

Alfred University

ALFRED, N. Y. Founded 1836

FOR PARTICULARS ADDRESS

Boothe Colwell Davis, Ph. D., D. D., Pres.

Alfred Academy

COLLEGE PREPARATORY COURSES.
GENERAL ACADEMIC TRAINING.
TEACHERS' TRAINING COURSE.

For catalogue, illustrated booklet and further information, address

H. L. GILLIS, PRINCIPAL.

Milton College

A college of liberal training for young men and women. All graduates receive the degree of Bachelor of Arts.

Well-balanced required courses in Freshman and Sophomore years. Many elective courses. Special advantages for the study of the English language and literature, Germanic and Romance languages. Thorough courses in all sciences.

The Academy of Milton College is an excellent preparatory school for the College or for the University.

The School of Music has courses in pianoforte, violin, viola, violoncello, vocal music, voice culture, harmony, musical kindergarten, etc.

Classes in Elocution and Physical Culture for men and women.

Club boarding, \$2.50 to \$3.00 per week; boarding in private families, \$4.50 to \$6.00 per week, including room rent and use of furniture.

For further information address the

Rev. W. C. Daland, D. D., President

Milton, Rock County, Wis.

Salem College SALEM

West Virginia

Salem College offers six courses of study—three leading to diplomas, the college preparatory, normal and music; three leading to college degrees, the arts, science and philosophy.

The aim of the college is:

Thoroughness in all work.

Graduates who can "make good."

Soul culture as well as body and mind.

A helpful spirit.

Christian character.

For catalogue and other information, address

REV. C. B. CLARK, M. A., Ped. D., President.

The Fouke School

REV. G. H. FITZ RANDOLPH, PRINCIPAL.

Other competent teachers will assist.

Former excellent standard of work will be maintained.

Special advantages for young people to pay their way in school.

Address, for further information, Rev. G. H. Fitz Randolph, Fouke, Ark.

THE SEVENTH DAY BAPTIST MEMORIAL FUND.

President—H. M. Maxson, Plainfield, N. J.

Vice-President—D. E. Titsworth, Plainfield, N. J.

Secretary—W. C. Hubbard, Plainfield, N. J.

Treasurer—Joseph A. Hubbard, Plainfield, N. J.

Gifts for all Denominational Interests solicited.

Prompt payment of all obligations requested.

American Sabbath Tract Society

EXECUTIVE BOARD.

President—Stephen Babcock, 48 Livingston Ave., Yonkers, N. Y.

Recording Secretary—A. L. Titsworth, Plainfield, N. J.

Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.

Treasurer—F. J. Hubbard, Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

THE SABBATH VISITOR.

Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at Plainfield, N. J.

TERMS.

Single copies per year60 cents

Ten copies, or upwards, per copy50 cents

Communications should be addressed to *The Sabbath Visitor, Plainfield, N. J.*

HELPING HAND IN BIBLE SCHOOL WORK.

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price, 25 cents a copy per year; 7 cents a quarter.

Address communications to *The American Sabbath Tract Society, Plainfield, N. J.*

A JUNIOR QUARTERLY FOR SEVENTH DAY BAPTIST SABBATH SCHOOLS.

A quarterly, containing carefully prepared helps on the International Lessons, for Juniors. Conducted by the Sabbath School Board of the Seventh Day Baptist General Conference.

Price, 15 cents per year; 5 cents per quarter.

Send subscriptions to the American Sabbath Tract Society, Plainfield, N. J.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY.

President—Wm. L. Clarke, Ashaway, R. I.

Recording Secretary—A. S. Babcock, Rockville, R. I.

Treasurer—S. H. Davis, Westerly, R. I.

Corresponding Secretary—Rev. E. B. Saunders, Ashaway, R. I.

The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

SEVENTH DAY BAPTIST EDUCATION SOCIETY.

President—Rev. W. C. Whitford, Alfred, N. Y.

Corresponding Secretary—Rev. Arthur E. Main, Alfred, N. Y.

Recording Secretary—Prof. Frank L. Greene, Alfred, N. Y.

Treasurer—Prof. Paul E. Titsworth, Alfred, N. Y.

The regular meetings of the Board are held in February, May, August and November, at the call of the President.

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE.

Next session to be held at Alfred, N. Y., Aug. 18-23, 1914.

President—Prof. A. B. Kenyon, Alfred, N. Y.

Recording Secretary—Rev. Earl P. Saunders, Alfred, N. Y.

Corresponding Secretary—Rev. Theo. J. Van Horn, Dodge Center, Minn.

Treasurer—Rev. William C. Whitford, Alfred, N. Y.

Executive Committee—Prof. A. B. Kenyon, chairman, Alfred, N. Y.; Rev. Earl P. Saunders, Rec. Sec., Alfred, N. Y.; Rev. Theo. J. Van Horn, Cor. Sec., Dodge Center, Minn.; Rev. William L. Burdick (for three years), Alfred, N. Y.; Mr. Ira B. Crandall (for three years), Westerly, R. I.; Mr. Roy F. Randolph (for two years), New Milton, W. Va.; Rev. L. D. Seager (for two years), Farina, Ill.; Dr. George E. Crosley (for one year), Milton, Wis., and Rev. E. Adelbert Witter (for one year), Adams Center, N. Y. Also ex-presidents and presidents of the Seventh Day Baptist Missionary Society, the American Sabbath Tract Society, and the Seventh Day Baptist Education Society.

BOARD OF FINANCE.

Geo. W. Post, Chicago, Ill.; Orra S. Rogers, Plainfield, N. J.; Dr. A. S. Maxson, Milton Junction, Wis.; Frank Hill, Ashaway, R. I.; Grant W. Davis, Adams Center, N. Y.; A. B. Kenyon, Alfred, N. Y.; Dr. H. L. Hulett, Bolivar, N. Y.; Winfield S. Bonham, Shiloh, N. J.; Wm. M. Davis, Chicago, Ill.; A. B. West, Milton Junction, Wis.; Walton H. Ingham, Fort Wayne, Ind.

The Sabbath Recorder

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

VOL. 76, NO. 18.

PLAINFIELD, N. J., MAY 4, 1914.

WHOLE NO. 3,609.

Rev. T. G. Helm.

On the seventh of February, 1914, Rev. T. G. Helm fell asleep at his home in Summerville, Mo., at the advanced age of eighty-five years, lacking seven days. He was the youngest child of Frederic and Diannah Helm, of Tennessee, who came to this country from Germany when they were children.

Brother Helm was thrice married. The wife of his early manhood was Miss Eveline Colias, who died in 1858, leaving one child, who still lives. His second wife was Miss Martha Jane Lee. To them were born seven children, five of whom survive him. In his later years he was married to Miss Mary Ann Frances Williams, who died in 1895. Of the five children born to them only one is living, all the others having died in infancy.

In the old home, where for years he lived with his children alone after the death of his second wife, he continued to dwell until about two years ago, when his feeble condition compelled him to leave it. Since the death of his last wife, in 1895, he has been a lonely old man just waiting for the call to go to the home above. Some four years ago he wrote to the editor of the SABBATH RECORDER something about his loneliness and enclosed the hymn below, evidently arranged by himself, saying he desired that it might be used at his funeral. We do not know that it was so used, but having carefully kept it till now we give it here.

"My latest sun is sinking,
My race is nearly run;
On Jesus Christ I'm leaning,
The Father's only Son;
By faith I see the mansion
Prepared for me on high;
When pearly gates are open
I'll enter by and by.

"All hail the blessed morning
When angel trump shall sound,
The saints of God to waken
And call them from the ground!
Arrayed in shining garments

While glory crowns their head,
They rise to meet their Savior,
Delivered from the dead.

"I've struggled through life's trials
'Mid persecution's storms,
But Christ, my 'only refuge,
Embraced me in his arms;
And now before the Father
Atonement makes for me.
To drink the sweets of Eden
Through all eternity.

"Press on, my old companions,
I bid you all adieu;
The Master's voice is calling,
I can not stay with you.
He'll rend the vault of heaven,
Descending on his throne
To call the saints together
And crown them for his own.

"And you, my friendly sinner,
For whom the Savior died,
He poured the cleansing fountain
From feet, and hands, and side.
Now hear him cry, "'Tis finished,
The work I came to do;
I purchased free salvation
For Gentile and for Jew."

It was after he married his last wife that he embraced the Sabbath. His daughter, Mrs. Mary Williams, writes that it came about, in this way: He was called away from home on business, expecting to return by the Sunday following. But his business did not hold him so long as he expected and he returned one day earlier. On reaching the place he noticed that every kind of work had been stopped, and on entering the house discovered his wife dressed in her best, sitting with the Bible in her lap.

"What does this mean?" said he, "This is not Sunday. I was not kept away as long as I thought I would be, so this is not Sunday."

"This is the Sabbath," said his wife. "I am keeping the Lord's Sabbath."

This explained all in a moment, and started a careful investigation on the part of Brother Helm. He too soon began to keep the Sabbath, to which he remained true to the day of his death. During the last fifteen years of his life he was so badly crippled with rheumatism that he could not

stand long enough to preach a sermon, and had no pastorate. He delivered his last discourse on a "Mothers' day," sitting in his chair.

Mr. Helm was a great reader. He craved learning, and his religious books and papers were his comforters during the years of his invalid life. He was a careful student of the Bible, and urged his children to make it their guide. He leaves six children, thirty-three grandchildren, and five great-grandchildren.

Seventh Day Baptists knew Brother Helm chiefly through his writings, which, years ago, appeared now and then in the SABBATH RECORDER. He loved the *Outlook* in its day and took pains to give it circulation, and the RECORDER was dear to him while he was able to read it. From his writings we learn something of his missionary spirit and his loyalty to the truth, so far as it was revealed to him. He was an independent thinker, especially along lines of church history and matters of religious doctrine.

In a letter to Doctor Lewis, published in the SABBATH RECORDER, August 3, 1893, he says:

You, as editor of the *Outlook*, are the first Seventh Day Baptist with whom I ever corresponded, and I rejoice and am exceeding glad that I had the privilege of reading the *Outlook* and becoming acquainted with Sabbath-keeping Baptists. You have not heard very much about what I am and what I am doing, but I want you to know that I am an uncompromising Seventh Day Baptist so far as I have learned what is necessary in order to be one. I wish also to inform you as to the prospects of the Sabbath cause around me.

I have received from Rev. J. G. Burdick and others many tracts on the Sabbath question, and have distributed the same. The Sabbath has been talked over among the people by me, Brother Skaggs, Brother Rutledge and others, until the people have become, to some extent, solicitous concerning the Bible teachings on the subject. I have publicly presented the Bible teachings on the immutability of the Ten Commandments, and people are anxious to know more on the subject. . . . My opinion is that this portion of the country is now in proper condition for evangelistic work by Seventh Day Baptists. May the great and all-wise God abundantly bless you and all other servants of his, and enable each to put forth every laudable effort, coupled with such faith, zeal, and energy as will cause multitudes to lay hold of the promises and commandments of God, to the honor and glory of his great name. May he also select such as he will, and fill them with the Holy Spirit and send them into these parts of his heritage, for the harvest is ripe but the laborers are few.

My dear brother, pray for me, that I may spend the few remaining days I have on earth in the faithful discharge of every duty. Oh, ask the good Lord and Master to loose my stammering tongue and give me burning words to speak the glad tidings of great joy to poor, lost and ruined souls, that I may tell them of the love of the crucified Son of God, and bring to their minds some of the joys that await all the faithful in Christ Jesus.

Another article published in July of that same year shows what a burden was upon his heart regarding the work in Summer-ville. After speaking of the good meetings held there by Eld. L. F. Skaggs, and of his own services two days a week, Brother Helm went on to say:

The Sabbath question is moving mightily the minds of the people here now, and the signs indicate that now is the time when the question—the unadulterated Sabbath—should be poured out without mixture. The field is white; where are the laborers? Who shall thrust in the sickle? O God, do thou employ the reapers! Old and feeble, worn out and alone, so far as human agency is concerned, and the day of my departure near at hand, and no man in these parts ready to thrust in the sickle with me! Must I consent, can I, to be laid beneath the clods, knowing that one of the grand counsels of God has not been fully declared to the people here? Is there a man anywhere ready to go over to Macedonia and labor? Are there more than one? What has become of the "College Quartet"? Are you engaged? Can you come and harvest a few weeks during the season? O that the great God would hear the prayer of his feeble servant and select, equip and send out special laborers into this vineyard! . . . If any will come, let me hear from you.

Thus did this veteran soldier of the cross plead for help twenty-one years ago this summer. At the age of sixty-four, with health failing, he stretched out his hands and poured out his heart to our people, but could not secure the laborers so much needed. A little church was organized there, as we understand, and some aid secured toward a house of worship about five years after these letters were written. But one feeble old man could not hold the field alone. So he waited a score of years in faith and in patience, without seeing the desire of his soul, and was taken to his everlasting reward.

The year after he wrote these letters he was the secretary of the Southwestern Association. Soon after this he was left alone by the death of his wife, and we find no trace of public work by him during his closing years. The Memorial Board

ministered to him by help from our Ministerial Fund as best it could until the end came.

Zillah David Thorngate.

Mrs. Zillah (David) Thorngate, wife of Rev. Royal R. Thorngate of Verona, N. Y., was born in Panola, Ill., April 25, 1872, and died at Verona, March 31, 1914. In 1878 she moved with her parents to Harvard, Neb., where she grew to womanhood. After the breaking up of the little Seventh Day Baptist church at Harvard, her parents were the only Sabbath-keeping people left in that vicinity. There they remained loyal lone Sabbath-keepers for about twenty years. She conscientiously kept the Sabbath with her parents, though compelled to associate entirely with young people of another faith.

In 1890 she was graduated with honors from the Harvard High School, and followed teaching until the time of her marriage to Mr. Thorngate in May, 1894. Immediately after their marriage they went to North Loup, Neb., to live, where they could have church and Sabbath privileges. She had given her heart to Christ, some years before, but had not gone forward in baptism because she wanted to be baptized by one of her own faith. Soon after settling in North Loup she was baptized by Rev. J. H. Hurley, then pastor there, and united with the North Loup Seventh Day Baptist Church.

In January, 1896, they moved to Arcadia, Neb., where they lived over a year and a half and then moved to Lincoln, Neb. Separation from church ties, and life among non-Sabbath-keepers resulted in alienation from their church and people and brought on indifference to the claims of religion. But, though prospering in worldly things, they were far from being satisfied. Thus they lived for a time, both husband and wife longing to come back to the Sabbath and to the people of their fathers' faith without letting each other know their soul-hunger. For three or four years after they had discovered each other's longings for the dear old faith, no way seemed to open for their return, though they sought to find one, until Brother Thorngate heard the call to enter the gospel ministry. Then the way began to brighten, and his good wife entered with

enthusiasm into the work of aiding him to carry out his plans.

During the summer of 1907, while the writer was pastor at North Loup, Mrs. Thorngate visited the parsonage, unburdened her heart and sought counsel regarding the wisest course for them to pursue. If her husband was to enter the ministry, he would need two or three years of preparation in some seminary, and they were perplexed to know where it would be best for him to go. They had not then announced to the world the fact that he felt impelled to enter the ministry, and both expressed the need of encouragement in the matter of taking such a step.

From this interview Mrs. Thorngate went back to Lincoln greatly encouraged, and set about helping her husband get ready for the change. She was happy in the thought that she could uphold him in his purposes and share with him his burdens. And in this spirit she stood by him until the day of her death.

In the autumn of that year they found themselves in Alfred, where they spent three happy years while he was pursuing his studies in the Seminary. There she did what she could in all religious work and greatly cheered him in his struggles for an education. In 1910 they went to Richburg, N. Y., and took up the work together for that little church. About a year later they moved to Verona. Here for nearly three years Mrs. Thorngate performed well her part in all departments of church work. She was always a strong, faithful helpmate to her husband, sharing with him all his perplexities and burdens—just the kind of a helper he needed. She loved Verona and its people. She loved the work for which that people had called her husband to ordination, and we well remember how happy she was when, at the association two years ago, the brethren laid consecrating hands upon him and set him apart for his chosen life-work. She often said afterward that the day of his ordination was almost as happy a day for her as was the day of their marriage.

