

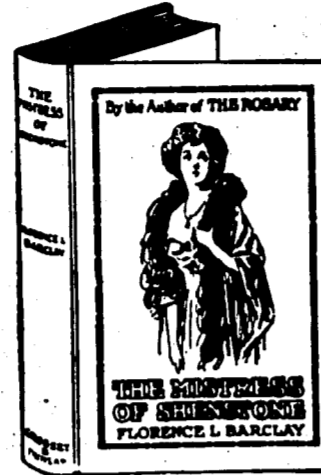
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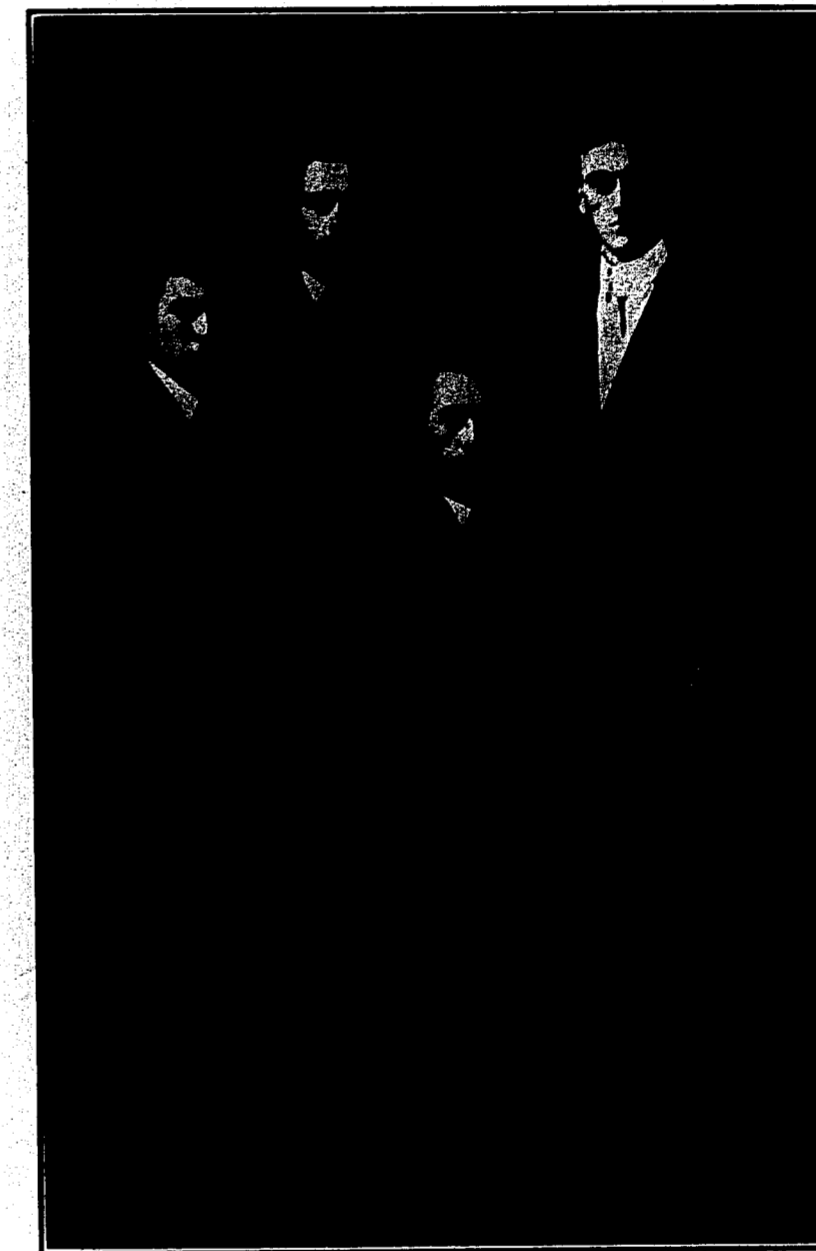
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The Sabbath Recorder



BERLIN SEVENTH DAY BAPTIST QUARTET

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WHOLE NO. 3,608.

The Broken Quartet.

On the cover of this RECORDER we give a cut of the quartet of the Seventh Day Baptist church of Berlin, N. Y. This quartet was organized about a year ago by Miss Matie E. Green, the organist of the church. The boys have been faithful in their weekly meetings for practice during the year, and a special help in the Sabbath school and church and in social services.

Pastor Cottrell writes: "They have made the lives of those who heard them a little happier and better by their soul-inspiring melodies. All these young men belong to the Berlin Seventh Day Baptist Church, to the Baraca class and to the choir, excepting "Junior," who has been promoted to membership in the church of the redeemed, and accorded the privilege of singing the songs of Zion in the choir invisible.

Reading from left to right the names of those in the picture are Jesse D. Vars, Carlton Greene, Clayton Hull and Frank J. Greene. By referring to the obituary notices of this paper our readers will see that Frank, familiarly called "Junior," has passed to the better land, leaving a broken quartet. We hope another may be found to fill the vacant place and to take up the work he has laid down.

THE WORTH OF SUCH TIES.

We are impressed with the thought that the ties which bind young men together and hold them true to a good cause are especially strong and helpful in such organizations as quartets and glee clubs. For years our people have been familiar with such work in evangelical fields and in connection with the colleges, and nothing is more sure to stir the hearts of men in our annual gatherings than to see the boys of old quartets reunited and to listen to their songs. It seems that ties of love draw together closely the boys of the "original quartet" wherever they meet, and whether in associational or Conference gatherings we find them soon at work singing the gospel. The same is true of other quartets. Among the sweetest and most helpful

memories of our work in the associations for years are those in connection with the reunited quartets that have moved the hearts of audiences by their gospel singing.

Who can estimate the value to the boys of the blessed memories of days gone by when they worked as yokefellows in saving men? While life shall last those boys will be bound together by the most sacred ties—ties which will also serve to hold them true to the cause we all love. The influences exerted by such groups of young men over the young people of the denomination tend strongly to strengthen the spirit of loyalty that holds them to the faith of their fathers. We are always glad when we find groups of clean Christian young men organized for gospel singing. And we pray that in years to come there may be no broken quartets only as they are broken by death.

Milton College Glee Club.

Some years ago, while pastor at North Loup, Neb., we had the pleasure of a visit from the Milton College Quartet. It was a quartet of which any college might well be proud, and they captivated the audiences wherever they sang. Today we have the account of a similar tour in the interest of Milton by a glee club of sixteen young men, and the papers bring us glowing accounts of the receptions given them in several towns. Many of our readers will be happily surprised to learn that Milton College can produce a glee club of sixteen young men, all Seventh Day Baptists, and Christians, who are able to go forth and win such plaudits as have appeared in the papers of Battle Creek, Mich., Harvard, Wis., and elsewhere regarding their singing. We thought the Milton Quartet was fine, but here comes a glee club composed of four such quartets, filling the land with inspiring music! Our readers can not help being interested in such an item of denominational news as this. And with the present outlook for quartet evangelical work

next summer in the Northwest, hopes of great good to come from the labors of these young men fill our hearts.

Aside from their visit to Battle Creek, Mich., described in the article by B. F. Johanson of that city, the Glee Club visited Berrien Springs, Mich., and sang in the chapel of the Emanuel Missionary College of the Adventist Denomination. Here the boys thought they had the most appreciative audience found during the entire trip. The hearers seemed hungry for some clean wholesome fun, and enjoyed every second of the time. After the concert here the boys gave an impromptu entertainment on the dormitory steps. This college is the old Battle Creek Adventist College, moved to Berrien Springs some years ago. The president urged the boys to come back next year.

At Janesville, Wis., the club was welcomed by the high school. At Walworth the boys were taken into the homes of their friends for entertainment, and the receipts from the concert showed that a large audience had believed in them and given them a bountiful patronage. At Woodstock they so delighted the people at the county teachers' convention that a strong plea was put up for them to remain and give an evening concert.

At Harvard the concert was held in the Presbyterian church. The Harvard *Independent*, after speaking of the entire trip and the high-class entertainment, and after commenting on Mr. Stringer's fine readings and upon the excellent work of those who sang solos, says: "Everywhere the general verdict is 'the best ever.'"

Mr. Johanson tells of their reception at the Sanitarium gymnasium, the Seventh Day Baptist chapel, the Adventist Tabernacle, and other places. On the Sabbath one of the boys preached to our people, and three others gave short talks in which all were interested.

Sunday afternoon a visit was made to the Sanitarium Dairy Farm, and on Monday, before leaving for Berrien Springs, a trip was taken to Postumville and to Kellogg's factories. The tour of the Glee Club resulted not only in entertaining and cheering many people, but also in commending Milton College to the hearts of those who desire to find a good and safe school in which to place their boys and girls for the

years of college life. We understand, too, that financially the tour was a complete success. We feel like extending congratulations to Milton College for the excellent work she is doing, and for her successful conservation and promotion of spiritual life in those who seek her halls.

Some Important Questions.

There is no denying the fact that the present is a time of rapid transition in thought regarding religious systems, and in matters of faith. Institutions and beliefs, long held sacred, are evidently losing their hold on the hearts and consciences of men, and efforts are being made to find new forms of expression for spiritual realities. New methods of Bible interpretation are coming to the front; and no man can foretell what shall be the outcome of the changes in men's conception of the essentials in religion.

Those of us who are teachers of others are at once feeling the effects of these changes in ourselves, and having to deal with them in those whom we are trying to teach. To what will this changing order bring us? This is the question uppermost in many minds today. How shall we meet the issues of our time in the religious world, and still remain true to him who said he came not to destroy the law but to fulfil? With Christ, freedom did not consist in the abrogation of the law, but in the proper interpretation of the law, to the end that life might be enlarged and better spiritual results obtained. It was not the Master's purpose to free people from the moral restraints of the law which they had known for generations, but to give that law a wider scope, a deeper, weightier, meaning and to open their eyes to the law of the spirit of life where hitherto they had seen only a formal code.

How are we to do this in our time without knocking out the props upon which many of our fellow men depend, is the all-important question. How can we dig around the roots and feed the tree so it will need no props, but will take in new elements of life and be able to stand alone and to grow? This is the one question that presses upon many a heart. Happy would we be if we could only clear away

the husks from the old, so as not to weaken the sense of moral obligation, but rather to strengthen, as Christ did, the force of the law. In these days, when so much is said about Christian liberty as over against the law of God, we are anxious to see how we can clear away whatever is useless and stand in the liberty without its becoming a curse instead of a blessing. There is danger of its becoming a curse, and this is what gives us great concern.

There are some tests that may help us. Do the teachings we set forth make men better? Is conscience being aroused to greater activity, and are sympathies becoming stronger under our teachings about God and Christ and the Bible? Do they strengthen the higher claims of life, make men better in their homes and in the community? Does our preaching tend to arouse sinners to a deep sense of guilt in the sight of God? Are we helping our fellows to grow in moral stature, in faith, in earnestness, in purity, in sweetness of disposition? Happy is the one whose life, whose words, and whose pen all tend to bring such results. As for us, it is our constant prayer that our work shall cause no one to stumble, but that it may help many on in the heavenly way.

Sad will it be if our life-work as teachers tends to lower the tone of conscience, to let down the bars to an easy-going, worldly life, and to beget coldness, indifference and indolence among our fellows. If in any way the Christian makes impressions that weaken the moral tone of others, leaving them an easy prey to the lusts of the flesh and the drawings of pleasure and self-indulgence; then he may well fear for the outcome of his life and the harvest of his seed-sowing. Bondage to superstition is not so dangerous as the liberty that casts off the law of God.

The days of the Son of Man were days of a changing order in matters of religious life. We see how wisely our great Teacher met the issues of his time, bringing men up to higher planes of living and arousing a deep sense of the nearness of a Father-God who looks upon the heart and who requires obedience to his law. God grant that we all may be second editions of the Man of Nazareth. Then shall the outcome of our life-work be acceptable to God, and his kingdom be advanced in the hearts of men.

David E. Titsworth at Rest.

Readers of the SABBATH RECORDER throughout the entire denomination will be pained to hear of the passing away of David E. Titsworth, who fell asleep at his home in Plainfield, N. J., on the evening of April 21, 1914. Mr. Titsworth had been ill for several months, and his friends had been very anxious about him. As the weeks went by and every effort to restore him to health seemed to fail, or at best brought him only temporary relief, his friends began to fear the worst; and although in some measure prepared for the end by his long illness, the entire community was shocked when it came. Without warning he quietly dropped away at the last, and before his loved ones could reach his bedside, he was gone.

In due time a more complete obituary will appear in the RECORDER. For many years Mr. Titsworth has been closely connected with the various interests of the denomination. He was an active member of the Board of Directors of the American Sabbath Tract Society and of the Memorial Board, at whose meetings he was always present and ready to help with his valuable counsels. He was a leading spirit in the Joint Committee, and deeply interested in the work of the Missionary Board. Probably no layman in the denomination was more active on committees and boards at all our Conference gatherings than was David E. Titsworth. He had served the Conference as its president, and as vice-president of the Tract Society had filled well his place in its annual meetings.

In his home church he served as chorister for over thirty years, and at the time of his death was one of the trustees. In every line of church and society work he was always active and efficient. We shall all miss him in his home church, and at every turn in the meetings of the General Conference. A genial, loving, sunny soul has gone from earth. His wife and sons have the sympathy of the entire city of Plainfield and of the denomination.

"He who follows the inspired rule to think on things that are pure and lovely and honest and just will be untouched by temptations which carry many into the ways of evil."

EDITORIAL NEWS NOTES

Results of Election in Illinois.

Illinois has been classified as one of the most liquor-ridden States, and since the women of that State have had the opportunity to vote in the spring elections there, all eyes have been turned that way to see the results. While many women voted on the saloon side, the great majority voted against it, and hundreds of saloons were voted out, a thing which could not have been done by the men voting alone. Thirty-nine wet towns voted dry. These added to the fifteen already dry, make fifty-four dry towns. In Bloomington, one of the largest cities in the State, seventy-eight saloons were voted out by a majority of 253 votes in a total of 14,000. In this city 3,807 women voted against the saloon and 2,311 voted for it; 3,898 men voted wet against 2,655 voting dry. Had not the women voted, that city would have gone wet by over 1,200 votes.

