worden, Plainfield, N. J., 1,225 copies <i>Junior Quarterly</i> for first quarter, 1914	100 35
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\$117 85

Balance on hand March 15, 1914

108 03

\$225 88

HÖCKER PERMANENT FUND.

Received December 31, 1913, from the New York Church	\$4 65
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The Committee on Field Work reported that there had been one institute held in the church at Alfred Station, N. Y., and that one at Ashaway, R. I., would be held this week; also that one would be held at Milton Junction, Wis., in connection with the Quarterly Meeting in April. It was stated that the Rev. A. J. C. Bond of Salem, W. Va., would assist in conducting

the institute at Ashaway. A. B. West stated that, as Superintendent of Adult Department work, he had asked each of the pastors who will engage in special work for the American Tract Society this spring, to urge the importance of this work in the churches which they visit.

Communications were read from Henry F. Cope, Henry H. Meyer and W. L. Davis. Rev. H. E. Davis, our delegate to the meeting of the Sunday School Council of Evangelical Denominations, held in Chicago, in January, presented the following report.

REPORT OF DELEGATE TO THE SUNDAY SCHOOL COUNCIL IN CHICAGO.

To the Sabbath School Board of the Seventh Day Baptist General Conference:

As your special representative to the third annual meeting of the Sunday School Council of Evangelical Denominations held in the Hotel La Salle, in Chicago, January 27-29, 1914, I wish to submit the following report:

It was impossible for me to be present at the first day's session and on account of the illness of Miss Jane Addams, who was to speak at the evening session of the second day, this session was devoted to business and at a late hour the Council finished its work and adjourned, thus making only a two-day session instead of three, as planned in the beginning.

It is impossible to give a report in detail of the proceedings of the Council, hence I refer the Board to the printed minutes of the Council which will be sent to officers of the Board as soon as published.

I shall confine myself in this report to a few general statements about the Council and its work as I understand it.

The Constitution of the Council gives as the object of the organization that of advancing the Sunday-school interests of the cooperating denominations: (1) by conferring together in matters of common interest; (2) by giving expression to our common views and decisions; (3) by cooperative action on matters concerning educational, editorial, missionary, and publishing activities. To accomplish something tangible, standing committees are appointed to consider these various activities. The Council is formed into three sections: (a) Editorial; (b) Educational and Extension; (c) Publication. Each section elects its own officers and formulates its report, which is presented to the Council as a whole. Each section also has standing committees. For instance, the section on education and extension has the following committees: on Standards, on Young People's Work, on Statistics, and on Summer Schools. The editorial section made no report to the Council as those interested talked over problems and had nothing definite for action. The publication section had a report on Exhibits, on Postal matters, on Parcel Post matters, and on Relation with Publishers Not Affiliated with the Council.

In talking with the Secretary, Mr. Henry H. Meyer, I was convinced that if we are to continue

our connection with the Council we should have a larger representation. Personally I feel that it is really worth while to continue this connection, to be of service in this great work and to be there when the time comes for us to show the larger way when matters are discussed in regard to Sunday legislation.

The expense for the trip was \$4.50 which has been paid by the Treasurer of the Sabbath School Board.

Respectfully submitted,

H. EUGENE DAVIS.

It was voted that the Secretary be instructed to write to the Revs. W. C. Whitford, E. D. Van Horn and J. L. Skaggs, asking them to attend a special meeting of the Sunday School Council of Evangelical Denominations, to be held in Philadelphia, April 21, 1914, as special representatives of this Board, their necessary expenses being paid by the Board.

It was voted that the Treasurer be instructed to send a draft for \$40.00 to the Rev. H. C. Van Horn in payment of the expenses of the Rev. A. J. C. Bond in helping in institute work.

It was voted that the President and Secretary of the Sabbath School be appointed as the official delegates of this Board to attend the annual meeting of the International Sunday School Association, to be held in Chicago in June, 1914, the expenses being paid by the Board.

The minutes were read and approved.
Adjourned.

A. L. BURDICK,
Secretary.

"Efficiency in the Sunday School."