She was a good woman, and will long be lovingly remembered by friends, inside the church and out, for her excellent qualities. She gave all she had to give, for Christ and his cause. Many times during the delirium of her last long illness did she

imagine herself attending services in the church and taking her part in the work. Sometimes in her delirium she would offer a beautiful and fervent prayer for the church she loved so much and for her yoke-fellows in the work.

Pneumonia in its worst form was the cause of her death, after a life and death struggle of many weeks by friends and loved ones to save her. She leaves a husband, four children, and an invalid mother, Mrs. Rachel David, whose home was with them, to mourn their loss. There are also two brothers and four sisters living.

On Sabbath afternoon, April 4, her funeral services were conducted at the church by Rev. Riley G. Davis of Syracuse, assisted by Rev. Mr. Schloop of New London, N. Y., and Rev. Dr. Hasskarl of Churchville. Then her worn-out body was laid to rest in the beautiful city of the dead at Verona Mills.

All our people will sympathize with Brother Thorngate, and many will pray that God will comfort and lead him, and give him still the strength to labor on in the Master's vineyard and win precious souls for the kingdom of God.

The All-sufficient Grace of God.

In all ages God's children have found him a present help in time of trouble. He was David's refuge and strength. He was Job's comforter when human comforters utterly failed. He stood by Jacob in the night struggle by the Jabbok, and brought the poor man out of the darkness to be a "prince"—a mighty man of God—the rest of his days. His grace was sufficient for Paul, enabling him to carry his "thorn in the flesh" through life, and at the same time to valiant service for his fellows until the time of his departure. Many a poor soul today needs to renew his hold upon this doctrine of God's all-sufficient help. The everlasting arms are just as ready to uphold you, my brother, in your day of darkness as they were to sustain the troubled ones of old. We can not now see the "why" and the "wherefore" of our troubles, but we can trust God for the answers to come by and by, and knowing that he makes no mistakes, go on in the strength of the Lord.

EDITORIAL NEWS NOTES

A Self-dealt Death Blow.

The old saying, "Give the Devil enough rope and he will hang himself," found a good illustration recently in the letter sent by the Kentucky Distilling and Distributing Company to the Keeley Institute of Dwight, Ill., offering, (we have this upon the best of authority) the institute 50,000 addresses of confirmed whiskey drinkers at ten cents apiece.

The Keeley Institute is noted as the famous "gold cure" retreat for confirmed inebriates, and the 50,000 names offered in this letter are spoken of by the writer in this way: "Our customers are your prospective patients." This was the first sentence; and the letter, as published in the papers went on to say:

We can put on your mailing desk a mailing list of over 50,000 individual consumers of liquor. The list is the result of thousands of dollars of advertising. Each individual on the list is a regular user of liquor.

The list of names is now live and active. We know, because we have circularized it regularly. We will furnish the list in quantities at the prices listed below, remittances to accompany each order.

This remarkable letter was taken before the House Committee in the hearing upon the Hobson bill now before Congress providing for the submission of National constitutional prohibition to the people. It is needless to say that it made a sensation, and promises to be one of the most effective weapons against the saloon and in favor of the passage of the bill. They would not sell in lots of less than ten thousand.

The effrontery of this cursed business is seldom shown more clearly than in this fiendish offer. Think of it! Who but the hardened men who deliberately persist in a business that has no other outcome than one of crime, and of ruin to men, would have the face to make such an offer as that! "Our customers are your prospective patients!" Thus openly and brazenly they confess to their work of ruin; and expecting to keep at it as long as they can, they offer to sell the names of their victims to a hospital for down and out drunkards after their work of ruin is practically completed, and that, too, in each case, for the price of a drink!

Why in the name of humanity do not the American people arise in their might and free themselves from such a relentless octopus of ruin! What other set of criminal-making men could receive protection by law in the form of license to carry on a business that sends a hundred thousand men to death every year!

Saloon-keepers Liable.

A saloon-keeper of Nebraska was sued by a woman for damages, because he had made her husband a habitual drunkard. The lower courts held him responsible to the amount of \$5,000, and the saloonist appealed to the Supreme Court of the United States. This court finds no constitutional objection to the Nebraska law and so the liquor seller must pay up. Why should not the saloon men be held responsible for all the damage done by their unholy and ruinous business? No word of good can be spoken for it. It is evil and destructive in all its tendencies. The unaccountable thing about the whole saloon question is that civilized communities, or a civilized nation, should tolerate the saloon for a single day.

"Fighting Fred."

As the army under General Frederick Funston is now being mobilized at Vera Cruz, Mexico, all eyes are turned toward its commander, who now has military control of that city. If our army is to invade Mexico this man will lead the troops. We sincerely hope he may not have to do so. But while his name is so prominent today it may interest many readers to glance briefly at his wonderful record, and recall some of the things that helped to give him the name of "Fighting Fred."

He is the senior brigadier-general of the United States Army. His commission was given him by President McKinley in recognition of bravery in capturing Aguinaldo, the insurrection leader of the Philippines. Before the war with Spain he served two years in the Cuban army of liberation, where General Weyler offered a reward for his head. Then he came into our army at the outbreak of the Spanish-American War, and helped raise the famous "Rough Riders" led by Roosevelt. In Cuba he was in twenty-two battles; and bears the scars of ten wounds. Some of these gave

him a limp which will go with him through life.

Once in Cuba he was arrested and condemned to death, but after swallowing his passport which would reveal his rank, he finally made his escape. In the Philippine service he became distinguished by many acts of bravery, the most daring of which was the leading of a few comrades through the thick of a hostile country, himself under guard by Tagalogs as if being led captive to Aguinaldo. Under this plot, before Aguinaldo knew what was up, Funston was ushered into his presence. Then the supposed prisoner turned captor, and the supposed captor became a prisoner. This was the deed that broke up the insurrection.

Only Trained Nurses Now for Duty.

During the Civil War many wives and mothers of the soldier boys were permitted to go along with them as nurses and hospital attendants, but things are different now. Even in the Spanish War the nursing business was so thoroughly systematized that only trained nurses could go with the army to care for the sick and wounded. No matter how kind-hearted and able a woman might be, she must be well up in the science of nursing in order to gain admittance into an army hospital.

Since the prospect of war with Mexico has become so great, many women have offered themselves as nurses if needed. But last week the Red Cross Society in New York City announced that under no circumstances would any one be sent as an army nurse who is not a member of the American Red Cross. This society grew out of the work of Clara Barton during the Civil War, and is today the recognized agent of the United States Government to provide nurses in time of war or calamity. President Wilson is the president of the American Red Cross. Nearly 5,000 nurses are ready to go at a moment's warning, if needed.

The qualifications for a Red Cross nurse are, as to age, not less than twenty-five nor over forty-five years, and she must have had at least two years of hospital service. During the Cuban War only ten nurses were sent to the front, owing to the extreme danger from yellow fever. Only those who were immune could go. Most of the nursing for that war was done in

this country. When in active service under the Red Cross the remuneration is \$50 a month within our borders, and \$60 when serving outside the United States. Beside this salary an allowance is made for proper maintenance, for laundry, and for traveling expenses.

Wonderful Efficiency of the Navy.

The recent action of our fleet before Vera Cruz shows clearly that it may be depended on in serious action. One of the most astonishing things about it is the accuracy of aim of which those big guns are capable and at long distances. During the Spanish War we demonstrated the effectiveness of modern gunboats when manned by carefully trained gunmen. But great progress in naval marksmanship has been made since the war with Spain.

Recently our gunners have made a wonderful record. Think of making the projectiles from a 12-inch gun hit a moving target 10,000 yards away! Fourteen 12-inch shells, in less than five minutes' time, were made to hit a target 10,000 yards away, when it appeared no larger than a postal card, and when the ship was moving at the rate of sixteen knots an hour! The wonderful work of the American gun pointer is almost beyond description. Thirteen hits in fourteen shots at a range of 14,000 yards, with a target only 60 feet long, was made in a recent gun practice in Southern Waters. This is almost eight miles.

Between \$3,000,000 and \$4,000,000 is expended annually in training marksmen for such shooting as this. A single shot from a 12-inch gun costs about \$800. One of these guns can do good work twelve miles away. It is 53 feet long, weighs 63 tons, and throws a shell weighing 1,400 pounds. A shot in a 14-inch gun costs approximately \$1,000.

The Department of Finance in Canada offers to exchange all paper money that has become old and soiled, for clean new bills. The government is to pay for transportation. Many people in this country are very careless about handling dirty money. We frequently see some one holding bills in his mouth while making change, and it is no uncommon thing to see coins held between the teeth. If people would stop to think that old dirty money is a prolific distributor of disease germs, they

would not run such risks as they do in handling it. If we could only follow in imagination some dirty old bill or worn old coin and see all the dirty hands and filthy pockets it has been in, we would hardly want to touch it, even with our hands.

The outlook is good for the Panama-Pacific Exposition; and as the time draws nearer, the cooperation of other countries is much more assured. Twenty-nine foreign governments have expressed their intention to participate. Great Britain and Germany have not as yet consented to make official appropriations. Nine great powers have entered the lists for a part in the naval parade, which will proceed from Hampton Roads to the Golden Gate by way of the Panama Canal.

A mob in Denver, Colo., angered by his criticism of the Catholic Church, dragged Rev. Otis L. Spurgeon, a Baptist minister, out of his hotel and took him twenty miles away, beat him severely and left him on the highway alone. The papers say there is much indignation in Denver over the matter.

The Governor of Oklahoma took prompt and effective means to stop race-track gambling at Tulsa, when he placed the fair grounds under martial law. In keeping with the records of some other oil-boom towns, the gamblers determined to run their business, law or no law. But when the horses were started, the militia was ordered to fire a volley over the jockeys' heads, and the announcement was made that the next volley would be aimed at the horses if they tried to run. The race and gambling were immediately called off.

On April 15 there was an impressive ceremony at The Hague in the Peace Palace, in honor of William T. Stead, the English writer who went down with the ill-fated *Titanic*. Representatives of many countries joined in unveiling a bust of Mr. Stead, which is to adorn the palace.

It is estimated that during the year 1913 the Roman Catholic population in this country increased nearly 1,000,000. The Catholic Directory shows that 913,827 additions were made last year. There are now 16,067,985 persons professing the Catholic faith here, and 1,429,859 children are being educated in parochial schools.

The Dew of Thy Youth.

REV. R. J. SEVERANCE.

Extract of sermon preached at Riverside, Cal., Christian Endeavor week, and requested for publication.

Text: Thou hast the dew of thy youth.—Ps. 110: 3.

The psalm from which these words are taken is generally accepted as being Messianic, that is, it is either typical of, or directly prophetic of, the Messiah. The picture here is that of a king who was to have dominion over all the nations. This power is to be given him by Jehovah, who will make all his enemies as a footstool under his feet. This king is also to be a priest, a leader in religious life, one who acts as a mediator between the people and their God. Whether the writer of this psalm had the personal Messiah, the Christ, in view when he penned these words, or whether he looked for some one in his own day who should meet the requirements is of little consequence to us. We know that this prophecy found its fulfilment in Jesus, the Christ, whose kingdom is indeed without end and whose dominion is unto the ends of the earth. . . .

But what have the words of our text—"Thou hast the dew of thy youth"—to do with the ushering in of this kingdom? . . . There are many lessons we might learn from this figure. . . . The first I will mention is that of the necessity of willing workers. . . . As the dew is indispensable to the growth of vegetation in Palestine, so does the growth of the kingdom of God depend upon the faithfulness of those to whom has been intrusted the mission of carrying it forward. God sent his Son into the world to set up the kingdom. Jesus came and established this kingdom and by the Holy Spirit is still carrying on the work today; yet in a very real sense the results remain with man. Christ has seen fit to leave this work to human agencies. When he left this earth he gave to his followers the great commission, "Go ye into all the world, and make disciples of all the nations." He also said, "As the Father hath sent me into the world, even so send I you into the world." Did he mean what he said? I believe he did. We have much to say about the mission of Jesus—how he "came to seek and to save that which was

lost." But if he was in earnest when he said that our mission is the same as his mission, then what about our responsibility? Think you the kingdom of heaven will be built up to any great extent by the kind of service that is rendered by the average Christian today? When there is scarcely spiritual energy enough in the church to keep itself alive, can you expect there will be any great force going out to save a lost world? The burning, parching effects of sin are evident everywhere and the only thing that can save from utter destruction is the dew of righteousness. The responsibility rests upon the church of God. Is there an influence going out from us like that of the early morning dew, fresh and pure, which will bring new life to the souls withering by the wayside? . . .

The kingdom of Christ might also be likened to the dew because of the mystery of its origin—"It cometh without observation;" this is the testimony of Jesus. At the close of a hot, sultry day we see the sun sink to rest in the west and the moon and stars appear. The sky is perfectly clear; no sign of clouds or moisture in the air. Yet in the morning we find the great drops of water hanging from every shrub and leaf and flower; the grass is wet and even the ground in places has the appearance of having been moistened by rain. The parched vegetation does not wait for a scientific explanation of how and where this moisture has come from, but immediately quenches its thirst from the refreshing dew, putting on new life and color; it grows and develops, going on to perfection and to perform that for which it was created.

But how is it with man,—he who claims the distinction of being the crowning work of the Creator? That which is capable of putting new life and vigor and vitality into his being has been promised to every human soul—the indwelling of the Holy Spirit; yet many men are not willing to accept it. They begin to argue and philosophize and hesitate and delay. . . . It may be something of a mystery to us just how and why the Spirit of God has such power for good in our lives, but we know it is a fact. The history of Christianity proves it beyond a doubt. Then why not open our hearts to take in this refreshing and life-giving power? . . .

Changing our figure and looking at the

text from a different angle we find yet another lesson. "Thou hast the dew of thy youth," says the writer. What part has youth in advancing the interests of the kingdom of God? Our context introduces the idea of a warfare. In the day when the king goes forth to gain his power, the people offer themselves willingly. "Thou hast the dew of thy youth," the strength and vigor and freshness of the young men who are to be heroes in the fight. Some one has said, "Warriors have the gift of un-aging youth." Be this as it may, we know that the army calls for young men and only the young; it has no place for the aged. When a man begins to show signs of old age, he is retired. So you will see in the standing army of any country a company of young men, strong and vigorous and fresh; the recruiting officers have no use for any other kind.

It is just so in the warfare under the Captain of our salvation. Christ has no use for any but the young, the strong, the vigorous. Yes, I mean just what I say: Christ has no place for the aged, the decrepit, the infirm, spiritually. The reason is plain to be seen. Whether or no those engaged in physical warfare have the gift of un-aging youth, we know that those who are in the service of Christ do have that gift: they never grow old; they never become feeble or helpless—not if they labor faithfully in the active work of their Master. We are all young when engaged in defending our king and helping to advance the interests of his kingdom. Do you feel that you are losing your spiritual force and vitality? Press a little harder into the service; quicken your step and get into the firing line, and you will renew your youth.

This is indeed a most wonderful engagement, this battling for the universal reign of righteousness, this struggle for the power and dominion of the King of kings in the hearts of all men. The soldiers in this warfare always remain young and fresh; the longer they serve, the fiercer they fight, the stronger and more useful they become. No growing old, no wearing out; it is actually a fountain of perpetual youth. What a blessing to be numbered among this great army of young people marching on to help conquer the world for Christ! Is every one here this morning enlisted in this service? If you are not, "now is the

accepted time, now is the day of salvation." There is no drafting, no forcing; it must be a volunteer service. The invitation is to all, but the choice remains with you. You young people, you girls and boys! you are needed in this warfare against sin. You owe it to yourselves, to your God, to your friends and associates, to the generation to follow, that you enter this service now. You older ones who have never joined the ranks, or you who have deserted or decamped! with you I plead, take up your arms against the forces of evil which are all about you. With Longfellow, I would say, "In the world's broad field of battle, in the bivouac of life, be not like dumb, driven cattle! Be a hero in the strife!"