In Joliet the mayor is reported to have joined the wets and urged the people to vote for saloons or the public service and police fire protection would suffer. But in spite of this, the women rallied and carried the dry ticket by 1,000 majority. The capital of Illinois went wet by about 4,000. In this city 7,681 men voted wet against 3,956 voting dry, and 4,576 women voted for saloons against 4,300 who voted against them. The men taken alone gave a majority of 3,725 for liquor saloons, while the women's wet majority was only 276. There were 11,637 men voting and 8,876 women.

Galesburg, on the other hand, went dry by an overwhelming majority. The women there voted 2,885 dry against 307 wet.

It is plain that, if prohibition becomes a state-wide issue for constitutional prohibition, the vote of the women will make it a sure thing.

According to an item published in the New York papers, the labor unions of that city have decided to take up the fight against prohibition, and are to send out circulars asking all unions in the United States to join them in the fight for the saloon. The reasons given are the old ones,

that a great business will be stopped, thousands put out of employment, and prohibitory laws will only result in illegal sales.

One thing is certain: if the saloons are banished from the land and the funds in the liquor business are turned into productive enterprises, the men of the labor unions will find more good openings in the business world, and thousands of their families will be able to get out of the vale of poverty onto easy street in a very little while.

The Mexican Crisis.

The papers are so full this week of Mexican matters that there seems to be little room for other news. It is useless to state here the facts as known today, for before this page reaches our readers everything may be changed and the outlook may be very different.

With the President's message before the Senate, awaiting its action after being adopted in the House by a majority of 300, with Americans fleeing from Mexico in response to Secretary Bryan's warning, with diplomats of other nations trying to induce General Huerta to accede to our demands, while our fleet of battleships is gathering post-haste in Mexican waters, and with 21,000 of our army standing along the border ready to step over if necessary, the whole country awaits with bated breath to see what the next move will be. Meanwhile everybody feels that if some turn of affairs could remove the Mexican dictator from the field of action, while "we are still true friends of the Mexican people," so that the people of that country could be free to act for themselves without the fear of Huerta, the usurper, such a turn would be an untold blessing and probably save a war. There can now be no hope of peace while Huerta, continuing his insolent pretensions, speaks for that nation. We hope Mexico may awake to see that Huerta is an insurmountable obstacle to that country's holding the respect of the United States.

A new peace treaty between the United States and Denmark has just been signed. The one now pending before the Senate has been abandoned by Secretary Bryan because the Senate Committee objected to it on account of its compulsory arbitration feature. The claim is that the two subjects, investigation and arbitration, should not be

combined in the same treaty. The new treaty relates only to the settlement of issues by investigation. Matters that can not be adjusted by diplomacy will be provided for by another document dealing with matters for arbitration.

Numerous Red Cross nurses have already notified the New York branch of the Red Cross society of their readiness to go to the front in case they are needed in Mexico. There are about five thousand nurses of that society now in the country. In Chicago two hundred Red Cross nurses have offered services in case they are needed.

When President McKinley was assassinated the statute regarding the attempted murder of an official was changed, and the penalty was greatly increased. The indictment last week of Michael P. Mahoney in New York for the attempted assassination of Mayor Mitchel of that city is the first one found under that law. The maximum penalty is twenty-five years.

It will be remembered that some months ago a bequest of about \$150,000 was left to Trinity Church, New York City, on condition that the interest should be used to support a night bread line in the city at the end of each week. The donor's name must be stamped on every loaf according to the conditions in the will. Trinity has refused to accept the gift and comply with the conditions. The next institution named in the will to receive the gift is the Five Points House of Industry, and if this house declines to start the bread line, then the gift must be divided between eight hospitals and a home for the blind.

Trinity's reason for not accepting is given as follows: "After careful consideration we are convinced that the community will be more truly benefited, and the purpose of the giver more truly carried out, if the legacy is distributed among the hospitals named."

The one hundred and fiftieth anniversary of the birth of Shakespeare is being celebrated this week in the public schools of New York City.

The central celebration of the week takes place around Shakespeare's statue in Central Park, where three hundred children

trained for the occasion do the singing. In the programs at the various schools, readings and plays from the Bard of Avon are being given.

Ralph W. Tidnick, a missionary of the Presbyterian Church in the Sudan, was attacked by a lion and died from his injuries. He was obliged to go six days' journey down the Nile to secure the proper treatment for his wounds, and died the day after reaching Khartoum, his destination. Mr. Tidnick entered this mission field in 1906, being sent out by the United Presbyterians, whose headquarters are at Philadelphia, Pa.

The American Museum of Safety is bestowing a gold medal upon Surgeon General William Gorgas for his great work in cleaning up the Panama Canal Zone. The presentation is to be made on April 28. It is claimed that Surgeon-General Gorgas' work along the line of the applied science of hygiene and sanitation made the engineering and excavation work on the canal possible.

Among the Churches.

REV. H. D. CLARKE.

Leaving Battle Creek, Mich., early in the winter, we determined to have the "vacation of a lifetime." Eighteen years in the pastorate and fifteen years in the "orphan work," with really no vacation save twice a stop of work of about a month or two, seemed to entitle us to a little breezy run "down east" to visit the scenes of boyhood and the churches we had served or attended, and the relatives we had left behind years ago.

"Travel" suggests "Travail"—excessive labor. But since we do not use oxen or mules or walk very far, travail is hardly appropriate. How different are ways and means now from what they were in the days when our grandfather drove from New England, crossed a ferry over the Hudson and cut down trees in Edmeston and Plainfield, Otsego Co., N. Y., to get a spot big enough to raise potatoes. When that grandfather was about eighty years old we took him for his first ride on the cars (though the cars had been running for years before the writer was born) to

Albany and then down the Hudson and over to New London on a palace steamer. Returning home he said exultingly, "I have seen more than any man living!"

But in these days we "see" a great many things, though there are really people who rush through countries and see nothing. Tennyson says, "I am a part of all that I have seen." Seneca says, "He that would make his travels delightful must first make himself delightful." The old proverb says, "The fool wanders, the wise man travels." Whether we were ourself delightful or not, it was with rapture that we once more saw the old Empire State, its beautiful valleys, its rich woods and hillside farms, its rivers and brooks of joy, its lakes and the spots "immortalized" in the history of our fathers. There were no castles or cathedrals, but there were little churches where in childhood we worshiped and where later on we attempted to minister. Of these and the people, we most desire to write for the RECORDER. You may go to the Alps, and sail the blue Mediterranean for your pleasure, but when we once more climbed the old Markum Mountain near Unadilla Forks, and on the clear day looked north to the Deerfield Hills and south almost to New Berlin and nearer by to the scenes of our childhood, the lazy Unadilla and the willows by its banks, down to Leonardsville, the Alps were nothing. That little river was dearer to us than the Mediterranean. There we went in swimming, picked pond lilies, fished, boated, and dreamed of great things in the future. The dear little river, and the perpetual streamlets flowing into it from hillsides, choosing the most picturesque gullies and tiny valleys for their courses until they find their way to the old Unadilla!

The little villages dotting the valley reminded us of the times when our Unadilla Valley Glee Club gave them concerts and serenades. Where are the boys now? Daggett, the tenor, has gone to his long rest, "Abert" is "down east," and our pretty little organist, "Allie," is now a grown woman whose daughter is a teacher at Alfred. But who cares for this? Pardon us, we were just dreaming, and forgot that we were writing an account of visits among the churches. It is difficult to stop. This recalls to many of you the memory of glorious days, and often as you sit at home some bright view of your old home

town comes back on you, as "full of repose as a day wisely spent in travel."

Before we reached the Unadilla valley we stopped off at

VERONA,

or near there, to once more see the First Verona church. It was a royal welcome from the dear people who were left and the new generation. It was there we were ordained to the gospel ministry. Elds. Stephen Burdick and J. M. Todd were chief speakers on that occasion and they, with the good deacons—save Deacon Palmer—have gone to their blessed rewards. Pastor Thorngate we found doing excellent work and his faithful wife busy with church affairs, little knowing that before these words should be written she too would join the departed and receive the "Welcome, come home."

At Deacon Thayer's, the Young People's Literary Society, that they said we had organized during that pastorate, met and had an excellent program. The interests of Fouke were on their hearts then. We spoke once again in the old church now remodeled. It was good to see those faces old and new. How did they get along with us a young pastor so green and inexperienced! If "back to the farm" is the slogan among our people, and those who are there will stay, there is a bright future for "First Verona." As to the abilities of its present pastor, we have only to refer to the excellent writings in the Young People's department of the paper before his late affliction. It is to be hoped that he will not be crushed by his loss or anything that might silence his pen.

Those are rich farms thereabouts and it is too bad that a single Seventh Day Baptist farm should have to be bought by an "outsider."

LEONARDSVILLE.

We visited thirty towns in the State but will not mention them all. Our next "church-stop" was the First Brookfield. We wanted to stay and write up its great history, and illustrate it with scenes about there and the men who have made it a history. That takes time and money. The "Babcock Shops" had burned down but new ones were built, larger than ever, that would probably employ fifty or seventy-five men. What an opportunity for a pastor there to do home missionary work. I

could imagine his running in at the noon hour and by previous arrangement taking ten minutes to sing and say a few words of encouragement and plank a gospel shot in some hearts. I found the "Crandall Store" as busy as ever and a wonderful stock of goods for a town like that. And when the women went there to trade they did not have to walk over tobacco spittle as in the average store, or find the goods foul with the odor of nicotine. Query: Does a storekeeper give an equivalent for the money when he sells tobacco? Far from it. Then is it an honest bargain? "Face the music," brethren; this tobacco business has spiritually ruined more than one Seventh Day Baptist in more ways than one.

We addressed the congregation, as it was without a pastor. The faithful organist was there, but where was that choir that a few years ago had no rivals? In order to speak without emotion we had to quickly forget that we were once the organist there and the first one at the new pipe organ; that in that holy place we were made a deacon while too young for the office. We quickly turned away thoughts of the day when we walked from South Brookfield across lots and through the woods to a Sabbath service when James Summerbell was pastor, and at his invitation made a public profession of religion. It was difficult to keep from saying something about Pastors Rogers, Burdick and others who "broke the bread of life" to us. We almost asked, Where are Deacon George B. Clarke and Wm. A. Babcock, Burch, and Rogers? Who takes the places in eloquent prayer-meeting testimonies of "Aunt Phebe" and other saints who stood so true all those years? Where was Asa West, who was church clerk for a quarter of a century? Edwin Whitford, a leader in all advancements and self-denying effort? Yes, we did go to see him at Oriskany Falls, a few days later, on his eighty-eighth birthday. Leonardsville *must* have a pastor and that "right soon." It is historic ground and there are still left workers.

And there is need also of a revival of religion. Young people are there with good stuff in them but they are commercialized and drawn into the whirlpool of pleasure and need to awake to eternal things. Marriages, removals and deaths have made inroads that "thin out," and yet there are

those who, by a spiritual and active life and with the assistance of a live, consecrated pastor, can make the First Brookfield what it once was. This is better than false coloring. We love old First Brookfield, our "mother church." It still has a great mission. There are talent and devotion there that will not let the light go out. Let the able-bodied and faithful go up on the hill to the holy place Sabbath evenings and pray for greater life and activity and aggressive effort for the truth.

Is it not possible for this church to again send out men, as it did in the past, like O. U. Whitford, W. C. Whitford, C. M. Lewis, and others? Shall not its Sabbath school again train for service another Joel West, Henry B. Lewis, Geo. J. Crandall? These thoughts crowd upon us as we face our congregation here, and though our theme is the child problem and no doubt we make them feel that we are all-absorbed in it because of years of experiences, yet a man can think two things at once. We yearn to see them alive to duty and privilege as we believe they will be again; and with the Holy Spirit working with the coming pastor, whoever he may be, happy will this church be in its great work.

"O God, all conquering! this lower earth
Would be for men the blest abode of mirth
If they were strong in thee
As other things of this world well are seen;
O then, far other than they yet have been,
How happy would men be!"

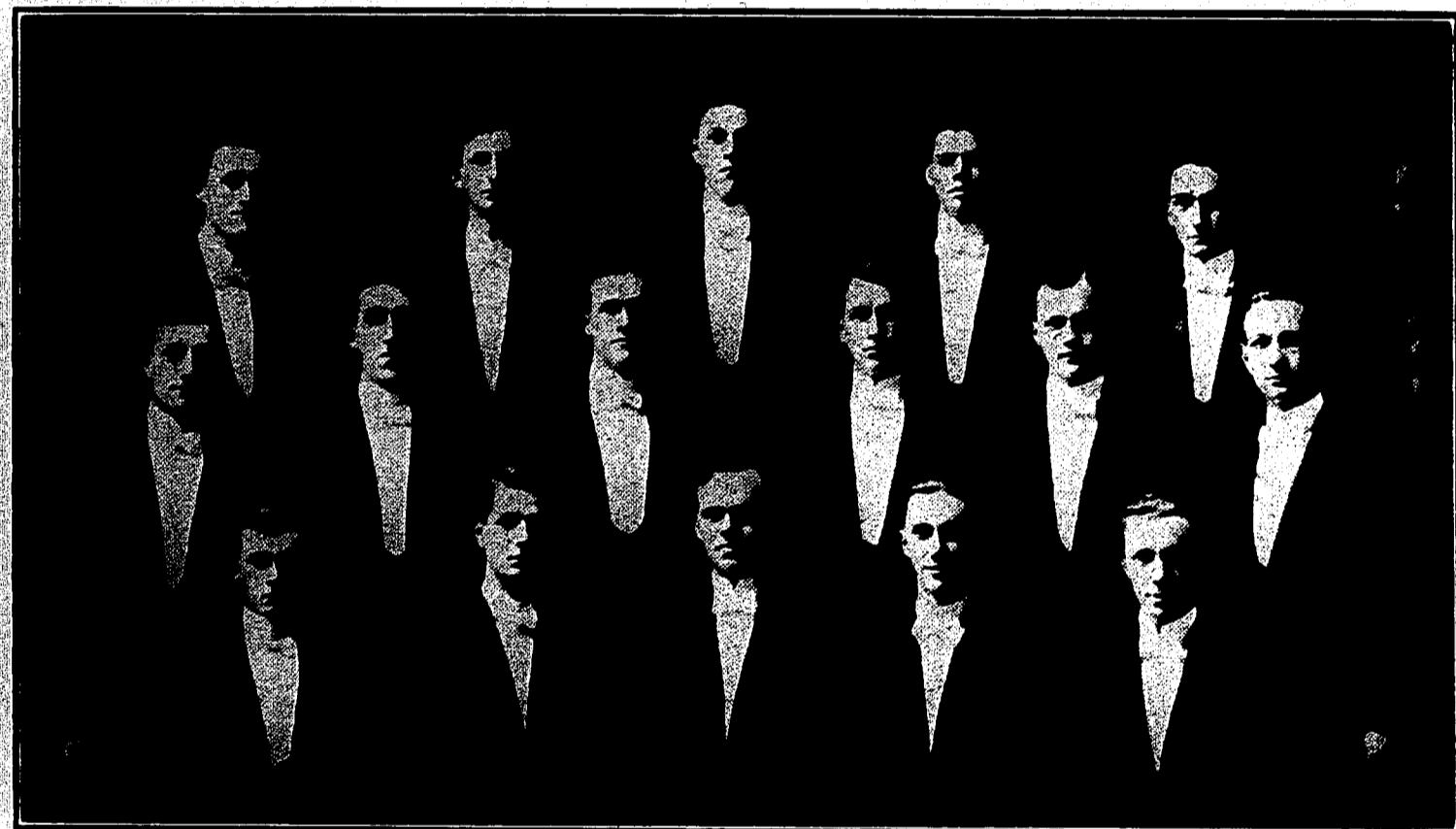
Selfishness in Sorrow.