This is the title of an inspiring and helpful volume by H. F. Cope, general secretary of the Religious Education Association. He defines the Bible school as "The school of the church in the Christian life." He discusses such questions as "Why Some Graded Schools Fail," "The Curriculum Question," "The Equipment Test," "Achieving the Religious Purpose," "Order and Discipline," "Music and Worship," "The Rural Bible School," "Making the Lesson Real," and "The Adult Department and the Home." These are a few of the chapter headings. It is a book of two hundred and fifty pages and is an intensely interesting and readable book. It is one of the latest additions to the Circulating Library of Alfred Theological Semi-

nary and may be had by any of our Sabbath-school workers by addressing the Circulating Library at Alfred, N. Y.

Silent Members in a Men's Class.

At first I did not get the thoughts of the silent members at all, and did not try to get them. I had promised not to conduct inquisitions which might bring humiliating exposures of Bible ignorance, and I kept my promise to the point that I almost never asked any direct question of any individual man. This was deliberate and purposeful, my theory being that the discussion was free. But I began to see that this theory often worked badly. The ready talkers were apt to become monopolists; some members rarely talked at all, and yet more than once, when circumstances forced a remark from one of these, we found it surprisingly apt. Plainly we were not using all the power we had.

I omit the record of failures. The plan which finally succeeded I am free to praise, for it came from another teacher.

Hitherto, in preparing the lesson, I had each week written out twelve to twenty questions on separate slips of paper, and arranged them as memoranda, in what seemed their logical order. The four or five which seemed to best cover the lesson-plan I then ran off on the neostyle and mailed to each member.

Under the new plan I cut the total number of questions to three, and mailed these as I had the others. Then in class we simply called the roll on each question (if we had time to go through them all), asking each man for his individual answer. Naturally we put some of our good talkers toward the top of the roll, and naturally we kept our best wine (the pastor) until the last; but every man must say something, even if it were no more than that he agreed, or disagreed, with the man who had just spoken.

When you try to reduce a whole Bible-school lesson to three questions, it is of course important that the questions be as concrete, practical, and fundamental as possible; and I would warn any teacher hoping to find in this method a saving of time in lesson preparation that his hope is vain. More than once have I spent a half-hour in recasting a single question.

Variety of form will, of course, be sought from week to week, but the content of the questions must depend wholly upon the lesson text.

By way of illustration, here are four questions (the first two suggested by the lesson of April 12, the last two by the lesson of April 19), which in the average class would probably furnish a sufficient diversity of answers:

In trouble and perplexity these two men took a walk and talked things over. What do you do when you are in trouble?

All their lives these men had known Moses and the prophets, without at all comprehending the most significant part of their message. Who was to blame? They themselves or their teachers? Who is chiefly to blame when we misunderstand or misinterpret the Scriptures?

Are the demands of religion any harder than, say, those of business, if a man has made up his mind to make business supreme in his life?

Think of the really best things in life. Now take the man who does not put religion first, and how many of those things can he have?

The new plan has not, of course, been adhered to with absolute rigidity,—no plan ought to be held to in that way; and it may as well be confessed that it has wrought no miracles for us. But it has marked progress for us. We have been getting the thoughts of the hitherto silent members, to their apparent gratification, and certainly to ours. Were it put to vote, I believe that not a single man would cast his ballot for a return to the former system.—*F. Hall, in Sunday School Times.*

Sabbath School Institute.

Churches of the Seventh Day Baptist Denomination at Westerly, Dunn's Corners, Bradford, Hopkinton, and Rockville, all in Rhode Island, were represented yesterday at the Sabbath-school institute which is being held at Ashway with the Hopkinton Church. From this town many of the members of the Pawcatuck Seventh Day Baptist Church left on the car leaving here at 10.15 a. m., to attend the morning service. Luncheon was served in the parish house to all those who wished to remain for the afternoon session of the institute, at which matters pertaining to the Sabbath schools were discussed by interesting speakers. The services are being continued today.

The institute opened Friday evening with a Sabbath-school prayer meeting, during which an address was made by Rev. A. J. C. Bond of Salem, W. Va. Sabbath morning there was the usual order of worship, with the sermon by Rev. Mr. Bond, who took for his subject the essence of life or life under the will of God. Preceding his address the speaker told of the various times when he had wished to be with the Hopkinton Church, one of which was at the hundredth anniversary celebration held with them a number of years ago. In spite of his absence his thoughts were with the people who had gathered at the convention and he composed a poem at that time which he read to the people in the congregation.