We may all be heroes if we but will. It calls for no great deeds; often the most heroic act is that which goes unobserved and never comes to public notice. But our Captain knows, and he will reward. Are there those who are in the evening time of life and have never enlisted in the army of the King? There doubtless are many in the community, if not here this morning. I said, "Christ has no use for the aged," and it is true. But he can make them young again; then he has a place for them. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." It is not so bad after all, is it? But why grow old when Christ wants you as his soldier and promises to keep you young as long as you faithfully carry his banner? Friends of all ages! let us rally round our Leader! . . . "If we endure, we shall also reign with him" in that kingdom that is without end.

A young preacher who was staying at a clergy house was in the habit of retiring to his room for an hour or more each day to practice pulpit oratory. At such times he filled the house with sounds of fervor and pathos and emptied it of most everything else. Phillips Brooks chanced to be visiting a friend in this house one day when the budding orator was holding forth.

"Gracious me!" exclaimed the bishop, starting up in assumed terror. "Pray, what might that be?"

"Sit down, bishop," his friend replied. "That's only young D. practicing what he preaches."

SABBATH REFORM

Leaves From a Sermon.

REV. EDWIN SHAW.

In the second place Paul says, "Stand fast in the liberty wherewith Christ hath made us free." He is warning against being entangled in the yoke of bondage, and he exhorts the Galatians to stand fast in their liberty.

As Sabbath-keepers, you know, it is said of us, that our attitude puts us under the law, and that we are by it subject to the old law of forms and ordinances. This is not so. We are saved by grace, not by works. We are Sabbath-keepers, not because we are in bondage, slaves to the law, but because we are free men and free women in the Lord Jesus Christ. He has by his grace given us perfect liberty, and in our love and loyalty to him it is our greatest desire to do his will, and keep his commandments, and serve him acceptably. And we know that he kept the Sabbath, it was a part of his life. And as he explained the real spirit of the sin of murder, and adultery, and so on, so he also explained what true Sabbath-keeping was. And he never so much as hinted in any way that the Sabbath was to be abolished or transferred. In loving liberty and loyal zeal to him we keep his and our Sabbath.

The third "stand fast" is addressed to the Philippians. "Stand fast in one spirit, with one mind striving for the faith of the gospel."

This makes one think of the motto, "United we stand, divided we fall." There is great power and strength and efficiency in unity, in striving together. Think of the great stores of honey laid up, gathered from myriads of blossoms, in the minutest quantities, all because the whole swarm of bees worked together in unity and harmony, because they stood fast in one spirit. Think of the great structures of the world, the pyramids of Egypt, or St. Peter's in Rome, or the great wall in China, or the Woolworth Building in New York, brought to completion because, through struggle at times, it may be with discord now and then, there was after all a standing fast in one spirit.

What Paul said to the Philippians, he says to us today, and it is especially fitting to us whose numbers are so few. As a church and as a people, we would very likely not exist today if it had not been for our standing fast in one spirit in the years gone by, with one mind striving together for the faith of the gospel. And whatever we can do to promote this spirit, which I call "denominational solidarity," will be a blessing of strength to our cause. We can not afford in the least measure to be divided. The interest of our young people as they grow up must be turned to our own struggles, our own conflicts, our own conquests, and our own victories. We must stand fast in one spirit.

A PRAYER.

Let us pray:

Equip us, O Lord, we pray, for the warfare of the Christian life. Let us not be content with peace, except the peace of conquest over self and sin. May we be given strength and resolution to struggle. As the bird struggles to break the shell that confines its life, struggles that it may have the larger life; as the seed-stalk struggles to make its way up from the dark earth to meet the warm sunlight and the breath of free air, so may we struggle out from the sins that hold us in, and up from the dark pressure of the things of earth, into perfect liberty, true to our faith, in oneness of spirit, through the Lord Jesus Christ. Amen.

Among the Scattered Sabbath-Keepers of the Southwest.

REV. E. H. SOCWELL.

Having closed my labors at Lone Wolf and Hobart, Okla., my next stop was at Mountain Park, Okla., about twenty-five miles south of Hobart.

While we have no Sabbath-keepers at this point, yet I had reason to believe that we might have interests develop here; hence my stop. Six miles west of Mountain Park, and among the beautiful Wichita Mountains, I visited three families of First-day people, remaining overnight with one of them. I was kindly received and had a good visit with the people, though they were all strangers to me; and during the visit, at least one of these new-found friends

became deeply interested in our Sabbath truth.

Never before had these people seen a Seventh Day Baptist; and as I now remember, they had never heard of our denomination. Yet they were very kind to me and desired me to remain longer and hold some meetings; but my appointment ahead prevented me from doing so. I may return to that field later in the season, and conduct a series of meetings, for I am not certain but this may prove to be a field of some promise.

My next field of labor was in Tillman County, Okla., at a point thirteen miles west of Frederick, and but five miles from Red River and the Texas line. Here we have a single adult Sabbath-keeper, Mrs. Lizzie Witt, a faithful member of our church at Fouke, Ark. Many years ago Mrs. Witt was left a widow with eight small children to provide for and with very little property in her possession. Her struggles were many and hard to endure, and no one of like precious faith near her; but through all her struggles and trials she has maintained her Christian character and clung faithfully to the Sabbath. She has lived to rear her family and to see all of them profess conversion. Some of the young people are not observing the Sabbath, yet they long for Sabbath privileges; and had they the opportunities that have been "turned down" by many of our young people, they would be glad to observe the Sabbath.

I spent several days in this devoted home, visiting the homes I could reach, and preached once in the "Tesca" schoolhouse. Stormy weather prevented me from preaching and visiting as I otherwise should have done. The people were anxious for preaching services, and but for the numerous hard storms I should have held several meetings and made many more visits. During the past nine years Mrs. Witt had not seen a single Seventh Day Baptist. She has lived alone in a new undeveloped country and has been true. May God bless her. Never before had one of our ministers visited this part of Oklahoma.

Eight miles north of this point is Tipton, Okla., and to this place I went to take the train. Since it was Sunday, I had the pleasure of attending preaching services

both in the morning and afternoon in one of the village churches.

At noon I went to one of the hotels for dinner and was surprised when the landlord and his wife insisted on taking me to a restaurant for dinner and paying my bill. I was still more surprised to learn that this landlord and his wife are Sabbath-keepers. These people, Mr. and Mrs. A. M. Campbell, are not members of any Sabbath-keeping church and are the only Sabbath-keepers in Tipton. They had never seen or heard of Seventh Day Baptists till I visited them. I had a most enjoyable visit with these people till my train arrived. I furnished them with some of our literature, and hope to hear more about them in the future.

Leaving Tipton I entered the great State of Texas and went direct to San Antonio and to the home of Dea. J. B. Williams and wife, whom I have known for many years at North Loup, Neb., but who are now permanently located in San Antonio. Near by are located H. S. Davis and wife, and Orsen Davis and wife, all of North Loup, who are in San Antonio only for a short time. It was a great pleasure to meet these old friends from the north in this far-away, strange and semi-tropical city.

My arrival in San Antonio found me much worn out with the strenuous life of the past three months, and I was thus hindered very much in the labor I desired to perform. Brother Williams is engaged in business which involves a house-to-house canvass, and in every home he enters he carries the light of the gospel and the truth concerning the Bible Sabbath. He has the confidence and esteem of the people he visits, and the field of his activities is widening each week that passes. It was my privilege to go with him into several of these homes and to observe the result of his past labors and the method he employs, and I am more than pleased with each. I can but feel that there is an ever-widening field of influence opening up before Brother Williams, and that the Lord will honor the work he is doing.

Two weeks were spent in San Antonio, and during the most of this time my health was in very poor condition and I did not attempt to preach. I attended services on Palm Sunday at the Second Baptist church (colored), in their fine \$75,000

church edifice, and by request delivered a brief address before the Sunday school.

*Port Lavaca, Texas,
April 21, 1914.*

Why I Came to Hopkinton.

EDITOR SABBATH RECORDER:

After so long a time I have found opportunity to sit down and write a letter that should have been written a month ago. It seemed impossible those last days at Adams Center when we were packing and moving, to get time to write what I wanted to write with regard to my leaving that church. Many have expressed surprise that I should make the move that has been made. Not ordinarily does one leave as desirable a church as Adams Center, with so good a parsonage, barn and garden, and go to work with so small a church as Second Hopkinton, and with no parsonage, barn or garden. I have not wondered that many have asked why it was. I have heard many reasons given, but none of them were right; so I wish to make this statement to our people through the columns of the RECORDER.

I was well pleased with the work at Adams Center and with the kindly treatment given me; indeed, I have never had another pastorate from which it was so hard for me to separate as it was from that at Adams Center. With the greater experience and the consciousness of passing years, there has come a desire to be settled in a pleasant, convenient community; and because of this and the love and kindly interest in our welfare manifested both by our own people and those of the community, there came into my heart a strong attachment to the people and the place and a wish to spend many years there. This I should probably have done but for the fact that my wife felt keenly the cold of the rigorous winters; and being filled with a desire to return to the home of her childhood where she might be among family friends in the years of old age, there was a constant looking this way with a hope that by some means the desire might be realized. Because of this desire we purchased a small farm near the Hopkinton church some eight years ago. When the pastor of this church, Rev. L. F. Randolph, died last year, there was a need

created for this church to call some one else as pastor or go without. The call was extended to me, and after looking the ground all over I was led to accept the call. In this decision I was led by two reasons. First, I owed my wife some consideration in this matter. She had been from her home for twenty-three years and desired to return. It was possible for me to help her to realize this desire and still continue in the work of the ministry. Then again, this church was in need of a leader to help build up her interests. There were a number of boys and girls growing up here who should have church privileges with some one to look after their welfare and keep them in the work of the Lord and the Sabbath. The church had no parsonage or property where a pastor could make a home nor were they able to pay sufficient salary for one to maintain his family upon. We had a home and small farm here where we could live, and my heart was full of interest for this church, that it should be maintained and the boys and girls given a chance for real strong spiritual life and growth for the future upbuilding of our denomination. With these things leading me, I placed the matter before the Lord and came to feel that it was his will that I should make the change. With this conviction resting upon me I read my resignation at Adams Center. I have come to this field not to fold my hands and rust out or gather the moss of inactivity, but to keep alive and active in the work that belongs to the minister of the gospel. I have come, with the help of the Lord, to lead this people to a victory for the Lord.

I can never speak too highly of the kindness shown me and mine by the people of Adams Center. The church has become so endeared to my heart because of the thoughtful interest shown and the personal help given, as well as for the real Christian life manifest, I could never think of leaving them out of thought or cease to pray that the blessing of the heavenly Father shall rest upon them richly. Had there not already appeared in the RECORDER an account of that farewell reception I would gladly speak of it here. I wish, however, to assure the people of Adams Center that that act was only a tangible expression of the interest that had been manifest all the way along, and I would assure them of my full appreciation of the same as also of the

kindly spirit shown in the write-up in the RECORDER.

I am now getting settled here and this first month has brought me all the outside calls and work that I could well attend to. The people have given a warm welcome, and God helping me we shall have a truly helpful work together.

It seems to me that there has never been a time in the history of our people when we needed more to pray with real earnestness the prayer of David when he said, "Open thou mine eyes, that I may behold wondrous things out of thy law." We also need to pray that our eyes may be opened to behold the wonderful opportunities the Lord is giving us as Seventh Day Baptists to work for the extension of his kingdom and for the spread of his Sabbath truth. I would that as a people we might come to emphasize these opportunities more. The Lord is great, his cause is a great cause; and if our eyes are opened so that we shall work with the Master's spirit, there is no reason why we may not be a great people.

E. ADELBERT WITTER.

Hopkinton, R. I., April 26, 1914.

"A Pretty Wide Door."

GEORGE H. GREENMAN.

The article in the RECORDER of April 13, under the title, "Opportunity, Privilege, Duty," seems to open up a pretty wide door to those who are sticklers for the observance of the fourth commandment. The writer's ideas are far too broad and liberal, not to say heterodox. The old-time Sabbatarians could hardly admit that a person could be a Christian and not observe the seventh day of the week as the Sabbath. They regarded the violation of one of the commandments as a violation of the whole Decalogue, and therefore unchristianized one who disobeyed.

The present-day Sabbatarians do not draw the line as closely. They are willing to concede that a person can be a Christian who does not regard the seventh day of the week as the Sabbath. If he accepts Christ as his Savior and is trying to follow in his footsteps, that constitutes him a Christian. He may honestly believe that the Seventh-day Sabbath law is not binding, but that the observance of one seventh part of the time fulfils the law's require-

ment. Yet, admitting that Sunday Baptists, Congregationalists, Methodists, Episcopalians and many others are Christians, would it be consistent or practical for a Seventh Day Baptist church to admit to its membership any members of these various churches? Would it not be tacitly acknowledging, or endorsing, their several beliefs, wherein they are not in accord with us?

Acting on this principle, the distinctive character of the Seventh Day Baptist denomination would in a short time be lost sight of. The church would be a mixture of Sabbath-keepers, Sunday-keepers, Baptists, Methodists, Congregationalists, Episcopalians, etc., a conglomerate mass of all sorts of beliefs and practices. It is, no doubt, a very pleasant thing to contemplate all Christian denominations as being united under one great federation, or church, but its accomplishment is chimerical and far remote. Christians can unite to a certain extent on some common grounds of universal beliefs and practice; but there are questions that for a long time to come will divide the Christian Church into various sects and denominations. In no other way can their distinctive creeds and beliefs be promulgated, except through separate organization.

It is only when the various denominations are willing to lay aside these distinctive creeds and beliefs and adopt the larger and broader view of the real purpose and intent of Christian faith and practice, that they can attain to that *oneness* the great founder of Christianity labored and prayed for. "That they may be one, even as I and my Father are one."

After all, Sabbath-keepers need have no great fear, or apprehension, that there will be any immediate rush of Christians from other denominations, or from the world outside, to join the Seventh Day Baptist Denomination.

Mystic, Conn.,
April 16, 1914.

"Willie," sadly said a father to his young son, "I did not know till today that last week you were whipped by your teacher for bad behavior."

"Didn't you, Father?" Willie answered cheerfully. "Why, I knew it all the time."
—February Woman's Home Companion.

MISSIONS

Quarterly Report.

Report of E. B. Saunders, Corresponding Secretary of the Seventh Day Baptist Missionary Society, for the quarter ending March 31, 1914.

The month of January and three weeks of February were spent at home with work in the office, except on Sabbath and Sunday when preaching appointments were met. During this time three or four stormy Sabbaths broke up the field work, not only with your secretary but with other missionaries, as the quarterly reports show.

Under the direction of the board, preparations were made immediately after the January meeting to visit our work in Georgetown, British Guiana, South America. Passage was secured on the S. S. *Parima* of the Quebec Line, which left New York February 21. The ocean trip lasted until Monday, March 9, when the *Parima* came to dock at about 3.30 p. m. Mr. Spencer met us and took us to his pleasant home, where we remained until the following evening, when we found a boarding place. His home is well kept and hospitable, and is located in a good quarter of the city. Rents are high, so he can afford only limited room. On Tuesday night a reception was held for us in the chapel. A good congregation of principally our own people enjoyed the addresses and gave us a very cordial welcome by hearty hand-shakes. Evening meetings were held during the second week of our stay. A more detailed report of this good three weeks' visit will be prepared and published. Our return voyage was on the S. S. *Guiana* of the same line.

We sailed for America Monday night, April 1, and docked in New York on the thirteenth. We had a very smooth passage both ways.

The number of workers on the home field has been somewhat reduced since last quarter. Brother J. H. Hurley has resigned his work on the Wisconsin field for a time on account of needed rest, but he will still continue to serve the Cartwright Church. Sister Angeline Abbey has left the Grand Marsh (Wis.) field in order to

take a course of Bible study in Chicago.

The reports show that there have been 221 weeks of labor on 50 different fields; number of sermons preached 346, to congregations ranging from 20 to 100 people; prayer meetings held 206; calls made 995; pages of tracts distributed 8,736; papers distributed 3,546; added to the churches 16—by letter 8, by baptism 8; converted to Christ 17.

Your secretary has visited five of our churches at home and one in Georgetown, British Guiana, South America. He has spoken in all 17 times. Number of communications received 200; written and sent out 300; traveled 6,500 miles.

Respectfully submitted,

E. B. SAUNDERS,
Corresponding Secretary.

Letter From Java.