Do everything you can to help brighten and beautify the lives of other people. Sorrowing people are as a rule intensely selfish. They consider their own grief the most important thing in the universe, and go about recklessly casting shadows on their lives. Avoid this. Remember that your sorrow is the most sacred of all in life's vast list of woes. A thousand people whom you meet in the daily walks of earth have heavier griefs to bear. A living trouble is far more than a dead one. You at least have a sweet memory to carry through life. Many others have had even memory blighted, and instead of being allowed to weep over the grave, they are obliged to gaze daily at the corpse of happiness, to which they are chained.—*Selected.*

Milton College Glee Club Visits Battle Creek.

B. F. JOHANSON.

It is no small thing for a college to reflect its spirit and culture by sending fifteen young men into a city for even three days. During the short stay which the club made in Battle Creek, the men sang for perhaps fifteen hundred people. It is difficult to say how many people came in touch with Milton College through this visit. The men themselves made many friends, not only by their beautiful songs but by the evidences of their Christian character, and their manly bearing. The local papers



MILTON COLLEGE GLEE CLUB

gave very flattering reports of their success. We hope the boys were helped by their visit; we know the Battle Creek Church was, and we confidently feel that many lives have been encouraged by the acquaintance of these sons of Milton College.

The Glee Club reached town Friday afternoon, March 27. That evening they sang for several hundred people at the lobby vesper services. These exercises are held every Sixth-day evening in the Sanitarium, and on this particular night the services were in honor of Fanny Crosby, the blind song writer. Following this meeting they adjourned to the Seventh Day

Baptist Christian Endeavor society, where Loy F. Hurley lead the meeting and Prof. A. E. Whitford took charge of the music. Perhaps one hundred young people were present here. It was a splendid meeting. Some one was heard to remark that even to a stranger it would seem just as if a big brother had come home.

Sabbath morning, through the kind invitation of our Seventh Day Adventist brethren, the club sang at the Adventist Tabernacle. That afternoon the members took entire charge of our regular Sabbath service in the Sanitarium chapel. Mr. Siedhoff presided at the organ. Three special orders of music were given, one by the club and one each by quartets which

plan to do evangelistic work during the summer. The introductory remarks were made by Professor Whitford. He told some of the things that Milton College stands for and how it is trying to build character and to encourage young men and women in Christian service.

The *Evening News* said of the next order: "The sermon of the afternoon was rendered by L. F. Hurley of Garwin, Iowa, a member of the Glee Club. He gave an excellent address and the audience listened with undivided attention to the words of the student-preacher." Mr. Hurley's subject was "The Fire on the Altar." He said that Milton College could not kindle that

fire, it came from God alone; but Milton could lend fuel to the fire, which would keep it burning brightly.

George Thorngate spoke on the Faculty. He brought vividly to our minds the noble characters at Milton who are giving themselves to build and mold the lives of young men and women for usefulness in Christian service.

A. L. Burdick told of the benefits derived from lyceum and society work. He said that there were no secret societies in the college, but all sessions were open to visitors, members of one society even taking orders on the program of another society, thus giving the students experience in appearing not only before their own immediate friends but before other bodies. All who heard Mr. Burdick could not help being impressed with the truth of his statements. He appeared without notes and spoke in a free and easy manner which showed training in this line of work. In fact, the striking characteristics of all the members seemed to be their ability to be equal to any and all demands (except being in two places at once) and an ease and grace with which to fulfil these demands.

Prof. L. H. Stringer showed in his forceful manner the value of athletics. Few men except those who have actually touched shoulders with an opponent in the strenuous sports of college can know how they will deport themselves when they enter the fierce battles of life which all must face in one form or another. The man who has learned to struggle to the limit of his endurance in college sports and still keep his composure and control his temper, has learned a lesson which he will take with him through life.

Any one who has been at Milton will recognize that even Mr. W. D. Burdick in his masterful way could not do justice to the last order on the program, "The Christian Association of Milton College." He told of the chapel exercises every day, of the association prayer meetings, and of the church privileges. Milton is undoubtedly the cleanest college town in Wisconsin and the spiritual tone is away above par.

That evening the Glee Club gave its concert in the Sanitarium gymnasium to an appreciative audience. The *Evening News* said: "The concert will go down on record as one of the most pleasing musical entertainments of the season. The club rep-

resents a great deal of talent, and the music rendered by the fifteen male vocalists was excellent. Prof. L. H. Stringer the director, gave a reading on 'A Morning's Mail,' which was well received. 'Old King Cole' and 'A Medley from the South' were the most popular numbers given by the club. Not only did the voices harmonize well, but the students sang together in a manner that showed that their training had been thorough." This is saying more than will be at first appreciated, for the Sanitarium has only the best entertainments that can be procured, and no organization appears the second time unless it is good.

Sunday there came an invitation to sing in the surgical ward; otherwise the day was free. In the evening, however, there were calls upon the boys for three appointments, only two of which they could fill. The Presbyterian church held a special musical exercise during the first half of the evening service. The club sang two numbers here. They were then excused to attend a reception given in their honor at the parsonage.

Monday morning they gave a very pleasant surprise to the office force of the "Kellogg's Toasted Corn Flakes," by singing in a spirited manner, "We Meet Again, Boys." Our college friends left Battle Creek that morning after a most successful visit. We hope they will come again.

Let us take short views. Let us not climb the high wall till we get to it, or fight the battle till it opens or shed tears over sorrows that may never come, or lose the joys and blessings that we have by the sinful fear that God will take them away from us. We need all our strength and all the grace God can give us for today's burdens and today's battle. Tomorrow belongs to our heavenly Father. I would not know its secrets if I could. It is far better to know whom we trust, and that he is able to keep all we commit to him until the last great day.—*Theodore L. Cuyler.*

The end of nothing has been reached as yet. We are living, perhaps, among the middle things, far from the beginning, and God only knows how far from the end. The end is not yet; one day our sorrows shall become our song.—*Newman Smyth.*

MISSIONS

Missionary Board Meeting.

A regular meeting of the Seventh Day Baptist Missionary Board was held in West-erly, R. I., on Wednesday, April 15, 1914, at 9.30 o'clock a. m. with President Clarke in the chair and the following members present: Wm. L. Clarke, Geo. B. Carpenter, E. B. Saunders, A. G. Crofoot, P. M. Barber, J. H. Austin, C. A. Burdick, J. A. Saunders, C. H. Stanton, G. B. Utter, Alex. C. Kenyon, S. H. Davis, A. S. Babcock.

Visitors: Mrs. C. H. Stanton, Miss Mildred Saunders, Mrs. A. G. Crofoot.

Prayer was offered by the Rev. A. G. Crofoot.

The Treasurer presented his quarterly report which was approved and recorded.

In a letter the Rev. G. Velthuysen, Haarlem, Holland, thankfully accepts the invitation from the two Boards to visit us in America and be in attendance at our General Conference in August, 1914.

Replying to a communication from the President of the General Conference, asking if this Board wishes to present any further statements or briefs relating to the proposed appointment of a "Central Committee" and "A General Denominational Secretary," it was voted, That this Board stand by its action taken in a special meeting held in West-erly, R. I., August 3, 1913, record of said action being published in the SABBATH RECORDER, August 11, 1913.

The Evangelistic Committee presented its first report, showing that it has been active since its appointment in January, and that arrangements are nearly completed whereby we may have two or three able evangelists under permanent employ of the Board, beginning early in the fall—also occasional workers as needed.

It was voted to appropriate \$100 for clerical work connected with the office of the Corresponding Secretary for the year 1914.

Correspondence was considered from Walter B. Cockerill, Colonel Richardson,

Bessie Sinclair, M. D., L. S. Davis, C. H. Greene, Allen D. West, D. B. Coon, W. D. Burdick, and A. B. Kenyon.

WM. L. CLARKE,
President.

A. S. BABCOCK,
Recording Secretary.

Treasurer's Quarterly Report.

January 1, 1914, to April 1, 1914.

S. H. DAVIS, Treasurer,
In account with
THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY.
BY MONTHS.

Dr.	
Cash in treasury January 1, 1914	\$ 453 87
Cash received in	
January	\$1,524 41
February	523 40
March	1,701 41
	3,749 22
	\$4,203 09
Cr.	
Expenses paid in	
January	\$1,391 26
February	767 40
March	1,519 19
	\$3,677 85
Balance in bank April 1, 1914	525 24
	\$4,203 09

BY CLASSIFICATION.

Cash Received.	
General Fund, including balance brought forward	\$1,699 40
Home field	28 00
China field	347 79
African field	28 50
Specials	1 00
Rebate on interest	2 77
Income from Memorial Board	470 63
Income from Permanent Funds	600 00
Loans	1,000 00
Debt Fund	25 00
	\$4,203 09

Disbursements.

Corresponding Secretary	\$ 555 75
Churches and pastors	1,038 31
China field	1,812 50
Italian appropriation	58 32
Java field	33 50
Holland field	75 00
Specials	25 34
Treasurer's expenses	65 20
Exchange	1 15
Interest on note	12 78
	\$3,677 85
Balance in bank April 1, 1914	525 24
	\$4,203 09
Notes outstanding April 1, 1914	\$1,000 00
Bills payable in April, about	900 00

"The moment we turn aside from duty, we enter upon the decline. If we would follow duty we must go up-hill. The way of duty is always up, not down."

"Pitiable is the weak faith that sees only ruin and infidelity in a period of theological transformation. Shall God fail in his purposes?"

God, Our Father.

REV. E. D. VAN HORN.

I have recently read two books on Christian theology. The first one was "The Christ of History and Experience," by D. W. Forrest, and the other was "Present Day Theology," by Washington Gladden. And since I have promised Doctor Gardiner that I would write something for the RECORDER occasionally, I am going to tell you how the fundamental facts of Christian experience have come home to me in the reading of these two splendid books, especially the latter, to which I am indebted for many of the following thoughts. In this article I will speak of the Fatherhood of God. If I can make you feel the new power of love which has quickened my own life, if I can make you feel the grip of conviction which has laid hold of me, if I can make you see that the Christian truth of today is able to make you strong, brave and happy Christians, I am sure that many of the spiritual tragedies which sadden so many hearts today will be averted and life will be seen in a new light and the claims of love and duty will grip you as never before.

In the progress of religious thought nothing has been more uplifting and helpful than the tendency to exalt the Fatherhood of God, for in this thought we have come to see the beauty and possibilities of divine sonship. This truth has gradually been pushing its way from the background of religious consciousness to the front until it has come to be the dominating thought of the times. Now as never before, "the first great truth of all Christian experience is the truth of the constant presence of the Divine Spirit in the world, not only brooding over earth as in the morning of creation and constantly renewing the face of the ground, but also shepherding, guiding, teaching his children, renewing them in the spirit of their minds, giving them larger and truer thoughts, leading them into a better understanding of his works and ways."

The history of this growing knowledge of God as our Father is a fascinating one. When we compare the first crude conception of God to our present knowledge we are almost startled with the progress of revelation of divine truth. Far back in antiquity men looked upon deity as an

enemy. All calamities which befell them were regarded as expressions of divine displeasure or the vengeance of their gods. Naturally the efforts to outwit or placate these malign powers became a prominent part of their religion. This stage of religious development still exists among the more backward races of China, India, Africa and other less civilized nations. The savages nearly always regarded their deities as evil and even in the later stages of man's development when many of the gods were looked upon as benign in their influence, they nevertheless were creatures of caprice, today exercising a benign influence over the affairs of men and tomorrow venting their wrath by sending pestilence, death, and disaster. One could never tell what mood the deities might be in and so men were constantly offering sacrifices to keep the gods good-natured and well-disposed.

In Africa today the West Coast tribes regard their deities as black and mischievous, delighting to torment them in various ways, while the European gods are regarded as benevolent and bestowing such blessings as a father would give to his children. It is said that the wild tribes of the East Coast when told of God exclaimed, "Where is he that we may go and kill him?" for they said, "Is he not one who lays waste our homes, kills our wives and our cattle?"