After the morning service the visitors and their friends gathered in the parish house where lunch had been prepared by the ladies of the Hopkinton Church.

At 2:30 o'clock the Sabbath-school session was held and, after devoting twenty minutes to the study of the lesson two addresses were given, one by Dr. Edwin Whitford of this town, who took for his subject, "The Opening Service, How to Make It More Interesting," and the other by Rev. Mr. Bond, who talked on "The Graded Sabbath School."

Doctor Whitford referred to the importance of making the devotional service of the Sabbath school attractive for the children, for whom it is largely held. He spoke of the value of selecting the proper hymns, stating that the old familiar type which has stood the test of ages is far superior. The short talk before the study of the lesson by classes should be made to the children in expressions that might easily be understood, he said. Several other phases were taken up in the discussion of this subject.

Rev. Mr. Bond in his talk on the graded Sabbath school said that there were three distinct classes essential in the work of the school, the grading of pupils, teachers and lessons. He spoke of the value of the elective course, saying that by such a system the work can be adapted more readily to the pupils' needs. The teachers, he said, should have a thorough understanding of child psychology in order to get the most beneficial results. Mr. Bond then referred to the work being done in this line in his own church in Salem, explaining the

various methods that seemed to be accomplishing much in the Bible school.

At this afternoon's session the speakers are to be Mrs. L. K. Burdick and Mrs. Pauline Wells. This evening Miss Gertrude Stillman will present a paper on "Special Days and How to Make Them Count." Mr. Bond will give an address on "Teacher Training."—*Westerly (R. I.) Sun.*

LESSON II.—APRIL 11, 1914.

THE JOURNEY TO EMMAUS.

Lesson Text.—Luke xxiv, 13-35.

Golden Text.—"It is Christ Jesus that died, yea rather, that was raised from the dead." Rom. viii, 34.

DAILY READINGS.

First-day, Matt. xxviii, 1-20.

Second-day, Mark xvi, 1-20.

Third-day, John xx, 1-18.

Fourth-day, John xx, 19-30.

Fifth-day, I Cor. xv, 1-19.

Sixth-day, Luke xxiii, 50-xxiv, 12.

Sabbath day, Luke xxiv, 13-35.

(For Lesson Notes, see *Helping Hand*.)

Home News.

GRIMES, OKLA.—The location of our Lone Sabbath Keepers in this part of Oklahoma is usually known as Grimes. However, they are located four and a half miles southeast of Grimes postoffice and fourteen miles northwest of Sayer, a station on the Chicago, Rock Island and Pacific Railway.

The surface of this part of the State comprises much nice level country and considerable very rough and broken land, especially along the creeks. Along all creeks I have seen, the country is cleft by numerous canons which in many cases cut the adjoining farms quite badly, rendering much of the land unfit for cultivation. These rough lands afford an excellent growth of mesquite grass, which furnishes good pasturage both winter and summer. The level lands are said to yield excellent crops when proper moisture is supplied. The soil is, for the greater part, a deep red, in color, except where sand prevails and is underlain with alternating strata of gypsum, dull-red shale and red sandstone. The chief crops produced are cotton, maize, Kafir-corn, sorghum, for feed, broom-corn and, in a limited measure, wheat and corn.

Good-sized peach orchards are seen at almost all homes and, as a rule, there are favorable yields of peaches, while plums,

currants, apples and grapes are produced by many of the farmers. Alfalfa has been introduced into the country but it is too early in its development to predict just what the results will be.

Four families of Seventh Day Baptists are located near each other at this point: O. D. Crandall, F. P. Crandall, O. L. Moulton and B. Moulton. I arrived on this field on February 6, and held meetings in the Wayland schoolhouse and at Brother O. D. Crandall's home from time to time. I was hindered some by stormy weather, but visited each home I could reach, closing my labors on February 24.

Ten preaching services were held at the schoolhouse, all of which were well attended, and services were held at Brother O. D. Crandall's home on each of the three Sabbaths spent in the vicinity. On the last Sabbath spent at Grimes, and by request of First-day people, I spoke upon the Sabbath question. Several First-day people were present; others were hindered from coming by bad weather and sickness. I can not tell what results, if any, may follow this effort. I called upon all families in the community I could reach, making twenty-five visits in all. Of course, the larger part of these visits were made among First-day people; but everywhere I went, I was received with the most sincere hospitality, and treated with such utmost kindness that each day of my labor was crowned with pleasures that will abide always.