MY DEAR FRIENDS: I think it is more than time to write to you. I ought to have written before, but somehow I could not make a beginning. In December I felt very badly with malarial fever. In fact I had been feeling so for a long time, and at last the fever broke out. I decided at once to go away to a healthier climate as I had been very ill with malarial fever in former years, and found nothing would cure it except a change of climate. So I went to my eldest sister, who always is like a real mother to me. I soon got well again—praise God!—and in January returned to my work.

Sister Alt (whose name is Margaret, and not Marie) did very well indeed all that time by herself in such difficult work. But soon after I came home, she also was taken ill with malarial fever, and so I urged her to go away for a change. She has been at Brother and Sister Graafstal's for one month and a half now, and although she wrote she felt quite well again, I advised her to stay till next month, so as to get strong and fresh for the work.

I am having a very good time all alone with my Javanese people, and the Lord is with us, blessing us every day. In our prayer meetings, every day, several are coming who never came before, even a little girl, about ten years old, who works with me in my house,—a nice smart little thing. I am so glad the Lord is opening

her heart to seek the baptism of the Holy Spirit, because that is what we have prayer meeting for.

O for a real revival here and everywhere in Java! I hope you will all help us to pray for it, dear brethren and sisters, as I am sure our Father will answer our prayers! Although our poor people are the most dull and slow and stupid creatures, yet it will glorify God's name all the more to make something good out of them, for to him nothing is impossible.

Oh, could you see them, these poor creatures, some full of dreadful sores, with all sorts of diseases,—most of them only half wise! Not long ago, while I was away, one of the boys died. A poor idiot he was, but we all loved him dearly. I really miss him. He could speak only a few words. At night, when the stars were coming out, he used to show them to me, and I told him they were lights in the beautiful home of our Father, where there was a place for him too, and he grew quite excited every time, and shouted, "Many, many, mother! There—house—Father!" He never forgot it. I expect he is there now, as our dear Lord loves such poor creatures very tenderly; and I think he is waiting for us to join him in that beautiful home.

Oh, I think it *does* pay to do this work, and to get tired and weak in body. I think it is a beautiful work, as it pleases our Savior. It is very difficult indeed to solve all our problems,—how to make these slow, lazy people industrious, how to teach them to be economical; and, much more difficult, how to make them feel what sin is. But I believe God's Holy Spirit will give us wisdom day by day, and especially love and patience—oh, that is what I need. I often look up to our Savior to find out how he is looking at these poor people with a look of infinite love and pity, and I want him to live in my heart, and to reveal himself, through me, to these precious souls.

Now, my dear friends, very great is my gratitude that you give us your sympathy, your gifts and your prayers, to enable us to do this work for our Master. Undoubtedly he will reward you a hundred-fold. With best wishes,

Yours to do His will,

M. JANSZ.

Pangoengsen, Tajoe, p. o., Java,
March 15, 1914.

Among the Churches.

II.

REV. H. D. CLARKE.

We are not prepared to say that, on this vacation trip among the churches, we were entirely selfish, for everywhere the people asked us to talk about the orphan work, and on child welfare; and if they did not deceive us, they were intensely interested, and we thought that we might possibly help make some homes better and cheer some of the children on the way, which in itself was of greatest account to us. That made us happy. Any way, as Epictetus said, "If a man is unhappy, this must be his own fault; for God made all men to be happy." Lubbock says that happiness is a duty. We have never exactly preached that, for in the real search for happiness, we lose sight of the word and thought more or less, and get our joys in making others happy. We have heard of people who never were so happy as when trying hard to be miserable. The pleasures of life must not be permitted to rule over us. When Pleasure becomes a ruler, he soon hands us over to sorrow.

Our next stop after visiting the First Brookfield Church was at

WEST EDMESTON.

Here we found our dear friend, Pastor John T. Davis, and his helpful daughter, Ethlyn, hard at work in behalf of this little church. There were just a few whom we used to meet in bygone days, when, a boy, we walked over from South Brookfield to attend the Sabbath service. South Brookfield was our home for ten years and our father owned a factory there. While living there we occasionally went to Leonardsville, as our parents were members, but West Edmeston was only two miles away and it was a delightful walk for a boy, when parents could not drive.

We remembered Eld. J. P. Hunting, who was so radical over the question of raising hops in those days, and so many then thought the business no harm; but Pastor Hunting thought it so much connected with the beer trade, as indeed it was, that he was outspoken in behalf of temperance. People had to be "educated up" to these "reforms." Elder Hunting, too, was a practicing physician and helped lead the

way to a better medical practice than all drugs and bleeding and calomel.

We called to mind the long pastorate of Eld. J. Bennett Clarke, a good man and faithful pastor. Years after, we supplied for him during a period of sickness in the family and received encouragement; for we had not then fully decided upon the ministry. It was a most difficult question to decide. Still later, the church extended to us a call to the pastorate and we accepted, but the Verona churches demanded a release and we were obliged to give it up.

The Second Brookfield Church was constituted in 1823 and later on moved from Beaver Creek, near South Brookfield, to West Edmeston. Many strong and faithful workers have gone from this church to other societies and its pastors have been among the very best. The pastorate of Elder Bailey was a strong one, but "before the day" of the writer of this. Its numbers have been greatly reduced by removals and deaths, but it has no reason to give up now; for there are able workers still in the church, and its present pastor is the man for the work, if his health continues. Miss Ethlyn is a musician of great ability as a leader and was about to conduct a convention which would close with a cantata. We have often thought that a church with superior musical ability ought to prosper, for it is a divine art and has so much to do with worship and inspiration in religious endeavor. Plato says that "music is a moral law. It gives soul to the universe, wings to the mind, charm to sadness, . . . life to everything. It is the essence of order, and leads to all that is good, just and beautiful." If the Bible account is accepted (by "Higher Critics"!) we must acknowledge that music is more ancient than man. If—

"Music that is born of human breath
Comes straighter to the soul than any strain
The hand alone can make,"

it ought to strengthen the church to have two of the late Iowa Ladies' Quartet reside there.

While there was no Seventh Day Baptist church directly in

SOUTH BROOKFIELD,

we must make mention briefly of that town, for Sabbath-keepers at one time were in the majority, with membership in the two Brookfield and West Edmeston churches.

It seems but a short time since, as a boy, we went to the little old schoolhouse, "south of the Mills." In "war times" this was a town full of excitement, and many were the "boys in blue" that donned the uniform and left weeping wives and sweethearts. We can just remember it and will not forget how on one occasion in childish glee and patriotism we "hurrahed for Lincoln" and received a good sound kick into the ditch for it by one not so much in sympathy with the administration. But father's factory and mill were gone and not a soul was in all the place that we knew or that knew us. Hundreds of times have we dreamed of those old days. There was Beaver Creek and the old beaver dam just north of the town. There were the woods and the sugar bushes and the elms. (The first tree we ever tapped was an elm. Just like a boy.) The beeches had darkened to russet tones and the wild cherry glowed like blood-red wine. It was once home. And all its pleasures, though great, were not without, but within. There was *mother*, our invalid and praying mother. When fifteen years of age we took our little bundle before the sun was risen, and started for DeRuyter Institute. Mother stood in the door, tears running down her cheeks (for we were the only child), yet trying to be cheerful, and this was her only remark: "My dear boy, when you are a man and your history is written, it will be told of you how you started away from home with your little bundle under your arm to get an education." Mother died four years after that. But what a mother says can never be forgotten.

SECOND BROOKFIELD.

Here we could not stay over the Sabbath. A call on Pastor Davis, some cousins, an old school-teacher, Mrs. N. A. Crandall, and some old schoolmates who once lived at South Brookfield, and our visit was ended in two days. Then came visits with brothers-in-law and sisters-in-law and a Christmas reunion at Hamilton for two weeks or more, and our next church to be with was

DERUYTER.

This church was organized in 1816. It has had many of the very best pastors, such as Alexander Campbell, Stephen Burdick, and others. We were privileged to speak in the old church, made new. It

is a most beautiful audience-room, so cheerful and pure in design. Pastor Wing is a man that "wears," and a happy man he should be in such a parish. We wish here to express appreciation of the effort to make our visit pleasant by the calling of a social at the home of Dea. G. W. Burdick and his wife, where we could meet some of the old students and their families. Mrs. Burdick was a teacher at Verona when we were pastor there. It was so good to see Charles York and "Elsie" Irish, his wife, and Miles Frisby and the Burdicks and Stillmans and others. It brought memory of old DeRuyter Institute in the days of Prof. Albert Whitford's principalship, with Ella Weaver, Sarah Summerbell and Miriam M. Jones as teachers. It brought pleasant thoughts of classmates, Mrs. T. R. Williams, Mrs. Cossum, David H. Davis, P. A. Burdick, that prince of temperance orators, and many others. As Mrs. Williams said in her sketch of the institute, "Within the sacred walls of DeRuyter Institute were awakened in the hearts of these, and many others, a desire for knowledge and that incentive to higher culture which sent them out to other and more advanced institutions to obtain the necessary preparation for the higher achievements of their later career."

It was sad to find the "stone heap" (endeared name and not of reproach) torn down when it could have been so useful in other ways, and it seemed to us from mere prejudice against the keepers of God's holy day. It may have served its purpose, and surely it will long be remembered or read of in history as the "pioneer of higher education in the denomination."

And now we continue our travels, which afford an inexhaustible delight in reviving the memories of beautiful scenes and interesting experiences. It is astonishing how little so many of us see of the beautiful world in which we live, and that we must wait, often, until years have passed and we visit the old places, before the real grandeur of it appears.

Christ is patient with the world, and would have us patient too; plowing, sowing, working, praying, believing that a harvest will come at last, and that we shall see issues by and by which we never saw or even expected here.—*Alfred Rowland.*

Beware of the Beginnings of Evil.

As I read from time to time, with great interest, the articles on temperance in the RECORDER, I am reminded of an incident which occurred in a home where I once visited. Two beautiful children were growing, a son and a daughter. The father was much inclined to intemperance. Shortly after dinner the little boy went to the cellar and brought up a large bottle of some kind of fermented drink which had been made by the mother. They all laughed, but I felt more like crying. Some small wine-glasses were brought and it was passed around. I refused as did my child.

Now, are not these just the things that form a liking for stronger drinks? And will we not be responsible for the downward steps of our children if we allow a beginning like this for them in their homes? It is often said of some one, that he has "inherited his father's taste" for liquor, but I think it is often begun in some such way as this.

May God help us to shun these first steps downward, to avoid that which is questionable, and to keep the beginning of such things from our homes.

A MOTHER.

Boil it Down.

If you've got a thought that's happy
Boil it down.
Make it short and crisp and snappy,
Boil it down.
When your brain its coin has minted
Down the page your pen has sprinted
If you want your efforts printed
Boil it down.

Take out every surplus letter—
Boil it down.
Fewer syllables the better—
Boil it down.
Make your meaning plain; express it
So we'll know, not guess it,
Then my friend, ere you address it,
Boil it down.

Boil out all the extra trimmings—
Boil it down.
Skim it well, then skim the skimmings—
Boil it down.
When you're sure 'twould be a sin to
Cut another sentence into
Send it on, and we'll begin to
Boil it down.

—Exchange.

"Be true. Stand up and believe in yourself, then other people will believe in you."

WOMAN'S WORK

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

Most of all the other beautiful things in life come by twos and threes, by dozens and hundreds! Plenty of roses, stars, sunsets, rainbows; brothers and sisters, aunts and cousins; but only one mother in all the wide world!—*Kate Douglas Wiggin.*

Beautiful Hands.

Such beautiful, beautiful hands—
They are neither white nor small,
And you, I know, would scarcely think
That they were fair at all.
I've looked on hands whose form and hue
A sculptor's dream might be,
Yet are these aged wrinkled hands
Most beautiful to me.

Such beautiful, beautiful hands—
Though heart were weary and sad,
These patient hands kept toiling on,
That children might be glad.
I almost weep as looking back
To childhood's distant day,
I think how these hands rested not
When mine were at their play.

Such beautiful, beautiful hands—
They're growing feeble now,
For time and pain have left their mark
On hand, and heart, and brow.
Alas! alas! the nearing time
And the sad, sad day to me
When 'neath the daisies out of sight
These hands will folded be.

But oh! beyond this shadow land,
Where all is bright and fair,
I know full well these dear old hands
Will palms of victory bear—
Where crystal streams through endless years
Flow over golden sands,
And when the old grow young again
I'll clasp my mother's hands.

—Unidentified.

Mother's day is observed on the second Sunday of May. Miss Anna Jarvis of Philadelphia inaugurated the movement in 1907. It occurred to her while commemorating the death of her mother on the second Sunday of May that the day, falling in a season of blue sky and blossoms, might well be set aside as an annual festival upon which due tribute of affection

and remembrance should be rendered to all mothers. Miss Jarvis then began a campaign of personal appeal to men prominent in public life, clergymen, philanthropists, business and professional men, asking them to further the movement. She pleaded her case so eloquently that in 1910 the day was celebrated not only in Philadelphia but in many other cities. On May 10, 1913, a resolution passed the United States House of Representatives and the Senate commending Mother's day for observance by the two houses of Congress, the President and his cabinet and other heads of government departments. In that same year the legislature of Nebraska made Mother's day a state flag day in honor of the patriotism of Nebraska's true homes and mothers. In May, 1913, the legislature of Pennsylvania made Mother's day a state holiday. The day is planned to be observed by some distinct mark of kindness, visit, letter, gift or tribute showing remembrance of the mother and father to whom affection is due. Mother's day is equally a Father's day and is designed to deepen and perpetuate family ties. An international association has been formed to promote and protect the observance of the day in all countries and to carry forward the work. President Wilson and our ex-Presidents are honorary national officers of the association. The white carnation has been selected as the emblem of the day because, as explained by Miss Jarvis, "it seemed the least perishable, was not costly and could be worn by men and women alike. Then too, its sweet, wholesome fragrance and white purity made it stand out as an appropriate symbol for motherhood."—*Selected.*

What Women May Do in Evangelism by Personal Work.

MARY R. DAVIS.

It would seem that women especially have an opportunity for personal work in evangelism. We are thrown so intimately with other women, the lives touching each other so closely, that it would appear almost inevitable that the work of evangelism should be strongly supported by the women of our Christian world.

The fact remains, however, that the art, the practice, the profession of the promulgation of the gospel—which is evangelism

—very often suffers because of a certain diffidence in discussing so sacred a subject. Sometimes fear of criticism detains us; sometimes lack of confidence in ourselves—which is really a selfish element—holds us back; but more often does the want of personal interest in evangelism hinder its progress. The excuse for leaving undone any active Christian work frequently takes this form: "I believe if we but live rightly, we shall have done our duty." This definition of right living would include merely the passive virtues, leaving out aggressive labor for the spread of the gospel of Christ.

Such a statement leads directly to one of the fundamental essentials for success in our work as ambassadors of Christ. It is necessary that we live in possession of those qualities which make for right living as set forth by Paul: "love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control." The gospel of Jesus Christ will never be attractive to the world until its evangelists embody more and more (in their living) those virtues which lie at the heart of that gospel. So, as we work, we needs must watch; in the midst of toil, shall there not be heart searching that we be constantly in preparation to rightly present the claims which Christ, the Master has in the world? I believe that the elimination of *gossip* from all gatherings of men or women would be one of the greatest possible factors in a successful evangelism.

We need, as has been suggested, both a *willingness* that all men everywhere should be reached, and a renewal of desire that the gospel shall be promulgated—a longing, a passionate yearning, both that men and women should be saved, and, from the other point of view, that the gospel shall be spread to the uttermost parts of the earth. It is this latter impulse from which has largely grown the watchword, "The evangelization of the world in our generation." The only way provided for the promulgation of the gospel of Christ is through the faithful service of the followers of that Christ.

Along with preparation of heart and mind, should there not be a constantly renewing and increasing store of information? To *know* the Bible is not too high an ideal for the personal Christian worker, and to know much of the needs, the soul-needs,

of men and women, and to be eager that these be supplied. To this end we may appropriate for ourselves the abundance of interesting and fascinating missionary literature which is within easy reach of the most of us. A mission study class is a necessary feature of our work; a missionary reading circle is another delightfully helpful method, by which a number of books may be at the disposal of a circle, but each member be responsible for the purchase of one book only. Further, would it not be wise, if practicable, to organize a missionary society in each church? We would find strength in so doing, I believe. And, going a step beyond, let us affiliate ourselves with other women in the interests of world-wide evangelism. Finally, let us keep in personal touch with those at the front.