But the next distinctive stage in the growth of the religious consciousness ushered in a higher conception of God as a *moral Ruler*. Such was the manner in which the early Hebrews looked upon God. Jehovah was holy and his laws were righteous, though there was much of the barbarous element in their religious thought. While they conceived of God's government as administered in the interests of justice, purity, and truth the predominating conception or characteristic of their religion was God as *sovereign Ruler*. And this has been the prevailing conception until the last quarter-century. In the explanation of the sovereignty of God men were dependent upon political or governmental analogies. What God would or would not do for men depended upon governmental considerations. That is, he was prompted not by personal feelings but by a desire to maintain his government. And if a man desired to approach him, as when one came seeking salvation, he must do so through the machinery maintained to preserve the

honor of his government. Such was the nature of Calvinism and Arminianism, though the latter attributed more benevolent motives to God. *Government was the fundamental conception* and God as absolute sovereign could be arbitrary in his choices without injustice to anyone. If he desired to elect that certain souls should be saved and reprobate others, without any regard to their just deserts, he could do so and not be open to the charge of injustice.

Now, while it is true that God is the Creator, the Ruler and Sustainer of the universe, and while it is true that we are more or less dependent upon governmental analogies in our interpretation of his relation to men, it is likewise true that in the progress of religious thought and development we have passed to a much higher and more potent conception of God. *Fatherhood* is the fundamental and prevailing conception of modern theology, and instead of explaining the Fatherhood of God in terms of government relations we explain all other relations in terms of Fatherhood. Jesus is the teacher and revealer of this lofty ideal and furthermore reveals the fact of God's *universal Fatherhood*. In that wonderful parable of the prodigal son he has set forth the great truths that every man should lay hold of—that there is no legal or political barrier in the way of the child of God who desires to return to him. Even disobedience and rebellion in no wise cancel the divine Fatherhood nor does God withdraw his Fatherhood or disown his child no matter how unworthy or how he may have outraged the sense of Fatherhood. He is still his Father's child and will find the door unlatched and a light burning in the window waiting his return.

This brings us to the fact that the central relation of God to men must be an ethical or a spiritual relation and not a political relation, and no truth will be more potent in our lives than this, that while God is the Ruler of the universe, he is, above all else, *OUR FATHER*; and that to place the political above the parental and filial relations is to do violence to the truth that Jesus came to reveal. Says Professor Fairbairn, "Spiritual and personal relations which have their causes and ends in spiritual and personal needs, can not be stated

in terms of physical creation or political institutions but only in those of the heart and the life. Jesus makes the Fatherhood the basis of all the duties which man owes to God. Supreme love to God is possible only because *God is love*. On the ground of mere sovereignty or judicial and autocratic authority the first commandment could never be enjoined. We can not love simply because we will or wish or are commanded, but because we *are loved*. Supreme affection is possible only through *Fatherhood*. And what is true of this first is true of all other duties. Worship is to be in spirit and truth because it is worship of the *Father*. Prayer is to be constant, simple and sincere because it is offered to the *Father*. We are to give alms in sincerity and without ostentation because the *Father* sees in secret. We are to be forgiving because the *Father* is forgiving. Obedience is imitation of God, a being perfect as our Father in heaven is perfect. In a word, duty is but the habit of the filial spirit; and it is possible and incumbent on all men, because all are sons."

Therefore, the one truth which I want to drive home to your hearts is simply this, God is our Father and we are all his children, saved and *unsaved*, saint and sinner. Jesus has taught us to say "OUR FATHER", and as Doctor Gladden has so well put it, God is the Father not only of patriarchs and prophets, of saints and martyrs, of the holy and the excellent of earth, he is the Father of the publicans and sinners, of heathen men and criminals, of the vilest and worst, just as truly as the purest and the best. This is the one message which every messenger of God has to deliver, God is your Father and all ye are brethren. It matters not whether a man is down in the depth of misery and degradation or how crushed with a sense of his own shame, or how humiliated by oft-repeated failures, or how hopeless he may feel in his effort to break the power of sin, this is the message of the gospel to him, *God is your Father and you are his child*. He loves you and is waiting to give you the assurance of his love. When the truth of this Fatherhood comes home to men, that they bear his nature, they will be ashamed to cripple and soil that nature. Like the prodigal son they will come to themselves and in the spirit of repentance and remorse will cry,

"I will arise and go to my Father." That this truth does not grip men is largely the fault of Christian preaching and teaching. Fatherhood has been held to be the exclusive right of those who were obedient to the Father's commands, while to the sinner he has been nothing more than a stern Judge, cold and unfeeling, showing justice and not mercy. Nothing could be farther from the truth as revealed in the teaching of Jesus.

Let us teach men that they are made in the image of God, that they have a God-given nature, faculties so royal, capabilities so godlike, that they can not afford to degrade them. When this truth sinks into their hearts they will not excuse themselves on the ground of heredity for they will see that their heredity is from God. No matter how much taint and weakness may come to them from a polluted ancestry, they have a deeper nature, a divine nature that has come to them from God.

Nor will they excuse themselves on the ground of environment. Realizing the Fatherhood of God, they will see that the first great fact in all their environment is *God*. No matter where they may go or what they may be doing, or how tempted and tried they are, they will discover that God is nearer to them than any human influence; that his love, his strength, his protecting power is round about them every minute of their lives. He will be to them an "ever present help in time of trouble."

We need have no fear that this doctrine will palliate evil or minimize its effects in human life. In the light of God's Fatherhood sin will have a new meaning, its terrible reality and heinousness will come home to men's hearts with new force.

Fatherhood does not coerce. It holds sacred the personality of every child and does not compell one to be good. If it did this it would be despotism and not Fatherhood. Coercion does not awaken love and that is what God wants. Yes, our Father wants our love and will wait for it, suffering and longing as a mother over the waywardness of her child in whom she can not rest until he is restored to her. When this truth is lived by Christians, is taught by preachers and teachers, I believe men will be touched by God's love and like the prodigal will say, "I will arise and go to my Father."

The Federal Council of Churches.

Our General Conference is represented in this council by brethren A. J. C. Bond, Boothe C. Davis, Arthur E. Main, and Lester C. Randolph. In their report to the Brookfield Conference they recommended that our churches contribute at least fifty dollars a year, through the treasurer of Conference, toward the expenses of the council. Until Conference authorizes the placing of this sum in its annual budget, we must depend upon individual contributors; and these have not failed us yet. All who are willing to help in this are fraternally asked to send their contributions, at the earliest practicable day, to Wm. C. Whitford, Treas., Alfred, N. Y.

Only a comparatively few persons are likely to contribute; not so much on account of unwillingness as because we are so likely to let such matters slip out of mind.

As one who has probably been associated with this movement longer than any of my brethren I wish to express my grateful appreciation of the article by Elder Wheeler, of Boulder. Nothing more clear, fair, comprehensive, and Christian, if, indeed, anything as good, has ever appeared in the RECORDER, it seems to me. I sincerely hope that it will receive, what it well deserves, a careful and meditative reading.

A. E. MAIN.

Alfred, N. Y.

From Rev. Darwin C. Lippincott.

I wish to say to all friends of our beloved Zion, that I am rapidly improving in health. My address for six weeks will be Gentry, Ark. After that time the address will be Garwin, Iowa, until further notice.

It is reported that Colonel Roosevelt's return to the United States a few weeks hence will be by way of Cuba, in order to visit the battlefields on which he led the Rough Riders sixteen years ago. He goes to Spain in May to attend the wedding of his son Kermit to the daughter of Colonel Willard, the American Ambassador to that country.

All men are alike in their lower natures; it is in their higher characters that they differ.—Bovee.

WOMAN'S WORK

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

Little Bits of Heaven.

There are little bits of heaven which are scattered here and there,
Little places where bright angels keep out evil and despair,
Where no tempters ever enter and contention is unknown,
Where good faith and courage center, where affection claims its own.

There are little bits of heaven where the days are always bright,
Little nooks from which are driven envy, jealousy and spite,
Where contentment sweetly lingers, and bright angels, fashioning
Baby clothes with eager fingers, croon the songs young mothers sing.

There are little bits of heaven scattered everywhere about,
Where suspicion is a stranger, from which hate is driven out,
Where bright angels learn the story Nature whispers o'er and o'er,
And, with joy, await the glory that the future has in store.

—S. E. Kiser.

Mrs. Lillian M. N. Stevens.

Mrs. L. M. N. Stevens was born in Denver, Me., March 1, 1844. Her early life was spent in her native place, where she attended the schools of the town, and prepared for Foxcroft Academy, where she afterward studied. She early decided upon teaching as her life-work, and taught in the public schools of South Portland. When twenty-six years of age she married a merchant in Portland, and their home has for many years been the center of much interest, its hospitality being enjoyed from time to time by temperance and other reformers. In this connection mention may well be made of her acquaintance with the late Gen. Neal Dow. This was a personal association and she was ever loud in her praise of the work of Maine's Grand Old Man, whose death was a personal bereavement to her. Other persons whose lives had been dedicated to temperance reform had a great influence upon her, with the result that she early became not only a devotee to the cause, but also a deter-

mined leader in the promotion of its various phases,—total abstinence, social purity, work among juveniles, and scientific temperance instruction in schools.

In 1874 Frances E. Willard went to Maine and addressed a notable gathering at Old Orchard, there organizing the Maine State W. C. T. U. In the election of officers Mrs. Stevens was honored by being chosen as treasurer. This office she held until 1877, a period of three years, when she was elected president of the State.

That honor has been repeated unanimously ever since, which fact attests not only the ability with which she had directed the work, but also the personal love and regard of the membership scattered all over the Pine Tree State. The evidence of efficient leadership which Mrs. Stevens gave in her direction of the work of the Maine organization naturally brought her favorably to the attention of the president of the National W. C. T. U., Miss Willard, who chose her as an associate and assistant in the management of the national W. C. T. U., and this choice was ratified by the National Convention held in Cleveland, Ohio, 1894. For four years Mrs. Stevens continued as vice-president of the National organization, her suggestions and plans for the work which was dear to her heart being shared by the president, while the latter showed a corresponding disposition to share with her vice-president her own plans and views respecting the work.

This mutual relationship, which was also enjoyed by Miss Gordon, resulted in an intimacy of comradeship which was delightful to each and which contributed much to the advancement of the cause in which they were one at heart. But this intimate friendship was suddenly brought to a close in the death of Miss Willard, which occurred early in the year 1898.

Mrs. Stevens, although deeply depressed by the bereavement which befell the organization in the death of Miss Willard, assumed by virtue of her being vice-president the duties laid down by her former chief. Heroically she took up the direction of the work with no feeling of overconfidence nor with the assumption of authority. Humbly she sought the cooperation of all White Ribboners and loyally did they respond to her call.

At the next National Convention, held in St. Paul in November, 1898, Mrs. Stev-

ens was chosen as our National leader.

Later Mrs. Stevens was honored by being chosen vice-president-at-large of the World's W. C. T. U., which belts the globe.

In the absence of the president, the Countess of Carlisle of England, at the session of the World's convention last October in Brooklyn, N. Y., Mrs. Stevens presided at all the sessions and with marked ability. To attend a convention and watch Mrs. Stevens preside was only to be impressed with her masterly handling of the business of the convention and at the same time her consideration of every individual in the convention. When one arose and addressed the chair, Mrs. Stevens quickly recognized the woman and that by name. It is of interest to state, at this time, that it was the unanimous vote of the members of the W. C. T. U. of Great Britain, and the wish of Lady Carlisle, that Mrs. Stevens should be elected president of the World's W. C. T. U. Lady Aurea Howard and the Honorable Geoffrey Howard, daughter and son of the Countess of Carlisle, spoke earnestly in favor of Mrs. Stevens, before the ballots were passed; but Mrs. Stevens in her emphatic manner positively declined to permit the convention of 415 delegates to consider her name and strongly urged that it was for the best interests of the World's W. C. T. U., that the presidency be given to the Countess of Carlisle, who was elected.

Mrs. Stevens took an active part in the campaign for the retention of the prohibitory amendment in the constitution of the State of Maine in 1910, at a great mass-meeting in Jefferson Theater, Portland, Me., September 10, 1910, on which occasion Congressman Richmond Pearson Hobson gave his memorable address entitled, "The Great Destroyer." Mrs. Stevens, who presided, promulgated her "Proclamation for National Constitutional Prohibition."

In the name of the World's and National Woman's Christian Temperance Union, we hereby make this Proclamation for a Great Crusade to carry the vital truth to the peoples themselves in all lands, and through them to place prohibition in the organic law of all nations and ultimately in the organic law of the world; and to this high end, we invoke the blessing and guidance of Almighty God and the cooperation of the men and women of all lands who love their fellow men; and

To America, the birthplace of the local, State, National, and World's Woman's Christian Tem-

perance Union, we hereby proclaim that within a decade, prohibition shall be placed in the Constitution of the United States; and to this end we call to active cooperation all temperance, prohibition, religious and philanthropic bodies; all patriotic, fraternal, civic associations and all Americans who love their country.

The advance which the movement in this direction has made in the years that have followed adds significance to the declaration she made at that time. Mrs. Stevens was one of the three women who made addresses in the demonstration at Washington, December 10, 1913, when resolutions calling for national constitutional prohibition were presented in both Senate and House of Representatives.

Mrs. Stevens was interested in work for the unfortunate and contributed of her time and means in this direction. She was a member of the Maine Prison Reform movement, and was greatly interested in the movement for a reformatory for women in Maine, and spoke in support of the same. She was for several years the Maine representative in the National Conference of Charities and Correction. She was one of the chief promoters of the Industrial School for Girls. She was Maine's choice as a lady manager of the Columbian Exposition in Chicago in 1892-3. She was for six years treasurer of the National Council of Women. Mrs. Stevens' contributions to the magazines and to the press generally have been voluminous, and her writings have been read with interest, for she wrote not only with authority but with definite knowledge of what she was writing.

Recognition of Mrs. Stevens' prominence in welfare work and reform is evidenced by the honor conferred upon her in 1911 by Bates College, which gave her the honorary degree of Master of Arts.

On Monday morning, April 6, at 7.15, at her home in Portland, Me., our great-souled leader passed on to join our White-Ribbon saints in the sweet "Beyond." Conscious almost to the last, and during her wakeful moments alert in considering the advancement of the cause to which she dedicated her life, Mrs. Stevens may be said to have died in the active discharge of her work as the head of the great National White Ribbon movement. On Sunday, March 29, Mrs. Stevens dictated the following, which she signed, to be forwarded to the State and County W. C. T. U. officers of Maine:

"The movement for national constitutional prohibition is meeting with greater favor than I dared to hope on that memorable evening, September 10, 1911, when on behalf of the World's and National W. C. T. U. I made the proclamation, and I dare to hope almost everything for the temperance cause.