I shall never forget the kindness of these whole-souled people and shall pray that the oncoming years may bring to them rich temporal and spiritual blessings.

E. H. SOCWELL.

Denominational News.

On the evening of March eleven the three adult Bible classes of the Salem Seventh Day Baptist Church unceremoniously and in a body took possession of Doctor Clark's new home. They manifested no hostility, hence were made welcome to all parts of the house.

After removing their wraps and depositing their baskets of good things to eat, the guests were comfortably seated in the spacious parlors.

Doctor Clark, who was in his office at the college, was then told by phone that a

lady had called at his home to see him. He responded to the call in a few moments. The array of rubbers on the front porch did not arouse his suspicions further than to confirm the message, neither did the strange overcoat on the hall tree do more than to suggest that one of the boys might have a caller; so his surprise was complete on opening the parlor door to find himself facing a large company of friends.

As always, however, he was equal to the occasion, bidding all welcome as he passed around the rooms greeting each one with a hearty hand-shake.

After a brief social period, Mr. L. D. Lowther brought a beautiful leather-seated rocker into the library and requested Doctor Clark to occupy it. In well-chosen words he then told him to accept the rocker not for its intrinsic worth but as an expression of the esteem and friendship of the givers.

In fitting words the Doctor responded. He expressed himself as being in Salem for service, with no greater desire than to see the youths and maidens of this Mountain State become stalwart men and women who would move in the direction of lifting humanity and raising the standards of life. He said: "I love your young people and would reserve no power of mine that I can use for their benefit. I want to prove myself worthy of the friendship and good feeling which this evening betokens. These doors are always open and we bid you welcome."

A test in spelling Bible names gave a pleasing turn to the evening, after which refreshments were served by a committee appointed by the Ladies' Aid.

Before departing the guests were made free to visit all parts of the new home. This they did from laundry to garret in every nook and corner as each was disposed. It is certainly a convenient and commodious home and well adapted to fill a need which has been long felt.

At an early hour the company departed with many expressions of good will and satisfaction in a well-spent evening.—*Salem (W. Va.) Express.*

Eld. Oscar Babcock is slowly improving in health. Sunday was his seventy-ninth birthday and many of his friends took advantage of the occasion to send him post-cards.—*North Loup Loyalist.*

MARRIAGES

DILLMAN-PERRY.—At the Seventh Day Baptist parsonage, Verona Mills, N. Y., March 9, 1914, by Rev. R. R. Thorngate, Mr. Marion E. Dillman of Oneida, N. Y., and Miss Ivanore E. Perry of Stacy's Basin, N. Y.

DEATHS

BURDICK.—At her home in Alfred, N. Y., February 25, 1914, Mrs. Elizabeth L. Burdick, in the seventy-fourth year of her age.

Mrs. Burdick was the daughter of Joseph T. and Palmyra Matteson Burdick and was born near Alfred Station, N. Y. The first half of her life was spent in the town of Hornell, then about twenty-five years in Hebron, Pa., and the last twelve and one-half years in Alfred, N. Y.

In 1860 she was married to Dea. John C. Burdick. To them were born five children, two of whom, Miss Fanny P. Burdick and Chester Burdick, both of Alfred, survive her. Her husband died January 26, 1899. She is also survived by one brother, J. Andy Burdick of Oregon.

When about twelve years of age she was baptized and joined the Seventh Day Baptist church of Hartsville, N. Y. Twenty-five years ago her membership was transferred to the First Seventh Day Baptist church of Hebron, Pa., where she retained her membership till death. Through her life she performed her tasks with bravery and Christian fortitude.

A brief farewell service was held at the house, February 26, and the mortal body was taken to Hebron, her old home, where a funeral service, attended by a large circle of relatives and neighbors and conducted by Pastor William L. Burdick of Alfred, was held in the church, Sabbath day, February 28. Interment took place in the cemetery by the First Hebron church.

WM. L. B.

McKEE.—Martha Estelle Lewis McKee was born near Adams Center, N. Y., September 15, 1871, and died at her home near Bakersfield, Cal., March 2, 1914.