Practically, then, the suggestions for service in evangelism lie (1) in a personal refilling of the Holy Spirit; (2) a disposition to make evangelism the main business of our lives; (3) seeking to educate and ally ourselves with every line of work, where we may do so, which has as its end the extension of the gospel; and (4) a sympathetic, helpful, personal acquaintance with the women on the field, both at home and abroad. I hope you are all correspondents of the wives of our home missionaries, and with those abroad, too.

Evangelism is a duty and a high privilege; it is for one's home companion, one's neighbor, one's friend, one's countrywoman; it is for the foreign stranger at the gate—yes, at our side; it is for the sister beyond the sea.

Where personal influence and personal touch fail, prayer prevaileth. "More things are wrought by prayer than this world dreams of. For so the whole round earth is everywhere bound by gold chains about the feet of God."

Our greatest achievements, I believe, in world evangelism will be wrought through prayer. Pray ye therefore the Lord of the harvest, that he will send forth more laborers into the harvest. Here am I, Lord; use me!

"The man whose youth has been crowded with base ideas and practices is not likely ever to become an active force for righteousness."

Letter From Africa.

DEAR EDITOR:

I arrived at Chinde, East Coast of Africa, on Sunday, February 22, and expected to start up the river to Port Herald, Nyasaland, the following Tuesday, but I found out that I would have to deposit twenty-five pounds with the immigration authorities at Port Herald before I could land there. This deposit is paid back at the end of six months if the immigrant can show a certificate of good behavior at the end of that time.

I did not have this amount of money with me, but expected to receive, at Fort Johnston, some money that I had sent to the States for while in London. Although I had a through ticket as far as Fort Johnston, I was unable to proceed. I telegraphed to Fort Johnston for my mail, in which I expected my money, also cabled the circumstances to Rev. T. W. Richardson. I have informed the British Consul here of the state of affairs, and he has been very kind. At present I am staying in my tent, which I pitched on the British Concession, and am taking my meals at Mr. Dishington's hotel.

Meanwhile I have found James Apiri, the Seventh Day Baptist boy who acts as clerk for the Consul; or rather, he found me, and we have been talking things over from time to time. I have read to him the report of the visit of Mr. Moore and Mr. Wilcox in this country, in which he is very much interested. He would like to have a copy of the report sent to him for his own use, and would like to have a Bible as well, for he is using a borrowed one now. He reads English quite well, and has taught several men to speak his native language. He says that the Chinyanja language is well understood by the natives throughout Nyasaland, which language I intend to learn.

I might mention here that I was told by James that Mallashe Zenzile Ntlonga, who died at Chinde about March, 1912, while waiting to act as interpreter for Mr. Moore and Mr. Wilcox, did not know the Nyasaland languages well enough to act in that capacity, being a South African negro of the Zulus or some kindred tribe. Otherwise James had a good word for Ntlonga and claims to have found him outside of the British Concession here, and to have

taken him into his own home, which he has inside the concession. (See "Glimpses of Life in South Africa," by N. O. Moore, in the report number of the SABBATH RECORDER, page 688.)

I have met two preachers, or rather disciples of Elliot Cannan Kamwana, whose names are Amwenda, and Willie Nulagha. These negroes are teaching the Watch Tower doctrines now. Kamwana is also here in Chinde, but I have not met him yet. These people seem to be supplied with books containing the Russell doctrine.

This James Apiri left Nyasaland when sixteen years of age, and, some time after, he joined the King's African Rifles and served out his term in the army. He studied English in the army and tutored several English soldiers in his own language. He has never been in any mission school but was taught the Sabbath and was baptized by Pastor Ntlonga. There is no doubt that he is respected here and has this advantage, that he has never been a proselyte.

Concerning Hanson Fander, who was mentioned once in the report in connection with Elliot Kamwana, James said that he brought him down from Nyasaland in November of 1911, James having spent three months there. He has recently left here for Salisburg.

I expect to be able to go on to Nyasaland this week if the Lord so wills. Asking for the prayers of the dear brothers and sisters in the homeland, I will close for this time. In the commandments of God and the faith of Jesus,

Yours with Christian love,
WALTER COCKERILL.

March 3, 1914.
Chinde, Africa.

Although it is publicly stated that polygamy has been abandoned, the confession of Pres. Joseph F. Smith in his examination before the United States Senate showed that he and others were still living in polygamy, and the *Denver Tribune* published 265 cases of recent polygamous marriages, giving names and addresses, any one of which would have exposed the paper to a suit for libel if it had not been true. Not a single prosecution has followed.—*Watchman-Examiner*.

Evangelistic Mission at Alfred.

REV. A. E. MAIN.

An evangelistic mission or series of revival meetings of twenty-three days, at Alfred, N. Y., has recently closed. It was a somewhat unique union effort, representing the combined religious forces of the church, university, and Episcopal congregation. The local executive committee represented some twelve religious and educational organizations, and there was the greatest harmony of action. The human leader of the mission was the Rev. Edgar E. Davidson, of Newtonville, Mass., an evangelist of thirty years' experience. His success was due, in no small measure, to his good spirit, wise methods, and great tact. He preached about sin and righteousness very plainly, but in a way far more likely to persuade and win than to repel; and he seemed to gain the respect and esteem of all.

One prominent feature of his plan of work was to invite forward to the "Enquirers' Class" each night "those who desire to become Christians; those who call themselves Christians, but are not church members; and those who are members of some church but seek a new consecration." About 160 persons responded to this invitation; and 100 is considered a low estimate of the number of conversions.

Forty-nine persons have already been baptized,—13 of these being college students and 14 from the academy; and up to this writing 52 have been received into the membership of the Alfred church, 10 or 12 have been confirmed in the Episcopal church; and many went home after the Agricultural School commencement and at Easter vacation, promising to join their home churches. Others are awaiting baptism and membership at Alfred.

Of course spiritual results can not be told in numbers with exactness; and to the figures given above let me add, (1) The religious, moral, and social life of Alfred has been lifted to higher levels than have been seen there for years. (2) The Alfred church as a Sabbath-keeping and Sabbath-teaching church, and the Sabbath truth itself, never, in my judgment, commanded more of genuine respect and regard than they do at this very day. And this is due, in part at least, to the manifest

broadmindedness and fraternity of pastor and church in connection with this evangelistic mission.

Alfred, N. Y.

April 24, 1914.

A Tribute to Mrs. R. R. Thorngate.

The members of the Verona Benevolent Society wish to offer this expression of loving appreciation to the memory of our departed sister, Mrs. Zillah David Thorngate. A beautiful, consecrated life has been lived among us, impelled by love for the Master to do faithfully and well the work he assigned her; and while so recently the fields for greater usefulness had opened widely before her, with the many possibilities of the future, and she was hoping as coworker with her companion to gather in the golden grain, in an unlooked-for hour she heard the summons, "Come up higher; thy earthly work is done." May her unflinching faith and patience, through long weary weeks of suffering, lead us all nearer to the Christ she loved and served. While we sit in the dark shadow of our grief that this life, so well fitted for usefulness, has been called thus early to lay down the armor, yet we know for her "it is well." We commit the stricken husband, the older children, the helpless babe and the invalid mother to the care of Him whose infinite love and tenderness are beyond all we ask or think; and though, with our finite vision, we can not understand his ways, with sorrowing hearts we bow to the will of him who has said, "What I do thou knowest not now, but thou shalt know hereafter," and

"If through patient toil, we reach the land
Where tired feet, with sandals loosed, may
rest,
When we shall clearly see and understand
I think that we shall say, God knew the best."

MRS. H. W. PALMITER,

MRS. H. E. DAVIS,

MRS. H. B. WARNER,

Committee.

April 10, 1914.

Verona, N. Y.,

There is something wrong about the man who is always making new friends because he can't keep his old ones.—*Christian Herald.*

Also Moving.

DEAR BROTHER GARDINER:

I see by the RECORDER, that Glenn Douglass Barber and his wife (who was Cora Winifred Rogers) with their children, Ellis Rogers Barber, Charles Kenneth Barber, and Dell Claude Barber, have moved from the country into town.

North Loup is not the only place where people move. For example,—Mrs. George Merrit Archibald, who was Margaret Louise Randolph, whose mother was Jessie Witter, lived last summer at Washington's Crossing on the banks of the Delaware, opposite Taylorsville, Pa. They moved to Yonkers, N. Y., on South Broadway, and from there moved to 18 Highland St. Recently they moved again and her mother told me Sabbath day that the address now was 2 Morris Place. Yesterday when I asked the street-car conductor in Yonkers where Morris Place was, he said he did not know; but I knew where Morris Street was, and guessing that Morris Place was close to Morris Street I soon found Mrs. Archibald and the little boy, Osborne. It was only a short distance to numbers 1 and 15 Stanley Place, the homes of the Chipmans and Whipples. Either they saw me coming or they were not at home, so I had to leave my card outside the door. It is only a few steps from here to the home of our beloved brother, Stephen Babcock, president of the American Sabbath Tract Society, for many years an able leader among our people.

Mr. Babcock has been sick for several months, and is gradually failing in health and strength. As I grasped his hand to say, "God bless you," and "Good-by" a feeling of sadness came upon me, as I realized how our staunch supporters are so rapidly passing away. But as of many others, when Mr. Babcock is gone it can be said of him, "Though dead, he yet speaketh."

It was three o'clock when I left Yonkers. I had spent almost two hours in the general library in New York City in the forenoon, looking up recent publications on "Sunday," "The Lord's Day," the "Sabbath," etc., and I was behind in my schedule for the day. The ride by trolley on McLean Avenue and transfer to Webster Avenue down to the Bronx, was very pleasant, through a beautiful part of the border-

land between Yonkers and New York City. From here I took the elevated road and transferred at 129th Street to Second Avenue and left the train at 92d Street. The walk down to Astoria ferry, of four or five blocks, was through "Italy," and there were more children playing in the streets than you would find in some entire counties in Nebraska.

Near here is an establishment that has a name that amused Father Shaw when he saw it last winter; it is called the "Hell Gate Brewery." The Astoria ferry passes very close to that part of the East River called the Hell Gate.

The old village of Astoria, on Long Island, is now a part of Greater New York. Taking a Dutch Kills car, I went out on Grand Avenue to number 237, the home of Mr. John C. Stevick. It was now six o'clock. Mrs. Stevick was Bertha Mitchel, a staunch member of the Plainfield Church. Her mother was with her, as the two little girls, Helen and Mabel, had been having the measles. They wanted me to stay to supper, and I think they were really sincere about it. I am sure they were, and I wanted to stay as much as they wanted me to, but I had another call to make and so went on my way down the Brooklyn shore to 59th Street, across the big bridge over Blackwells Island, took a cross-town car and transferred down Sixth Avenue till I came to Old Greenwich Village to 11 Bank Street, the home of an old schoolmate of Milton College, the author and magazine writer, Everett McNeil, better known to the students of our days at Milton as Henry E. McNeil.

We went out to a restaurant to supper (he is unmarried) and then back to his room to enjoy a heart-to-heart visit on matters of mutual interest, and so it was half past ten when I took the ferry at Liberty Street on my way back to Plainfield.

But this letter is already, like my day's work, too long, and I bid you good-by.

EDWIN SHAW.

A man's call to the ministry consists in his ability to preach Christ and the willingness of the people to hear him.—*Dr. Tying.*

"Daily prayers are the best remedy for daily cares."

YOUNG PEOPLE'S WORK

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

A Christian Life.

REV. JESSE E. HUTCHINS.

Christian Endeavor Topic for May 16,
1914.

Daily Readings.

Sunday—A pure life (1 John 3: 1-6).
Monday—A life of service (Matt. 20: 25-34).
Tuesday—A life of sympathy (Acts 4: 32-37).
Wednesday—A truthful life (Mal. 2: 5-7).
Thursday—A Christlike life (Phil. 2: 1-12).
Friday—A life that inspires (2 Tim. 3: 10-17).
Sabbath day—Topic: What is a Christian life?
(Jas. 1: 19-27). (Union meeting with the Juniors.)

TO THINK ABOUT.

What are the sure tests of a Christian?
Why should all Christians join the church?

What is the model for Christians?

THE NAME.

A Christian is one who believes on Jesus as his Savior and strives to follow him in all manner of holy living. Did you ever notice how the name "Christian" gives such a good definition of the Christian life? We find in the eleventh chapter of the Acts of the Apostles that the disciples were first called Christians at Antioch. This name was given to the followers of Christ by the pagans of that city. It was given with some degree of contempt, though not in derision. Antioch was a city given to making nicknames and the partisans of any man were nicknamed for that man. So Christ was considered as a man who had his followers or partisans, and as such they were called Christians. But Christianity gradually adopts that name given to it by pagans, and converts it into a term which expresses the highest and best of life. And in like manner the changing of this name defines the influence of the follower of Christ in that he takes the man of the world and converts him into a person of real worth. This is what the name implies. Are you Christian Endeavorers true to your name?

THE LIFE.

Now a name implies life. "Titles are not required unless and until a definite, energetic fact emerges." This was true in regard to the origin of the name, for everywhere that the followers of Christ went, there was an energetic action going on, revealing the fact of an ever-present force which compelled them to act. How great this influence was over the disciples is shown by the writer of the Acts when he says that Peter and John, men unlearned and ignorant, spoke with mighty power because "they had been with Jesus." This is the kind of men that the world is looking for today, not those who have simply been with the church, but those who have been with Jesus. Our country has found another great man of that type, the evangelist "Billy" Sunday. He recently closed the most wonderful series of meetings of his career at Scranton, Pa. In these seven weeks there were nearly eighteen thousand who confessed Christ. At the closing meeting of this series he said in his inimitable manner: "I want to tell you church people here in Scranton that these new converts will be just as good as the old ones. If you church members are card-players, theater-goers, beer-guzzlers, gin-fizzlers, why you may depend upon it that these converts around you will be just as good for nothing as you." How often it happens that the new convert is all aglow with life immediately following his conversion but soon settles down to the "tranquil, easy" life of the average church-goer. Be not disobedient to the heavenly vision.

THE WORD.

To be a true follower of Christ it is necessary to know his will, for he alone has the right to say what a Christian should be. The way to know this is to learn from the New Testament what he has to say. The Christian, then, must be an energetic student of the Bible. He should take a regular course of study under the most efficient teacher. Now don't be frightened, for I'm not going to mention a seminary training, but that one must have a mind to learn and he must pray as Jesus said "to the Spirit of truth," that he may "guide you into all truth." Thus the Holy Spirit becomes the guide and interpreter who shall make Jesus' way plain to his followers. The followers of Roosevelt, Taft, or

Wilson do not attempt to set forth the principles of these men until they learn what they are. So how can we live the Christian life unless we seek to know what the Christian life is as revealed by its greatest exponent—Christ?

THE TONGUE.

For the closing paragraph, let us get back to the topic verses. My, but doesn't James "lay it on" hard there about the way we should hear and speak! "Swift to hear" he says, that is, spend a good degree of muscular energy in getting to the place where you can hear something that is worth hearing, something that will help in "putting away all filthiness and overflowing of wickedness." How do you expect real life to be manifested if you hang around those places where unholy conversation is engaged in; where things are being done that overflow with wickedness? Your place is at the church, the prayer meeting, the Christian Endeavor. Be swift to get there; get your work and, by all means, all foolishness, out of the way, so that there is nothing to hinder you. Then, after you have heard, "be a doer." It is of no use to stand there in front of that mirror and gaze on the image of your beautiful visage, for you will forget about it as soon as your back is turned. "But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing."

Did you notice that store there on the corner, how it is covered with signs of different kinds of machinery? Those manufacturers were not afraid to put their trademarks where they could be seen, because they serve as a protection to themselves, as well as to their customers, from the unscrupulous dealer. So the Christian labels himself, not with painted signs (although there are some who do spread the paint, not to reveal but to conceal) but with his tongue. Speaking is our most common act. By this we reveal what manner of persons we are. But we can not habitually speak other things than those we hear. We hear only those words which pass at the place where we are the most frequently found. Be found at the right place. Hear the right kind of words. Do the right kind of deeds.