"I know we are to win. In whatever world I am, my activities will be devoted to this end. The destruction of the liquor traffic will glorify God in heaven, and on earth will hasten the establishment of the kingdom of our Lord and Savior, Jesus Christ."

Sunday night, at midnight, she was informed of a message received at the house from a Boston newspaper, stating that Secretary Daniels of the Navy Department at Washington had signed an order prohibiting the use or introduction of alcoholic liquors upon any vessel of the United States Navy, or within the confines of any navy yard or reservation after July 1. As the message was read to Mrs. Stevens, prefaced by the words, "We have some good news for you, would you like to hear it now?" her face lighted up with a soft smile. After the message had been read, she said audibly to all in the room, "It is splendid," and then added, "It is another step forward toward nation-wide prohibition, for which we are so earnestly working." There seemed to come over her a reassurance of the realization of the end for which she had so earnestly given her life, as she again said, "Great! Great! Everything will go on victoriously."

As the early hours came she seemed to sense the fact that life was fast slipping away, and her thought was of those with whom she had labored and sacrificed in the organization which had received the best that her life could give. These she loved as her own kinspeople, and to these a personally dictated message was given:

"Give my love to all White Ribbon friends," she said, "in the State, the nation, and the world."

To her best beloved,—her husband, her daughter, Mrs. Gertrude Stevens Leavitt, her sister and Miss Anna A. Gordon,—she said: "I am ready to go when the summons may come. The songs, the flowers, the joy of the life immortal far surpass all that we may have loved and enjoyed on earth."

I am confident that some of the readers of this paper who attended the last National Convention will recall these words uttered by our dear leader so emphatically, "Let us never lose sight of the fact that God is in the forefront of every holy conflict, leading the hosts of right against the citadels of wrong."

As vice-president-at-large of our W. C. T. U. organization Miss Anna Adams Gordon succeeds Mrs. Stevens as acting president.

For twenty-one years she served as private secretary to Miss Willard. When Mrs. Stevens became president of the National organization, Miss Gordon was chosen as vice-president-at-large, and this brought her into that same intimate association which had characterized her life with Miss Willard. Reluctantly, although with deep consciousness that the care and responsibility so efficiently borne by Mrs. Stevens had fallen upon her, she took up the work and gave attention to details which the death of her friend of many years made imperative. She is at this time (April 17) in Washington carrying out the plans at the hearings on our resolution for national constitutional prohibition.

In a letter just received (April 17) from Miss Gordon she writes:

"Mrs. Stevens longed to live that she might help win a complete triumph over the greatest foe that imperils the home, but with humble submission and supreme faith she said good morning and good-by to her loved ones. Let us with triumphant faith believe that our comrade beloved, crowned with glory and honor, is still with us in fellowship, and with our blessed ministering spirits will help us bring the day of victory.

"While the brief and simple home service was being held on the afternoon of April eighth, a memorial service was in progress at the National W. C. T. U. Headquarters in Evanston, Ill. During the day, by order of His Excellency, Governor Haines, the state flag on the capitol building at Augusta was at half-mast. At Evanston, Ill., by order of the mayor, the flag on the City Hall was also displayed at half-mast, as was the flag of the National W. C. T. U. and the ensign of the Federation of Women's Clubs of Evanston.

"On April ninth was held at Augusta, Me., the convention of the great party in Maine that for more than fifty years has stood for state-wide prohibition, and its enforcement. At this convention a prominent statesman said, 'For the first time in our history the state flag is half-masted for a woman. It is the silent tribute of a great people to a great life. It is the symbol of a great grief at the passing of a great soul. It seems fitting, too, that this convention give expression to the following sentiment: 'In the midst of our deliberations we pause to pay the tribute of sincere respect to the memory of that woman whose name has become a household word wherever men and women are interested in the cause of temperance and righteousness. The great leader is dead, but the cause still lives. All nations will pay homage to her virtues and generations yet unborn will venerate the heroic character of Maine's illustrious daughter, Lillian M. N. Stevens.'

"Mrs. Stevens was a spiritual exemplification of her own beautiful saying, 'To love one's self last goes a long way toward establishing the kingdom of heaven upon the earth.' Because of her Christlike spirit we love her. Because of her truly great leadership we honor her. Let us go forward humbly, trustfully, prayerfully. The liquor traffic shall be abolished and our White Ribbon principles shall be established in the customs of society, and in the laws of every land.

"The sorrowful message of our president, Rosalind, Countess of Carlisle, 'Am heart-broken at our irreparable loss,' well expresses the profound grief of the hosts of White Ribboners who are members of our world-wide organization. A similar message has been received from the Lady Henry Somerset."

In closing I will quote the stanza Mrs. Stevens gave us at the memorial service at Asbury Park:

"If we have lost
The fondest hand that ever crossed
Our own, and so hath passed
For us Time's light, we will not cast
Life's warp away, but quickly take the thread
That fell from out the quiet hands and tread
The loom, or spin
Beside the distaff where Love's hand hath been."

MARY DAVIS TOMLINSON.

Minutes of the Woman's Board Meeting.

The Woman's Executive Board met in Milton with Mrs. A. E. Whitford on Monday afternoon, April 6. Those present were Mrs. West, Mrs. Clarke, Mrs. Morton, Mrs. Crandall, Mrs. Daland, Mrs. Babcock, Mrs. A. E. Whitford, Mrs. O. U. Whitford, Mrs. Maxson.

Mrs. Crandall led the devotional exercises. She read Psalm 96 and offered prayer.

The minutes of March 2 were read.

The Treasurer's report for March gave receipts of the month \$229.50, disbursements \$490.00. The report was adopted. The Treasurer's report for the quarter ending March 31 was also read and adopted. Mrs. Whitford read several letters which she had received during the month. One of especial interest came (with an enclosure of money) from the Hawaiian Islands.

The Corresponding Secretary read letters from the office of the Mayor of San Francisco, and from the Secretary of the Panama Exposition, with regard to the resolutions sent to them by our Board. There were also letters forwarded to the Board by Secretary Shaw which were of interest, and a letter from the Missionary Education Movement enclosing "Program for an All Day Conference of Missionary Leaders."

It was voted that the Treasurer take from the unappropriated fund enough to make a payment of \$100.00 on our pledge to the Fouke School and forward the same.

The minutes were read and approved.

Mrs. Daland was asked to take charge of the devotional exercises at the next meeting.

The Board adjourned to meet with Mrs. Crosley on May 4.

DOLLIE B. MAXSON,
Recording Secretary.

Farm and Fireside says: "Surface bruises on fruit promote rot. To extend the keeping qualities of fruit handle it as you would handle eggs or dynamite."

"Never give grain to a tired horse. Let him rest and nibble hay for an hour or two first. Grain in the manger before the horse comes in looks bad."

Notes From the Field.

REV. G. M. COTTRELL.

(General Field Secretary L. S. K's.)

Hawaii at the Head.

Our island possessions win first honors. Little Hawaii, way out in mid-Pacific, gets the prize banner and leads all the L. S. K's in amount of money raised, per capita. Not only has she raised her quota of \$10 per member, but she has doubled it and made it \$20 for every Seventh Day Baptist that could be found. To be sure, the number thus contributing was not large, only two, but it meant just as much for these two as though there had been a hundred others to join them in it. They even hint that they may increase this amount before the close of the Conference year.

Well, who wishes to take the banner from Hawaii? There will be no hard feelings about it. The field is open, and I think Hawaii would be glad to pass the honor over to some of the States, if they can prove their right to it. Perhaps Canada wants it. How about Dakota? She thought she was to have a walk-away in raising her assignment. Maybe the old Empire State, New York, thinks, by right, it belongs to her. All right, nothing would please me better than to see her win it. That would be a pretty nice lift toward the \$10,000—say about \$2,500—and even then it would mean only what Hawaii did, about \$20 per member. This certainly would require individual loyalty—as Lord Nelson said of his army, "England expects every man to do his duty." Oh, that is what makes the work easy, when the faithful ones do not have to carry the other fellow's burdens.

Mrs. Elmer Kemp is our secretary for the islands, and her husband is sergeant of Co. I, 1st U. S. Infantry, Schofield Barracks, Oahu, H. T. Their church membership is at Independence, N. Y. They missed a treat, in missing the steamer on which Miss Susie Burdick sailed for Shanghai, China. She hoped to see them at Honolulu but as they had been removed to Oahu and did not get word in advance, her steamer had gone before they knew of her presence.

Our Besetting Sin.

Upsetting was what the old colored man called it. When it happens to be the drink habit, it is both *upsetting* and *besetting*.

It was many years ago. I was working at the fire insurance business, and trying to collect an insurance premium of a colored family I had insured. After going two or three times for the money at the times promised, and failing to get it, I suppose I became somewhat impatient, and began giving the woman free instructions in ethics and financial integrity. I told her that I considered the payment of my debts as part of my religion; that when I made a promise to meet an obligation, I expected to keep that promise; that she seemed to treat her promises altogether too indifferently. She replied by saying: "You may be all right in that respect, and yet have some other faults."

Well, that dumbfounded me. In the first place, I thought it pretty impudent; and secondly, I couldn't particularly see the joke, as I didn't claim to have any other glaring faults tucked away for private use. But as time has rolled on, and I have reflected more and more on the colored woman's philosophy, I have concluded that she spoke more wisely than either she or I comprehended. "Some other faults," ha, ha! and some very brilliant virtues, ho, ho! Perhaps she was willing to admit that her weak point was "slow pay." Perhaps she had some other virtues to her credit that would beat me a long way. Who knows?

Isn't it true that we each have our strong points that we pride ourself in, *vainly* so, perhaps, while we are very vulnerable at some other point or points? And at our strong points how cynical or critical we may be of others whose follies and weaknesses here appear to their disadvantage. And have we not all our besetting sins? Or if not actual sins, at least weak points in our armor where the enemy can the most easily break in? Let us repair the weak places, and see to it that our *besetting* temptations become not our *upsetting* sins and that at our *strong* places we give the needed lift to our weaker brother.

The Washerwoman's Funeral.

If I may be forgiven this prolixity, I will, while talking of colored folk, tell of another whose funeral I attended a Sabbath or two ago. She had her virtues; her

vices, if any, were of a negative kind. She was certainly a cheerful woman. Her laughter and good nature were contagious, and good to cure any one's blues. She must have been a good mother, at least she doted wonderfully on her boy Eddie. If he had faults, mother-like she didn't seem to sense them. The preacher said if she was not prominent or a leader in social and church functions, she was not bad, had no bad faults more than can be said sometimes of many that are more prominent. She wished every one well.

The writer of this article, an old acquaintance and former neighbor, added his testimony. He had just been reading of Constantin Meunier's works of art in bronze, immortalizing labor and the laborer,—in mines, at the blast, in the mill, at the forge, on the wharf, behind the plow, making heroes of the sons of toil. Sylvia Addison belonged to the toiling masses. It was hers to keep us clean, to abrogate filth, to purify the outside of the platter of her better-to-do neighbors. If the Belgian artist could find such beauty in furnaces and mines, in grime and smoke, who knows to what place of honor the great Divine Artist may assign these daughters and sons of toil who do the world's work!

Eugene F. Ware ("Ironquill") was Kansas' poet laureate. Mrs. Addison lived on the same block the third house from his. He wrote his famous poem on "The Washerwoman's Song." I used to think it was written for her. Perhaps it was not, but it fits her case so well, we can but give it here.

"In a very humble cot,
In a rather quiet spot,
In the suds and in the soap,
Worked a woman full of hope;
Working, singing, all alone,
In a sort of undertone:
With the Savior for a friend,
He will keep me to the end."

"Sometimes happening along,
I had heard the semi-song,
And I often used to smile,
More in sympathy than guile;
But I never said a word
In regard to what I heard,
As she sang about her friend
Who would keep her to the end."

"Just a trifle lonesome she,
Just as poor as poor could be,
But her spirits always rose,
Like the bubbles in the clothes,
And, though widowed and alone,

Cheered her with the monotone
Of a Savior and a friend
Who would keep her to the end.

"I have seen her rub and scrub,
On the washboard in the tub,
While the baby, sopped in suds,
Rolled and tumbled in the duds,
Or was paddling in the pools,
With old scissors stuck in spools,
She still humming of her friend
Who would keep her to the end.

"Human hopes and human creeds
Have their root in human needs;
And I should not wish to strip
From that washerwoman's lip
Any song that she can sing,
Any hope that songs can bring;
For the woman has a friend
Who will keep her to the end."

And He has kept her to the end.

April 4, 1914.

Hats Off.

There is a glory in old age when it is the sunset time of a Christian life. There are springs of daily refreshing of which the world does not know. There are still opportunities for kindly service. God leads our dear old friends all the way. They have traveled farther than most of us along the road that leads heavenward and in many instances have reached that point where, with spiritually quickened vision, they can almost penetrate the thin veil which hides what lies beyond. To them heaven is a very real thing, and Jesus is a real Savior and friend. So they look forward not with doubt or misgiving, but with joy, to the reunion in the "good land" hereafter with those who have already passed over. Let us not hold lightly the counsel of these veterans, who can look back over many a struggle and temptation which they have conquered, but which we have yet to meet. Let us love and honor them while they are with us and comfort them in every way. We hold them with us a little while as hostages from heaven, where they belong.—*The Christian Herald*.

"We must answer in the great day of accounts for every idle word, but we must also answer for every cowardly or indifference silence as well. Sins of omission will be punished as well as sins of commission."

YOUNG PEOPLE'S WORK

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

The Places of Power.

Each one of us, as an individual, is helpless, at times, before the problems of this world. We did not make it. We can not understand it. We can not control it. We feel lost and powerless before its turmoil and its trouble. Every earnest young man and woman has felt this dull sense of powerlessness, and has had a heavy weight of discouragement, and almost of despair, fill the heart. To meet the Sphinx in the way, and not to be able to answer—it is a world-old experience.