She was the elder of two children born to Frank H. and Eliza Green Lewis. In 1883 her parents moved West and lived in Nebraska and Colorado until after her marriage, in 1896, to George S. McKee. She then, with her husband, moved to a farm near Bakersfield, Cal., where they resided until her death. She is survived by her husband and two daughters, Mary and Vena McKee, and a half-brother, S. P. Green, all of Bakersfield, Cal., also a brother, Dr. W. B. Lewis of Battle Creek, Mich. Mrs. McKee was one of the faithful Lone Sabbath Keepers of southern California.

W. B. L.

HEATH.—Hester E. Heath, daughter of David and Satilla Knapp, was born in Sullivan Co., N. Y., October 14, 1843, and departed this life the evening of March 10, 1914.

In 1861 Miss Knapp was married to Henry

Taylor. He passed on to the other world in 1885. In October 1888, she was married to Andrew Heath of Adams Center and has since made this place her home. June 7, 1890, she was baptized and united with the Adams Center Seventh Day Baptist Church, of which she continued a faithful member till called above. Nine years ago she suffered a paralytic shock and has endured its inconvenience ever since. Her husband died in 1908 leaving her to the watchcare of the family friends. For more than four years she has been cared for in the home of Mr. Heath's daughter, Mrs. William Worden. All winter she has been growing more and more feeble and after a few days of unusual suffering she bade adieu to earthly scenes. In her death she leaves two sisters—Mrs. E. B. Martin, residing at Parkville, N. Y., and Mrs. Olive Mitteer of Hurleyville, N. Y.; also two brothers—Orin Knapp of Aurora, Ill., and William Knapp of San Francisco, Cal.

Burial services were held from the home of William Worden the afternoon of March 13, conducted by Rev. E. Adelbert Witter, and interment was made in Union Cemetery. A quiet, patient woman and one who loved the church has gone.

E. A. W.

Homiletic Review.

The most celebrated oasis in the world (Kadeshbarnea), the permanent residence of the Israelites during almost the entire "forty years" of their wanderings, is the theme of an illuminating article by Professor Camden M. Cobern, of Allegheny College, in the April number of *The Homiletic Review*.

What claim has the Bible to being called literature, asks Professor T. E. Rankin of the University of Michigan, in his very readable article on "The Bible the Supreme Product of Literary Art." He applies the tests of seven literary critics, who have been among the world's famous creators. He reaches the conclusion that the Bible stands the test of these "weighers of values."

A most suggestive article on "Primitive Soilmakers" by the well known naturalist, Ernest Ingersoll, of New York, is not only seasonable, but highly instructive.

Is a thorough course of philosophy by a competent teacher an essential part of ministerial training? This question is answered by the preacher, Wilson Stuart, an English philosopher—in an extremely interesting interview by Denis Crane, of London.

The other prominent articles in this

(Continued on page 416, second column.)

SPECIAL NOTICES

The address of all Seventh-day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds Sabbath afternoon services at 2.30 o'clock in Snow's Hall, No. 214 South Warren Street. All are cordially invited. Rev. R. G. Davis, pastor, 112 Ashworth Place.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, 606 West 191st St., New York City.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. 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 42d Street and Moneta Avenue, every Sabbath afternoon. Sabbath school at 2 o'clock, preaching at 3. Everybody welcome. Rev. Geo. W. Hills, pastor, 264 W. 42d St.

Persons visiting Long Beach, Cal., over the Sabbath are cordially invited to the services at the home of Mrs. Frank Muncy, 1635 Pine Street, at 10 a. m. Christian Endeavor services at the home of Lester Osborn, 351 E. 17th Street, at 3 p. m. Prayer meetings Sabbath eve at 7.30.

Riverside, California, Seventh Day Baptist Society holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Junior Christian Endeavor at 3 p. m. Senior Christian Endeavor, evening before the Sabbath, 7.30. Cottage prayer meeting Thursday night. Church building, corner Fifth Street and Park Avenue. Rev. R. J. Severance, pastor, 336 Pleasant St.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2.45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium), 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Rev. D. Burdett Coon, pastor, 198 N. Washington Ave.