Meeting of the Young People's Board.

The regular business meeting of the Young People's Board was held Sunday, April 19, at 2 p. m.

The meeting was called to order by the President.

Prayer was offered.

The minutes of the last meeting were read and adopted.

The Treasurer's report was read.

The committee to prepare blanks to be sent to the Lone Sabbath Keepers reported that 700 double postals had been printed and sent out.

It was moved and carried that the report be adopted and that a bill for \$16.50 for printing the postals be allowed.

Letters which had been received in response to blanks sent to the churches were read and discussed.

Adjournment.

CARRIE NELSON,
Recording Secretary.

Professor Rauschenbusch at Alfred.

Alfred recently had the great privilege of a visit of two days from Professor Walter Rauschenbusch, of Rochester, who came here under the auspices of the Seminary and the Abram Herbert Lewis Lectureship. Doctor Rauschenbusch is a widely known scholar, preacher, writer, and lecturer. His subjects were as follows,—on Sabbath morning, "The Bible as the Historic Charter of Social Redemption;" in the afternoon, "The Essence of the Social Question;" on Sunday morning, "Modern Supplement to Paul's Praise of Love;" in the afternoon, "Some Practical Suggestions as to Ways of Doing Social Work." Both afternoons opportunity was given for asking questions; many were handed in, and the answers by Doctor Rauschenbusch were interesting and helpful. The heart of all his messages is that *sin* is both individual and social; and that, therefore, *redemption* must be both of the individual and of society. By *society* he means, of course, associated life, as in the family, the neighborhood, industries, business, citizenship, and so on. We do not need "institutional churches," but churches that will inspire the whole community to work for the uplifting of society. Theology, and every department of education; should, in one

way and another, emphasize the call to both individual and social righteousness. Let each one make his regular job, whatever that may be, a source of good to himself and to society.

We wish to record again our grateful appreciation of what the Lewis Lecture-ship has meant these five years to the students, teachers, and people of Alfred.

A. E. MAIN.

Alfred, N. Y.

Plans for Evangelistic Work in the Northwest.

DEAR DOCTOR GARDINER:

The receipt of two letters and a post-card is the immediate cause for this letter. A more remote cause is the promise I gave you that I would send some article for the RECORDER. Those two letters and card contained items of personal and denominational interest centering in the quartet work which is to be done this coming summer in the Northwestern Association. Concern for religious awakening and enthusiasm over the evangelistic prospects for this portion of the country were happily blended. I say *happily*; the concern was not morbid because of so much disheartening news which came to us; nor the enthusiasm other than that which has a reason and a good foundation.

The churches of the Northwestern Association have had pledge cards sent them by a committee which was appointed by the last quarterly meeting of the churches of Chicago and southern Wisconsin. These cards are an invitation and a privilege to members and all interested to share in financial burdens of the movement and in the consequent blessings of the campaign.

While this committee has charge of the raising of funds to finance the work, yet the placing of the quartets—in fact, all the operations connected with their summer's campaign, will be under the supervision of the Missionary Committee of the Northwestern Association, of which Rev. W. D. Burdick is chairman. I think this arrangement is as it ought to be. Instead of encouraging "scatteration" and "ruination" it aims to unify and conserve the efforts of the denomination as represented by the work and workers on this great field.

Another thing,—the boys composing these quartets will only go into localities

where their work can be followed up and cared for after the quartets have gone. This is the *only* method that should be employed. There has been great loss to us as a denomination through lax attention to fields where a splendid work has been done, a deep interest aroused, and then little or no effort made to encourage and strengthen those who remain, to build upon the foundation already laid. I have in mind a church, now extinct, which was quickened and reorganized through the hard earnest work of a consecrated quartet. The church made appeal after appeal for helpers; but in vain. Its end is partly due to denominational indifference and lack of encouragement.

The boys of the two quartets are fine, Christian young men. They are singers of no mean ability. But the most impressive characteristic about them is their integrity of character. They are men of conviction and they live out daily these convictions.

Five of the eight have definitely chosen the gospel ministry as the work to which they feel they have been *called*. One of the quartets will look after the conduct of its campaign, preaching and all. It is likely that an experienced man will be with the other quartet, at least for a part of the summer.

When I look back over some parts of my life and realize how much good my quartet experience did me I rejoice greatly over the prospects for these young men. What a splendid thing it was to work together as a team for God and our human brothers! What a blessing came to us as in homes, in hay-fields, in private talks, or in the services, we, in the name of the Master, tried to help young and old to find and live the life of the blessed Christ! How our very crude but earnest efforts and words took hold of men and compelled them to think about a salvation that could employ the weak efforts of inexperienced young men to advance its truths!

Our quarterly meeting convenes with this church next Friday. I am praying that the spirit and singing of the boys will touch our lives deeply and that a wholesome, persuasive interest shall be awakened in this effective branch of evangelistic work. You will hear more from us later.

HENRY N. JORDAN.

April 22, 1914.

CHILDREN'S PAGE

Just Around the Corner.

"Deary me!" sighed Dorothy as she hurried down the street, "I'm almost afraid I'm going to cry this very minute, in spite of my promise, but Aunt Mary musn't ever know that I'm as homesick as all that. If I only, knew some of the girls that live in these big white houses, maybe it might be different, even if the houses don't look one bit friendly. What a pretty little park that is! But I almost believe it would like to say, 'Keep right off the grass.' I guess Woodbridge isn't much like Friendly Village. Deary me, why did mother have to go to California for her health?"

And Dorothy gave a deep sigh that was half a sob, and it seemed to go clear to the tips of her shiny new shoes. For just now she was desperately homesick, and being a friendly little body, she couldn't understand how people could be such near neighbors, and yet almost strangers. Aunt Mary said it was because the street was new, and the houses were new, and the people were new to each other.

"Yes, and I'm new, too," thought Dorothy, as she went on her way. "Probably that's why those girls I spoke to yesterday didn't even smile when they answered me. My, but it made me feel funny. But there, I just won't remember that at all, and I'm not going to cry, either. Crying won't cure homesickness. And maybe that street near Aunt Mary's will be real friendly looking. I haven't once turned the corner of it yet, and no one knows what I might find there. Mother says that sometimes it's just around the corner that we find the very nicest things. And she never gives up, even when she gets to the very cornerest corners, and is as discouraged as she can be."

And with these thoughts in mind, Dorothy turned her steps in the direction from which she had just come. But this time she went hop-skipping along as if she were the happiest little girl in Woodbridge. Six big houses, seven big houses, eight big houses she passed, and then she came to the corner. There she turned, and it wasn't long before she spied the prettiest house she had yet seen. And there in the

back yard was such a cunning little baby. She could just catch a glimpse of his white dress from the sidewalk, and Dorothy loved babies. She was thinking how much she loved them, when the one in the back yard began to cry.

"My, what strong lungs he must have!" thought Dorothy, as the cry grew louder and louder. "Something dreadful must have happened to him. Deary me, if I'd only had an introduction to his mother, I'd run right over there this minute. I wish Aunt Mary hadn't said so much about introductions." But the cries didn't stop, and still no one appeared on the scene. Dorothy could stand it no longer. What did introductions matter, if somebody's baby was in danger? So she ran across the street, and right into the back yard of the very prettiest house. There she saw what the trouble was. The baby had caught his foot in the back of a little white chair that lay on the ground just inside of his pen. The more he tried to pull it out and failed, the more frightened he grew.

"There, there," said Dorothy, as she took hold of the tiny foot. "We'll have that out in almost no time at all." And a few careful motions of her two capable hands soon released the frightened baby, who looked up at his rescuer and smiled between his choking sobs.

Ten minutes later, a pleasant-faced lady came hurrying down from the attic and found Dorothy building block houses for her small son, who was laughing and cooing delightedly.

Dorothy jumped up at once and tried to explain, but the baby's mother knew something about what had been going on, without any explanations.

"I saw it all, my dear," she said, as she motioned Dorothy back to her seat. "And I thank you very much. You see I had cut my hand terribly with the bread-knife, and I was hunting in the clothes-press for some bandages when the baby began to cry, so I couldn't get to him just then. And I knew you would do as well as I could. My cook has left me, and I haven't anybody to help me today. I hardly know what to do, for the baby is so fussy, and I'm not a bit well. Do you suppose you could tie this hand up for me? I've made a very bungling job of it, I'm afraid."

"I'm quite sure I can do it." Dorothy smiled, as she replied. "And then, if you'd

like to have me, I could run over and tell Aunt Mary where I am, and then come back and play with the baby for an hour or two. I'd love to, only I almost forgot that I've not had any introduction yet, so maybe—"

But Mrs. Blake smiled in such a friendly way that Dorothy began to think that introductions might not be so very important after all, and she felt quite sure of this when she said, "Why, I don't think we need any introductions, my dear, and I'm sure we're going to be very good friends, you and Reginald and I. I shall be so grateful to you, dear, for I have been so worried. I think you'll have to stay to lunch with us, if your aunt is willing. Tell her I want you very much."

"I'm sure she'll let me, and I'll be right back," Dorothy promised, as she went hopping cross the lawn.

"That's one friendly house," she said to herself, as she hurried back to Aunt Mary's. "And it's the very biggest, prettiest house of them all. I guess you can't always tell by the outside of a house what you're going to find when you open the door. And you never can tell what fun there'll be right around the corner. I believe I'll take the box of chocolate peppermints Uncle Ned gave me this morning to that sad-faced little old lady out there in her yard when I come back. I haven't had any introduction, of course, but maybe she's homesick and thinks the big white houses are unfriendly, like I did. And maybe she doesn't know about the corners."

And Dorothy skipped happily along on her way to Aunt Mary's, a smile on her face and a cheery little song in her heart.

"My, but it's nice to make friends," she said, as she opened the front door. And I agree with her. Don't you?—*Alice Annette Larkin, in Zion's Herald.*

In the February *Woman's Home Companion* a contributor tells, as follows, a new way to start the kitchen fire.

"Attach a rubber tube from the gas jet long enough to reach to the front of the range. Put a metal tip on the free end of the tube, light it and hold it under the grate already filled with coal. A steady flow of gas for a few minutes will start a good coal fire without using any kindling wood."

Installation Services at Hopkinton, R. I.

A very interesting installation service was held in the Second Seventh Day Baptist church on Sabbath afternoon, April 4, when Rev. E. A. Witter was installed as our pastor. Scripture was read and prayer offered by Rev. E. P. Matthewson, a First Day Baptist brother, who has very acceptably spoken to us since the death of our pastor, excepting a portion of the time when Secretary Saunders has been with us. After a hymn by the congregation the charge to the church was made by Rev. H. C. Van Horn of Ashaway, and the charge to the incoming pastor was made by Rev. A. G. Crofoot of Rockville. Lloyd R. Crandall of Ashaway sang, "Just for Today," and the address of welcome was given by Rev. E. P. Matthewson. Pastor Witter responded with feeling. He spoke of the people at Adams Center who were saddened at his departure, his former association with the neighboring pastors here, and pledged himself to the best service of the church. Pastor Witter is a successful minister of the gospel, a pastor of wide experience, and the members of our small church gratefully appreciate his coming to labor with us.

WALTER D. KENYON,
Church Clerk.

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.

SABBATH SCHOOL

REV. WALTER L. GREENE,
Contributing Editor.

The Selection of Lessons for the Bible School.

REV. WM. C. WHITFORD.

At Philadelphia, on April 22, 1914, occurred a meeting which was characterized by Mr. W. N. Hartshorn of the International Sunday School Association as "the best and biggest and most potential conference that the world has seen." Two great bodies of Christian workers with interests in the same field were in considerable danger of undertaking plans that would be rather diversitive in tendency. But through taking counsel together with mutual forbearance and concession and a broad outlook, they were able to come to an agreement that will not only bring harmony but also efficiency.

The International Sunday School Association through its Lesson Committee has been assigning lessons for the Bible School of America since 1872. The Sunday School Council of Evangelical Denominations, which has now been in existence for four years, has also a Lesson Committee. Many people have felt that this younger organization is more representative and progressive than the older, and ought therefore to have the function of setting forth the lessons to be studied. Instead of publishing rival courses of lessons, and fighting this question out in the field, these two organizations have come together and reached a harmonious basis of agreement.

After a long day's work of committee meetings and joint conferences of committees the Executive Committee of the International Sunday School Association met with the Sunday School Council of Evangelical Denominations and adopted the following. (The wording is not official, but is substantially accurate.)

- I. We recommend that an International Lesson Committee be created as follows:
 - Eight members appointed by the International Sunday School Association;
 - Eight members by the Sunday School Council of Evangelical Denominations;
 - One member from each denomination repre-

sented in the Sunday School Council, and having, or that may have, a Lesson Committee.

II. The duty of this committee shall be to select courses of study, subject to revision by each denomination to adapt the courses to that denomination.

III. No course shall be promulgated or discontinued without the approval of each of the three sections of the committee.

IV. This committee to be created July 1, 1914, and its courses to take effect at the close of the present cycle of lessons (Jan. 1, 1918).

V. The members of this committee representing the International Sunday School Association and the Sunday School Council shall be elected one half for a period of three years and one half for a period of six years, and then, after three years, for uniform periods of six years. The members representing the denominations shall be elected for a period of three years.

VI. This agreement can be changed only by the mutual consent of the International Association and the Sunday School Council.

There are at present only twenty-eight denominations in the Sunday School Council; so the membership of this Lesson Committee is limited to forty-four.

It is to be noted that the new Lesson Committee is given the same name as the one now to go out of office, and that thus we honor the workers who have labored so efficiently for forty years.

A conservative tendency is to be noted in the fact that all three sections of the committee have to concur, in order that action may be taken. In spite of this conservatism the signs of the times point toward a radical change in the principles of selecting the lessons and it seems probable that the uniform lessons now prevailing in use will be gradually replaced by graded courses.

News Notes.

The triennial convention of the International Sunday School Association will be held in Chicago, June 23-30, 1914.

The College of Education at the University of Minnesota has two courses on Religious Education this year. One was given last semester on The History of Religious Education, and the other is being given this semester on the Principles of Religious Education. Courses on Religious Education are to be given this summer in the Divinity School of the University of Chicago: by Professors Soars, Organization of Religious Education, Principles of Religious Education, and The Religious Edu-

cation of the Adult; by Professor Hoben, The Church and the Boy, and Religion and Play.

LESSON VI.—MAY 9, 1914.
THE UNJUST STEWARD.

Lesson Text.—Luke xvi, 1-13.

Golden Text.—"He that is faithful in a very little is faithful also in much; and he that is unrighteous in a very little is unrighteous also in much." Luke xvi, 10.

DAILY READINGS.

First-day, 1 Cor. iv, 1-13.

Second-day, 1 Pet. iv, 1-11.

Third-day, Matt. vi, 19-34.

Fourth-day, Matt. vii, 13-27.

Fifth-day, 1 Cor. iii, 1-17.

Sixth-day, Luke xii, 35-48.

Sabbath day, Luke xvi, 1-13.

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

Tract Society—Meeting of Board of Directors.

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, April 12, 1914, at 2 o'clock p. m., Vice-President Joseph A. Hubbard in the chair.

Members present: J. A. Hubbard, Corliss F. Randolph, Edwin Shaw, W. M. Stillman, F. J. Hubbard, J. D. Spicer, H. M. Maxson, T. L. Gardiner, W. C. Hubbard, Esle F. Randolph, Asa F. Randolph, M. L. Clawson, C. W. Spicer, J. B. Cottrell, E. D. Van Horn, J. G. Burdick, L. A. Worden, H. L. Polan, E. S. Chipman, A. L. Titsworth.

Visitors: Rev. Clayton A. Burdick, Rev. F. J. Bakker, Dr. O. B. Whitford.

Prayer was offered by Rev. Clayton A. Burdick of Westerly, R. I.

Minutes of last meeting were read.

The following report was presented:

The Advisory Committee voted to approve the expense account of field workers W. D. Burdick for \$32.25, H. N. Jordan for \$39.32, and E. H. Socwell (February and March) for \$44.80, and recommends the payment of the same by the Treasurer.