But a man has to live in the world, whether he can answer its problems or not. That is the worst of it. No matter how perplexing the day, it must endure until sunset. The life of each is lived surrounded by a thousand conditions which can not be changed, and a thousand limits set by powers outside of self. The journey must be made, no matter how beset with pain the unknown road may prove. It is the pressure of this thought that made the Greeks believe in Fate, that mysterious, irresistible force which they held to dominate all human relations and achievements. Fatalism is a sad creed, but many in modern days still accept it, and sit in gloom because of their belief in it.

We did not make the world and we must live in it. Where, then, is there room for any power of ours to range and grow? The answer is found in the experiences of all brave and worth-while lives. Man does not make the world. It was made before he came into it. But he can change it. He has been doing that ever since he left the Garden of Eden. To think of the earth without man is to think of almost a blank planet, in many respects. It is like thinking of a body without a mind. In thinking of other planets, the question which always comes first to the soul is, "Are they inhabited, and by what sort of beings?" Without a race struggling with conditions and conquering them, a world is hardly worth while. If Jupiter has no

such race, then this small earth is a more important planet, after all.

The place of difficulty, the place of possible development, is the place of power. Man is not put here on earth by an implacable Fate. He is put here by an Almighty Father, in whose image he is made, and who will reward him for his victories, and help him through even his mistakes and his defeats. If there were no obstacle, where could there be a victory? If there were no hard places, how could strength be developed? When a young man goes to college and wants to be on an athletic team, he is tried out, and then he is made to attempt the most exhausting and toilsome practice exercises. The result is, that not only is he fitted to win in his chosen sport, but he is likely to make good in the world because he is trained to endurance and to daring. The football player, the stroke oar, is not discouraged by outside conditions. He bends every nerve to conquer, and he gains the habit of victory that stands him in good stead later in his business or professional life.

An individual is not responsible for his surroundings in the beginning. He did not make them. It is a comforting thought that in the justice of God, none of these things will be counted against a man. But if he sits down in bad conditions, with no struggle to change them, his responsibility begins. It may be that he can not change them, even in the smallest detail, but this is very rarely true. Almost always some detail can be attacked and conquered; and details count, one after another. That is the way transformation comes, bit by bit, until the old environment has no longer any completeness or power.

God holds every one responsible, not for conditions, but for faithful effort to better them. God does not require the Christian to solve such questions as: "Why is there evil in the world?" "Why are there inequalities in life?" "Why is pain allowed?" "Why do the innocent suffer for the guilty?" But God does require that any evil the Christian meets shall be resisted manfully and steadily, that every Christian shall be brotherly and helpful to those who are oppressed by the inequalities of the world, and so on. The places of power are thus always open to every human being who tries to do God's will in daily life.—*John F. Daniels, in Forward.*

Henry's Kind.

"No, I don't care for Henry's religion," said a young man—an energetic, forceful, young lawyer. "It hasn't enough backbone in it."

"Oh, well you don't expect doctrinal points from Henry," said his friend. "He's too modern for that."

"Doctrine means teaching—that's all," said the lawyer. "I can't conceive of any worth-while religion that isn't doctrinal, because that would mean that it didn't teach anything. Henry is entirely uneducated to my mind, as to the Christian religion."

"Come—that's too hard on him!" said the other. "Henry believes in God, and in doing right."

"Yes—in a queer, spineless way. Henry thinks right is the wise thing, and sin a mistake—just a mistake, that a loving God will pardon. Now, I'm thrown quite a lot with criminals—have to defend them sometimes—get their points of view. The strange thing is that they all think as Henry does. Henry's religion is the popular criminal brand. Criminals believe, usually, that they'd rather do right, but they happen to have made mistakes, and so been landed in crime. They're sure God will pardon them, and they hope the judge will, too. It's strange, but the criminal is very much like the rest of the ordinary world. After I hear them talk, I'm thrown back upon my own heart. I look at my own excuses, and it makes me ashamed all through, for I see my close mental kin to the convict in stripes.

"That makes me doubt any religion that suits the view of the sinner—in or out of prison. I want a doctrine of sin—a teaching about sin—that is different, that comes from above, not out of human nature. I want a teaching about the cross that meets the awfulness of sin. So, of course, in the end, I want a teaching, or doctrine, about redemption and the new birth of the soul, and what the old preachers used to call 'the whole body of doctrine'—a body with a backbone. Henry's religion can't stand up—it wobbles about and sprawls all over the place. It's the kind of religion 'Lefty the Kid' has when he cries and tells me, as his lawyer, that he used to go to Bible school, and that if he gets off this time he'll never steal again.

Lefty sings hymns in his cell—and has been arrested twenty-seven times for thieving! What he needs is a different sort of religion, that will make him see his sin as more deadly than death, and die to it through Christ's cross, and be born again a new man in Christ Jesus. What use is a cheap religion, of cheap forgiveness, for mere mistakes?"

What use, indeed? The other day a modern scientific expert was lecturing on cancer. He told his audience that the reason there were so many deaths from cancer was that the victims refused to take it seriously at first. They could not be convinced that the little lump or sore was of any consequence. They shrank from the idea of the knife, and would not believe that it was necessary to cut out the affected place. In a large majority of cases the expert went on to say, the cancer cells, if cut out at once, with all the adjoining tissue, would never appear again, and the cure would be simple, perfect and permanent. But alas! most people waited till it was too late, and too much tissue became involved. Then, when they acknowledged the disease, and were willing to have the operation, the cancer had a terrible grip on their lives.

"It is the cheap, easy cancer cure, sold by quacks," said the scientist, "that makes the death rate so high. People use it, and refuse the only logical way of cure."

Evil is no light matter. Sin is no mere mistake. If sin were not deadly, then Christ had no need to die. If he came just to set a good example, to preach the Sermon on the Mount, and utter the parables, there was no reason why he should have marched so unfalteringly toward the cross. There was no need that the apostles should proclaim the cross even unto death, and the martyrs witness to it in the arena. That sort of easy gospel would not matter very much to anybody—certainly not enough to die for. "Easy pardon, easy sin"—the two belong together, and belong to a general relaxation of all moral logic.

"Why didn't I keep him in my employ?" said a man who had let a most brilliant and promising worker go. "I'll tell you why. He believed that people were only partly responsible for what they did—that fate determined much of their doings—and he included himself in his belief. I can't afford to have any man in a posi-

tion of trust who feels that way about the human soul. No, it isn't nonsense—you wait and watch that fellow. Either he'll change his belief, or he'll go to pieces!" The prediction was justified. The young man went rapidly to the top, was given the presidency of a business enterprise, took it forward to what looked like success—and then was found to have yielded to pressure, manipulated things dishonestly, and wrecked the concern. He left town one night by stealth and disgrace and exposure followed. The logic of his living was wrong, and it landed him in ruin.

Doctrine is logic. It teaches cause and consequence. The young man who wants a religion without doctrine is making a deliberate choice of a feeble, useless religion, and thus of one that is untrue. Such a religion is not Christian. The Christian religion has always taught men's souls the truths of the gospel about sin and salvation, which are logical truths. No man can understand, without doctrinal truth, that God is love, for without the cross, how can the depth of God's love to man be realized? No man can understand his own sin aright till he sees it in the searchlight of the cross. Young people often miss a satisfying, dynamic religion because they accept a weak, uneducated faith instead.—*Forward.*

Alfred University Happenings.

The fourth annual commencement of the New York State School of Agriculture occurred in Fireman's Hall, Thursday afternoon, March 26, at two o'clock. Pres. J. L. Snyder of the Michigan Agricultural College was the speaker of the afternoon. His subject was agriculture, particularly in relation to national prosperity. Doctor Snyder's address was greatly enjoyed. There were forty-one in the graduating class, ten of whom have not quite completed their course, but expect to finish during the spring term, which opened April 6, after a week's vacation. This is the first year that the agricultural school has offered three terms' work.

On the evening of March 26 the University chorus and orchestra, under the leadership of Director Wingate, gave a very enjoyable concert.

The University closed April 8 for the Easter recess and opened again April 21.

The Hon. Adelbert P. Mott of Buffalo has been chosen by the senior class to deliver the doctor's oration on commencement day, June 11.

The Rev. Edgar E. Davidson of Newtonville, a suburb of Boston, Mass., began evangelistic meetings with us March 10. It was a union effort, all religious organizations of the University uniting with the church to make the meetings as successful as possible. Rev. Mr. Davidson held meetings twice every day from March 13 till the evening of March 29, which was to be the closing meeting, when he announced that he would be with us again April 3, 4, and 5. During the meetings Rev. Mr. Davidson invited all to come forward to the "Inquirers' seats," who were not Christians and wished to become Christians, who were Christians but had not joined any church, and who were Christians and members of the church but had grown cold.

The members of the class were asked to sign cards, and one hundred and sixty did so. The real good which the meeting accomplished can never be told in numbers, but forty-nine have already been baptized in our church and others are waiting baptism. A class of ten has been organized for conformation in the Episcopal church. Besides these there are many of the students who have gone home to take up Christian work in other churches. R.

News Notes.

FOUKE, ARK.—On the evening of March 15, our pastor's wife was given a surprise in honor of her birthday. The company met at a neighbor's and all came to the parsonage together. An abundance of cakes and pies were brought, and much was left after all had eaten and spent a pleasant evening.—Mr. Gilbret Fenton of Topeka, Kan., who is doing Christian Endeavor work in Arkansas for two months, was with us Sunday, March 22. During the day he visited two Sunday schools in our neighboring churches and spoke in the interest of young people's work. In the afternoon and evening, services were held at our own church. Many names were added to our list of "Comrades of the Quiet Hour," making twenty-four in all.—Four more have finished the efficiency test, making nine "experts" from our society.

NILE, N. Y.—There was a Christian Endeavor rally held with the Nile Y. P. S. C. E., March 28. Dr. Bernard Clausen of Binghamton, the state Christian Endeavor secretary, was present and gave an interesting talk at the Sabbath morning service. He took as his text, Romans 10, 1, "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." In the afternoon, Doctor Clausen conducted a short conference which was followed by three papers, the first of which, "What is the work of the Christian Endeavor in establishing social standards in a community?" was written by Miss Brown of Richburg. Following this was a solo, "Close to Thee," by Miss Fairbank of Little Genesee. The second paper, "Special opportunities of rural Christian Endeavor," was by Anna Crandall of Little Genesee. A male quartet furnished music following this paper. The third paper, "Why should local societies be represented in local and district conventions?" was by Wm. M. Simpson of Nile. Discussion of these papers was led by Pastor Simpson.—On April 7 the W. C. T. U. met with Mrs. Simpson. There were sixteen ladies in attendance. The program was in charge of Mrs. Simpson and was much enjoyed.

Thoughts From the Field.

To the Sabbath Recorder:

DEAR OLD FRIEND: I want you to keep coming to my address, and enclose two dollars for the same from now until next April.

I read Ebenezer Smith's letter to Uncle Oliver, where he had had the same puzzling question that many of the rest of us have had, namely, How do we explain the fact that there are so many denominations when they all claim the Bible as their guide?

I read a poem in my school reader that, it seems to me, illustrates the case.

"Six blind men of Hindustan
(Though all of them were blind)
Each went to see the elephant
To satisfy his mind."

I can not quote all of it, but one grasped the tail and he *knew* the elephant was like a rope; another caught the trunk, and he had full evidence the elephant was like a

snake; another came to a leg and said, "'Tis plain enough to see, the elephant is very like a tree." Another touched against his side and knew positively the elephant was like a wall.

I will not go further with the story. You see the application. We know the Bible and religion are large subjects and many of us know that we know comparatively little even after years of diligent investigation. If the foregoing will help any one, or is worth printing, it is yours. I am not seeking publicity but would like to help.

Yours truly,

LYLE E. MAXSON

Riverside, Cal.,
April, 14, 1914.

Important for Boys.

A large bank in New York City has recently been seeking for a young man to take a responsible position in the institution. There were many applications. The following questions were asked by the president of the bank in his examination of the applicants: 1. What church do you attend? 2. What Bible school, and who is your teacher? 3. Where do you spend your evenings? 4. Who are your associates? 5. Do you ever use intoxicating drinks or tobacco?

The successful young man was he who could give an honest record of regular church and Bible-school attendance, show that he was not out evenings except for proper purposes, that his companions were wholesome, and that he did not use intoxicants or tobacco. He is now occupying this important and lucrative position that has a large and promising future. So much for the commercial value of good habits.—*Baptist Commonwealth.*

There is no influence more conducive to a religious life than that of a spirit of reverence. Children should be taught to revere the name of God most carefully. The habit of profaning God's name will shut out the possibility of religion unless the habit be shut out. If there could be love without reverence it would soon die. The reverential state of mind is essential to the Christian experience.—*Florida Christian Advocate.*

CHILDREN'S PAGE

Judge Not.

"O mamma!" cried Jack, running into the sitting-room where his mother was sewing, "Sidney is breaking a commandment. He is—'Thou shalt not steal'—and I should think he'd be ashamed of himself."

"Why, Jack," said his mother in surprise, "what can you mean?"

"He is, truly, mamma," said Jack, hopping about on one foot, and seeming rather to enjoy the fact. "I saw him getting sugar out of the sugar bowl, and you know you told us not to."

"Oh, said mamma, in a tone of relief, "that's it, is it? Come here, Jack." And, taking her little boy's hand, she drew him to her side. "Do you think it is such a dreadful thing to break a commandment, dear?"

"Why, yes, mamma, of course," answered Jack, astonished that his mother should ask such a question.

"You would not do it?"

"No, indeed, mamma."

"Then you think you are very much better than Sidney?"

Jack hung his head at that question, but did not say no.

"Now, Jack, I want you to see how mistaken you are. You think you would not break a commandment; but, because you are so able to believe evil of your brother, you are really breaking the command which says, 'Thou shalt not bear false witness.' Do you know what that means, Jack?"

"Yes, mamma. You said it meant saying what was not true about any one; but Sidney was stealing, for I saw him."

"He was taking sugar, Jack; but are you sure he was stealing?"