Seventh Day Baptists living in Denver, Colorado, hold services at the home of Mrs. M. O. Potter, 2340 Franklin Street, at 3 o'clock every Sabbath afternoon. All interested are cordially invited to attend. Sabbath School Superintendent, Wardner Williams.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p. m., at Mornington Hall, Canonbury Lane, Islington, N. A morning service at 10 o'clock is held at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

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

If God is a vital reality to us so that our life is in his life and our will is his will, and with our hand we hold his hand, then we know that God will lead us, and help us, and bless us, and bring us at last through whatever sorrows into his light and joy perpetual. And that faith will interpret all the days of the new year, begun, continued and ended in the name of God.—George Hodges.

The Sabbath Recorder

Theo. L. Gardiner, D. D., Editor.
L. A. Worden, Business Manager.

Entered as second-class matter at Plainfield, N. J.

TERMS OF SUBSCRIPTION.
Per year \$2.00
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(Continued from page 415.)

meaty number are "How to Federate and Unite Country Churches," by the Rev. G. Frederick Wells, Tyngham, Mass.; "Twelve Years in the Pastorate with the Greek New Testament," by the Rev. James Elmer Russel, Watkins, N. Y.; "Exploiting the Child," edited by Josiah Strong, D. D., LL. D., New York; "Life of Christ in the Synoptic Gospels," by Professor James Denny, D. D., Glasgow, Scotland, and "The Risen Lord in the Gospels—A Study in Synoptics," by the Rev. W. J. Cunningham Pike, M. A., London, England.

Strong and timely sermons by the following: Newell Dwight Hillis, D. D., Brooklyn, N. Y.; on "Immortal Life"; the Rev. J. R. P. Sclater, M. A., Edinburgh, Scotland, on "The Endurance of Rejection"; the Rev. Frederick Walter Evans, Denver, Colo., on "Jesus, Loneliness and Ours"; William Hiram Foulkes, D. D., Philadelphia, on "The Perfect Law of Liberty," together with suggestive Easter material, all combine to make this number a noteworthy production.

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That discipline which corrects the baseness of worldly passion, fortifies the heart with virtuous principles, enlightens the mind with useful knowledge, and furnishes it with enjoyment from within itself, is of more consequence to real felicity than all the provision we can make of the goods of fortune.—Blair.

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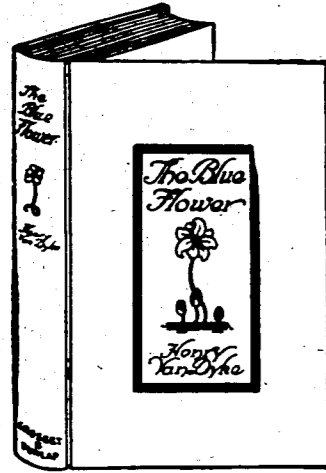
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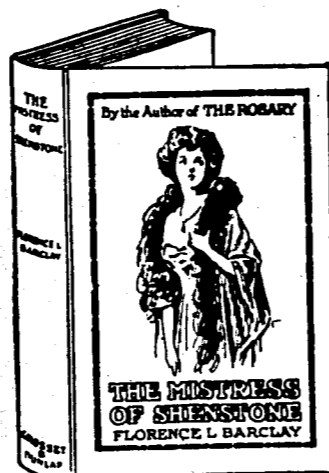
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The Sabbath Recorder

WE SING THE VICTOR-STRAIN.

O conquering Christ, Death's reign toward thee is over,
 And all thy dream of sacrifice complete;
 A world redeemed, exultant and adoring,
 Bends at thy pierced feet.

O wounded Christ, the blinded world that slew thee
 Saw not the wondrous beauty of thy dream;
 Saw not the majesty of love which led thee
 Thy lost race to redeem.

O loving Christ, whose life-blood paid our ransom,
 Whose sacrifice may cleanse and make us free,
 Today we celebrate thy resurrection,
 Love's incense lift to thee.

We ask of thee, stoop thou in benediction;
 We ask for pardon and the strength to go
 Along the pathway where thy footprints lead us;
 Thy will each day to know.

For love of thee, O slain-one, yet victorious,
 We set our face against each crimson stain,
 Each glittering mesh Time, tempting, flaunts before us,
 And sing thy victor-strain.

—George Klinge, in Watchman-Examiner.

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