Rev. W. D. Burdick reports as a summary of his work on the field,—sermons 4, visits 60, parlor meetings 6, churches visited 6.

After a careful consideration of letters sent to the committee by field worker Rev. E. H. Socwell, in connection with his request that he be employed upon the Southwestern field for three or six months beyond July 1, 1914, the committee would recommend that the Board employ him to work upon that field from July 1, 1914, until

January 1, 1915, upon the same terms on which he is now employed, with permission to return to his home for a vacation, traveling expenses to be paid by the Board.

We further recommend that the Board request Brother Socwell to so arrange his vacation home as to include his attendance at the General Conference, that he may give to the Conference a report of his work, and the conditions of our cause upon the great Southwestern field, his expenses incident to his attendance at the Conference to be paid by the Board.

Respectfully submitted in behalf of the committee,

JESSE G. BURDICK,
Secretary.

April 12, 1914.

This report was considered by items, and after full discussion was adopted, the matter of date and length of vacation and attendance at Conference of Rev. E. H. Socwell being left with the Advisory Committee with power.

Correspondence and a general report of work were received from Rev. W. D. Burdick and Rev. Clayton A. Burdick, who have been representing this Board in field work this spring. Brother C. A. Burdick being present, supplemented his written report by a brief verbal statement which was helpful, hopeful and encouraging.

The Supervisory Committee advised that things are going on at the Publishing House in the usual way.

The Distribution of Literature Committee reported that they had sent out 18,200 pages of Tracts during the past month, and that 32 RECORDER subscriptions, net, had been added.

The Treasurer's report for the third quarter was read, and having been duly audited, was approved and ordered placed on file.

The Treasurer also reported on the Murilla B. Phillips estate settlement, setting forth the condition of that bequest—part interest in a farm in Lewistown, Ill.

The Treasurer's action in these negotiations was by vote approved.

After a full discussion and upon motion, it was unanimously voted to increase the salary of the Editor of the SABBATH RECORDER \$100.00 per year, beginning April 1, 1914.

Correspondence was received from: Rev. G. Velthuysen Jr., Rev. F. G. Bakker, Will M. Davis, Rev. Geo. W. Hills, George B. Carpenter, Mrs. Martha H. Wardner, William W. Olifaur, D. B. P. Chinyama, Rev. T. L. M. Spencer, Rev. George Seeley, Rev.

E. H. Socwell, William F. White, Rev. Willard D. Burdick, Rev. Clayton A. Burdick, Rev. Henry N. Jordan.

A request from Mr. J. J. Van Yesselduk, of Argentine, for literature, translated either into Spanish or Swedish, was referred to the Committee on Distribution of Literature with power.

The communication from Mrs. Martha H. Wardner in reference to insuring property in which she has a life interest, was by vote referred to the Treasurer with power.

The Corresponding Secretary and Editor of the SABBATH RECORDER were made a Committee on Tract Society Program for the General Conference.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

WILLIAM C. HUBBARD,
Secretary-pro tem.

Home News.

STONEFORT, ILL.—We have had two weddings recently in connection with our church. Milo Green of Grand Marsh, Wis., and Miss Cora Lewis, at her residence in Old Stonefort, were married by Eld. Robert Lewis, father of the bride; and Andy Cogdil of New Castle, Saline Co., Ill., and Mrs. Hannah B. Roussel, of Flat Rock, Pope Co., were united in marriage by the writer, at the residence of John Teel, in New Stonefort. I have heard my father say many times that marrying would go on if the plow stopped.

Elder Hull, pastor of Carrier Mills Baptist Church, preached for us recently, and Elder Cox, pastor of the Baptist church of Harrisburg, preached for us at New Stonefort on Tuesday evening.

A question: Do you say you can quit those bad habits you have, such as using the name of God in vain, drinking alcoholic liquors, and using tobacco? "Yes?" Well then, when are you going to begin? Here is where the shoe pinches. Many whiskey drinkers get drunk one time too many, and the matter is settled forever! There is one disease the tobacco habit brings on, which is "tobacco heart," and which is very fatal. When the heart stops, business stops. Nearly all diseases are caused by

some one excess or another. Nature can't stand everything. A good habit is one of the best things in the world, and a bad habit is one of the worst things.

Our little church is arranging to pay about seventy-five dollars for the support of the several boards in their work.

I wish all correspondents would give their full names instead of initials. We on the outskirts can not always place them.

FREDERICK F. JOHNSON.

Appreciation.

Thanks are due to Brother Gardiner for granting my request to place in my article (RECORDER, April 13, 1914, page 456) the names of the thirty denominations now forming "The Federal Council of the Churches of Christ in America."

The Seventh Day Adventists and the Jews would make a valuable and important addition to the list. The more Sabbath-keeping organizations in the council, the better for the Sabbath cause.

S. R. WHEELER.

Stop and Think.

Does my life please God?
Am I studying my Bible daily?
Am I enjoying my Christian life?
Is there any one I can not forgive?
Have I ever won a soul to Christ?
How much time do I spend in prayer?
Am I trying to bring my friends to Christ?
Have I ever had a direct answer to prayer?
Is there anything I can not give up for Christ?
Just where am I making my greatest mistake?
How does my life look to those who are not Christians?
How many things do I put before my religious duties?
Have I ever tried giving one tenth of my income to the Lord?
Is the world being made better or worse by my living in it?
Am I doing anything that I would condemn in others?—*Presbyterian Endeavorer.*

Some men who aim high don't know how to shoot.—*Albany Journal.*

DEATHS

NEWBY.—Lois M. Husted Newey was born near Westernville, N. Y., January 10, 1846, and died at her home, eight miles north of Durhamville, N. Y., March 7, 1914.

Her going was very sudden and unexpected. Though not in the very best of health, she had been as well as usual the day before her death. She had retired as usual the night before, but when her daughter, Mrs. Stone, went to call her on Sabbath morning it was found that she had passed on some time during the night. Death was due to heart failure.

In 1865 she was married to Arthur G. Newey. Soon afterward she and her husband removed to Ohio, but returned to New York State within a few years. In 1872 the family went west to Kansas, but again returned to New York State after five years' absence, and have constantly resided here since.

She was converted in the Methodist faith in her younger years, but some thirty years ago she and her husband came to the Sabbath truth through the reading of Sabbath literature. Some four years later she was baptized and united with the First Verona Seventh Day Baptist Church, of which she remained a faithful and consistent member up till the time of her death.

Besides her husband she leaves four children, —Ira A. Newey, Mrs. H. B. Warner, Mrs. Irving Williams, and Mrs. Chester Stone, all of whom reside in the community. She also leaves five grandchildren, two great-grandchildren, four sisters and one brother. She was a warm and sympathetic friend and will be greatly missed, not only by her immediate family but by many others.

Funeral services, conducted by her pastor, were held at the home, and burial was made in the Verona Mills Cemetery.

R. R. T.

EATON.—In Alfred, N. Y., March 9, 1914, Mr. Charles L. Eaton, in the seventy-seventh year of his age.

Mr. Eaton was born in Little Genesee, N. Y., May 24, 1837, and was the son of Steadman and Fannie Hall Eaton. When a lad he moved with his father's family to Independence, N. Y., and from there to a farm north of Alfred, N. Y. In January, 1864, he enlisted in the Federal Army from the town of Andover, N. Y., in the 16th Regiment, Co. M, Heavy Artillery, and served till the close of the war, twenty-two months later.

December 31, 1867, he married Miss Eliza Spaulding, who has been his faithful helpmeet all these years. About this time he established himself in the blacksmith business at Alfred, N. Y., and this he successfully followed till failing health forced him to retire. In business he came to be called the "Farmers' Friend."

He was baptized and joined the First Seventh Day Baptist Church of Alfred, N. Y., March 4, 1882, and of this church he remained a member till his death. Besides his faithful wife, Mr. Eaton is survived by four children: Mrs. C. V. Gorton of Belmont, L. E. Eaton of New York

City, Mrs. F. D. Bennett of Hornell, and Mrs. J. K. Doane of Buffalo; two sisters, Olive Nobles of Iowa and Mrs. Amanda Curtis of Belmont, and a large circle of friends.

Funeral services, conducted by Pastor William L. Burdick, were held at the house Thursday afternoon, March 12, and burial took place in Alfred Rural Cemetery.

WM. L. B.

THORNGATE.—Mrs. Zillah David Thorngate, wife of Rev. Royal R. Thorngate, died at their home in Verona, N. Y., on March 31, 1914, in the forty-second year of her age. See obituary on another page.

BUTEN.—William Buten was born in Hancock, Berkshire Co., Mass., May 16, 1823, and passed away April 11, 1914, aged 90 years, 10 months and 25 days.

Mr. Buten was the youngest of nine children and the last survivor of the family. His mother died when he was eight years old. He made his home in different places in the East until the spring of 1854, when he came to Wisconsin. He never married, but made his home with his brothers and in the latter part of his life for more than eleven years he was cared for in the home of Orson C. Garthwaite of Milton Junction.

Mr. Buten was reared in the faith of another denomination. Through personal study of the Sabbath question he became convinced of the divine authority for the Seventh-day Sabbath and accepted and kept it. He was a member of the Utica (Wis.) Seventh Day Baptist Church and later on transferred his membership to the Milton Junction Church.

A humble, earnest, prayerful spirit; an unswerving faith in the mercy and goodness of God; a fondness for the truths of God's word as his well-worn Bible attests, were characteristics prominent in his whole life.

His funeral was held at the home of Orson C. Garthwaite, Sunday afternoon, April 12, 1914. His pastor, Rev. Henry N. Jordan, assisted by a male quartet from the Seventh Day Baptist church, conducted the services. Interment was in the Milton Junction Cemetery.

H. N. J.

PARK.—Isaac Park was born May 6, 1829, and died at Leonardsville, N. Y., April 12, 1914, being 84 years, 11 months and 6 days of age.

Mr. Park was the youngest of a family of eight children, all having preceded him to the spirit land. About fifty-five years ago he was married to Miss Mariah Deming, with whom he enjoyed the blessing of a most congenial and happy companionship for a few years, when she was called away. For the last fifty years he made his home in Leonardsville, and soon after the marriage of his only daughter, Matie, to Mr. Clare Crandall, their home became his home, and here, not only did he have the love and care of Mr. and Mrs. Crandall, but there sprang up the most beautiful and loyal comradeship between him and his granddaughter, Sadenna, now Mrs. Crumb, which lasted to the end; so that it may be truly said of him, "His children rise up and call him blessed."

In 1895, after sixty-six years of life in the world, he accepted Christ as his Savior and example, and identified himself with the Seventh

Day Baptist church of Leonardsville, of which he remained a most loyal member, until called to the church triumphant.

J. T. D.

BROWN.—Mrs. Margaret M. Brown was born January 31, 1853, at Milan, Ind., and died at her home on East Date Street, Riverside, Cal., April 12, 1914.

She was the elder of two daughters born to Edward and Nancy Babcock Woolley, having also two half-sisters, both now deceased. On September 14, 1879, she was united in marriage to Geo. E. Brown of Milan, Ind., who passed to the life beyond July 7, 1896. To them were born one son, Edward, of Detroit, Mich., and four daughters: Gelsemina, principal of the West Riverside school; Veola, teacher in the Riverside city schools; Mary, primary teacher at West Riverside; and Nancy of Berkeley College.

In the year 1895 Mrs. Brown was baptized and united with the M. E. church at Delaware, Ind. After her husband's death, she and the children moved to Milton, Wis., where she lived until coming to California in 1910. At Milton she united with the Seventh Day Baptist church and afterward with the Riverside Church of like faith.

The courage with which she faced the hardest situations in life revealed the depth and strength of her religious convictions. Left with the support of the family, she faced hardships without a murmur, and with the determination to hold to the highest and best in life. Her courage will ever be an inspiration to her dear ones. Even after she realized the seriousness of her affliction she went on without faltering, never doubting her Father's wisdom, but seeking to make the most of the time left her to live. It is beautiful and comforting to think she went on to her Maker and her loved ones over there on a glorious Easter morning.

Besides the children, who were all with her during her last sickness, she leaves to mourn her departure an invalid sister, Mrs. Gelsemina Cook, who has been a member of the family the past four years.

Farewell services were conducted by Pastor Severance, on April 14, from the late home, and were attended by a large company of friends and neighbors. The beautiful floral offerings bespoke the high esteem in which the deceased was held in the community. Interment was in Evergreen Cemetery.

R. J. S.

DRESSER.—Mrs. Pallas Hooker Dresser was born November 15, 1829, and died at her home in West Edmeston, N. Y., April 15, 1914, at the age of 84 years and 5 months.

Sister Dresser was married to Franklin E. Dresser October 24, 1852, and accepted Christ as her Savior the next year; but she did not make a public profession until four years later, when she was baptized by Eld. Libbeus M. Cottrell, after which, with her husband, she joined the Seventh Day Baptist church of West Edmeston, which for nearly fifty-seven years has received their most loyal support, until failing health and the infirmity of age to some extent checked their activity, but not their loyalty of heart to their church and to their God.

To them were born five children. One, Mrs. Alice A. Peet, preceded her mother to the spirit land. The four sons—Herbert and Claud of

West Edmeston, Clarence of South Edmeston, and Edwin of Utica—have, with their wives and children, been left to comfort and tenderly care for her in her last days; and while they, with the aged husband and father, will sadly miss her, they will not so much mourn her passing as they will praise her memory, for all—relatives, friends and neighbors—join in saying that it was of such quiet and faithful lives that the Psalmist said, "They shall bring forth fruit in old age."

J. T. D.

VAN HORN.—In North Loup, Neb., on April 15, 1914, the infant son of Merrill and Alice White Van Horn.

In this sad disappointment Merrill and Alice have the sympathy of a large circle of relatives and friends.

G. B. S.

ESTEE.—Mrs. Susan Maxson Estee, daughter of Daniel and Susan Armsbury Maxson, was born in Petersburg, N. Y., March 3, 1828, and died at Alfred, N. Y., April 20, 1914.

When about ten years of age she was baptized and joined the Petersburg Seventh Day Baptist Church. March 18, 1847, she was married to Rev. Azor Estee, who, after an active life, entered into the heavenly rest September 7, 1864. She was a helpmeet for her husband in his labors as pastor, home missionary, and educator, in New York, New Jersey, Pennsylvania, West Virginia, and Ohio. In 1865 she and her two sons and her aged mother came to Alfred to live,—a change that brought to her boys the opportunity for a college education. During all these years Mrs. Estee has been a devoted member of the church at Alfred, and a most highly esteemed and faithful member of society. For many years she has lived in the home of Dr. Mark Sheppard, where, and as she had so greatly desired, her redeemed spirit went suddenly to her "Father's House." Two sons, James Azor, of Gloversville, and Daniel Maxson, of Buffalo, and two grandchildren, survive her. Our departed neighbor and friend was a cultured woman, a great reader, familiar with the Book of books, and a Christian, a wife and mother, of faith and faithfulness, goodness, gentleness, cordiality, strength of character, energy of purpose, and of courage in the battle of life.

The funeral services were at the residence of Doctor Sheppard, April 22, and conducted by Pastor Wm. L. Burdick, assisted by Dean A. E. Main. Doctor Burdick's mother and Mrs. Estee were warm friends, and he had known her from his boyhood. He paid a beautiful tribute to her noble and Christian womanhood, and dwelt briefly upon some of the essential characteristics of a good old age. There was appropriate singing by a male quartet; and the floral offerings were fit symbols of womanly virtue.

A. E. M.

TITSWORTH.—David Edgar Titsworth was the son of Edward Burk and Ann Dunn Titsworth, born October 10, 1850, in Plainfield, N. J.

He was married November 11, 1885, to Nettie Potter, who survives him, together with their two sons, Charles Potter Titsworth and Roy Edward Titsworth. He became a member of the Seventh Day Baptist Church of Christ at Plain-

field, N. J., in 1872, and to it he gave faithful and efficient service in many ways all these years.

He entered into rest at his home, 909 Madison Ave., Plainfield, N. J., April 21, 1914. Farewell services were held at the house Friday afternoon, April 24, attended by a host of relatives and friends. The pastor, Rev. Edwin Shaw, was assisted in the service by Rev. Arthur E. Main, of Alfred, N. Y., and by the Lotus Glee Club of New York City. The burial was made in Hill-side Cemetery. (A more extended notice will be found in a subsequent number of the SABBATH RECORDER.) E. S.