"Yes," answered Jack, "but now I s'pose he's going away to eat it."

At that moment the door opened, and Sidney came into the room, his bright, manly little face not looking at all as though he was ashamed of himself.

"Here is the sugar for Dicky, mamma," he said, slipping the lump between the wires of the cage, "and here is a letter for you.

I saw the postman coming and waited a minute for him."

"Thank you, dear," said mamma, smiling at him; and then she turned and looked at Jack.—*Sunbeam.*

Handwriting of Authors.

An interesting study is the handwriting of authors, as it indicates to a greater or less degree their personal temperaments. Longfellow wrote a bold, open backhand, which was the delight of printers. Joaquin Miller writes such a bad hand that he often becomes puzzled over his own work and the printer sings the praises of the inventor of the typewriter.

Charlotte Brontë's writing seemed to have been traced with a cambric needle, and Thackeray's writing, while marvelously neat and precise, was so small that the best of eyes were needed to read it. Likewise the writing of Captain Marryat was so microscopic that when he was interrupted in his labors he was obliged to mark the place where he left off by sticking a pin in the paper.

Napoleon's was worse than illegible, and it is said that his letters from Germany to the Empress Josephine were at first thought to be rough maps of the seat of war. Carlyle wrote a patient, crabbed and oddly emphasized hand. The penmanship of Bryant was aggressive, well formed and decidedly pleasing to the eye; while the chirography of Scott, Hunt, Moore and Gray was smooth and easy to read but did not express distinct individuality.

Byron's handwriting was nothing more than a scrawl. His additions to his proofs frequently exceeded in volume the original copy, and in one of his poems, which contained in the original only 400 lines, 1,000 were added in the proofs. The writing of Dickens was minute, and he had a habit of writing with blue ink on blue paper. Frequent erasures and interlineations made his copy a burden to his publishers.—*Scientific American.*

"You tell me," said the judge, "that this is the person who knocked you down with his motor car. Could you swear to the man?" "I did," returned the complainant eagerly, "but he didn't stop to hear me." —*New York Globe.*

SABBATH SCHOOL

REV. WALTER L. GREENE,
Contributing Editor.

Teacher Training for Our Sabbath Schools.

Prof. D. Nelson Inglis, superintendent of teacher training, calls our attention to the facts that only five out of the sixty-seven Seventh Day Baptist Sabbath schools have teacher training classes, and yet, I doubt not that every school among us feels the need of better trained and more efficient teachers. What is your school doing to help make better teachers? Every school, whether large or small, ought to provide training for its teachers. There is always a demand for more teachers, and unless the school has made some provision for teacher training in some form, these new workers in all probability will come to their work unprepared and inefficient in their tasks. Many realizing their lack of fitness for teaching, often, on this account, refuse to take the class that is sorely in need of a teacher. If our Sabbath schools are to meet the demand of the age and are to fulfil their highest aims as the school of the church in the religious life, they must approach their ideal through the working force, and in particular, the teaching force. We have so often discussed ways and means of starting and carrying on the work, it probably is not necessary to mention details again. If you feel the need of special help in starting a teacher training class in your school, write to Prof. D. Nelson Inglis, Milton, Wis., who can supply you with helpful literature and practical suggestions.

Sabbath School News Notes.

The Milton Sabbath School celebrated the temperance lesson by signing pledges against liquor and cigarettes. About one hundred and fifty signed the liquor pledge and fifty the cigarette pledge. Mrs. O. U. Whitford, the temperance superintendent, had arranged a special program of recitations, essays and music, which was enjoyed by the whole school.

The primary superintendent of the Milton Sabbath School has recently married and has moved to Dodge Center, Minn. Her place will be filled by Mrs. L. A. Babcock.

Temperance in the Sabbath School.

The outline for "Temperance Education" recommended by the International Sunday School Association has been:

Educate every Bible-school member for—

1. The surrender of every self-indulgence which impairs or destroys power to render service to God or service to man.
2. Total abstinence.
3. The destruction of the liquor traffic.
4. The extinction of the cigarette habit.

By action of the Executive Committee of the International Sunday School Association, this standard for temperance teaching has been advanced. By a unanimous rising vote the words, "And the tobacco habit in any form," were added in item 4, making it read,

"The extinction of the cigarette habit and the tobacco habit in any form."

In the full and free discussions of the tobacco matter by the Executive Committee, the most ardent champions of anti-tobacco teaching in the Bible school were men from the South.

Temperance Ammunition in Periodicals.

The February *Mansey's* publishes "Temperance Education by Poster." A Temperance Poster Campaign would be an effective piece of temperance work in any town, suitable for a class of men, a federation of men's classes or of classes of older boys.

The *Saturday Evening Post*, January 24, page 21, has a cartoon which will command attention from any boy alive—or man either. The Railroad Man, Doctor, College Man, Business Man, Traveling Man, Press Man, Kaiser and Suffrage Lady are enthusiastically uniting in sending John Barleycorn sky-high. A volume of twentieth-century, scientific temperance truth is wrapped up in this cartoon.

The *Outlook*, January 24, 1914, has a breezy, wholesome story in which "Pete Crowther" discourses on alcohol as a handicap to salesmanship.

Watch the magazines for interesting illustrations when preparing to teach a temperance lesson.

Mrs. Lura A. Hull.

Editor of the Sabbath Recorder:

DEAR BROTHER: Since the death of Mrs. Hull some three months ago no memorial sketch has appeared in the RECORDER. Believing that such a sketch would be of interest to your readers and that it deserves a place in the records of the denomination, I take great pleasure in presenting the following sketch and tribute to her memory.

Mrs. Hull was born in Cincinnatus, Cortland County, N. Y., December 21, 1834. She was the daughter of James and Martha Spencer. She entered Alfred Academy in 1851, and in 1853 her parents moved to Alfred. In 1854 she was married to Samuel Van Buskirk, who died four years later, leaving one son, Fred, who now lives in Hornell, N. Y., and is an invalid suffering from locomotor ataxia. In 1860 Mrs. Van Buskirk was married to Dr. John R. Hartshorn of Alfred. Doctor Hartshorn died in 1871. In September, 1872, Mrs. Hartshorn was married to Rev. Dr. Nathan V. Hull, then pastor of the First Seventh Day Baptist Church of Alfred. Elder Hull died in May, 1881. Thus for nearly nine years Mrs. Hull was the faithful and talented wife of Alfred's great pioneer pastor who served the church for thirty-five years and who was for a number of years editor of the SABBATH RECORDER, sharing his labors and joys and devoting herself unreservedly to the interests of his life and labor.

After the death of Elder Hull, Mrs. Hull continued to reside in Alfred for ten years. It was during the latter part of this period that the writer of this sketch was a student in Alfred and came to know Mrs. Hull well. Three years of this time, 1887 to 1890, he enjoyed membership in her household.

In June, 1891, Mrs. Hull removed to Atlanta, Ga., where she resided until 1896, when she returned to New York, and for seven years made her home with her niece, Mrs. D. A. Stebbins of Almond. In 1903 she removed to Hornell, N. Y., where she has since made her home with her son, Fred Van Buskirk.

On December 28, 1913, she entered into rest. Her funeral services were conducted in Hornell by Rev. Dr. B. M. Clarke of the Park Methodist Episcopal Church, and her body was interred in the Alfred Rural Cemetery, December 31, 1913, Rev. Ira L. Cottrell of Alfred Station officiating.

She had just passed her seventy-ninth birthday, and for the past twenty years infirmity and age had greatly reduced the activity of her naturally strong body and mind. Nature did much for Mrs. Hull. She had a robust physical constitution, unusual brain power and a tireless energy. She had a commanding presence, a superior use of language, and extraordinary executive ability. With all this she had the tastes and gifts of a scholar. She was an omnivorous reader and kept abreast of the times in her knowledge of political and social events. She was deeply interested in all reforms, particularly temperance reform. She was one of the constituent members of the Allegany County W. C. T. U., a member of its first executive committee, and one of its earlier vice-presidents. She was interested in education and served for several years as a member of the Board of Education of the village school. She was interested in Alfred University. She was thoughtful for students who were struggling for an education and particularly for those who were preparing for the gospel ministry.

But Mrs. Hull was notably a student of the Bible. There were few better or more competent and inspiring Sabbath-school teachers than Mrs. Hull. Mrs. Hull was a woman of strong will, of decided likes and dislikes, and of a proud and aggressive spirit. In her judgments she sometimes clashed with others and any antagonist felt the force of her masterful personality. But she was a woman of the most generous and gracious impulses, and could combine her queenly hospitality with the most thoughtful and affectionate devotion to her friends and the most generous and loyal support of any cause that appealed to her as worthy of her support.

Possibly no one now living can speak with fuller knowledge of the qualities of this gifted and many-sided woman than I, who knew her so well in the days of her full mental and physical powers, and when her life had been enriched and spiritualized

by the nine years of companionship with that princely man of God, Elder Hull. Certainly no one can record a tribute of gratitude, of love and respect to her memory with greater sincerity and appreciation than I am glad to do.

BOOTHE C. DAVIS.

Alfred, N. Y.,
April 12, 1914.

Albert Boardman Cottrell.

Albert Boardman Cottrell, son of John Boardman and Eunice Babcock Cottrell, was born November 20, 1842, in the town of Wirt, N. Y. He attended school at the Richburg Academy and at Alfred University, and in 1860, at eighteen years of age, he began to teach school.

In 1861, at the outbreak of the Civil War, he enlisted and entered the service of his country in Company C, 85th New York Volunteers. He was soon transferred to the regimental band, but when Congress ordered the mustering out of the regimental bands, he was discharged. He again entered school at Alfred for a short time and during this time professed faith in Christ and united with the Seventh Day Baptist church. But again the call of his country sounded in his ears and in 1864 he reenlisted and again entered the service, in which he continued until the close of the war.

Returning home, he began again his activities in educational work and also gave some attention to agriculture. He taught school in New York State and in Kansas. In 1875 he was elected school commissioner in Allegany County, N. Y., and held the office six years. He also served as supervisor of his town and for one year was chairman of the Allegany County Board of Supervisors.

In 1888 he was elected to the Assembly in the State Legislature. He was reelected in 1889. During both these years he was chairman of the Committee on Agriculture, and was also a member of the Committees on Ways and Means, Appropriations, Claims and Education.

He was connected with many business enterprises of his home community and particularly with the development of the oil industry in Richburg. He was a member of the company that drilled the first

producing well in the Richburg district. He was also a charter member of the Cassius Maxson Post, G. A. R., of Richburg.

In 1892 he moved to Alfred, N. Y., where he remained fifteen years, engaging in manufacture and mercantile industries. One of his most important activities was his service to Alfred University. In 1888 he was elected a trustee and continued to fill that position for twenty-five years. During thirteen years of this time, from 1896 to 1909, he was president of the Board of Trustees.

He was deeply interested in education and particularly in Alfred University. He gave much time, valuable counsel and labor to the University in a period of great stress and anxiety. He was a generous contributor to its means and in every way a loyal friend.

In the Seventh Day Baptist church at Richburg and at Alfred he took a deep interest and was a loyal and devoted supporter. For many years he served the Richburg Church as deacon.

In business he was honest and upright. He was a loyal friend, a loving and affectionate husband and father, and a Christian man.

Mr. Cottrell died at his home in Richburg, N. Y., April 3, 1914, after six months of helplessness, due to paralysis. He is survived by his wife, Isabel J. Coon Cottrell, and four children,—Mrs. F. H. Ellis, Alfred, N. Y.; Mrs. Edward Hurd, Hornell, N. Y.; Raymond Cottrell, Richburg, N. Y.; and Max Cottrell of Arizona.

The funeral services were held at his late residence Monday afternoon, April 6, conducted by Pres. Boothe C. Davis of Alfred University, assisted by Rev. George P. Kenyon of Richburg. The text of the funeral sermon was from Hebrews 1: 9,—"Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

Interment took place in the Alfred Rural Cemetery, Tuesday, April 7.

B. C. D.

Coolness and absence of heat and haste indicate fine qualities. A gentleman makes no noise; a lady is serene. A beautiful behavior is one of the finest arts.—*Emerson.*

HOME NEWS

NEW MARKET, N. J.—On Sunday, April 5, occurred the annual meeting of the Seventh Day Baptist church of Piscataway, N. J. The business meeting was called to order at 2 p. m. by Dea. I. F. Randolph, president of the Board of Trustees. J. R. Dunham was reelected trustee for a term of five years.

In appreciation of his excellent services as treasurer of the Board of Trustees in the past, the sum of \$25 was voted as a gift. Also it was voted to pay the treasurer \$10 a year for his services. Brother Dunham has served in this capacity for more than fifteen years and those who know the circumstances are aware that he deserves great credit for the financial condition of the dear old church. In none of our churches is systematic giving more thoroughly practiced and our treasurer has had no small part in the furthering of this method by his accuracy and promptness in reference to every detail of his work.

Reports were given by the Ladies' Aid society, the Y. P. S. C. E., and the Sabbath school through their respective officers. In all these auxiliary organizations splendid work was done during the year.

The Ladies' Aid, with a membership of 17 regular and 7 honorary members, has received from suppers, sales of ice-cream, dues, gifts, etc., \$124.46, and has paid out toward the Church Addition Fund, Woman's Board, State Children's Home and various other objects, \$116.13. The balance together with the sum on hand at the beginning of the year gives the amount of \$51.01 in the treasury. "Our number is small and we can not always do as much as we would like to, still let us ever strive to do our best, and endeavor as Paul said, to be made 'perfect in every good work to do his will.'"

The Sabbath school has held a number of special services and under its auspices stereopticon lectures have been presented, all of which have been interesting and helpful. Three new members have been added to the school and the financial report gives a balance in the treasury of \$32.89.

The Christian Endeavor report shows a

good grade of work accomplished. The membership has been increased by two who graduated from the Junior society. One phase of the work of the Lookout Committee is difficult here, as all the young people of the church and society are in Christian Endeavor work. Our Junior society consists of five members—all earnest and enthusiastic although their small membership would seem to make it difficult to keep up a good interest. So you see we shall have to look mainly to newcomers and converts for our additional members in the future. Nothing would please us all any better than to have about a dozen or more families come to this locality. Death and the removal of a number of families to the far west has reduced our church community considerably in the past few years. Pull up and move to New Market. It's a fine place and you can help us.

The Missionary Committee aids in the Italian Mission services. A number of very enjoyable socials have been held and special floral decorations were supplied at the ordination services and upon other occasions aside from the regular morning worship. There has been a good attendance at all the Sabbath afternoon prayer meetings. The treasurer's report shows a balance on hand of \$16.15.

The pastor's report for nine months showed a loss of one in our membership, Mrs. Herman Millard, who died February 10 and to whom a loving tribute was paid in the report of the Ladies' Aid.

The most touching part of the business meeting was the letters from absent members. One sister expressed her great desire to see her dear husband converted and led into the Christian service. All spoke of the love they bore the dear old church; and as they brought to mind faces and experiences of the past, one would have had to have a heart of stone, not to be touched. When the letters were read from Eld. L. E. Livermore and wife, who have thrice served this church, tears flowed freely as the tender chords of memory were struck and played upon. Joy and sorrow had been intermingled during those many years so that it was by no means difficult to get a ready response. Few remain who were present at the first annual meeting of that initial pastorate in 1877, but many with tender recollections remember the later pastorates. Selections for this

meeting were furnished by a mixed quartet and the regular male quartet.

The business session was concluded about five o'clock, but that by no means ended the annual meeting. One had only to look into the church kitchen to convince himself of that fact. The men, according to custom, were busily engaged in finishing preparations for a splendid dinner. Think of it! Even the women said they did not know when they had enjoyed a meal so much. About seventy were convinced of the culinary ability of the men of the church before the tables were finally cleared.

At 8.30 o'clock all gathered in the session-room to listen to a program which had been prepared. Instrumental music, recitations, solo, duet, ladies' quartet, anthem, a reading, reminiscences, and remarks by the pastor occupied the hour. Those of various ages, from five to eighty-six, took their respective places on the program and we were made to feel keenly how the different generations are linked together.

Especially were we made to feel this by the solo—an old song of his early childhood—sung by Father Shaw, and by the reminiscences given by Brother George Larkin. Although these boys are seventy-five and eighty-six respectively, yet their interest in the best things of life is just as keen as it is in any of us, and we could not go back in thought to their childhood days without feeling how similar are the experiences of us all. A part of the history of the church read at its two hundredth anniversary in 1905 serves also to remind us of the many inheritances we as a church have to be thankful for, and of our great obligations to the present and the future generations. Any one who is interested will be well repaid by looking up and reading the minutes of the Eastern Association for 1905.

After such an harmonious and beneficial annual meeting we could but join in that old song we used to sing at communion services at Jackson Center a few years ago—"Blest be the tie that binds"—which we did rejoicing in the past and looking forward hopefully to the future.

H. L. P.

"The longer you live, if you live right, the less you will think of yourself."

As to Water.

Probably there is nothing under the sun which is the basis of so large a number of figures of speech as water.

A poor argument "won't hold water," a babbler is "a leaky vessel," a half-drunken man is "half-seas over," "fishing in troubled waters" is another name for getting into difficulty; "still waters run deep" is a hint that your quiet and demure person has more in him than the world supposes; if a man is in a bad predicament he is in "hot water," and disappointment is a "wet blanket."

Of a rejected suitor it is said that "cold water is thrown on his hopes," the hungry man's "mouth waters," the strengthless are "weak as water," sometimes it "rains" blessings; when an orator begins to be tedious we say he has "run dry," news is always "afloat," speculators are often "swamped," many persons find it impossible to "keep their heads above water," and often we have to acknowledge that we are "all at sea."—*Tit-Bits*.

If numbers tested truth, there never was a time since history began when falsehood would not have been on the throne and right in exile or at the block. We have got to do Christ's work in the world and for the world, without anticipating the world's verdict, or we shall never do it at all.—*F. D. Huntington*.

FOR SALE—The Journal-Telephone, located at Milton Junction and serving both Milton and Milton Junction as their only local paper. An excellent and paying business for a young and well educated Seventh Day Baptist. Printer's experience not necessary. Owner must change occupation. Write for terms.

DENOMINATIONAL NEWS

The Editor Surprised.

The Rev. Theodore L. Gardiner, D. D., the venerable editor of the SABBATH RECORDER, reached his seventieth milestone in life's journey yesterday, and accordingly his relatives planned and gave him a surprise. It was in the form of a supper given last evening at Truell Inn and quietly arranged by his wife, Mrs. Gardiner, and sister, Mrs. W. H. Rogers, of this city.

The tables of the private dining-room were prettily decorated with sweet peas and carnations, and it was a very enjoyable gathering, the surprise party being a genuine event for the clergyman. At the close of the supper congratulatory letters were read from distant friends, including messages from the Rev. and Mrs. Henry N. Jordan, of Milton, Wis.; Mrs. Paul B. Clarke and family, of Hammond, La.; Mr. and Mrs. W. E. Davis, of Lost Creek, W. Va.; and Mr. Charles Gardiner, of Alfred, N. Y. There was also a card of greeting from Mr. and Mrs. David E. Titsworth, of this city.

Those present at the supper were Joseph Hubbard, Mrs. J. F. Hubbard, Mr. and Mrs. W. C. Hubbard and daughter, Miss Dorothy Hubbard, Mr. and Mrs. F. J. Hubbard, Mrs. Horace Stillman, Miss Anna Stillman, Miss Ethel Titsworth, Mrs. Floretta Dennis, Mr. and Mrs. I. N. Van Sickle, Miss Grace Van Sickle, Mr. and Mrs. Theodore Davis, Mr. and Mrs. W. H. Rogers, Mr. and Mrs. Roland Davis and Miss Helen Rogers.

Doctor Gardiner has for the past six and a half years held editorial charge of the SABBATH RECORDER, a publication of the Seventh Day Baptist Tract Society, of this city. Previous to coming to Plainfield he was for fourteen years at the head of Salem College, W. Va., and has held successfully pastoral charges at North Loup, Neb., and other places in this State.—*Plainfield (N. J.) Courier-News, April 16.*

"Seek the man who believes in things that are good and who is trying to make everything else better, by deeds and words."

Confidence in the Bible.

The ground of my confidence is this. By this time in the history of the world the quality of the Bible as the book of divine religion is so established that we may think of it with serene confidence. It is certain that the Bible gives us knowledge of Jesus, and that Jesus gives us knowledge of God, and that God, as Jesus reveals him, is the true light of life. Our sacred book is thus our guide to Jesus, to God, and to life divine. This fact has been established in long human experience and can be trusted. In this view of the Bible I hold it and use it, and expect to use it as long as I live, and commend it to the generation following. I beg my fellow Christians not to distrust it or fear for it, as if open questions were to be settled to its destruction or even to its weakening. The question of its religious value is not an open question, and we must not act as if it were. It is a gift of God that will abide.—*Dr. William Newton Clarke.*

To Think About.

Too many Christians think of prayer as a pleasant religious exercise, not as a method of work.

Prayer is an art and it is not easy to become an artist.

We need practical prayers.

"Believing that God *can* do a thing is different from believing that he *will* do it." Which kind of faith is yours?

"The radiant, practical prayer of a man of character hath great dynamic."

"If we prayed systematically for our missionaries we could double their efficiency without sending out a single new missionary or a single dollar extra."—*Speer.*

"If every missionary had one hundred people praying for him we would see miracles wrought."—*Campbell White.*

Forgiveness is man's deepest need and highest achievement.—*Bushnell.*

WANTED—A position by a middle-aged woman, in a Seventh Day family, to be a companion to an invalid lady or to do housework.

For full particulars, address Box 591, Brookfield, N. Y.

MARRIAGES

NORTH-COLE.—At the home of Mr. and Mrs. David Arnold, near Milton, Wis., April 5, 1914, by the Rev. L. C. Randolph, D. D., Mr. Arthur M. North of Dodge Center, Minn., and Miss Kittie M. Cole of Milton, Wis.

DEATHS

AYARS.—Paul Stanford Ayars, son of Levi Ayars and Sadie A. (Ayres) Ayars, was born November 26, 1893, and died October 28, 1913, at the home of his parents about three miles northwest of Shiloh, N. J.

Paul was the youngest in a family of four children—three sons and one daughter. He was a bright, promising young man with pleasing personality. He was baptized and received into the fellowship of the Shiloh Seventh Day Baptist Church, March 1, 1908. In 1912 he was graduated from the Bridgeton (N. J.) High School and was just looking out, as it seemed, upon the morning of a useful, happy life.

Paul had many friends who felt a personal loss in his death, and who feel a deep sympathy with the bereaved father and mother, and brothers and sister. We were all reminded again that vigorous youth is no guarantor of many days.

The funeral services were conducted by his pastor, Rev. James L. Skaggs, assisted by Rev. J. E. Hutchins. The services were held at the family home and the body was laid to rest in the Shiloh Cemetery. J. L. S.

SWEET.—Mrs. Hattie L. (Cottrell) Sweet, daughter of Mr. and Mrs. Benjamin F. Cottrell, was born in Utica, Dane Co., Wis., June 30, 1861, and died in Boulder, Colo., March 27, 1914.

Sister Sweet, together with her father's family, came from North Loup, Neb., to Colorado about twenty years ago, settling at Calahan, where was then located a Sabbath-keeping colony. About fifteen years ago they came to Boulder, where they have since resided.

On March 25, 1881, she was married to Newell Sweet. To this union three children were born, two of whom are still living, Mrs. W. L. Jenner and Erfort Sweet.

Shortly after coming to Boulder she united with the Seventh Day Baptist church of Boulder. She had been afflicted with heart trouble for years, and though denied the privileges of regular church attendance, because of her affliction, she remained a faithful and loyal member of the church until her death. She was a kind daughter, an affectionate mother, a devoted wife, and will be missed not only by the community in which she lived, but greatly missed by the three families who had learned to depend so much upon her. Aside from her husband and two children, she is survived by her aged mother, two sisters and one brother, all of Boulder.

Farewell services were conducted at her late home, Sabbath afternoon, March 28, 1914, by her

pastor, and the body was laid to rest in Park Cemetery. A. L. D.

GREENE.—Frank J. Greene Jr., son of Frank J. and Ida Greene, was born May 14, 1890, and died at the Samaritan Hospital in Troy, N. Y., April 7, 1914, of appendicitis and general peritonitis, in the twenty-fourth year of his age.

He was baptized by the Rev. E. H. Socwell and united with the Seventh Day Baptist church of Berlin, N. Y., May 6, 1905. He was very active in the work of the church and faithful in all his duties. He was assistant chorister of the choir for several years and acting chorister from the time Mr. Hutchins left Berlin until the first of this year. He was superintendent of the Sabbath school for two years, the teacher of boys' class in Sabbath school for several years, a faithful member of the Baraca class, of which he was treasurer when he died, and one of the members of the Young Men's Quartet, all of whom were Seventh Day Baptist young men.

He was united in marriage to Miss Eva M. Satterlee, daughter of Henry R. Satterlee and the late Lany Satterlee, June 17, 1911.

"Junior," as he was called, was a young man who possessed good habits, strong Christian principles, and as was evidenced during his sickness, an assuring faith in his heavenly Father's care and a triumphant hope of life in the better land. A little while before his death he said, "I have caught a glimpse of the better land and I can hear the chimes," and "Father, I want you to meet me in the better land." Surely, with the Christian's hope, a "dying bed" may be made "as soft as downy pillows are."

The funeral services, conducted by his pastor, Rev. H. L. Cottrell, were held Sabbath afternoon, April 11, at the Seventh Day Baptist church. Interment was made in the Berlin Seventh Day Baptist Cemetery. H. L. C.

GREENE.—Mrs. Abbie Niles Greene, who was a woman of middle age, died at Berlin, N. Y., March 27, 1914, of Bright's disease.

Mrs. Greene spent her whole life in Berlin, with the exception of a few years when she was in Plainfield, N. J. About twenty-five years ago, she was united in marriage to Mr. John T. Greene. Although she never made a public profession of religion, the Berlin Seventh Day Baptist Church and its interests were very dear to her. Several times during her long and painful sickness of about five months, she would say, "Oh, I love the dear old church and people." During the last four or five years especially, she was very active in church work, being a faithful and efficient member of the Ladies' Aid society and a member of the choir. She was a firm believer in the Sabbath and often sacrificed for her conviction. When anything needed to be done, Abbie was always ready and willing to do her share. It will always be a source of comfort to the pastor and his wife to remember that it was her hands that helped to prepare the parsonage for their reception when they arrived in their new home. They can never forget her sweet face, her loving spirit and her helpful personality.

The funeral was conducted by her pastor, Rev. H. L. Cottrell, at her late home, Monday, March 30, 1914, and interment was made in the Seventh Day Baptist Cemetery in Berlin. H. L. C.

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, 1153 Mulberry 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.

"Jesus Christ is going to win in this campaign. The only question is, shall you and I be crowned victors with him in the final conquest of the world?—J. Campbell White.

"Only well balanced souls are fit to explore new territory. Truth is never in a hurry. Better be dragged by force than run before your guide."

The Sabbath Recorder

Theo. L. Gardner, D. D., Editor.

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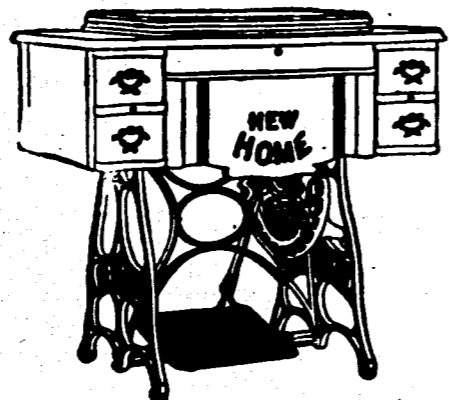
Welcome the truth, from whatever quarter it comes, and whithersoever it tends, but be sure that it is the truth. Let us ask the way to Zion with our faces thitherward, and, heedless of the siren voices crying, "Lo, here! Lo, there!" turn the prow of our vessel toward the rising sun.—A. S. Phelps.

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