CRANDALL.—In Coudersport, Pa., April 24, 1914, William L. Crandall, aged 69 years, 6 months and 19 days.

Mr. Crandall was the son of Philander H. and Margaret Gunderman Crandall and was born in Chemung Co., N. Y. With the exception of a few months spent in St. Cathrines, Mo., and Farina, Ill., each, the first forty-five years of his life was mostly spent in Howard and Canistota, N. Y., and vicinity. For the last twenty-three years his home has been in Potter County, Pa.,—Hebron, Eulalia and Coudersport.

He had been a very active man till six years ago when health failed, and for three years now he has been nearly helpless, being tenderly cared for by his daughter, Mrs. L. E. Burdick. Wherever he went he made friends by his genial ways with all, while children were particularly attracted to him. The long weary months of sickness he bore with marked patience.

October 23, 1870, he was united in marriage to Miss Alta J. Greene of St. Cathrines, Mo. Mrs. Crandall died April 2, 1896, leaving a family of children. Mr. Crandall thereupon took up the task of caring for their children alone, and to this he gave himself with bravery and loving faithfulness. There remain to mourn his departure six children,—Earl S. of California, Mrs. Myrtie M. Mattison of Montoursville, Pa., Mrs. Cora A. Burdick and Mrs. Ethel L. Lucier of Coudersport, Pa., Mrs. Alta M. Ryan and Mrs. Tina J. Sheldon of Olean, N. Y., and Mrs. Grace L. Clark of Friendship, N. Y. He is also survived by one brother, Mr. O. D. Crandall of California, and two sisters, Mrs. A. S. Stewart of Hornell, N. Y., and Mrs. J. J. Harris of Canistota, N. Y. One son, William G. Crandall, died only a few months since.

Funeral services, attended by a large concourse of neighbors and friends and conducted by Rev. William L. Burdick of Alfred, N. Y., were held Sunday afternoon, April 6, in the First Seventh Day Baptist church of Hebron, Pa., and interment took place by the side of his wife in the cemetery near the church. WM. L. B.

We have had something too much of the gospel of work; it is now time to preach the gospel of relaxation.—Herbert Spencer.

I never hurry, for I never plan out more than I can accomplish with perfect calmness of spirit.—John Wesley.

The Sabbath Recorder

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

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

TERMS OF SUBSCRIPTION.

Per year \$2.00
Per copy05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Subscriptions will be discontinued at date of expiration when so requested.

All communications, whether on business or for publication, should be addressed to the SABBATH RECORDER, Plainfield, N. J.

Advertising rates furnished on request.

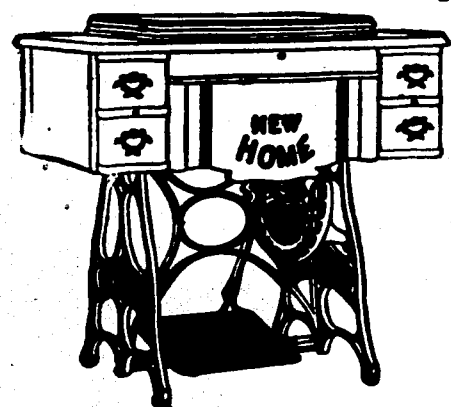
“What we do today either strengthens or weakens our hand for the task of tomorrow.”

“Some have been losers by their wealth, and others have been gainers by their poverty.”

NEW THE SEWING MACHINE OF QUALITY.
NOT SOLD UNDER ANY OTHER NAME. **HOME**

WARRANTED FOR ALL TIME.

If you purchase the NEW HOME you will have a life asset at the price you pay, and will not have an endless chain of repairs.



Quality Considered it is the Cheapest in the end to buy.

If you want a sewing machine, write for our latest catalogue before you purchase.

The New Home Sewing Machine Co., Orange, Mass.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President—Mrs. A. B. West, Milton Junction, Wis.
Vice-Presidents—Mrs. S. J. Clarke, Mrs. J. W. Morton, Mrs. W. C. Daland, Mrs. A. R. Crandall, Milton, Wis.
Recording Secretary—Mrs. A. S. Maxson, Milton Junction, Wis.
Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.
Treasurer—Mrs. A. E. Whitford, Milton, Wis.
Editor of Woman's Work, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.
Secretary, Eastern Association—Mrs. Edwin Shaw, Plainfield, N. J.
Secretary, Southeastern Association—Mrs. M. G. Stillman, Lost Creek, W. Va.
Secretary, Central Association—Miss Agnes Babcock, Leonardsville, N. Y.
Secretary, Western Association—Mrs. Mary F. Whitford, Nile, N. Y.
Secretary, Southwestern Association—Miss Phoebe Stillman, Hammond, La.
Secretary, Northwestern Association—Miss Phoebe S. Coon, Walworth, Wis.
Secretary, Pacific Coast Association—Mrs. G. E. Osborn, Long Beach, Cal.

SABBATH SCHOOL BOARD.

President—Prof. Alfred E. Whitford, Milton, Wis.
Recording Secretary—Dr. A. Lovelle Burdick, Janesville, Wis.
Treasurer—W. H. Greenman, Milton Junction, Wis.
Vice-Presidents—Rev. Geo. B. Shaw, North Loup, Neb.; Rev. W. L. Davis, Brookfield, N. Y.; Rev. Willard D. Burdick, Farina, Ill.; Prof. S. B. Bond, Salem, W. Va.; Mr. A. Clyde Ehret, Andover, N. Y.; Rev. R. J. Severance, Riverside, Cal.; Rev. G. H. F. Randolph, Fouke, Ark.; Rev. Herbert L. Cottrell, Berlin, N. Y.
Board of Trustees—Prof. Alfred E. Whitford, Milton, Wis.; Dr. A. Lovelle Burdick, Janesville, Wis.; Mr. W. H. Greenman, Milton Junction, Wis.; Rev. H. Eugene Davis, Walworth, Wis.; Rev. Charles S. Sayre, Albion, Wis.; Rev. Lester C. Randolph, Milton, Wis.; Mr. N. O. Moore, Milton, Wis.; Mr. R. Vernon Hurley, Milton, Wis.; Dr. Geo. E. Crosley, Milton, Wis.; Prof. D. Nelson Inglis, Milton, Wis.; Miss Mabel Maxson, Milton, Wis.; Prof. Leman H. Stringer, Milton, Wis.; Rev. Henry N. Jordan, Milton Junction, Wis.; Mr. Allen B. West, Milton Junction, Wis., and Rev. Edgar D. Van Horn, New York, N. Y.
Stated meetings are held on the third First-day of the week in September, December and March, and the first First-day of the week in June, in the Whitford Memorial Hall, of Milton College, Milton, Wisconsin.

YOUNG PEOPLE'S EXECUTIVE BOARD.

President—Rev. H. Eugene Davis, Walworth, Wis.
Vice-Presidents—Mr. Fred I. Babcock, Albion, Wis.; Mr. Philip L. Coon, Milton, Wis.; Mr. George Thorngate, Milton, Wis.; Miss Ethel Carver, Milton, Wis., and Mr. William D. Burdick, Milton, Wis.
Recording Secretary—Miss Carrie Nelson, Milton, Wis.
Corresponding Secretary—Miss Helen Cottrell, Milton Junction, Wis.
Treasurer—Prof. Leman H. Stringer, Milton, Wis.
Trustee of United Society—Rev. William L. Burdick, Alfred, N. Y.
Editor of Young People's Department of SABBATH RECORDER—Rev. R. R. Thorngate, Verona, N. Y.
Junior Superintendent—Mrs. H. Eugene Davis, Walworth, Wis.
Field Secretaries—Miss Edna Burdick, Dunellen, N. J.; Rev. Royal R. Thorngate, Verona, N. Y.; Miss Mabel Jordan, Nile, N. Y.; Miss Lucile Davis, Salem, W. Va.; Miss Daisy Furrow, Battle Creek, Mich.; Miss Bernice Burdick, Welton, Ia.; Mr. C. C. Van Horn, Gentry, Ark.; Miss Luella Baker, Riverside, Cal.; Rev. Peter Taekema, Rotterdam, Holland, and Miss Anna M. West, Shanghai, China.

BOARD OF PULPIT SUPPLY AND MINISTERIAL EMPLOYMENT.

President—Mr. Ira B. Crandall, Westerly, R. I.
Recording Secretary—Mr. Frank Hill, Ashaway, R. I.
Corresponding Secretaries—Rev. E. B. Saunders, Ashaway, R. I.; Prof. E. E. Whitford, 180 Claremont Ave., New York, N. Y.; Rev. William C. Whitford, Alfred, N. Y.; Mr. W. K. Davis, Milton, Wis.; Mr. F. J. Ehret, Salem, W. Va.; Mr. W. R. Potter, Hammond, La., and Dr. H. C. Brown, Brookfield, N. Y.

The work of this Board is to help pastorless churches in finding and obtaining pastors, and unemployed ministers among us to find employment.

The board will not obtrude information, help or advice upon any church or persons, but give it when asked. The first three persons named in the Board will be its working force, being located near each other.

The Associational Secretaries will keep the working force of the Board informed in regard to the pastorless churches and unemployed ministers in their respective Association, and give whatever aid and counsel they can.

All correspondence with the Board, either through its Corresponding Secretary or Associational Secretaries will be strictly confidential.

Plainfield, N. J.

PUBLISHING HOUSE OF THE AMERICAN SABBATH TRACT SOCIETY. Babcock Building. Printing and Publishing of all kinds.

WILLIAM MAXSON STILLMAN, COUNSELLOR-AT-LAW. Supreme Court Commissioner, etc.

Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY. First Semester began September 17, 1913. New catalogue sent upon request.

FREE CIRCULATING LIBRARY. Catalogue sent upon request. Address, Alfred Theological Seminary.

BIBLE STUDIES ON THE SABBATH QUESTION. In paper, postpaid, 25 cents; in cloth, 50 cents. Address, Alfred Theological Seminary.

THE TWENTIETH CENTURY ENDOWMENT FUND. For the joint benefit of Salem, Milton, and Alfred. The Seventh-day Baptist Education Society solicits gifts and bequests.

New York City.

HERBERT G. WHIPPLE, COUNSELLOR-AT-LAW. 220 Broadway. St. Paul Building.

HARRY W. PRENTICE, D. D. S., "THE NORTHPORT," 76 West 103d Street.

ORRA S. ROGERS, Metropolitan Manager, Phoenix Mutual Life Insurance Company, 149 Broadway, New York City.

Chicago, Ill.

BENJAMIN F. LANGWORTHY, ATTORNEY AND COUNSELLOR-AT-LAW. 1140 First Nat'l Bank Building, Phone Central 360.

The Sabbath Visitor

A Seventh Day Baptist weekly story paper for children

Full of interesting stories, the kind you want *your* children to read

Contains the Sabbath School lesson story each week

Should be in every Sabbath-keeper's home in which there are children

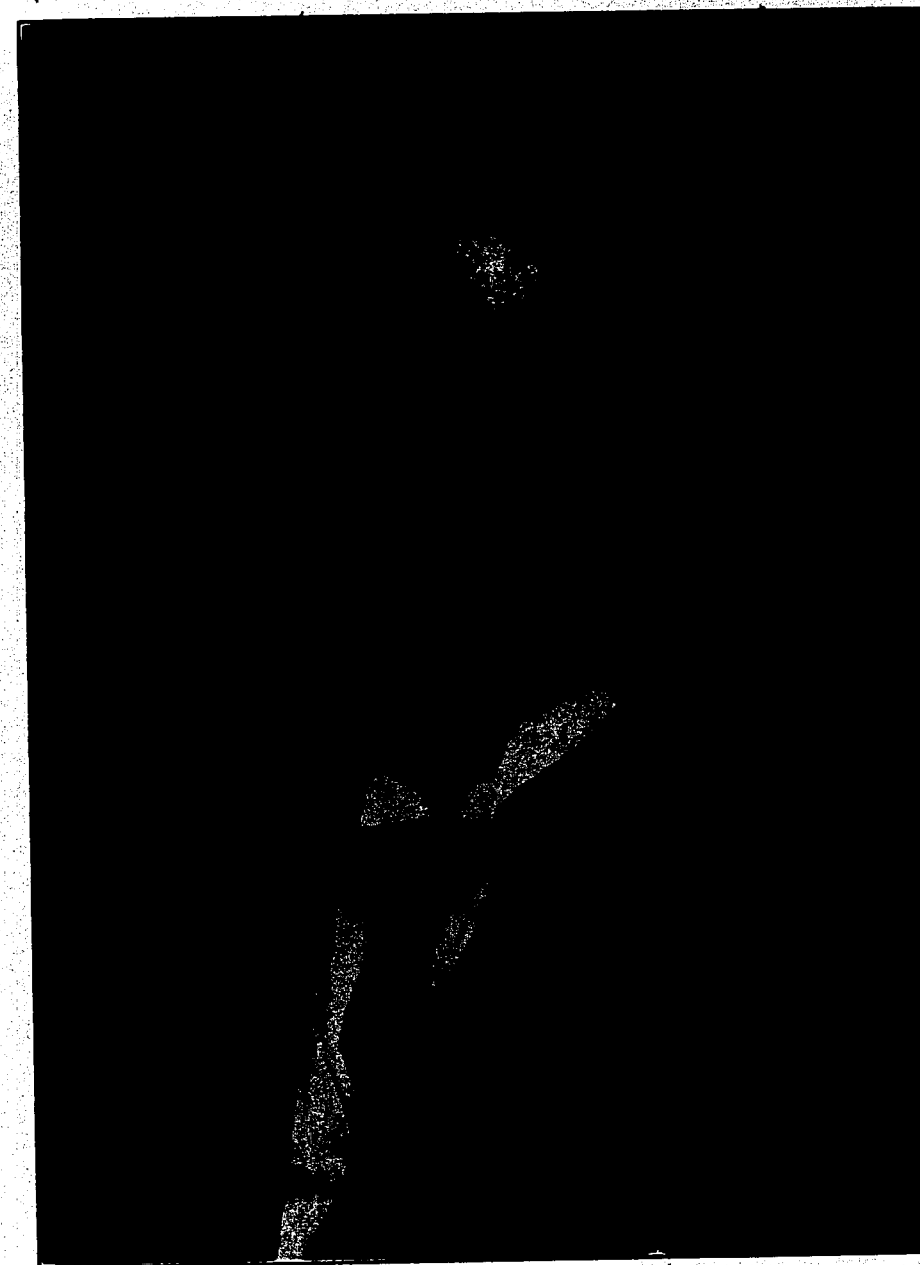
Send us 25 cents and we will send it six months on trial (to new subscribers)

Sample copies mailed free on request

Price 60 cents per year. Ten or more copies to one address at the rate of 50 cents per year

The SABBATH VISITOR, PLAINFIELD NEW JERSEY

The Sabbath Recorder



DAVID EDGAR TITSWORTH

CONTENTS

David E. Titsworth—Services of Appreciation	577	Quarterly Meeting of the Memorial Board	596
David Edgar Titsworth	582	Revival at Ashaway	597
An Appreciation	584	YOUNG PEOPLE'S WORK—Meaning of Recent Events	599
Tribute to Mr. Titsworth	585	“Our Church”	600
A Letter to Lone Sabbath Keepers	586	It's Raining Violets	600
Apple Blossoms (poetry)	586	CHILDREN'S PAGE—Spring Music (poetry); The Courage of Little Content	601
EDITORIAL NEWS NOTES—Federal Council of Churches for Peace; Austria Forbids Emigration; Object Lessons at Vera Cruz	587-589	DENOMINATIONAL NEWS—A Few Biographies Left; Resignations; Mr. Cockerill Goes Forward	602, 607
War News From Colorado	589	SABBATH SCHOOL—The Sabbath School the Church's Opportunity	603-605
From the Seat of War in Colorado	590	MARRIAGES	606
MISSIONS—Monthly Statement	591	DEATHS	606
Among the Churches	591	Resolutions of Respect	607
WOMAN'S WORK—Acknowledgment (poetry); Salem of the Present and Its Needs	594-596		